

Co-operation should be the spirit of the schoolroom, the law of its life.

"In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him"



# The Advocate of Christian Education

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

# THE ADVOCATE

of CHRISTIAN EDUCATION

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## A Journal of Education

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

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

“SOMETHING is always done when an ardent soul flings itself irresistibly out.”

\* \* \*

WE should teach women as extensively and thoroughly as men; yet not necessarily the same subjects at the same time and place.

\* \* \*

“EVERY school should be planted in a garden or orchard, where the children may apply whatever they learn, and do it daily.”

\* \* \*

It is a fallacy to suppose that the more time a boy spends in study the more he knows and the more he grows. Educators know the contrary. There is a time to leave off as well as a time to begin. A boy can develop intellectual apathy in college as well as knowledge, weakness of will as well as strength of character.—*Nicholas Murray Butler.*

### The Value of Agricultural Training

IN the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or in gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and

compliance with the laws governing each is the condition of success. The attention required in transplanting, that not even a root-fiber shall be crowded or misplaced, the care of the young plants, the pruning and watering, the shielding from frost at night and sun by day, keeping out weeds, disease, and insect-pests, the training and arranging, not only teach important lessons concerning the development of character, but the work itself is a means of development. In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the mind to deal more successfully with other minds.—*Education.*

### The Parent's Opportunity

BY C. N. SANDERS

“He who helps a child helps humanity with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again.” So wrote Philips Brooks.

It has been said that, “youth is a blunder, manhood a struggle, old age a regret.” Certainly, then, the fewer the blunders of youth, the fewer the regrets of old age. Equally true may it be said that the nearer perfection the training in childhood, the fewer the blunders of youth.

We are told to, “Blow the trumpet in Zion, sanctify a fast, call a solemn assem-

bly: . . . gather the children, . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." (Joel 2: 15-17) Children are the heritage of the Lord. (Psa. 127: 3)

"The child is the best and purest member of the human family. It should therefore have devoted to its education the best and purest efforts of the best and purest of men and women, that it may become one of the best and purest of mankind."

The work for today is largely one of reformation, but bear in mind that, as Gladstone has said, while "it is a great work to *reform*, it is a greater work to *form*." Parents and teachers have the privilege of doing this greater work.

The tender years of childhood are those in which character is formed. The wise man has tersely put it. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6.

"Let every Christian father and mother," says Bushnell, "understand that when the child is three years old, they have done more than half they ever will do for his character." This being true, is it not evident that from earliest infancy children should be taught to know God and to obey his commands?

"As children sang in the temple courts, 'Hosanna! Blessed is he that cometh in the name of the Lord.' so in the last days, children's voices will be raised to give the last message of warning to a perishing world." "Our schools are ordained of God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work."

Let us be true to the times and our opportunities.

WHATEVER happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and feed upon it.—*Fenelon*.

## Another Industrial School

BY E. A. SUTHERLAND

Last month there appeared in the ADVOCATE a description of Emory and Henry College, an institution founded as the result of an agitation of the question of industrial education. Its history dates back to those years (1830-1844) when both educational and religious problems were demanding more than the ordinary amount of attention.

There is today a revival of the same spirit, and in the face of present developments a further view of the industrial-education problem is of interest. There follows an extract from the history of Richmond College, written by the chairman of its faculty, Prof. H. H. Harris. Mr. Harris says:—

"On the 8th of June 1830, a few devoted men, who had gathered in Richmond for their General Association, met in the Second Baptist Church at 5 o'clock, A. M., to devise and propose some plan for the improvement of young men who, in the judgment of the churches, are called to the work of the ministry.' The slender means at their command were but as the faint light of the sun just rising upon them in comparison with the strength and beauty that were to follow. They organized the 'Virginia Baptist Education Society,' and for two years aided approved young men by placing them in private schools, nine with Elder Edward Baptist in Powhatan County, four with Elder Eli Ball in Henrico.

"In 1832 the society bought Spring Farm, a small tract some four miles northwest of the city, and there, on the 4th of July, opened a manual labor school called the 'Virginia Baptist Seminary,' with Rev. Robert Ryland teacher, and fourteen students. During the second session, which began in February, 1833, the number of students ran up to twenty-six, about two-thirds of them preparing for the ministry, the rest for other vocations. The course began with arithmetic, geography, and grammar, and, running through four years, embraced algebra

and geometry, Latin and Greek, natural and moral science, with theology as an optional study. All the classes yet formed were taught by Dr. Ryland and Rev. Eli Ball.

"In December, 1833, the seminary was removed to the site now held by the College, just within the present limits of the city, though then in the western suburbs, half a mile beyond the corporation lines. To this purchase of nine acres, six more were added in 1836, making a location which was well described as 'combining healthfulness, beauty, and convenience.' The design in adding more land was to give larger scope to the manual-labor feature of the school. This was strenuously insisted on by the authorities, as giving to the needy opportunity for self-help, and to all healthful exercise, but it proved unpopular with the students. The hours of daily labor were reduced from three to two and finally, as we read in the report for 1841, 'this feature of the seminary has been gradually fading from view, until (like all similar institutions in our own and other countries) it has been virtually abandoned.'

"The first class to finish the course went out in 1836, four in number, three of whom have recently died after eminent and useful lives as ministers of the gospel. Three others, who should have been with them, had left school to go as foreign missionaries,—William Mylne to Africa, R. D. Davenport to Siam, J. L. Shuck to China. The classes which followed year after year were not unworthy of this first one, though they were constantly thinned by the withdrawal of young men eager to enter active life or to secure elsewhere the advantages of a fully equipped college."

In the annual calendar for 1842-43 appeared the following statement of principles:—

"As the trustees are determined to avoid pecuniary embarrassment, they propose to conduct the college classes only so far as their resources may justify, taking care to have the students thoroughly taught as far as they shall go. . . .

"It is far better to proceed cautiously—

to live within our means—and to rise gradually. but surely, than by affecting a premature prosperity, to plunge the enterprise into the vortex of ruin."

The reader's attention is called to the following facts in reference to Richmond College:—

1. A farm was made the basis of the manual work.

2. There was an attempt to increase the popularity of manual work among students.

3. There was a decided distaste for hand work, which resulted in the decline of the institution.

4. The faculty laid particular emphasis upon a thorough working knowledge of the common branches.

5. The school trained missionaries, and the largest number of students, proportionately, was sent to foreign fields, when the school was true to its original plan of education.

6. Debt was avoided by the strictest economy.

7. Had the church which had its birth in the years when Richmond College was brought into existence, been true to the principles of Christian education, its history today would be vastly different. The church which gives an education in which spiritual and manual training are made equally prominent with intellectual culture, will have no difficulty in solving the problem of foreign missions. The fruition of such a system of education is reaped in a class of missionaries, as surely as clover seed produces clover blossoms or the sown wheat brings forth the ripened grain.

#### Industrial Training for India's Christians

"Training the head and heart creates a wholesome discontent; training the hand gives the power to satisfy that discontent." So said General Armstrong, the founder of Hampton Institute for the industrial training of negroes and American Indians. For this and other reasons we believe that manual training is a great and growing need in the missions of India. When the famines of 1897 and 1900 swept over Central

and Northern India, and seventeen hundred orphans and widows were gathered at Aligarh, the station at which we were then located, we took it as a call of God to act on our belief and to train them for self-support. Four hundred came too late to be saved and some three hundred more were reclaimed by friends. These returned to their homes, carrying back the gospel seed to scores of villages, for many of them had learned of the Saviour. A full thousand were added to the church of Christ.

Industrial missions in India are, indeed, a difficult problem; there, as in no other land, we meet with the caste system, which in these latter days means especially trade-guilds. Ask a man's caste, and the answer is usually carpenter, blacksmith, or weaver, as the case may be. It is the business and religion of each caste, or trade-guild, to keep its occupation within its own limits. It is possible to hire heathen workmen, but next to impossible to get them to impart to others the knowledge of their craft. If natives are to be trained, the missionary must constantly stand over these workmen and see to it that the desired instruction is given. Even then he is defeated. After a few months' association with these Hindu craftsmen, the pupils are well instructed in deceit, theft, and other forms of immorality, but not in the desired trade. Of several rather fair shoemakers who have been trained in one mission shoeshop (now extinct) all are drunkards and unreliable, simply from having heathen teachers. Every heathen shoemaker is a drunkard. It is a characteristic of his caste. By distributing a few coppers to the pupils as hush-money, the heathen teacher can help himself to mission property, and grows rich thereby. Such leakage frequently accounts for the expense and failures of industrial departments. It is much the same way in every other line of work. Our carpenter boys complained that they were not learning anything; and this was true, though we had the best heathen teacher obtainable, and were giving the work close supervision. By the timely arrival of our Christian American cabinet

maker in the field, we were able to hold the pupils, and to give them the desired instruction. A very happy set of boys they are now, and are making rapid progress. We believe that lay missionaries must be employed for industrial work. There are already too few ministerial candidates among missionary volunteers, and clergymen should not be taken away from work they can and need to do for work they can not do. In Christian lands skilled workmen are crowding each other for employment. It would prove a blessing to them and to missions, were some of them to enter this needy field as teachers of useful industries.

Some missionaries who were once strong advocates of manual training now discourage it with every breath, because with no qualifications for it whatever, they dabbled at it, and, of course, failed. Things have been undertaken sometimes that no business man in England or America would dare attempt. Three or four departments have been set up with one untrained superintendent over them all. He knows little or nothing about them, and he has on hand all his other forms of mission work in the city and district. Alas for the work as well as the worker!

It stands to reason that the progress of industrial missions depends largely on the attitude taken by missionaries and missionary societies. The majority of missionaries believe in introducing manual training, but they are hindered in various ways. The home board has usually a struggle to keep up its own expenses, and is not inclined to encourage new enterprises; or, perhaps the committee on the field is composed of some who have experienced industrial failures, and who feel it their bounden duty to discourage evermore work on that line. Every time a famine occurs a great many industrial schools are organised by the ordained men in the field. After a few years most of them cease to exist, because the funds of the mission are short, the industrial work has not been self-supporting, and the clerical missionaries are needed for other work. The one who

organized the work and felt its great need goes on furlough, and his successor does not see the necessity of the work-shop and the farm.

The need for self-support is emphasized on every hand. The sooner converts learn self-help, the sooner they will have the desire and ability to help others.

The government is greatly interested in the manual-labor question, and through it our Industrial Evangelistic Mission was able to secure a fine site of twenty-three acres for its first settlement. The lieutenant-governor, Sir James LaTouche, did not wait for the usual red-tape formalities to be gone through, but wired us at once to take possession. He visited the mission recently, and is greatly interested in our plans and prospects.

It is not the intention of our mission to begin on a large scale, but we have started simply, and are looking for a gradual healthy growth. We have undertaken to supply those things for which there is a great and growing demand. We have three departments. Our cabinet-maker is on the field, and is calling earnestly and prayerfully for a traction engine with saw and planing-mill attachments, so that he may be able to release the boys from the work of hewing and sawing, for finer work, which will enable them to supply the demand. This engine is all we need from outside sources to make this department self-supporting. It will cost \$2,000 to put it on the field. Will not you help us?

We have seventy-five boys learning shoemaking, but we cannot push this work until we get our leather foreman. We have to refuse many orders. For the printing, too, we need a foreman. We have been promised all the printing we can do with a big staff, but there must be proper supervision. For these positions we need trained Christians, whose first aim is the salvation of souls.

Our aim is to gather in all the orphan boys and girls and all the young widows that need a home and are willing to work. We have now in industrial training, under the care of an earnest young missionary,

one hundred and fifty boys rescued from the recent famines. Not only orphans and widows, but all converts, will have here an opportunity to receive manual training. At the same time they will receive a simple education in books so they may become Bible students, and be able to conduct business intelligently. All these pupils will also be taught to become voluntary gospel workers—a thing scarcely known as yet in India. Industrial missions should hasten the day of self-support, so that many more missionaries may be sent forth. The training of native Christians in self help will also deepen the spiritual life, so that India may the sooner be redeemed.—*Rev. and Mrs. J. C. Lawson, in Missionary Review.*

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## Two Systems of Education

BY I. W. H. GIESS

The principles of Christian education fill me with delight. I am convinced that these truths need to be brought before the whole world. Comparatively few, however, will break away from the world's way of thinking. There is a fascination in the Greek teaching because it exalts man. It is a heady wine. The Lord says, "Alas for the crown of pride of the drunkards of Ephraim, and for the fading flower of his glorious beauty, which is at the head of the fat valley of them that are overcome with wine." I can remember the time when I thought Plato the most wonderful and beautiful writer the world had known. I can still think of the "fading flower of his glorious beauty," but I thank God to have escaped out of the snare of the fowler. This is a wonderful world, but I do not see how any can accept right principles except those who will humble themselves before God. All the prizes of the world lie along the other road. I do not think that Esau will ever learn Jacob's methods, although he will respect him and will be under his dominion in the truest sense of the word.

---

"PERFECT love is the sub-soil for rapid growth in grace."

## EDUCATIONAL WORLD

## Schools in the Country

The editor of *The Independent* says:—

"The *Independent* for many years past has advocated not only the teaching of agriculture to farmers' children, but teaching it in a natural way—that is, out of doors. We believe that children can never become properly conversant with nature through books. A part of each day should be devoted to the application of truths acquired. This method of study would require an entire re-adjustment of our school building system. *Every school should be planted in a garden or orchard, where the children may apply whatever they learn, and do it daily.* This idea of a garden school is gaining ground, we are glad to say, with rapidity. In Canada will be opened at once, in each of the provinces, what is called a MacDonald Consolidated Rural School. In these schools the child is to be set at studying nature itself—the successive phases of the growth of plants. He is to learn how varieties of soil affect growth. In other words, he is to combine study with work; hand culture and brain culture will go on together. Botany will be applied botany, and entomology will be applied entomology. Boys will be taught drawing, carving, turning, as well as field work. Girls will have the same instruction, with the addition of housekeeping. The school, instead of being dissevered from the farm and home, will become an integral part of it. The lessons of geography will begin at home, and so with geology, for there is geography and geology enough on any farm to make a very large initial chapter of any child. It is not proposed, however, to overlook literature and confine the child to strictly physical science studies. The aim and end is to make of every farm boy and girl an intelligent investigator, and to make country life interesting, and farm work inspiring. This reform in education we believe to constitute the next great step of progress."

It is better to be faithful than famous—  
*Theodore Roosevelt.*

## How a Government Helps Farmers

"In Denmark," says *The World's Work*, "large owners of land are selling portions of their property; and the small farmers are keeping their boys from emigrating westward by dividing their holdings among their children. Meanwhile, the Government gives such help to industrious peasants ambitious to possess land of their own that agricultural Denmark is becoming a country of 'pockethandkerchief' farms.

"A sober, reliable farm laborer who has saved one-tenth the mortgage value of the little farm he covets—this value not to exceed \$1,100—can buy the land by borrowing the other nine-tenths from a Government fund. He gives a mortgage on which he pays three per cent. After five years he also pays the per cent. additional toward wiping out half his debt. When this half has been paid he pays three and one-half per cent. on the remainder until he owns the land. But this is not all.

"A co-operative dairy buys his cream and returns to him the skimmed milk for his hogs. The latter go to the co-operative bacon factory; and the local branch of a co-operative egg exporting house receives his eggs.

"He and his wife also may attend certain courses in farming, the government not only paying for his instruction, but also for his food and lodging, while, if it be absolutely necessary, the government will even hire a man to work his holding during his absence. At government expense he may make various little journeys to see model farms, and may receive instruction at home by itinerant agricultural specialists commissioned by the state.

"These privileges, however, are not granted indiscriminately, for if the landholder makes poor use of the advantages, they are withheld; the state helps only those who help themselves. The system costs the government of Denmark \$500,000 a year, but it has created a strong, educated, efficient, small-property-holding class."

"MANY things half done do not make one thing well done."



## How the Salvation Army Teaches the Value of Country Life

*The World's Work* gives the following interesting account of the effort which the Salvation Army is making to save people who have spent all their lives in the city.

"What a broken-down man, to whom city life has proved a mill-stone, can do in the country if he has a chance, is shown pretty plainly in the success of the Salvation Army's farm colony at Amity, Colorado. If a man is thought worth bothering with, he can borrow enough money from the Army to take his family all the way to Amity. Here he goes in debt to the Army for ten or twenty acres of good farm land at the rate of \$60 an acre. Next, he is given two cows, a team of horses, pigs, chickens, a wagon, lumber for a house, and seeds for his first planting. When the value of all these things, which is about \$500, is added to the cost of the little farm and the railroad expenses, the prospective farmer owes the Army between \$1,200 and \$1,800. This debt, including interest, the new colonist is supposed to pay off in ten equal yearly installments. If he cannot pay some years, he simply gets more time. One colonist paid off his entire debt a year ago, and the colony was only started in the spring of 1898. After a man has got out to Amity he is usually almost penniless; so until he harvests his first crop, the colony hires him at \$2.00 a day to make fences, dig ditches, and do odd jobs.

"Colonel Howard, of the Salvation Army, and the first fourteen colonists, with their families, had to sleep in box cars the first night they were at Amity, and then in tents until they got their houses up. It was a motley crowd, all hard up, mustered from all sorts of occupations. Ten of these men came from Chicago, and hardly knew one end of the plow from the other. The other four had had farming experience, but had drifted into city life. The capital stock of experience of the whole colony was centered in these four men and in what Colonel Howard knew about farming, which he says was not much.

"This is what one man has accomplished. Five years ago, at fifty years of age, he was earning \$3 a week in a Chicago sweat-shop as a tailor; he has now one of the finest farms at Amity, where he grows alfalfa, which yields him a good living, and in addition to this he has a coal business in the village which amounts to \$600 a year, and an equally prosperous shoe business as well. Another colonist before going to Amity had to support his wife and six children on \$7.00 a week in Chicago. He has now a well-stocked twenty-acre farm. He has also purchased a lot in the village on which he has built a confectionery store, which his wife tends. Still another farmer, with a family of ten, used to get \$12 a week in a Chicago railroad yard. During his first year at Amity the Army loaned him \$5 a week for support. He has recently built a \$2,000 store, which he manages along with his farm.

"In five years the value of the property at Amity has increased from \$81,000 to \$200,000. The town has now some fifteen stores, three school-houses, a depot, and a newspaper, the population of the colony being about three hundred. Last year the colony did \$200,000 worth of business, \$50,000 of it being in freight shipments. The principal crops are cantaloupes and sugar beets. The Salvation Army has similar colonies at Fort Romie, Cal., and at Herrick, O., which, though much smaller, are successful."

Let us step rapidly, or others will far outrun us in the development of the divine idea that the gospel leads families into the country. This movement is a striking illustration of the truth of the statement that "God can bless twenty acres of land, and make them as productive as one hundred." There are people who accept this statement, at least in theory. Why is it they do not with as much courage as the Salvation Army?

---

"EDUCATION that one does not use in making himself and his fellowmen better is like money locked up in a chest and stored away."

### Criticism of Popular School Methods

Truman A. DeWeese, in the September issue of the *Educational Review*, gives the following concise estimate of the system of education now in vogue:—

1. "The system is inadequate and imperfect in that it does not develop individuality, originality, initiative, or inventiveness.

2. "Being patterned originally after the English system, it gives an undue prominence to language and literature. It places a writer, who is merely an artificer in words and sentences, above the man who builds a house, a railroad, or a machine, or who raises a pig or makes a pound of butter.

3. "It imbues children with the idea that work is ignoble, that to do things with the hands is menial.

4. "By giving undue prominence to language—that is, to the studies that bear upon language—and inculcating a disdain for the handicrafts, the work of the schools eventuates in an augmentation of the ranks of the so-called 'learned professions,' already so overcrowded that it is almost impossible to make a decent living in any one of them.

5. "This tendency to imbue the pupil with a desire to enter one of the professions instead of some useful productive industry, is accompanied by the gradual development of a mercenary spirit. The pupil comes out of the schools thoroughly impregnated with the idea that the great object of life is to get money, and that he must get it without work.

6. "Any system of education that puts both sexes though the same courses of instruction and training from the time they enter school until they leave it, is radically and fundamentally wrong, and sustains little relation to the business of life.

7. "The great number of text-books forced into the schools by the enterprising book publishers gives the child an exaggerated notion of the value of book knowledge.

8. "The schools are totally lacking in any system of ethical instruction that could

have any appreciable influence upon conduct. What notions of right and wrong the pupils may have acquired, rest upon no scientific basis, and hence are not permanent.

9. "The system tends to develop the powers of memory at the expense of those faculties of initiative and analysis that lie at the basis of modern successful endeavor.

10. "Under the present system of public instruction, a boy must steal something, or commit some other infraction of the law, in order to be sent to an institution where he may receive a training that bears some relation to the work of life. This training is supplied by most parental schools for truants, by city bridewells, by vacation schools, and by nearly all correctional institutions for juvenile offenders."

Is it not time for a change? How many of these errors are chargeable to the system of Christian schools? The writer of this criticism expresses a broad appreciation of the practical in education. Let us work for it.

### Following the Example Set by their Elders

Scarcely had the school year opened when fifty-five members of class A, at the Cass school in Detroit, Mich., went on a strike, after sending a petition to the board of education asking for the re-instatement of a teacher whom the board had seen fit to discharge. The striking boys and girls formed a picket line about the school and forcibly compelled pupils to remain away. They held a mass meeting, which ended in a riot, sixteen policemen and two sergeants being sent to the scene. The school board threaten wholesale suspensions.

THE Pennsylvania Institute of Domestic Science, located at Philadelphia, is spoken of as "a unique institution," where the head of a household may engage a "maid, a butler, or a coachman, perfectly trained, to assist in its work." The object is to make of the raw material of the South and elsewhere, skilled cooks, nurses, laundry women waiters, and, if possible, office assistants.

## EDITORIAL

## A School in the Country

There are joys in country life. It is the ideal place to bring up a family; it is the place of all places for a school. An institution located in the country has an opportunity to teach things which other institutions cannot teach. For instance, in one half-day, the young men of Emmanuel Missionary College cut the trees from several acres of land, and drew the logs from the lowland to the bluff to be chopped into firewood for the winter's use. The trees felled in about four hours will, when cut into stove wood, make between forty-five and fifty cords.

While the young men were at work in the woods, the young women husked nearly three hundred bushels of corn. The city-bred lady student might spend an equal amount of energy in tennis or golf, and the young man in his foot-ball, but when it comes to health, the country students will not fall below par; and when the uplifting influence of the work is considered, no candid critic dare doubt the superior value of energy directed toward constructive rather than destructive purposes.

Again, Emmanuel Missionary College vineyard placed on the Chicago market over twelve thousand baskets of grapes, besides yielding a quantity for the home market and supplying the cannery, which put up fruit juice enough to supply the school home for a year. The picking of the grapes gave employment to twenty students for six weeks. Between six hundred and seven hundred dollars was paid out to pickers, and besides this, the vineyard gave employment to several students throughout the year.

The story of the erection of Study Hall, one of Emmanuel Missionary College buildings, is another illustration of the work in an institution which places industrial training on the same plane as intellectual culture. Two years ago this institution purchased two hundred and seventy-two acres of land on the St. Joseph River. There were on this land no buildings suitable for

school purposes. The management adopted the policy that students should put up the buildings. A class of young men was organized and placed under the instruction of a skilled mechanic.

During the season several plain cottages and several buildings of greater dimensions were erected. During the spring term of school these young men spent three hours a day in studying mechanical drawing.

The general exercises of the entire school were held in a portion of the dining room because there was no more commodious place on the College farm. There was no money with which to continue the building. Students and teachers spent the first two months of the year 1903 in canvassing for the book entitled, "Christ's Object Lessons," the proceeds from the sale of which had generously been given by the author to educational work. Friends of the institution co-operate with the students and teachers in this movement. Books enough were sold to buy material for Study Hall. The fifteen young men in the mechanical drawing class worked diligently, beginning by drawing a chicken coop, and gradually increasing in skill until with the aid of their instructor they drew up the plans for the new building. These same boys put in the foundation of this building. They have done practically all of the carpenter work. When it came time to plaster, a teacher in plastering taught two or three boys who had never done any of this work before, and the plastering of this building now witnesses to their ability as students.

The painting of the building has been done by the boys. The same boys have put in the furnaces, they have set the registers, they have done the tinning and all of the iron work on the roof. From the cement floors in the basement to the top of the belfry, outside work and inside finishing has been done by that class of students who two years ago began their apprentice work.

This demonstrates what can be done by students. The building of which I have been speaking is 104 x 45 feet, two stories above the basement. It contains a chapel,

54 x 43 feet, with seating capacity for about 250 students, six class rooms, and several offices.

What is the philosophy of an education of this character? Students who pass through such a course of instruction develop a stable character faster than under any other kind of training. Man is made in the image of his Creator; his highest powers are those of construction. That education which develops this ability is unparalleled. It develops a class of students who will be able to go out as independent workers in any field to which they may be called. In the words of General Armstrong, of Hampton Institute, we thoroughly believe that the training of the head and heart alone creates a wholesome discontent; training the hand co-ordinately with the head and the heart gives power to satisfy that discontent.

The gospel must be carried to the world by a class of independent, self-supporting laborers. What better training for such work could students receive than that which has just been described?

We are proud to state that every student who enters Emmanuel Missionary College finds himself surrounded by an atmosphere of co-operation, an intense spirit of work, and it is practically impossible for him to come forth without being thoroughly imbued with the idea that the man of today must be a practical worker. Theorizing becomes unnecessary in the face of this practical demonstration of the value of industrial training in the education of Christian workers.

M. B. D.

### Readers for Elementary Schools

The requests for Bible Reader Number One have been pouring into our publishing office for some time. Could our friends know the story connected with the publication of Bible Reader Number One, they would understand why there has been a delay in filling their orders. The history of Christian schools is a familiar one. Reform in educational work necessitates a reform in text-books. The first book needed is a

reader for the little ones. It is not by any means the only book needed, but no other book used during the child's stay in school exerts such an influence on his character as the first reader that is placed in his hands. For this reason Bible Reader Number One was the first book issued. About three years ago it was placed on the market. With the burning of the Review and Herald office, the plates were destroyed, and some time ago the last edition was exhausted. The Advocate Publishing Company is a new organization. It began with very limited facilities. It has as its only object the publication and circulation of Christian educational literature. It in itself is a part of the great educational idea now being worked out at Berrien Springs. The work in the office is done by teachers and students who are preparing for still greater activity as Christian workers in the broad harvest field.

As has been stated, the plant is small and the facilities limited. Gradually the office has been equipped for the publication of small text-books. Bible Reader Number One has been carefully revised. New and original illustrations have been added. The work from beginning to end is done in our own office. The book itself is now ready for circulation.

As a reader, it is true to its name, Bible Reader. Bible stories are related in the simplest language. It is adapted to the child who has never read. From it he learns to read his first words. The vocabulary increases gradually, and almost before he knows it, the child is able to read the language of the Bible.

The book is not alone for children in the school room. It is equally adapted to the little ones in the home. Do your children beg for Bible stories? Are you, mothers, like the mothers of Israel who gathered their children together at eventide and told them the stories of the wise men and sages, kings and prophets, of Samuel and Joseph and David, and the Christ-child? If you are, you know that when you have finished the story, your youthful listener has looked up into your face more than once and said,

"Tell it again, mamma." God intends that you should tell these stories. This is why he has recorded them in his Word. Now besides telling the story, teach your children, as soon as they are able to read, to read these same stories. It is for such children that the Bible Reader is prepared.

Have you friends among the children? Are you planning presents for them at Christmas time? Why not give them, even the very smallest ones, a copy of the Bible Reader? Should they live to be men and women, they will look back to the time when they read those first Bible stories. You may be the one to whom their conversion is due. See notice on page 384.

### Study by Correspondence

Teachers may be divided into two classes. There are those who consider it their duty to give to their students the information which they desire them to have. There is another class of teachers who, instead of giving information to their students, require their students to do the work themselves. The real teacher, the true teacher, and the teacher that every real student will seek, is the one who, instead of giving facts, encourages students to study for themselves. The student who takes a course of instruction by correspondence must, almost of necessity, be one who is willing to do a large amount of work for himself. With this willingness any person of even ordinary ability can master one subject after another. In fact, for the student who is a real student, there are many advantages in a course offered by correspondence that are not to be found where the student has the personal daily help of an instructor.

Concerning the value of this course by correspondence, one teacher who has had years of experience writes:—

"I am heartily glad that this course has been started. It certainly is much needed. I think the lessons very thorough and complete, and yet not too long for a week's work. I like the idea of making a constant and practical application to the daily life of the truths learned in the lesson. There

is evidently a very timely gospel in the book of Genesis which we need to master and teach to the world in these last days [the Bible lessons begin with a study of Genesis], and the Correspondence Course will certainly assist very much in preparing missionaries for this time."

Another teacher who, in his every day class work, has followed the plan of teaching the Bible which is pursued in the Correspondence Course, writes:—

"I am glad the Correspondence work has begun. It is just what many of our people need. I shall do all I can, in every way that I can, to bring this to the notice of those who would receive benefit from such a course. There are hundreds of our young people who, for various reasons, are unable to attend one of our schools, and yet they should be preparing for the Lord's work. These may be reached through the Course by Correspondence. I am pleased with the method pursued in Bible Study. This plan has proved very successful as I have taught it in my classes. It is impossible for students to study isolated texts and get any definite idea as to the historical connection expressed in the intervening chapters, and get the real meaning of the texts in their original setting. This difficulty is overcome by the plan you are following. The student learns to see the truth of the Bible as a connected whole. *He learns the Bible.*"

The educational superintendent of one conference writes that she has presented the advantages of the Correspondence School in Bible to the elder or leader of each church in the conference, urging that some person in the church take the Course, and that all the members study the lessons together.

If you know of persons who ought to be interested in this course, and who as yet know nothing about it, we should be glad to have you put us into correspondence with such persons.

Full particulars are sent on application. Address, Missionary Training School of Correspondence, Berrien Springs, Michigan.

## THE SABBATH SCHOOL

### The Sabbath School and the Church School

BY E. J. WAGGONER

In the year 1781, in the town of Gloucester, England, Robert Raikes started the first Sunday school. This was the germ of the modern Sunday school or Sabbath school. It was not the resuscitation of some ancient institution that had fallen into disuse through the dark ages of apostasy, but was absolutely the first thing of its kind ever known.

In the Bible we find the history of the church and all that pertains to it; but nowhere do we find any reference to the Sabbath school, or to anything corresponding to it, as distinct from the church. The Sabbath school is indeed a modern institution. Notwithstanding this, the establishment of that first Sunday school marks the beginning of a new era in the history of church progress; and the Sunday school has been the means of untold blessing.

Why? Simply because it was an effort to supply a grave defect in the church,—not a defect in the church as instituted by God, but a defect due to a departure from the Bible standard.

The school started by Robert Raikes was not for the study of the Bible, but for the purpose of teaching the poor, neglected children of Gloucester how to read; and he took Sunday as the only day when they were free from the grind of toil, and a day which they were accustomed to spend in coarse sports. There is no record that the Bible was used at all in his Sunday school.

The church had neglected its duty of feeding the flock, of teaching either old or young, and Raikes came nobly to the rescue. Since his time the Sunday school has been devoted solely to religious instruction, while "secular instruction" is given during the week, in some cases by the church, and in others by the state.

But in the Bible plan—God's plan—there is no such division in education as secular and religious. "The Lord giveth wisdom; out of his mouth cometh knowledge, and un-

derstanding;" for in Him "are hid all the treasures of wisdom and knowledge;" therefore there is no real education that is not the study of God,—his Word, his works, and his ways.

That the basis and sum of all true education is God's Word, is sufficiently clear from Deuteronomy 4:5, 6: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people."

This education, which embraces the highest culture, it is primarily the duty of the parents to impart, as we read in Deuteronomy 6: 6, 7: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It is evident that this duty is by no means discharged by a half-hour study of Bible texts on the Sabbath day.

The church is only a large family, the elders corresponding to the parents in the household. Accordingly to the elders is given this injunction, "Feed the flock of God;" and Peter, who gives this admonition, and who was also an elder, received from Christ not only the injunction, "Feed my sheep," but, "Feed my lambs."

It will thus be seen that the Sabbath school, valuable as it is, is only a feeble attempt to reach God's plan of instruction, which knows nothing of such a distinction as secular and religious. Not the Sabbath school, but the church school; not one day in the week, but every day in the week,—the Bible being the text-book from which both old and young learn the depths of the wisdom and knowledge of God in all creation, and their true relation to him and their duty to their fellow-men,—will fill the place which God designed.

What shall we say, then? That we will abolish the Sabbath school? Not by any means. Improve it, and make it the means of imparting all the instruction possible in the time allotted, and at the same time educate the church to its duty, until "the Sabbath school" shall be made unnecessary by the better; just as tallow candles are not used to study by where there is gas or electricity available, and as all are put aside and forgotten when the sun shines.

### Sabbath School, Work!

BY A. W. SPAULDING

In the Sabbath school we have a splendid organization which, generally speaking, has as yet no object but to keep itself alive. We may think of it as a counterpart of David's band in the cave of Adullam. There came to him "everyone that was in distress, and everyone that was in debt, and everyone that was discontented." First David organized them, then he instructed them, then he set them at work. If he had been content with selecting Jashobeam and Eleazer and Abishai, and the other thirty-seven, as leaders of his divisions, and then letting the band run itself; or if he had thought it sufficed to compose his psalms and have his company sing them, and con over the law every Sabbath day, neither he nor his men would have been heard of very much in Israel, and the throne might have been harder to reach.

He set his men at work. He had them splendidly organized. They were organized in a natural way: those who were noted for their individual acts of valor, enterprise, and endurance, gathered around them men who had confidence in their leadership, and so the bands were formed which became "a great host, like the host of God." Inactivity, even with a regular system of Scripture recitation, would have bred mutiny and occasioned disintegration. He set his men at work, and they became heroes.

Each Sabbath school class should be under a Jashobeam, a Shammah, a Benaiah, an Ittai, those who have been tried as warriors for God. The class should plan for,

and should do, missionary work, and their teacher should be foremost in this work. The class should study what it needs to make it able to do God's work, not merely some universal lesson which somebody has prepared for every person in the country. It should study methods of missionary work,—study them from the Bible, from the Saviour's life and words.

The Sabbath school should be the missionary society. To what profit is it so perfectly organized, if not to accomplish some work for God? Shall it be content to sit and swallow truth (too often uncomprehended), and do nothing to give the truth to other, starving souls? The Sabbath school should put forth its efforts in personal missionary work. The class should be made up of comforters, helpers, nurses, teachers, canvassers, Bible readers. The teacher should be able to muster his band to chop a poor widow's wood, to carry a load of provisions to a destitute family, to give simple treatments to a household prostrated with sickness, to make garments and buy shoes for shivering children, to join in a temperance crusade, to tell of the Saviour's love to the hopeless, to cheer the faint-hearted with a talk of the coming glory, to read the Bible to the unlearned, and all the while and everywhere to scatter sunshine in smiles, warmth in kindly words, power in deeds of helpfulness.

If the Sabbath school does not want to die, it must go to work. And it must go to work upon a sensible plan. To study dialectics in order to teach the simple gospel, will bear fruit only in helpless regret when actual work is attempted. To split theological hairs in a class will not make you able simply to tell the love of Jesus to a despairing fellowman. Let the band go to work: each member will have experiences; these may be related, and questions arising out of them may be brought before the class for elucidation. Nor need the class meetings be limited to the Sabbath hours.

Methods of work, questions of policy, may be considered by the class, and branches of study which any member finds necessary in his work may be taken up for considera-

tion. This will not result in an isolation of each class from every other. While it will bring in life and energy, the unity of the school may be preserved by the strong bond of a common study, as, for example, the history of God's work in the earth, of missions and reforms, biographies of Christian heroes, correspondence with those connected with missionary interests in other parts of the country or of the world.

Let the Sabbath school begin an active life of missionary work. But none need suppose that this can be done by mere organization and direction. The life of ministry begins in a smile, and is sustained by a happy heart. The life of instruction is born in an enlightened and eager mind, and is nourished by a private intercourse with God. A spirit of helpfulness shown to those about us will find, in time, a wider field. Dwelling upon the precious science of our salvation will lead to an exercise of its art. Begin at home, but work out.

The Sabbath school was instituted in the providence of God; let it keep step with the march of events. The Christian school system, the medical missionary work, the canvassing work, every agency among us which purports to be educative, save the Sabbath school alone, is working upon the maxim, "Learn to do by doing." Shall not the Sabbath school, with its splendid equipment for missionary effort, take up the work gladly? For this is the way of life.

The trumpet has sounded the advance for us, teachers. The camp of Judah and the camp of Reuben have set forth; let us take up the Tabernacle and go forward.

## THE LESSON

### Intermediate Department

Lesson 1. January 7, 1904

#### David's Kingdom Established

*God's Purpose Fulfilled.*—When David was a simple shepherd lad, and it seemed utterly impossible that he could ever be king of Israel, God had said that he should rule over his people. As the time passed, it seemed less and less likely that this would ever come to pass, and even David himself said, "I shall surely perish by the hand of Saul." But all

this time God was working, preparing David to reign. Just as soon as he was ready for the throne, the throne was ready for him: all Israel gathered themselves to him, reminding him of God's promise, and submitting themselves to his rule. Show from this how all things are working out the divine will, though oftentimes we can not trace what God is doing. If we believe, and patiently await his time, he will surely give us our hearts' desire. If David had come to the kingdom any sooner than he did, it would have been disastrous to Israel, for he was not ready to reign. Many things God withholds from us because they would now be our ruin; but he is preparing us for the fulfillment of all his promises.

*Taking Possession.*—Former lessons have shown how the Israelites rested in inglorious ease, and failed to take possession of what God had given them. Show how the work of David was in line with that of Joshua (see Heb. 4) simply the carrying on of what Joshua had begun, but could not accomplish because of the unbelief of Israel. There is a very important, practical lesson in this that affects all our experience. We can have just what we are willing to take of the blessings of God, for he "hath blessed us with all spiritual blessings," and given us "all things that pertain to life and godliness." This thought can be worked out according to the needs of the class. Show some of the things that God has given us—forgiveness of sins, grace for every time of need, victory, etc.—and how to take possession of these by faith.

*The Heathen Vanquished.*—A good map of Palestine in the days of David will be found necessary in teaching this lesson. An outline on the blackboard marking off the territory as possessed by different nations will answer the purpose. Trace on this the course of David as he went forth conquering. At every step he was victorious, because he was working in harmony with the will of God. Dwell on the thought that nothing can withstand us as long as we are doing God's will, for the Lord's host is with us to give us victory. Show from Psalm 18: 37-50 the effect of David's course upon the heathen. The same fear and dread fell upon them as when God first led Israel out of Egypt.

*David's Friends Exalted.*—A beautiful lesson may be drawn from the exaltation of David's friends, the sharers of his exile, when he came to the throne. Read Hebrews 11: 36-40, which pictures the experience of Christ's followers



here, afflicted, tormented, hunted, hiding in the mountains and in dens and caves. Then read Romans 8: 17, 18; 2 Timothy 2: 12, to show what will be their experience when he comes in glory to his kingdom. Let us be willing to suffer with him here, in this world where he is despised and rejected of men, that we may reign with him hereafter when every knee shall bow to him, and every tongue confess that he is Lord, to the glory of God the Father.

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#### Lesson II. January 9, 1904

##### Bringing Home the Ark

*Disobedience is Death.*—When the Israelites put the ark of God upon a new cart to be drawn by oxen, instead of having it carefully carried by the Levites as God commanded, they were going in the way of disobedience, which is death. All that followed—the stumbling of the oxen, the shaking of the ark, the rash act of Uzzah, and its terrible punishment,—were but the outcome, the result, of their disobedience in this respect. If God had blessed them in their disobedience, and taken no notice of it, they would have been encouraged in it, and would have gone more and more carelessly in the way of death. So at the outset this terrible warning was given, to make them consider their ways, and to bring them back to the way of obedience and life.

*Judged According to Our Light.*—When the Philistines put the ark upon a new cart, they were doing the best they knew, and God accepted it, because they had not his instructions. But when the Israelites did the same thing, they were held responsible, because they had the Word of God giving definite instructions as to how the ark was to be carried. Show from this that the judgments of God are not arbitrary and indiscriminate, but that he takes account of and holds us responsible for the light that he has given us. This can be applied in various ways,—to the Sabbath, for instance, and other truths on which God has given us special light. Help the children to realize the responsibility that this places upon them, and that if disobedient to the known will of God, they will not be dealt with as will those who have never heard the gospel message. See Luke 12: 47, 48.

*The Lesson Learned.*—Show the beneficent effect of God's judgment in this case; how they searched for the cause of the trouble (1 Chron. 15: 2); how carefully they went to work the second time (1 Chron. 15: 11-15); how humbly they sought the Lord for his blessing and favor

(1 Chron. 15: 26). The judgments of God are sometimes suffered to come upon us for our salvation, that we may search and try our ways, and turn to the Lord with all our hearts, and walk in the way of his commandments. See Psalm 119: 67, 71.

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#### Lesson III. January 16, 1904

##### David's Sin and Repentance

*God Will Not Clear the Guilty.*—God will never cover up sin until it has been confessed. The more we have been favored by him, the greater is the effect of our sin. God knew that the exposure of David's sin would cause his enemies to blaspheme his name, but he did not, therefore, hide it. Recall the name that he declared to Moses: though he is abundant in mercy, and forgives transgression and sin, yet he "will by no means clear the guilty."

*Confession of Sin.*—Note the great difference between Saul and David in this respect. Saul, when reproved by the Lord, never would acknowledge his guilt. When at last he was forced to say to Samuel, "I have sinned," he added, "yet honor me now, I pray thee, before the elders of my people." He did not want the people to know God had reproved him, for fear they would lose confidence in him. Contrast with this the conduct of David,—his instant and humble confession. Read in "Patriarchs and Prophets" the account of Nathan's visit, showing how David humbled himself before the chief men of the nation. Read also the 51st psalm, written to be sung by the people, in which he left for all generations the record of his sinfulness and his sincere repentance.

*Cleansing from Unrighteousness.*—A very important and primary gospel lesson is in Nathan's reply to David's confession: "The Lord also hath put away thy sin; thou shalt not die." Connect with this the memory verse, showing that the putting away, the cleansing, of sin always follows confession. When we have confessed, we may be sure that God has put away our sin. His object in making our sin known to us is to free us from it; for "he that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28: 13.

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#### Lesson IV. January 23, 1904

##### Rebellion of Absalom

*Physical Beauty a Blessing or a Curse.*—Compare Absalom's character and conduct with

Lucifer's, using Ezek. 28: 12, 15, 17. Both were perfect in beauty, and both were lifted up because of their physical perfections, and stirred to rebellion. The cunning way in which Absalom stole the hearts of the men of Israel from David his father was learned from Satan, who drew away a third part of the angels from God. See the first chapter of "Patriarchs and Prophets." Show that physical beauty may be either a blessing or a curse: a blessing if used to glorify God; a curse if used to glorify self, as it was by Absalom.

*Faithful Servants.*—A good lesson for us as servants of God may be drawn from the faithfulness of Ittai and his followers. They did not leave their master when hardships and trouble came, but were ready to go with him even to death if need be. So the soldiers of the cross, the followers of the Lamb, must be willing to follow him here, not merely in prosperity and honor, but in abasement, humiliation, and poverty. Then only shall we be prepared, when he comes, to "follow the Lamb whithersoever he goeth." Compare the words of Ittai, "In what place my lord the king shall be, whether in death or life, even there also will thy servant be," with the words of Jesus, "If any man serve me, let him follow me; and where I am, there shall also my servant be." We must follow him now in dishonor, if we would afterward follow him in glory.

*Unmurmuring Submission.*—Note the submission of David to the will of God, shown in 2 Samuel 15: 25, 26. We need not be afraid to fall into the hands of the Lord, and let him do as seemeth him good, for what he does for us is what we should surely choose for ourselves if we knew all things, as God knows them.

*Ahithophel and Judas.*—In Ahithophel we have a contrast to Ittai. He was looking out for his own interests. In the time of the king's prosperity he seemed to be his faithful servant and friend (see *Psa.* 55: 12-14), but when he was tried, self-interest predominated over his love for his friend. The cases of both Ahithophel and Judas show what is the end of self-seeking,—misery, despair, and death.

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#### Lesson V, January 30, 1904

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##### Death of Absalom

*Lessons in Tact*—From the very beginning of David's history it is evident that he was well named David, meaning "Beloved;" for he seems to have inspired love in all who came into con-

tact with him. We are told that Saul "loved him greatly;" that Jonathan "loved him as his own soul;" that "all the servants of Saul loved him;" that "Michal, Saul's daughter, loved him;" that "all Israel and Judah loved David," and that Hiram, King of Tyre, "was ever a lover of David." In this lesson the love and sympathy of David's servants is very evident in their desire to spare him as much as possible. It was this that taught them the gentle tact that led them, when David declared his intention of going forth with them, to persuade him that he could serve them better by remaining in the city, that he might be spared the pain of going in person against his rebellious son. We can learn another lesson in tact from the way that Cushibroke to David the sad news of Absalom's death. First he told the king that the Lord had avenged him of his enemies, and then, when David's apprehensions were aroused, without giving any of the painful details, he said, "All that rise against thee to do thee hurt be as that young man is." We cannot think of any gentler way in which he could have intimated to the king that his son was dead.

*"Like as a Father . . . so the Lord."*—This is the principal lesson for this week. Not a word of reproach, only the tenderest pitying love for his rebellious son, was in the heart of David. His terrible grief over Absalom's death shows how God feels over the destruction of sinners. He not only would, but actually did, die for them, and his grief when they reject his love is shown in the tears of Christ over Jerusalem, and the words, "How often would I . . . but ye would not." If we could only realize the pain that God will suffer if we are lost, our hearts would melt with a love for him that would be our salvation.

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#### Primary Department

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##### Lesson 1. January 2, 1904

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David's Kingdom Established. 2 Samuel 2-5 and 8

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##### PRACTICAL POINTS

Seeking divine wisdom.  
Waiting upon the Lord.  
"Love your enemies."  
Patient waiting rewarded.

##### SUGGESTIONS

The final outcome of David's long waiting affords ample material for teaching the children practical lessons. Even after Saul's death we

do not find David hastily taking the throne, but inquiring of the Lord what course he should pursue. His life was a fulfillment of the promise, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psalm 37: 5.

David's kindness to Jonathan's son is most beautiful. Wicked kings upon coming to the throne usually put to death every member of their predecessor's family. But David, the anointed of the Lord, did just what the true King of Israel whom he represented would have done.

## BLACKBOARD EXERCISE

The phrase, "Commit thy way unto the Lord," may be written in a semi-circle; beneath it, "Wait patiently;" and below all this, "He shall bring it to pass."

## Lesson II. January 9, 1904

## Bringing Home the Ark. 2 Samuel 6 and 7

## PRACTICAL POINTS

Forgetting the law.

Death the result of its violation.

Danger in doing a good thing in the wrong way.

Blessing attending the presence of the ark.

How God answers prayer.

## SUGGESTIONS

The first lesson that suggests itself is the result of neglecting God's word. Even David seems to have forgotten that God had directed specifically how the ark should be carried, and Uzzah lost his life in consequence. God has revealed his will in his Word, that his children may know it, and thus be able to obey it.

Doing something that we consider good will not atone for evil. Children, after being naughty, are sometimes tempted to try to cover the wicked thing that makes them miserable by doing some good thing. But the best way is to confess the sin, and thus put it away as God has directed.

There is a lesson also in the experience of Obed-edom. Where the presence of God is invited into the home, there we may expect his blessing. In these days we have his presence through his Spirit, just as the ark brought his presence into Obed-edom's home.

David wanted to do something pleasing to the Lord. Even though God did not grant his desire just as David expected it, he gave him even a greater blessing by permitting his son

to have a peaceful reign, and build for him a temple which David could not have built in his day.

## Lesson III. January 16, 1904

## David's Sin and Repentance. 2 Samuel 11, 12.

## PRACTICAL POINTS

Danger of falling.

Yielding to temptation.

David's confession.

God's readiness to forgive.

## SUGGESTIONS

Even though the Lord had spoken of David as a man after his own heart, this did not keep David from sinning. Nothing but the power of God would have kept him in this temptation, and it takes the same power to keep a little child. David would have been kept had he asked God for help when the temptation assailed him.

The precious lesson in this story is found in God's willingness to forgive. He has said, "Though your sins be as scarlet, they shall be white as snow." We must not wait to make ourselves better. David did not, and neither can we. He confessed his sin immediately, and God forgave him.

The older children could read very profitably Psalm 51, David's confession at this time.

## BLACKBOARD EXERCISE

WE

GOD

Confess our sins.

Faithful and just to forgive us our sins.

"Though your sins be as scarlet, they shall be white as snow."

## Lesson IV. January 23, 1904

## The Rebellion of Absalom. 2 Sam. 16: 16

## PRACTICAL POINTS

Love of self.

Leads to greater sins.

Absalom dishonors his father.

## SUGGESTIONS

In this lesson's story we see the result of placing self first, seeking the highest place. This is just what Satan did, and this was the cause of his being cast out of heaven. "Love seeketh not her own."

Absalom disobeyed the direct command of God, and dishonored his father. Had he

refused to cherish the first temptation of Satan to seek the highest place in his father's kingdom, he would never have gone so far in sin.

BLACKBOARD EXERCISE

"Love seeketh not her own."

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Lesson V. January 30, 1904

Death of Absalom. 2 Samuel 18

PRACTICAL POINTS

Absalom's wicked course led him to plan murder.

David's love for Absalom.

His sorrow at his death.

The result of sin.

SUGGESTIONS

In the further experience of Absalom we have an illustration of what sin indulged will finally lead one to do. Absalom planned to slay his father, so his pride of heart led him to become a murderer, for hatred is murder.

There is a beautiful lesson in David's course. His great love for Absalom and his grief at his death illustrate the degree of the love of God which was in his heart. He was ready to forgive Absalom as God had forgiven him. We can love our enemies only as we have God's love shed abroad in our hearts.

Absalom's death shows that the way of the transgressor is hard. No child is happy when it has done wrong, and sin continually indulged leads to death, eternal death. An impressive lesson may be drawn from this.

BLACKBOARD EXERCISE

DISOBEDIENCE. OBEDIENCE.

ETERNAL

DEATH. LIFE.

The wages of sin. The gift of God.

Choose ye.

Kindergarten Department

Lesson I. January 2, 1904

David's Kingdom Established

What was the name of the brave shepherd boy? Why could he not live with Jonathan whom he loved so dearly? Who was it that was jealous of David? Yes, Saul was jealous of him, and so David had to hide in caves of

the mountains, and at last had to go and live in another country away from the children of Israel.

It was while he was living there, that Saul died. After this, David could go back to his own land.

All the long days, weeks, and years, David had trusted in God to care for him, and he patiently waited for the time when he could go home.

When he heard that Saul was dead, he did not start back till God told him to go. Then he and all the men that were with him went to the city of Hebron, near his father's home. (Build city with blocks, or sketch journey, the city, and hills with David's childhood home.)

When he came to this place, the men of Judab came to him and asked him to be their king, and they crowned him as their king. Do you suppose David thought of the time so many years before, when Samuel said he should be king? I think he did, and I think he made up his mind to be the best king that he could.

He was such a good king for Judab, that after seven years, all the people wanted him for their king.

Then he went to Jerusalem and built him a home. (Mark the place for Jerusalem near Hebron.)

It was not all peace and quiet yet for David, but the Lord was with him, and soon helped him to overcome his enemies who lived around David's land.

When he could rest and be at home, he would write songs of praise to God. One time he wrote, "The Lord is my Shepherd", etc.

Conclusion. Did David always try to obey God? When he did wrong, he was sorry and asked God to forgive him. He was brave because he trusted in God. He was faithful, true, and kind, and waited patiently for God to fulfil his promise.

God will guide and keep us just as he did David, and he is our Shepherd.

Lesson II. January 9, 1904

Bringing Home the Ark

David loved his people, and they loved him. He taught them that God was their real king, and that he was only God's servant.

He loved to worship God, and he wanted the ark brought to Jerusalem. He built a new tabernacle in which to place it, and then he made great preparations to bring it home. Thousands

of men went with him to get the ark, and they came home with singing and rejoicing, bringing the ark in a cart. (Show picture of cart.) God had told them that when the ark was moved, it was to be carried upon the shoulders of priests. They were not doing as God had commanded, so he must teach them a lesson.

As they were going along, one man thought that the ark was going to fall, and put out his hand to hold it. He lost his life by doing this. These men did not mean to disobey, but they had become careless. God wants us all to remember that he is particular.

(While telling this part of the story, sketch the journeys; or if blocks are used, build Jerusalem, making a special house for David's, leaving space in which the tabernacle was placed.)

David did not take the ark any farther at the time Uzzah was punished, but soon after he did take it to Jerusalem. This time he was careful to have it carried just as God had told him to.

David looked at his lovely home, and then he thought of God's house being only a tent, and he longed to build a beautiful house for God. But God sent word to him by his prophet that he could not build a house for God, but that he should have a son who should build it.

### Lesson III. January 16, 1904

#### David's Sin and Repentance

Make prominent the fact that David was quick to repent when his sin was pointed out. Also emphasize the willingness of God to forgive when one repents. No matter how deep the sin, the blood of Jesus cleanses all.

To illustrate, put some red ink on white cloth, then place a pure white cloth over and remove the stained one to show how Jesus covers our lives with his pure life.

Build David's home while telling the story of Nathan's visit to his house.

We reap what we sow. God forgave David's sin, but he suffered as a result of his wrong course.

### Lesson IV. January 23, 1904

#### The Rebellion of Absalom

Introduce the lesson by telling a story to show what it means to honor parents.

David had many sons and daughters. He loved them all, but he did not bring them up to love and obey their parents.

He had one son who was beautiful to look at,

but he was very selfish and wilful. Yes, and he was very deceitful. He made many believe that he was their friend, and led them to think he was a good man. His name was Absalom.

At last he made many of the people think he should be king. He went to Hebron to offer sacrifice (Sketch a square for Hebron, make an altar and lines for people.)

A large number followed him to this place, and there he planned to have the people say that he was king.

When David heard this news, he and his followers left Jerusalem. They went out on the side of the mountain. (Sketch square for Jerusalem and Mount Olivet. Make lines for David and his followers.)

David showed no kindness to his sons by letting them do as they pleased when children. He suffered much for his neglect, and more than this, these children suffered all their lives for it.

Duty of children to parents. (Eph. 6: 1-3; Luke 2: 51; Prov. 1: 8, 9.)

### Lesson V. January 30, 1904

#### The Death of Absalom

David stayed but a short time near Jerusalem. Word was soon sent to him to go beyond Jordan. (Sketch river and city beyond, where David stopped.) Do not tell the details of his experience, the fighting, etc. Simply say that Absalom followed his father, intending to do him harm, but God cared for David, and Absalom lost his life.

David mourned greatly for his son, even though Absalom had done so much wrong. How dearly he must have loved his son! This makes us think of God's great love for us, though we do so many things that do not honor him.

David returned to Jerusalem after Absalom's death. (Sketch journey across the river and back to Jerusalem.)

Contrast David and Absalom. David in youth was obedient; Absalom was allowed to have his own way. David was a boy who prayed and trusted God; Absalom trusted in self. Absalom had never learned that there is but "one right rule, and that the rule of God;" the first rule of David's heart was to obey God.

Teach that obedience with sulking or grumbling is not honoring one's parents. To give cheerful obedience always brings happiness, although it is not always easy to do this.

To say "Why?" when requests are not granted, is not showing honor.

## WITH THE TEACHERS

## O Little Town of Bethlehem

O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee to-night.

For Christ is born of Mary,  
And, gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.  
O morning stars, together  
Proclaim the holy birth!  
And praises sing to God the King,  
And peace to men on earth.

How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of his heaven.  
No ear may hear his coming,  
But in this world of sin,  
Where meek souls may receive him still,  
The dear Christ enters in.

O Holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us today.  
We hear the Christmas angels  
The gladsome tidings tell;  
O come to us, abide with us,  
Our Lord Emmanuel.

—*Phillips Brooks.*

## While Shepherds Watched their Flocks by Night

While shepherds watched their flocks by night,  
All seated on the ground,  
The angel of the Lord came down,  
And glory shone around.

"Fear not," said he, for mighty dread  
Had seized their troubled mind;  
"Glad tidings of great joy I bring  
To you and all mankind.

"To you, in David's town, this day  
Is born of David's line,  
The Saviour, who is Christ the Lord,  
And this shall be the sign:

"The heavenly babe you there shall find  
To human view displayed,  
All meanly wrapped in swaddling bands,  
And in a manger laid."

Thus spake the seraph; and forthwith  
Appeared a shining throng  
Of angels, praising God, who thus  
Addressed their joyful song:

"All glory be to God on high,  
And to the earth be peace;  
Good-will henceforth from heaven to men  
Begin and never cease."

—*Nahum Tate.*

"Orphan Hours, the Year is dead!  
Come and sigh, come and weep!"

"Merry Hours, smile instead,  
For the Year is but asleep;  
See, it smiles as it is sleeping,  
Mocking your untimely weeping."

—*Percy Bysshe Shelley.*

## The Ministry of Song

In every school, instruction in singing is greatly needed. There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges.

Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor, and as you have opportunity ask, "Would you be pleased to have us sing? We should be glad to hold a song service with you." Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse.

Such ministry is genuine missionary work. God desires every one of us to be converted, and to learn to engage in missionary effort in earnest. He will bless us in this service for others, and we shall see of his salvation.—*Mrs. E. G. White.*

"CHEERFULNESS is the best promoter of health, and as friendly to the mind as to the body."

## The Music of the American Indians

Indian melodies are all indissolubly linked to legends, myths, ceremonials, or religious rituals of the greatest poetic and dramatic beauty, and it is upon the suggestive power of these to the poet or musician, as much as upon the melodies themselves, that stress should be laid. . . . It is interesting to note that the Indian songs are sung mostly to mere vocables and not to words, for these songs crown, so to speak, the legends, and the idea that "music begins where words leave off" is not merely a theory, but an extensive practise with the Indians. Regarding our singing to words throughout, the Indian says, "You talk a great deal while you sing."

The Indian is quite a pedant and has a rather strict melodic form, differing somewhat from that to which we are accustomed, though perfectly consistent and logical, and well related to the musical idea which it expresses. And as soon as I realize what the Indian is about, what he is seeking to accomplish in his melody, all becomes clear and beautiful to me. I see, then, that the Indian music is too dignified, too lofty, too noble and spiritual, to come quickly into favor. It is the appeal of man, alone upon a vast prairie, to his God; it is the veiled muttering of thunder, the mystic communion with the departing spirit of a warrior, a rallying song hurled in the face of certain death. Or it is the women projecting their wills to aid the absent warriors, or the incomparable gentleness and peace of a broad sunlit landscape. It will be seen that these are not themes wherewith to tickle and amuse the groundlings. They are, in the right hands, the making of great poems. We are only beginning to gain an insight into the destiny of this legacy of ideas. Any one of these innumerable poetic ideas is not complete until we have both the narrative and the accompanying melody, which latter gives to us the emotional kernel of the event portrayed. Even then we have not ours, but the Indian's expression.—  
*Arthur Farwell in Messenger.*

## Gardening in Autumn

BY FLOYD BRALLIAR

This month definite preparations should be made for early spring gardening. Many, if not all schools will find it profitable, as well as highly educational, to grow cabbage, tomato plants, etc., in a hot-bed next spring.

I prefer to make preparations for this in the autumn, because it is often desirable to have the hot-bed planted sometime before the frost is out of the ground. In that case it is inconvenient to dig the bed in the spring. The teacher, this fall, should select a location for the hot-bed, and determine the size that it is to be made. It is more convenient not to make a hot-bed more than five or six feet wide; it may be any length desired. Where a large bed is needed, it may be made seven or eight feet wide. A hot-bed should face the south, and should be in a sheltered spot. Other things being equal, the south side of a building is a very good place for a hot-bed. If it can be arranged so that the land slopes to the south, it is better, but this is not necessary.

An excavation should be made the size desired for the hot-bed, by removing the soil to a depth of two and one-half or three feet. Some use shallower beds, but I prefer this depth. After the excavation has been made, it should be lined with old boards. Any old boards of convenient length will do for the bottom, but for the frame around the bed, which should project from four to six inches above the surface, good strong lumber should be used. If this frame is to be covered with canvas, a 2 x 4 should surround the top, to which, at convenient distances, cross-pieces should be fixed to which the canvas may be fastened. Some make these cross-pieces like the rafters of a house, giving them an elevation of perhaps two feet. I do not consider this necessary, but prefer to have the upper or northern side of my hot-bed about four inches higher than the south side, and then stretch the canvas nearly flat. Of course the canvas will not be put on until spring.

Many growers in making a hot-bed do not line the lower part of the excavation at all, but if the soil shows a tendency to cave, this will be necessary. If it is desirable to go to more expense and cover the hot-bed with glass, the sash can conveniently be made from 2 x 4 lumber, which has been ripped into the desired dimensions. In choosing glass, it is well to get 8 x 10, although this is not necessary. The glass should be made to overlap about one-half inch, like shingles on a roof, thus giving perfect drainage. The pieces may be held in place by tacks, although a better way is to fasten them securely with putty.

If, this fall, everything is in readiness for spring use, the excavation and frame should be covered over for protection from the weather, and to prevent caving.

At the proper time in the spring, this excavation should be tramped full of straw, stable manure to within about six inches of the top, and then thoroughly saturated with water. Although the straw is important, if not absolutely necessary, it should not be too plentiful. The ordinary droppings, taken from a stable where the horses are well bedded, and then the dry straw shaken out before cleaning out the stable, is about right. Cover this to a depth of four or five inches with good soil. After it has begun to heat well, the seeds may be planted.

### Methods of History Teaching for Elementary Pupils

BY M. BESSIE DE GRAW

In offering suggestions for sixth grade classes, I take it for granted that for five years the pupils have been studying the lives of men who were prominent in the history of God's work. They have grown familiar with the leading characters in Old Testament history; they know the prominent figures in the history of the Christian Church, and have been introduced to many men to whom God has intrusted truth in more modern times,—such men as Wycliffe, Huss and Jerome, Luther and Melancthon, Roger Williams, William Miller, Horace

Mann, Livingston, Moffatt, Carey, and others,—as the teacher may have found time. This accumulation of knowledge, this biographical study, forms the great background for future history study.

With the sixth year a change should be made. Biographical study should not be discarded, but it should take a secondary place, and the pupil should receive his introduction to nation and peoples as such.

He knows Abraham, Isaac, and Jacob as men of God. Now let him meet the Hebrew nation, and having met this nation, teach him the laws of the nation's life, its growth, and its decay, just as you teach him the laws of his own body in the physiology class.

Israel's history is recorded in such detail, because in that history may be found an exemplification of every condition which the nations of this world have to meet. A glance at certain facts will illustrate this, and will suggest what the teacher should have in her mind when she begins her class work with sixth year pupils.

1. God recognizes the equal rights of all men. Acts 17: 25, 26.

2. In order that all men might live in accordance with this principle of equality,

(a) He established his nation in the country. Gen. 12: 1-6. "The place where they first tarried was Shechem. Under the shade of the oaks of Moreh, in a wide grassy valley, with its olive groves and gushing springs between Mount Ebal on the one side and Mount Gerizim on the other, Abraham made his encampment. It was a fair and goodly country,—'a land of brooks of water, and fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines and fig-trees and pomegranates; a land of oil-olive and honey.'" It was "in the free air of these upland plains, with their olive groves and vineyards, their fields of waving corn, and the wide pasture grounds of the encircling hills," that God laid the foundation for the greatest nation which has ever existed on earth.

(b) He intended that each family should own a small piece of land, and that the



whole earth should eventually be divided proportionately among the descendants of Adam. Deut. 32: 8.

(c) He gave the law of jubilee that the people might never be able to get away from this idea of owning and cultivating land. Although the heathen might build cities and congregate in congested centers, yet his people, so long as they adhered to this one principle, could never make their homes in the cities. They should go into the cities to preach the gospel, but not to live. They were compelled to scatter, and to maintain their health, their freedom, and their independence, by living in the country and cultivating the soil. For the law of the year of jubilee, read Lev. 25: 8-17.

(d) That this might continue beyond the generation to which the law was given, God led his people to establish industrial schools in which the students were taught the laws of proper cultivation; the art of fertilizing the soil and preventing pests by the rotation of crops; that the land should rest every seventh year; that fruit trees should not bear their fruit when too young; that different kinds of seed should not be planted on the same soil; the proper methods of harvesting and threshing various grains; the proper care of domestic animals; the relation which the care of the poor sustains to the proper cultivation of the land, and other similar truths. Just and equal measures was one of their studies. Every child was taught some trade. It was a disgrace to be dependent. Every one was supposed to be self-supporting, and every child should be able to support his parents. In those schools the science of government was taught. The heads of families were the students. Benevolence, generosity, courtesy, wisdom in diplomacy, perseverance and skill in work, and the ability to govern one's self,—these were the principal lessons in civil government. So practical were they that the students, although known to be advocates of a new religion, commanded the respect and friendship of surrounding peoples.

The spiritual education in these schools was of the highest order, and so interwoven

was it with the manual and physical training that a separation was practically impossible. Fathers so taught, repeated these lessons both by precept and by example, to their children. Psa. 78: 3-8. It was thus that these industrial schools became great national centers whose influence was felt by the people of many other nations. They were the great evangelizing agency in the Jewish nation.

The results of such a system were striking. So long as the nation adhered to these laws,—and this term includes all, mental, physical, and spiritual, to which reference has already been made,—the following results were seen:—

1. The people as a whole had a strong spiritual experience, so that surrounding nations were brought to a knowledge of God. Witness the experience of Abraham as an illustration of this fact.

2. The government, viewed from the standpoint of other governments, held a most prominent position in the world. The Jewish people were known as a wise and understanding people. It was adherence to these laws that brought the kingdom under Solomon to the place where it was recognised as the leading government of the world. The fact that Israel gave to the world a type of architecture, which was copied even by the artistic Greek, is an illustration of the power exerted by the nation when at its height.

3. The people were physically strong. Correct principles of living developed a powerful physique, which is still recognizable in that nation.

4. It made the nation the leader in commercial matters. The Jews loaned to all the rest of the world, for it was a promise of God that if they would obey him (and this meant that if they would properly cultivate the soil, if they would care for the poor, if they would recognize the equal rights of all men, if they would remember the Sabbath to keep it as a memorial of the God who had given the law), their land should yield a hundred-fold, and they should loan and not borrow.

5. They had the promise that as a nation

they might exist forever. What more could be asked? The promise originally made to Adam was renewed to this people, and it may be added that this promise will be fulfilled to the generation that recognizes these same laws of national growth and proves true to them.

6. Whenever through envy of surrounding nations, Israel as a nation descended from the exalted plane to which obedience brought it, the decline was invariably marked by the following conditions:—

(a) The people left the country and congregated in cities.

(b) They erected costly dwellings, similar to those of their heathen neighbors.

(c) They adopted heathen methods of teaching their children; and naturally these children—

(d) Thought as the heathen thought and worshipped the gods of the heathen. The educational and religious apostacy was thus complete. It was followed promptly by a decline in government.

(e) They intermarried with the heathen.

(f) Society immediately divided itself into two classes, the rich and the poor; and the rich oppressed the poor.

(g) Slavery was the inevitable result.

(h) Such a condition could exist only in a monarchial form of government. This completed what is familiar to us to-day as the papal system, or a union of church and state.

(i) The fall of the nation was imminent, and from their position as slave-holders its people came to occupy a position of the most abject slavery.

Then there would ascend to heaven a cry for deliverance, and God would begin the work of restoration. The Babylonian captivity is a typical experience. It was literal bondage to city life, to base idolatry, and to an absolute monarchy.

The restoration meant a return to the country, the cultivation by each family of a small portion of land, inexpensive homes, simple living, home worship, and proper teaching of the children. The history of Eden was repeated as nearly as possible under the changed conditions; and since

the restoration has never been completed, because men have never been willing to abide by these same laws which alone can make a nation strong, time will continue until a generation is raised up that, by obedience to these laws, will make it possible for God to establish a perpetual kingdom on the earth.

General principles have been stated; the details should be carefully worked out by each teacher. The following suggestions, if followed, will make the work practical.

1. Study the simple patriarchal life of Abraham, Isaac, and Jacob.

2. Study the period of Egyptian bondage.

3. The forty years of school life in the wilderness was a preparation for life in Canaan.

4. In the location of the tribes of Israel in Palestine, each family was given land to cultivate. This was a repetition of the experience of Abraham, the founder of the nation.

5. Make a chronological chart covering the period during which the judges ruled.

6. Make a chronological chart of the kings of Israel and Judah, following carefully the record contained in the books of Kings and the Chronicles.

7. Make note of the strong characteristics of each ruler. Study where each was tempted to conform to the worldly nations, and call attention to the fact that the sons of kings brought up in royal palaces usually showed a lack of spiritual, intellectual, and physical vigor.

8. Study the writings of each prophet when dealing with the king under whom he prophesied.

9. Make a special study of such reformers as Samuel, Elijah, and Elisha, great teachers through whose influence David and Solomon, and other influential rulers, received much of their training; Hezekiah, who restored the Israelites to their work and thereby increased the tithe; Ezra and Nehemiah, who labored to have the people return to Palestine, and take up their simple manner of living on the land, etc., etc.

The results of the failure to comply with

the laws of national growth may be made very touching as the pupils approach the time of the birth of Christ. That nation which because of adherence to God's laws, once stood as a centre of worldly glory, lay grovelling in the dust, held there by the iron heel of Rome. At the emperor's beck they came, and at the same signal they left. They might be slain by thousands; there was no redress. Hundreds of their children could be murdered by an envious governor, and they had no power of revenge. It was under such conditions that Christ was born. He came into one of the lowliest homes on earth. He was taught by a godly mother in a quiet country town. He earned his living as a day-laborer. He began to teach. There was power in his teaching because his life was in harmony with the laws which we have just been studying, obedience to which will make a nation strong.

His work was the beginning of the Christian Church. It is at its portal that the sixth year's work in elementary history closes. Pupils at this time have met nearly all of the great nations of ancient times. They have met them incidentally as God's people have been enslaved by them. But they have studied the history of the people of God in detail, and will continue, through their seventh year in school, to study those same great principles of national growth, as they were given by Christ to the church which took up the work that Israel as a nation laid down.

Some hints for seventh year work will appear later.

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### A Lesson in Geography

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Everyone has the privilege of perpetually adding to his knowledge on geographical subjects. Current history, aside from its intrinsic value, should form the foundation for a study of countries, peoples, religions, etc.

Turkey is at present one of the nations most prominent in the eyes of the world. How definite is your knowledge concerning this country? When your pupils read a newspaper article, how do you direct their

study so that the information gained may be used to the best advantage?

Read the following paragraphs which appeared in a recent issue of the *Literary Digest*:—

#### AMERICAN MISSIONARY SCHOOLS IN TURKEY

"Nearly a century ago," says Vladimir Tsanoff, writing for the *Boston Transcript*, "devoted bands of missionaries began to leave the shores of New England for the wilds of Asia Minor. In that inhospitable country they carried with them the blessings of the printing-press, the blessings of school, and the gospel.

"The vast American missions in the Turkish empire are an absolute necessity there, because for many parts of Armenia and Syria the American schools supply all the schooling that exists. The Syrian Protestant College at the city of Beirut has an influence extending a thousand miles. If Harvard University may be named a national necessity, then the College at Beirut is ten times a necessity, for there is no other of the kind. And the same is true of nearly a dozen American colleges widely apart, scattered over a huge territory, with their attendant net-work of American missionary schools. The Turks do not make provision for the study of anything but the Koran. They do not allow the enslaved Christians to open schools of their own; it remains, therefore, for these missionaries from Europe and America to provide schools. And they have a vast territory to cover. The Euphrates College at Harpoot, which the Turks tried to set on fire a short while ago, has some 1,100 students in its collegiate and preparatory departments. The colleges at Aintab, Marsovan, the Central Turkey College, the recently organized 'American College' at Smyrna, the famous Robert College overlooking the fortresses of the Bosphorus, all these and others, with their attendant common schools, represent a field of work where devoted missionaries have toiled for nearly a century, with increasing success, and with immeasurable beneficence. Aside from their cash value of six and a half million dollars (multiply

ten times to appreciate the Oriental standard of money), these American missions have received not far from twenty million dollars for current expenses since the beginning of the work."

#### THE GEOGRAPHY OF TURKEY

These are interesting facts, and may be used with profit by the wide-awake teacher. Let me suggest that you place on the board (or have one of the pupils do so) an outline map of the Turkish possessions. Draw the map to a scale and locate the most familiar places.

Turkish possessions are divided as follows:

- (1) European Turkey, extending from Constantinople to the west.
- (2) Asiatic Turkey, extending from the Bosphorus to Mount Ararat.
- (3) One-seventh of the peninsula of Arabia belongs to Turkey. The Turkish possessions in Arabia include Mecca and Medina. For what are these cities noted?
- (4) Turkey owns a strip of Northern Africa as large as Texas, the New England States, and New York combined.

#### EDUCATION IN TURKEY

The Mohammedans encourage public education, and schools have been long established in the largest Turkish towns. Colleges and public libraries are attached to most of the leading mosques, but the instruction furnished by the Mohammedans is limited. The Koran is the chief book taught. One writer, speaking of the influence of foreigners, says, "Education has accomplished more toward the regeneration of these lands than anything else."

**ROBERT COLLEGE.**—Robert College is one of the institutions of learning mentioned in the article before us. Concerning this College we are told that "It has exerted an incalculable influence for Christian living all over the empire. Among its graduates are many of the most prominent men in Bulgaria, and it is, perhaps, not too much to say that that nation really owes its existence to the influence exerted by President George Washburn and his associates. Its

students have included representatives of twenty nationalities, and its Young Men's Christian Association is unique among the college associations of the world, in that it is divided into four departments according to the prevailing languages spoken,—English, Greek, Armenian, and Bulgarian."

Robert College is a Christian training school for young men. It is located at Constantinople, and was founded in 1863. It is an independent institution governed by a board of trustees in the city of New York. It enrolls about 300 students annually.

The president of this college describes the work of the institution in the following language:—

"We yield to none in the completeness and thoroughness of the intellectual training which we give to our students, but we believe that there is something far more important than this, that the moral powers stand higher than the intellectual, and are the controlling influence in our lives; consequently, we do all in our power to train and develop these faculties, so that our students may become Christian men.

"So far as religious teaching is concerned, we do our best to impress upon our students the essential principles of our faith, and to lead them to practical Christian lives. All our students are required to attend public prayers every day; all those who board in the college, about two-thirds of the whole number, are required to attend public worship twice on the Sabbath, and Bible classes in the afternoon. The Young Men's Christian Association holds its meetings on week days, and is an influential society. There are also private and voluntary meetings of the teachers and students."

**THE SYRIAN PRESBYTERIAN COLLEGE.**—The Syrian Presbyterian College is another institution mentioned in the article under study. It is located at Beirut, and although an independent college, it is in close sympathy and co-operation with the Presbyterian Mission Board. We are given the following facts in regard to this school: "This is one of the three most important in-

stitutions in all Asia. In fact, there is no college which has in one generation accomplished a greater work, and which today has a larger opportunity. It has practically created the medical profession in the Levant. It has been a most influential factor in promoting popular education in Syria and in other parts of the East. It has been and is the center of genuine Christian and scientific literature in all that region.

"Fully one-fourth of the graduates in the collegiate department have entered Christian work, either as preachers or as teachers in Christian schools."

OTHER EDUCATIONAL INSTITUTIONS.—Mr. Beach, Educational Secretary of the Student Volunteer Movement, says that, in less degree, the same results noted concerning Robert College, and the Syrian Presbyterian College are furnished by the records of the schools at Aintab and Harpoot, and of the American Board's colleges for girls at Marash and Constantinople. I would suggest that you send for a catalogue of these various schools and for any information which is printed in English. This may enable you to present more definite information to your students.

#### PRINTING RELIGIOUS LITERATURE

You will find that one important feature of the missionary work in Turkey consists in printing and circulating the Scriptures, books, tracts, etc. The Presbyterian Board runs a great press at Beirut.

#### IMPORTANT FACTS AND FIGURES

Beirut or Beyrout is located on the east Mediterranean coast, about 60 miles north of Tyre.

Harpoot, or Harput, is near the fortieth degree east longitude, and about one hundred and fifty miles south of the Black Sea.

Aintab you may locate on your map near thirty-seven degrees north latitude, and thirty-seven degrees east longitude. It is about 300 miles south of the Black Sea.

Smyrna you can easily find on any Bible map of Asia Minor.

The Bosphorus is familiar to every student of geography.

According to the latest reports, there are 637 foreign mission workers in Turkey, the proportion being one to every 37,416 inhabitants. There are 38 foreign missionary evangelists; 13 of these are Americans. The others are British workers.

#### SUGGESTIVE QUESTIONS

What is the climate in different parts of the Turkish empire?

Locate the principal plains.

Where are the chief mountains?

Syria is included in Turkish territory.

What has been its history? Read what you can find concerning Syria in connection with the Hebrew nation as recorded in the books of Kings and Chronicles.

Who is the present sultan of Turkey? How long has he ruled?

What happened to the Turkish government in the year 1840? Study the prophecies concerning Turkey in Dan. 11. and Rev. 8 and 9.

Why is Turkey known as "The Sick Man of the East"?

For how long a time has this term been applicable?

At another time a lesson will be given on the subject of the Turkish Empire in prophecy.

E. A. S.

#### A Story of a Canary and a Bullfinch

George Henschel in *Nature* tells a story of a bullfinch and a canary that deserves permanent record. The bullfinch belongs to his sister, and can pipe the whole of several tunes, "God Save the King," among them. The canary's cage was in the same room, and in about a year the canary learned the whole of "God Save the King," from the bullfinch and often piped it independently. Mr. Henschel lately heard the bullfinch pipe part of the tune (six bars) and then pause. To his amazement the canary took up the tune where the other had left it and finished the tune (eight bars)! At this time the two birds were in different rooms. Nothing could be more authentic than the story, or more amazing.—*Signs of the Times.*

## PROGRESS

### The Battle Creek Church School

BY J. GRANT LAMSON.

This school was opened Tuesday, after Labor Day, on the third floor of the old College building. It certainly seems somewhat strange to the writer to re-enter the very room where he taught in the old Battle Creek College five years ago this fall, but it is only an instance of the way in which Time, like a mighty wheel, swings around and brings us again to the place whence we started. This time, however, the work is different. We enrolled, the first day, 123 students in the first eight grades. This number has gradually increased until yesterday, Oct. 1, we had an enrollment of 150 students. Our older grades are continually increasing. The third floor of any building is a very poor place to hold school for little children.

The Battle Creek church school has been driven about until it seems advisable to build a home for it. Through the generosity of the brethren and sisters here, nearly enough money has been pledged to erect a school building, and it is believed that there will be no difficulty in raising the balance. The new school building is located just north of the city limits on Kendall Street, and the carpenters are pushing the work as rapidly as possible. We hope to occupy our new building at the beginning of the winter term. Some have thought that the building is located too far away, but the idea is to have the school where we can have a little ground in connection with the building. The two and one-half acres will give the students opportunity to do small gardening and fruit work, and several lines of manual training will be connected with the school.

The teaching force this year consists of the writer as principal, Mrs. Williams in the first grade; Mrs. C. N. Sanders, second and third grades; Miss Frances Case, fourth and fifth grades; and Miss Pearl Hallock, sixth, seventh, and eighth grades.

There is a good spirit in the school, and barring the one or two troublers in each room, we have a most excellent class of students.

May the Lord give us wisdom for every undertaking.

### Sheridan Industrial School

Writing of the work which has been done by the students of the Sheridan Industrial School, Elder N. W. Kaubie says: "The second cottage for the accomodation of students is now ready for plastering. The work so far has been done by teachers and students, the greater part of it by students. We now have two very neat cottages.

"Our crops, with the exception of potatoes, have been good this year. We cultivate about thirteen acres of land. This is not a good potato country, and because of the wet season the yield fell below the average. We have a large corn crop, and some of the best corn I ever saw. We have raised all kinds of garden products, such as potatoes, sweet potatoes, parsnips, turnips, cabbage, tomatoes, and beans. Our berries were fine. We had the largest yield of blackberries that I have ever seen.

"We sold a few crates of strawberries, but all the rest of the small fruit has been canned for use in the school. We have also canned tomatoes for our own use. Our enrollment at present (Oct. 12) is forty-seven, others are coming later. This is the largest attendance that we have ever had at this season of the year. As soon as our cottages are completed, and our crops harvested, our boys will begin the work of clearing ground for farming purposes next year. Our students seem to take more than ordinary interest in the industrial work.

"We have a recitation daily in industrial work for the boys, and at the same time a class in domestic economy for the girls. During the winter the boys will clear the land, cut cord wood, split posts, and do the chores about the place. The boys will do some work in the broom factory. We have good market for brooms at home, but we find difficulty in disposing of them in the

cities, because they do not have a union label.

We are planning to give more attention to the cultivation of berries and such products as will serve for future use in our school."

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### A School Fund in Wisconsin

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Elder William Covert writes for the Wisconsin Reporter of the recent action of the Wisconsin Conference to provide a fund for the support of all its elementary Christian schools. He says,

"Our brethren and sisters who attended the campmeeting at Oshkosh manifested a very great interest in the subject of a general fund for the support of church schools in Wisconsin. The subject of Bible finance was studied for about four hours one day, and at the conclusion of the study the following recommendation was agreed upon without one opposing vote:—

"WHEREAS, The Lord has said that the church has a special work to do in educating and training her children, and

"WHEREAS, Our experience in undertaking this work has shown the necessity of a uniform system of financial support, therefore,

"Resolved, (a) That a conference fund be created from which all teachers' salaries shall be paid.

"(b) That this fund be provided by the payment of a second tithe, with such other offerings as may be made for this purpose, according to the ability and will of the people.

"(c) That our people be encouraged to begin at once the study and practice of this system, sending the money to the Conference storehouse, and that this fund be drawn upon for the payment of teachers' salaries after Jan. 1, 1904.

"It is evident that our people in Wisconsin desire the Conference to lead in the matter of schools. They expressed a hearty willingness to enable the Conference to do this, We shall be very, very glad indeed to establish many schools among our churches. Now all can see that when the

second tithe and offerings according to the will of the people are sent to the Conference treasury, it will enable the Conference to do what the people desire. Do not be afraid to send money for this object, for it will most assuredly be used for this purpose and nothing else. No other conference fund is provided for these teachers. They are not paid from the tithe sent in, but from this fund which is especially provided for the school work.

"I pray that a liberality may be manifested which will make the Conference fully able to do all that is requested of it, and the committee will most gladly perform this service when the funds in hand make it possible. Should the funds not come in, then the committee cannot do this, but we trust that there will be an abundant supply. May the Lord move upon every heart to do its full share."

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### Kansas Schools

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BY B. E. HUFFMAN

I am glad to give the following report of the Elementary Christian schools in Kansas.

In the northwest corner of the state we have a school at Portis, which opened the 15th of September, and which is to continue six months. Miss Belle Dixon, who has had a successful experience in school work, has charge of the school. Coming south, we have a German school in the Otis church, taught by J. F. Harder. This school was very successful last winter under his direction. The large class of young people who attended the school did a great deal of missionary work with the German papers and tracts. A little farther to the south is the Felsburg church and school. Last year their school term was very short, but the brethren have not lost faith in the work. This year they have arranged with I. C. Sultz to teach a six months' school. Bro. Sultz finished the Normal Course in Keene Academy, and last year took work in Union College.

Passing now to the east, we come to Hutchinson, where Brother and Sister Mo-

rey taught a very successful term of school last winter. They have been employed to teach there again this winter. Miss Hannah Jensen, who has done successful school work for years, and who taught the Pontiac school last winter, will teach a small school in Wichita. A young man who has worked for a number of years in the schools of Wyoming was in attendance at the Summer Normal at College View, and consented to come to Kansas to teach this winter. He opened the Wellington school September 21. The next school is at Pontiac. This church erected a new church building last winter, and made provisions for a school. This school is located in the country, as are also a number of our other schools. Miss Florence Barbee has been employed to teach at this place. She has had experience in both secular and Christian school work.

There are two faithful families living near Lebo who have been employing a teacher for their children for two or three years. They have now secured the services of Miss Ethyl Easley. Miss Easley has had one year in the normal course at Union College and attended the Normal last summer. The oldest school in the State is at Ottawa. They have employed Miss Jennie Hill, who has had two successful years in Christian schools and has had training in summer normals.

The Atchison church have, under difficulties, maintained a church school. Their faith lays hold on the promise, "My grace is sufficient for you." They have employed Miss Anna C. Anderson to teach for them. Sister Anderson has been faithfully tried in the canvassing work, and has made a success. She has had a whole year in the Berrien Springs school, and comes back full of the spirit of her work. Miss Vesta Baldwin, who has had a full year in the normal department of Union College, besides the summer institute, has been employed to teach for seven or eight months in a school just organized at Oswego. Her school opened Sept. 30.

Last among the schools that have been provided for, is the one at Thayer. Here

the school work has grown with the growth of the children. There is in the church a large class of young people who have advanced beyond the elementary school grades. After careful consideration and counsel, it was thought best to employ two teachers, one for the primary grades, and the other for the intermediate work. The church voted to invite young people who wish to do school work below the eleventh grade for a small outlay of means to come to Thayer, and agreed to furnish board and room for two dollars per week. Two teachers experienced in school work have been employed. Miss Nettie Hardiman, who taught in Union College last year, will have charge of the intermediate room. Tuition for students in this room is \$1.50 per month. Miss Stella Secrist, who taught the elementary school at Thayer last winter, will have charge of the same room again this year. No tuition is charged in the lower grades. Several other churches contemplate opening schools this fall if teachers can be had for them. Oh, that we had the consecrated young people who were prepared to teach these schools!

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#### School Work in India

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Miss Thekla Black writes from Karmatar, E. I. Ry., India:—

"We have a small school in progress at this place. We have in the European department eighteen pupils, most of whom are Anglo-Indians between the ages of eight and seventeen. In the native department we have at present twelve pupils. Mrs. Hansen and I, with the help of a young Anglo-Indian and a native, are doing the teaching. We feel keenly our need of help, as none of us has had the privilege of a special preparation for Christian teaching. In spite of this fact, our appeals for Christian teachers to help us have been in vain.

"We have a good school. The children are bright and intelligent. Mrs. Hansen and I, although both medical workers, thoroughly enjoy the teaching. We want a list of the text-books used in the schools



in America. What readers are you using in the various grades? We are teaching the children to read Great Controversy, Patriarchs and Prophets, and Steps to Christ, but we have need of other books.

"We have missed the *ADVOCATE* for several months. Please have it sent to our present address.

"India offers plenty of work and a splendid opportunity to the lover of souls. We need help in this far away land."

### Christian Schools in Oregon

Albert Carey writes of the schools in Oregon, and in describing the condition there he pictures conditions practically as they exist the world over. He says:

"There are enrolled in our Sabbath schools, in the junior, intermediate, and primary grades, five hundred and forty-eight scholars. Besides these, there are many in the senior division of school age. This would make an aggregate of not less than six hundred pupils, and putting them into schools of twenty each, would call for thirty schools and as many teachers. On the contrary, we are not enabled to plan for more than about eight schools for the coming year. One of these is a family school, and one of the intermediate grade, the latter being in Coos County. But we are hoping that another intermediate school will be opened in the northern part of the conference before the school year opens. There is a stirring call and a widespread interest in this enterprise.

"It must be apparent to all that there is a great and growing demand for Christian teachers. How many of our young men and women are preparing to fill this demand?"

### The Hemmingford (Neb.) Intermediate School

BY W. H. CAMPBELL.

This is the fourth year for the school work at Hemmingford. A new era has opened for us, for our course now includes the intermediate grades.

A farm of 320 acres has been given for

school purposes. The industrial feature will be made strong. The home consists of a two-story, ten-room frame house. The teacher and his wife will care for non-resident students at the rate of \$1.50 per week. The fall term opened Oct. 26, and will continue eight months. We wish the *ADVOCATE* and its cause success.

### Traveling Libraries

The *Review and Herald* says: "The Battle Creek Tract Society has inaugurated systematic traveling libraries, and this plan bids fair to be one that will accomplish much good in the dissemination of the truth for this time.

"A collection of our principal books, together with tracts, pamphlets, and periodicals, sufficient to cover the cardinal principles of the message, is sent to a locality where suitable arrangements can be made for their careful, systematic distribution. These are to be loaned to the people until the community has been thoroughly worked. Then they are shipped to another place, where they are put into circulation again, and so continued from place to place.

"As books are lost or worn out, new copies are supplied, or the old ones repaired. Those directing these free traveling libraries often make sales of books, and take subscriptions for our papers. All money thus received is used in the purchase of new publications for other libraries of the same nature. All interested readers are placed in touch with the general secretary by personal correspondence, and their cases followed up by different members of the society."

Many elementary schools may accomplish a vast amount of good by maintaining a circulating library. Try it.

MISS MAY SANDBORN is teaching at Nashville, Mich. She writes under date of October 11: "My school has been in session one week. At present the school-room is in a private house, but in a few weeks we hope to have a building erected which will be suitable for meetings and also for school purposes. During the summer my pupils sold several copies of the 'Story of Joseph.'"

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**PUBLISHERS' PAGE**


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**A Directory of Christian Teachers.**—When will it be published? Possibly you are responsible for its non-appearance this month. We wish the directory to be as nearly complete as possible. There are some who have not yet reported. Teachers are a transient class, and the addresses of a few months ago will not do for the present. The Advocate wants the address of every teacher. This is a personal request to each teacher and each Educational Superintendent and Secretary.

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**Bible Reader, No. 1.**—The story of the Bible Reader appears on another page of this issue. Teachers have been waiting anxiously for this little book. If they will read that story, they will understand why their orders have not been filled. The first section (32 pages) is now ready. It is neatly bound, and will be sent post-paid to any address for five cents. The entire book will be ready for circulation by December 1. Price, thirty-five cents. Those ordering the book now will receive the advance sheets at once and the entire book a few days later. Send five cents for the advance sheets or thirty-five cents for the Reader and advance sheets. Address, Advocate Pub. Co., Berrien Springs, Mich.

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**Save the Boys**—Have the teachers and pupils in Christian Schools thought that they may owe a debt to the boys of their neighborhood? How many of these boys smoke cigarettes and read cheap literature? Have you any burden to help them? Christian boys may do much if they will only try.

H. P. Phelps, 118 W. Minnehaha Boulevard, Minneapolis, Minn. is the editor of a monthly periodical devoted to this interest. He will gladly co-operate with those who wish to work for boys. Write to him and give him your support.

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**The Southern Missionary.**—There is no more needy field than the South. Doubtless you are interested in its needs. Are you reading *The Southern Missionary*, an 8-page paper published by the Southern Missionary Society in behalf of the Southern work? Read one copy of this little paper, which is filled with a timely message, and you will want to become a regular reader.

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**School Books.**—The Advocate Publishing Co. is prepared to supply the school and text-books that are now being used in Christian schools. A price-list of such books will be mailed free on request. Address, The Advocate Publishing Co., Berrien Springs, Mich.

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**Southern Education.**—Teachers who wish to know what is being done to promote secular education in the Southern states, and the counter influence in that part of our country, should read *Southern Education*, the official organ of the Southern Education Board. This is a monthly magazine, subscription price 50 cents. Address, Southern Education Board, Knoxville, Tenn.

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**The Southern Watchman.**—A 16-page religious paper issued weekly by The Southern Publishing Association, 1025 Jefferson Street, Nashville, Tenn. The paper is designed to meet the needs of all classes of readers. While it is especially a South-land organ, the publishers aim to make it a paper that shall be interesting and helpful to our own people all over the broad field. It is also designed to give in its columns such a variety of general reading matter, together with articles on doctrinal and other Bible subjects, as will make it useful and acceptable as a missionary paper. It has 16, pages 7¼ x 11¼ inches. It contains the following departments: General, Educational, Home, Editorial, Missionary, and Sabbath-school. It is illustrated. The price is \$1.00 a year.

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**Correct English.**—The New and Up-to-Date Magazine. How to Use It. The correct thing. It teaches how to speak and write correctly, and as a work of reference, is invaluable to the teacher, the professor, the scholar, the student, the doctor, the minister, the lawyer, the business or professional man or woman,—in fact, everybody who uses the English language. Published monthly. Josephine Turck Baker, editor. One dollar a year, ten cents a copy. Correct English Publishing Co., Evanston, Illinois.

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W. A. WHEATLET, Editor of the *Educational Outlook*, writes: "I have just seen a copy of your magazine, the Advocate, and think it fine, a paper that must do an immense amount of good."

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PLEASE send two copies of the late issue of the Advocate. I like the mottoes and splendid ideas on educational labor. Edgar Neilton.

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ONE reader of the Advocate speaks of the journal as, "That dear friend of mine."

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

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