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The *Advocate* of **CHRISTIAN EDUCATION**
 Mrs. Flora Williams Jan 11

JANUARY, 1902.



"ART THOU THE TEACHER OF ISRAEL
 AND UNDERSTANDEST NOT
 THESE THINGS?"

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Thirteenth Chapter of First Corinthians.

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

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

THE ADVOCATE

A Journal of Christian Education

VOL. IV.

BERRIEN SPRINGS, MICH., JANUARY, 1902

No. 1

General

INSTRUCTION TO TEACHERS

BY MRS. E. G. WHITE.

PLANTED firmly upon the earth, and reaching heavenward to the throne of God, is a ladder of shining brightness. God is above the ladder, and his light is shining along its whole length. This ladder is Christ. Every round that you climb, you are coming step after step into fellowship with the sufferings of Christ, and are becoming fashioned after his divine similitude. The angels of God are constantly ascending and descending this glorious ladder. They will not let you fall, if you keep your eye fixed upon the glory of God that is at the top of the ladder. Some are trying to grasp the highest round of the ladder, without starting at the first round.

Every teacher should train the voice, so that he can speak intelligibly and read the Scriptures distinctly, giving emphasis where it is necessary and essential. The voice is a power, a talent, which few appreciate. Then cultivate your voice, for thus God is to be magnified. Let the voice be mellowed and softened by the Holy Spirit of God. There was pathos in the voice of Jesus.

Your words are a precious talent. You should learn how to bear testimonies in meeting with a clear and distinct voice, as though you knew that you had an abiding Christ. Learn to pray as though you had confidence that your prayer reached the throne of God. Then you will have an educating power which will go farther than

Latin, Greek, or any such knowledge you may gain.

Teachers, you must have a living faith, or you will be separate from Christ. He does not ask how much favor you have with the world, and how much praise you are receiving from the world; but he does ask you to live so that he can put his seal upon you.

Teachers, how much praise comes from our lips to the one to whom you should be full of gratitude for this probationary time, during which if you allow Christ to abide in you, you may obtain a fitting character to live with him?

Co-operate with God, and he will co-operate with you. Then you are God's helping hand. Then you can take hold of him, and he will hold your hand. He says, "I am at thy right hand to help thee." As you work for him with only his glory in view, he will teach you. You are to learn all these lessons that you may teach others.

There are some who love the society of the world, who think it is a great deal better than the society of those who are not considered so elevated and who do not know, as they judge, half so much. Teachers, know enough to follow in the footsteps of Jesus, to wear the yoke of Christ. Then you will become fools for Christ's sake. It is not the so-called wisdom of worldlings that God accounts anything. He says their wisdom is foolishness; but to them the wisdom of God is foolishness. Do you desire to have the wisdom of God? Humble yourselves before God, walk in the way of his commandments, be determined that you will make the most of every educational

privilege, gather every ray of divine light, practice the light, bring it into your life and character, and thus show that you have learned of Jesus.

As soon as our minds harmonize with the mind of God, we are in touch with an intelligence that can communicate to each of us every lesson that will be beneficial in the education of the youth entrusted to us. In telling the children the precious story of the cross, our own souls will be lifted from despondency, gloom, and darkness. In considering the Redeemer's infinite sacrifice, we shall lose all desire for the things of this world.

Church school teachers should carry a burden for souls,—not that they themselves can save souls, but as God's helping hand they have the privilege of winning souls to Christ. Teachers, the words that you speak may be very precious. Let there be no folly in your conversation. In the schools you shall undertake to conduct, set a proper example before the children by presenting them to God in prayer every morning. Then look to him for strength every hour, and believe that he is working, and that you are to represent him. When you do this, you gain the affection of the children. It is not such hard work to manage children, thank God. We have a helper, one altogether above ourselves. Oh, I am so thankful that we do not have to depend upon our poor, miserable selves, but we may depend upon the strength which comes from God!

Teachers, if your life is hid with Christ in God, a helper will stand by your side, and you will be one with Christ, and one with those you are teaching. Never exalt self, for this shows that you are not humbling yourself before God. Exalt him, glorify him, honor him before the world. Say, "I stand under the blood-stained banner of Prince Emmanuel. I have left the banner of the powers of darkness, and am wholly on the Lord's side."

DISCIPLINE IN THE SCHOOL ROOM.

To make small children sit both dumb and motionless for three successive hours, with the exception of a brief recess and two short lessons, is an infraction of every law which the Creator has impressed upon both body and mind. There is but one motive by which this violence to every prompting of nature can be committed, and that is an overwhelming, stupefying sense of fear. If the world were offered to these children as a reward for this prolonged silence and inaction, they would spurn it; the deep instinct of self-preservation alone is sufficient for the purpose. The irreparable injury of making a child sit straight and silent and motionless for three continuous hours, with only two or three brief respites, cannot be conceived. Its effect upon the body is to inflict severe pain, to impair health, to check the free circulations in the system (all of which lead to dwarfishness), and to misdirect the action of the vital organs, which leads to deformity. In regard to the intellect, it suppresses the activity of every faculty; and as it is a universal law in regard to them all, that they acquire strength by exercise, and lose tone and vigor by inaction, the inevitable consequence is, both to diminish the number of things they will be competent to do, and to disable them for doing this limited number as well as they otherwise might. In regard to temper and morals, the results are still more deplorable. To command a child whose mind is furnished with no occupation to sit for a long time silent in regard to speech, and dead in regard to motion, when every limb and organ aches for activity; to set a child down in the midst of others, whose very presence acts upon his social nature as irresistibly as gravitation acts upon his body, and then to prohibit all recognition of or communication with his fellows,—is subjecting him to a temptation to disobedience, which it is alike physically and morally

impossible for him wholly to resist. What observing person who has ever visited a school where the laws of bodily and mental activity were thus violated, has failed to see how keenly the children watch the motions of the teacher; how eagerly, when his face is turned from them, they seize upon the occasion to whisper, laugh, chatter, make grimaces, or do some other thing against the known laws of the school? Every clandestine act of this kind cultivates the spirit of deception, trickery, and fraud; it leads to the formation, not of an open and ingenuous, but of a dissembling, wily, secretive character. The evil is only aggravated when the teacher adopts the practice of looking out under his eyebrows, as it is called, or of glancing about obliquely, or of wheeling suddenly around, in order to detect offenders in the act of transgression. Such a course is a practical lesson in artifice and stratagem, set by the teacher; and the consequence is, that to entrap on the one side and elude on the other, soon becomes a matter of rivalry and competition between teacher and pupils. Probably it is within the recollection of most persons, that, after the close of some school-terms, both teacher and pupils have been heard to boast,—the one how many he had ensnared, the others how often they had escaped, thus presenting the spectacle of the moral guide of our youth, and the moral subjects of his charge, *boasting* of mutual circumvention and disingenuousness. Teachers who manage schools with a due observance of those laws with which the Creator has pervaded the human system, are accustomed, when scholars have become restless and uneasy, to send them out to run, or in some way to take exercise, until the accumulation of muscular energy, which prompted their uneasiness, is expended. They will then return to the schoolroom to sit with composure, or to study with diligence and vigor.—*Horace Mann.*

THE PRESENTATION OF ALL SUBJECTS FROM THE
GOSPEL STANDPOINT FORMS THE BASIS FOR
METHODS IN CHRISTIAN EDUCATION.

BY M. BESSIE DE GRAW.

THE question of methods is one of primary importance to every teacher. The reason that it has been so lightly touched upon in the past, is because so little has heretofore been known of the real principles of Christian education; but the time has come for a definite work of construction. The world has various systems of schools, or methods; as, the Herbartian system, or the system of Pestalozzi. To-day the great work for Christian teachers is the development of a system of education for conducting its schools. A brief review of the history of schools will lead us directly to this question of methods.

Starting with the night when Nicodemus, the great teacher of Jerusalem, met the Man of God, we have the development of a system of education which will last through eternity. Christ was pre-eminently a teacher, and he was so recognized by the instructors of the world. In the organization of the Christian church there was bequeathed to those early followers of the Man of Nazareth a system of education. Perhaps the clearest view of this work in apostolic times is found in the study of the work of Paul amongst the churches of Asia Minor. In the great city of Ephesus, where pagan education bore sway, Paul taught in the school of Tyrannus, and in that school were educated the young workers through whose instrumentality the gospel spread throughout all Asia. With the early Christians, the word of God was paramount. Gradually, however, in the conversion of pagan scholars, pagan ideas crept into the early schools, and the methods of those schools were changed. It was hard for a converted pagan to wholly forsake the methods of instruction which he had

been accustomed to follow in the higher schools of the land. Moreover, it was esteemed by many a mark of higher education to be able to apply to the Bible the methods of reasoning found in the Greek philosophy. Thus it was that Origen, Clement, and other Fathers of the early church substituted higher criticism for the simple statements of the word of God. A full and complete theory of evolution was thus developed; and yet the Bible was considered the basis for all instruction; that is, men did not yet forsake the word of God; they merely exchanged Christian for pagan methods in teaching that word.

The next step after losing the spirit was to replace the word of God itself by the writings of pagans. This brings us to the noon-day of the papacy, the Dark Ages, when the "two witnesses" prophesied in sackcloth. The masses were uneducated; the world was dying because the word of God was hidden.

Then came Luther, and through his work the Reformation. The first step in that Reformation was the restoration of the Bible, and the teaching it demanded,—simple faith in the righteousness of Christ. All this was a beginning of a great educational reform. Following the religious work as well as the educational work of Luther and Melancthon, came the great educators of the eighteenth century. God had special light, and this was entrusted to certain men whose hearts were bound up in the education of the children. Pestalozzi had an object in teaching; Froebel had an object in all his work. These men were led of God. That they touched upon the work which we to-day recognize as Christian education, may be seen by consulting a history of their lives. See Painter's "History of Education," pp. 276-288.

This was the beginning of methods which, if followed, would have developed years ago what is to-day needed, and which we speak of as Christian education.

You will notice in the quotations from Painter that the value of home-training is recognized; that these teachers knew that the greatest success would come when, and only when, the spiritual nature was developed equally with the physical and the mental. Stress was laid upon the home school; and Froebel established the kindergarten because there were so few mothers who could properly educate their little ones. Successors to these educators departed from the narrow way when they failed to take the Bible as their only and constant guide. They were reaching out for the proper methods, and God was leading them. Had the Bible itself been recognized in all matters of education, we would not have waited until the present day for the development of Christian education.

The breaking of the light of the third angel's message was the signal for new light on the subject of Christian education. It is a strange and wonderful thing that when William Miller was opening the prophecies to the world, God was giving to men new light in school matters. Horace Mann and his contemporaries developed, in the middle of the nineteenth century, a system of schools for the United States which has enabled this nation to lead the world. Moreover, it was that which, if the church had done its duty, would have placed it forever in the lead.

Neglecting at that time to realize the importance of educating its own children, the church gave to the world this sacred privilege, and to-day we have what is known as the public school system of America, the greatest system of education the world has ever known. Had the church in 1844, and the years which immediately followed, been true to its privilege and established Christian schools, it would to-day be the light of the world. However, God has given us one more opportunity, and again we find the educational world reaching out its arms in a vain endeavor

to discover better methods for the education of its children. Again we find that the windows of heaven are open. To the church is given the privilege of enlightening the world. This is the only reason why we to-day are brought face to face with the study of the methods of Christian education. We have accepted the statement that the word of God should be the basis of all instruction. *The teaching of all subjects from the gospel standpoint must form the basis of methods for Christian schools.* Since this is true, it is no more possible for the Christian teacher to follow the methods of the popular schools than it is for the same teacher to use the material found in the popular text-books. When the truth of this matter is once realized, it will forever settle the query why it is that those who have had success in the public schools need to make a special and careful study of the principles and methods of Christian education before taking up the work of the church schools.

We have a constructive work to do. To us has been committed the task of formulating a system, just as truly as the great educators of the past have formulated systems for the world. Upon one foundation we stand, — the word of God. We have one great object in view, — the teaching of the gospel, the development of faith; and upon these principles, every Christian teacher must base his methods.

A CHURCH SCHOOL

I AM not sure that all understand what a church school is. We may ascertain the place it should fill and its relation to the church by studying the church itself, and by considering the make-up of the Sabbath school. Church services are open to all. There is no entrance fee for attending meetings; on the contrary, people are constantly exhorted to be present at the meetings. The presence of every member is a thing

most desired. The same is true of the Sabbath school. It is organized and conducted for the benefit of all who may be situated so they can attend. No Sabbath school scholar is expected to pay a fee for the privilege of attending.

Is there any reason why the church school should not be just as free for all to attend as is the meeting in the church, or the school on the Sabbath day? Certainly all the youth and children should have the benefit of the church school. It should not be an organization composed of a select company whose tuition is paid by friends, guardians, or parents. The teacher should be supported in his work by a liberal fund provided for this purpose, and all children whose parents and guardians have a mind to send them, should be freely admitted to the school.

I do not see how a church school, when organized on Christian principles, can fall short of this. Of course, no Christian who is financially able to assist in meeting the necessary expenses of the school, would fail to do his part. To provide a school after this order will not be a hardship to any one. It will be open to many children who would otherwise be deprived of its benefits. To my mind this would be in harmony with the liberality of the gospel as taught by Jesus our Saviour.

A school conducted in this way is established on right principles, and can certainly expect a great blessing from the Lord.—*Eld. Wm. Covert, in Wisconsin Reporter.*

THE treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last great day. The multitudes going to ruin must be helped. For the accomplishment of this good work, the tithes and offerings of the people of God are needed. **MRS. E. G. WHITE.**

WHAT CAN BE DONE WITH AN ACRE OF GOOD LAND.

THE contrast between a few acres well cultivated and the enormous tracts of land planted to grain, is clearly portrayed by Mr. Durham in *Land of Sunshine*. The necessity of leaving the cities and seeking homes in the country, is constantly urged upon our attention as a part of the message of Christian education. Let him who has questioned the possibility of making a few acres support a family, study the farm owned by Samuel Cleeks. Every acre will not yield as bountifully, but there is a promise that twenty acres properly cultivated will yield as rich returns as one hundred under ordinary circumstances. Mr. Durham writes:—

"In a tour of the Sacramento valley the writer was shown over a number of famous large estates, ranging from 5,000 to 100,000 acres, but the estate which struck him as altogether the most interesting and hopeful of all he saw in that splendid valley, consisted of just one acre. This is the irrigated farm of Mr. Samuel Cleeks at Orland, Cal. Mr. Cleek's little place is in the midst of these great farms, many of which have now passed out of the hands of their former owners as a result of mortgage foreclosures. I found it an oasis of prosperity in a desert of despair. When the proprietor told me that he had supported himself and wife for thirty years on that single acre of irrigated land, and when his neighbors informed me that he was one of the men in the little town who always had money to loan on good security or to donate to a worthy cause, I marveled much, and had an immediate desire to know just how he had used his land to produce such a result. Mr. Thomas Brown, secretary of the Lemon home colony, took the trouble to obtain and send me the following information:—

"Barn and corral space, 75x75 feet; rabbit hutch, 25x25 feet; house and porches, 30x30 feet; two

windmill towers, 16x16 feet each; garden, 46x94 feet; blackberries, 16x90 feet; strawberries, 65x90 feet; citrus nursery, 90x98 feet, in which there are 2300 trees budded; one row of dewberries, 100 feet long; four apricot trees; two oak trees; three peach trees; six fig trees; ten locust trees; thirty assorted roses; twenty assorted geraniums; twelve lemon trees, bearing, which are seven years old; one lime tree, nine years old, bearing, from which were sold last year 160 dozen limes; eight bearing orange trees; five pomegranate trees; one patch of bamboo; three calla lilies; four prune trees; three blue gum trees; six cypress trees; four grapevines; one English ivy; two honeysuckles; one seed bed; one violet bed; one sage bed; two tomato vines, which are in bloom (December 2); thirteen stands of bees.

"Mr. Cleeks informed me that from the foregoing sources he has no difficulty in realizing a comfortable living, and putting \$400 aside each year. If the same could be said of the average wheat grower, farming thousands of acres, the condition in the Sacramento valley would be very different from what it is."

VALUE OF THE COMMON SCHOOL.

WHO will question the justice of the decision of one great educator in favor of common schools for children in preference to schools for the few?

"Whatever claims may be made by the friends of colleges and academies in their behalf," says Mr. Mann, "they cannot deny that the common school is still more important, because on this basis the welfare of the whole people more immediately rests. When the state endowed its first university, and visited it from time to time for almost two centuries with substantial proofs of its liberality, it surely did not mean to establish a law of primogeniture in its favor, and to disinherit the younger members of the family; that is, the common schools. It is expected, too, that those who have received benefits and enjoyed the honors of a university education, will not themselves refute the claims of the only institutions where the masses can be benefitted."

Educational World

COMMERCIAL EDUCATION.

DURING the past ten years a school of commerce has been established in connection with the universities of California, Wisconsin, Michigan, Pennsylvania, Ohio, and New York, and in Dartmouth College. This has been a movement in the direction of the practical in higher education. The character of the work and its importance, is thus reviewed by the *Chicago Tribune* in a recent issue: "Confidence in the practical usefulness of the work is increased by the fact that the instruction is not left entirely in the hands of men of purely academic training. Professor Laughlin of Chicago University, who first proposed the School of Commerce, himself served for a time as secretary and president of a Philadelphia fire insurance company. This autumn the University of Chicago organized a course of open lectures in which seventeen of the city's most successful business-men have agreed to take part.

"One important reason for organizing schools of commerce is this: In a democratic country the universities ought to provide so far as possible for the needs of all classes of students. There is at present a strong inclination in young men to prefer business pursuits of some kind to the learned professions or scientific work. Young men with such inclinations find in the courses of the old-type college little that appeals especially to them. If the universities desire to help such young men, they must provide an opportunity to study the things in which the class is interested.

"The establishment of schools of commerce ought not to be regarded as a mere educational 'fad.' It ought to be viewed as a sensible adaptation of our educational system to the needs of American youths."

EDUCATIONAL GROWTH.

PROFESSOR NICHOLAS MURRAY BUTLER, acting president of Columbia University, New York, in speaking in the *World's Work* of the outlook for the year in the educational world, says in part: Statistics give proof that the enormous increase of the last ten years in school and college attendance is accelerating. Even into the South the advance is spreading. In the higher institutions the new term shows several significant features. More attention than ever is being paid to *commerce*. Such advanced commercial schools as those of the universities of Wisconsin and California are growing speedily into favor. Graduate work is becoming more important and better supervised. The spread of the *elective system*, too, is notably swift,—swifter than a casual observer can realize. Not all at once, with a violent overturn, does the system enter a college, but slowly, silently; first one course becomes elective, then another and another, until by an imperceptible change, the whole college becomes elective. With the advance of the elective system has come the cutting down of the four-year college course. The general result is that a student can secure an academic and a professional degree in six years instead of seven as formerly. This privilege in the great universities is having the effect of drawing away students from the smaller colleges in the middle of their course. Last year forty-seven students came to Columbia from other colleges apparently to secure such advantages.

HALF-DAY SCHOOLS.

"THE opening of the public schools," says the *Philadelphia Times*, "has renewed the discussion of the question of half-day schools for younger children. In Milwaukee there has been quite a spirited controversy. The superintendent of the

Milwaukee schools experimented with the half-day system during a period when it was rendered necessary by insufficient accommodations. He was so well pleased with the experiment that he was unwilling to go back to the full-day system for the younger pupils. In this, the superintendent was sustained by the city health commissioner on the ground that small children cannot profitably attend school more than two or three hours a day. Children who are overworked when young, fall behind their companions when older, as the mind has been cultivated at the expense of the child's physical welfare. Half-day schools are favored for younger pupils by many educators all over the country. The main objection comes from parents who want to have their children in school in order that they may be kept from the street. This is virtually getting rid of children as if they were nuisances, and turning them over to teachers to have their welfare looked after."

THE custom of hazing, and the brutal games and sports indulged in by many college students, are justly condemned by all lovers of true education. These practices are a relic of mediæval days, and accompany a system of education which is musty with age. The *Chicago Israelite* (Nov. 2) contained the following pithy remarks: "The football season is fairly on, as can be seen by the casualties and fatalities reported by the daily press. It is presumably the strenuous life of Americans which leads them to turn their playgrounds into fields of slaughter. All the bull fights and duels the world over cannot equal in maimed and killed the victims numbered by two months of American football. When the ignorant ruffian jumps upon his victim and kicks the life out of him, society says, "Hang him." But when, in the name of sport, a half dozen or more refined sons of college culture do the same thing to some in-

dividual, society condones the act as a part of its approved educational system. As it can be predicted with certainty that every football season will produce its quota of killed and crippled, it looks very much like insensate encouragement of crime to countenance a practice so brutal and murderous."

PROFESSOR A. B. ZENOS of the McCormick Theological Seminary told the Baptist ministers that the number of young men desirous of adopting the ministry as a profession has been decreasing during the last six years, in spite of the fact that the number of churches has been steadily increasing. There are ten causes commonly assigned for the failure of young men of the period to enter the ministry, and they are,—

- "1. Heresy trials.
- "2. Uncertainty of the Bible, due to the higher criticisms.
- "3. The theological unrest manifested by society.
- "4. Enforcement of the rule requiring candidates for the ministry to subscribe to the creed of the church.
- "5. The commercialism of the age.
- "6. The spirit of worldliness and self-indulgence.
- "7. Lack of spirituality in the churches.
- "8. The failure of ministers to properly present the claims of the church upon young men.
- "9. The hard times of 1893, which prevented a number of theological students from completing their education.
- "10. The recent commercial prosperity, which has created an unusual demand for young men in mercantile pursuits."—*Inter-Ocean, Nov. 12.*

MISS ESTELLE REEL of Wyoming, enjoys the distinction of having received the only appointment bestowed by the present administration upon a woman. She is the

national superintendent of Indian schools for the United States. Miss Reel is young and enthusiastic, and has force enough for several women; but no more than she needs, however, in her work of inspiring the red man to better living, and a greater degree of industry. She traveled twenty-four thousand miles last year,—more than half of the distance by stage coach.

"My work is simply the extension of the work already done in the government schools and shops," she said, in speaking of her experiences among the Indians. "Much of my work is far from being technical education. The girls must be taught the rudiments of home making; and the boys, the trades, so that they can take their places in civilization. When I find a school excelling, I carry its work around to show to some other school, and in that way inspire all to good work."

Miss Reel's success is a strong argument in favor of her sex occupying the high places among the ranks of educators.—*Success*.

THE Minister of Education has presented to the Victorian Parliament (N. S. W., Australia) a bill which provides for the compulsory education of children under fourteen years of age. We quote one clause given in the *Age*, as it will interest those who advocate the training of Christian children in Christian schools: "The Bill provides that schools other than state schools must be certified to be *efficient* before attendance by children can be regarded as fulfilling the compulsory clause. A list of these efficient schools will be published yearly in the *Government Gazette*. The Minister may cause schools applying to be regarded as *efficient* to be inspected by an inspector of schools."

THE Library School, under the auspices of the New York state library, opened October 1st, with twenty-one seniors and

twenty-eight juniors,—twelve men and thirty-seven women. Thirty-three of the entering class were college graduates, including four each from Vassar and Smith, and three each from Harvard, Mt. Holyoke, Leland Stanford, Jr., and Wellesley. This school now has students from sixteen states, one territory, Nova Scotia, and Norway. There are probably fewer trained librarians in proportion to the demand than in almost any other branch of professional work.—*Normal Instructor*.

THE *Outlook* (Nov. 30) describes a novel plan adopted by the children of the Oakland public school of Topeka, Kansas. Under the direction of Principal John Carter the pupils of the seventh and eighth grades wrote a series of letters to the pupils of a manual training school in Scotland. About thirty letters have been received in reply. These contain descriptions of Scottish scenery, manners, and customs, which the children think will interest their American correspondents.

The practice is one, which if carefully directed, may result in arousing a keen interest in missionary fields.

"A NUMBER of young Roman Catholic priests and seminarians," says the *Outlook*, "have just sailed from America for Palestine. They come from the Franciscan monastery near Washington, and are the first men sent from America to complete their studies in the Holy Land. For nearly six centuries Franciscans have been in charge of the sacred places in Palestine. The members of this order were long since designated by the Pope for this duty, and the Sultans of Turkey have acquiesced in the arrangement."

You can help your fellowmen. You must help your fellowmen. But the only way you can help them is by being the noblest and the best man that it is possible for you to be.—*Phillips Brooks*.



•• Editorial ••



EDWARD A. SUTHERLAND, Editor.
M. BESSIE DE GRAW, Assistant Editor.

THE COMBINED WORKER AND ADVOCATE.

WE have been longing for the time when Christian education would be, in spirit and in truth, a *church* work. That time is fast approaching. The Sabbath school and the day school will henceforth be much more closely associated in their work for children. As Eld. Spicer has expressed it,—

"Every page of the *ADVOCATE* will be directly helpful to Sabbath school workers. Every phase of the teaching work is but a part of the one grand movement that is to prepare laborers to finish the work of carrying the gospel message to the world."

It is true that all matter pertaining to church schools is equally applicable to the Sabbath school. On the other hand, teachers will find that the methods set forth in the Sabbath School Department throw light upon the work in their own school rooms. The work is one; as the Sabbath school grows, the church school must grow. As trained teachers take up the work in the day school, there will be a strong demand for trained workers in the Sabbath school. There is life in this union, and as a result we must look for progress. A pebble has been cast into the sea, and the ever widening circle will bring within its limits all the young people who possess God-given ability to teach. It is such a movement as this,—one having the education of the children as its central feature,—which will result in the evangelization of the world, and hasten the appearing of Christ.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

THESE words were spoken by a teacher of renown to a certain young man who had accepted Christianity. The teacher was Paul, and the young man was Timothy, one of his pupils. To Timothy the world offered the same inducements that it offers

to every other young man and woman. In Ephesus, where he attended the school of Paul, were some of the best pagan schools. Teachers skilled in all the wisdom of the Greeks, daily taught in that city, and gathered about them the brightest youth of Asia Minor. With these, Paul's students doubtless came in contact more than once. How could that little school conducted by the apostle for the training of missionaries, through whose instrumentality he hoped to see all Asia taught concerning the Christ,—how could that school compare with those others, over which presided the scholars of the age, into whose classes flocked the wealthy and aristocratic? What power held Paul's students? Except there had been soul-conviction, consecration to a cause, Paul would have had no students. But in his travels from city to city he was on the look-out for young men of consecration, young men of ability, who would in time be able to carry forward the work which he had begun.

To one of these young men, and through him to all young people, Paul spoke the words, "Neglect not the gift that is in thee." And I would that some power could bring that sentence to the attention of every young man and woman to-day to whom God has given the ability to teach. It is pitiful to hear one say, "I long for the time when I can answer the call to work for the spread of Christian education, but at present I am so entangled with business affairs."

It is a sight which causes sorrow to find young women, gifted young women, using the talent which should be consecrated to the service of God in a less noble cause.

There was once a man of noble birth, the eldest son in a royal line, who despised his birthright, and sold it for a morsel of bread. There are to-day many sons and daughters, joint heirs with Christ, who like Esau, sell their talents to the highest bidder. Because some other positions

promise greater remuneration for service than the Christian school, the cause of truth is rejected. The spiritual blessing, the birthright, is bartered for a paltry sum.

Will the time ever come when those who have thus sacrificed eternal interests for temporal blessings seek to regain that which has been rejected, but will seek in vain? I speak directly to the hundreds of young Christians: Has not God called you to work for him? If you are teachers, as many of you are, has he not called you to teach concerning the kingdom of God? There is "a higher work than mere intellectual training. There will be perhaps some sacrifice connected with the change, but we need to be consistent with our profession. If conversion means the acceptance of spiritual in place of temporal blessings, then conversion demands of us whole-hearted service in the teaching of spiritual truths. It should be with us as with David when Araunah offered to make to the king a present of his oxen for a sacrifice. David said, "I will surely buy it of thee for a price: neither will I offer burnt offerings unto the Lord of that which doth cost me nothing."

Therefore, whatever the cost, let us offer ourselves willingly for the salvation of the children.

M. B. D.

THE PROTESTANT IDEA.

THE world is full of ideas,—many of them decidedly human; but the Protestant idea is one of heavenly birth. It means the equal rights of all men, and as applied to children, it demands the privilege of Christian training for all. Protestantism was born in the schools, was cherished by schools, and its life is dependent upon a system of universal education.

This spirit once lived in the churches of America, but through selfishness and narrowness of vision, it declined. Then God raised up a man to proclaim the truth of a common school system. That man was

Horace Mann. His work, like that of John the Baptist, prepared the world for a great message,—the message preached by William Miller. Mr. Mann urged upon the churches the necessity of a work which, had it been accepted, would have resulted in the revival of Protestantism. It would have forever killed the spirit of higher criticism, and the theory of evolution, which to-day permeates all secular education. The rejection by the churches of the educational work of Mr. Mann, paved the way for the spiritual decline of the past forty years. It was the rejection of truths upon educational duties which made it necessary for a new organization to be perfected. It was thus that the Seventh-day Adventist denomination came into existence. In the light of such history it is evident that one of the oldest tenets of this denomination is the doctrine of Christian education,—universal Christian education. It is true that the denomination has never been fully awake to its responsibilities, but it is beginning to shake off its lethargy. The hearts of parents are turning to their children. A throb of life is felt in every member. Young and old have heard the call. Christian schools have been started,—are being started every year. The Protestant idea means that no power can check the movement until there are free schools throughout the world, in which Christian training is offered to every child.

The ADVOCATE invites contributions from those who have given thought to this subject, and who are willing to sacrifice self-interests for the sake of reviving and strengthening the principles of Protestantism.

THE BERRIEN SPRINGS CHURCH SCHOOL.

THE Berrien Springs church has started a school. This in itself is not remarkable for there are, in the congregation, eight or ten children of school age. These children,

however, all belong to three or four families, and the manner of supporting the school was for sometime an open question. In order to meet the expenses by tuition, it would be necessary to charge a very high rate. This would make the burden very heavy on the families which had several children. On the other hand, the church is small, and a large proportion of the members are students in the College. Should the school expenses be reckoned with the regular church expenses, and each member required to pay his quota, the burden would be too great for some.

Of one thing the church felt sure,— the school should be a *church* school; that is, every member should have the privilege of assisting in its support. Again, it was the unanimous opinion that the school should be a *free* school,— free not only to children in the church, but free to all children in the community. This it will be. Pledges are made to the church treasurer, those having children making the first pledges. Every one gives according to his ability, and certain members stand good for the deficit, should there be any.

The problem is an interesting one because it represents conditions which must be met by nearly all churches,— by all small churches at least. The smaller the church, the heavier is the burden. This is not as it should be. Christian education, like the gospel, should be free to all. Ministers are not dependent for support upon the tithe from the church for which they labor. There is a common fund, fed by the tithe from all churches. From this fund weak churches receive help just as freely as the large churches. As a denomination we prize the tithing system for the support of the ministry. The work of the Christian teacher is of equal importance. Should there not be an equally substantial method of supporting Christian schools for our children? This subject is worthy of careful consideration. A fund should be

created for the schools. The support of church schools should become a conference rather than a church matter. Teachers should look to the conference rather than to the church for support. This, and this alone, will put the educational work on a substantial basis.

THE ART OF QUESTIONING.

THE ability to question well is one indication that a teacher is true to his name. Good questions are a sign of life, and they in turn arouse life and enthusiasm in the student. A child who knows a thing likes to be quizzed. A natural child who does not understand a subject, wishes to ask questions which lead to an explanation. The ability to ask questions is God-given. The true teacher will excite the curiosity of children, and allow them to ask questions. The true teacher will also be able to so form his questions as to arouse deep thought on the part of his pupils. Avoid monosyllabic answers. Think of conducting a Bible lesson in either the Sabbath school or the day school in such a way that the children answer automatically.

Christ was a noted questioner. When a boy of twelve, he astonished the Jewish doctors by the questions which he asked. Throughout the years of his ministry he made use of the same method in his teaching.

I find it an excellent plan to let pupils question one another, and in our Bible class my students often quiz the teacher. This is especially helpful in drills. Your pupils will often learn quite as much by asking questions as by answering those which the teacher may ask.

It is a part of Christian education to ask intelligent questions. Parents should cultivate this faculty; children should be stimulated to ask; teachers in Sabbath schools and in the day school should study the art of questioning.

The Sabbath School

PLENTY OF TIME.

I HEAR you complaining, dearest,
 You have ever too much to do ;
 Your temper is worn with trying
 To make old things look like new ;
 You sew for the little children,
 You mend for the rollicking boys,
 You were never a shirk, and you fret and work
 Till your life is shorn of joys.

If the day were longer, dearest !
 If you never need go to bed !
 But the time goes racing by you
 Till the hurrying week has sped,
 And your basket's overflowing,
 And your tasks are never done.
 Poor, weary friend, will they never end,
 Till the sleep of death is won ?

It's *time* you are needing, dearest :
 Ah, yes ! but there's time to spare
 If you'd let our Father carry
 One end of your load of care.
 If you'd tell him all your trouble,
 And ask from his tender hand
 The gift of his peace, your pain would cease ;
 His way you would understand.

There is time for loving, dearest,
 If we take the time there *is*,
 And fill that up with sweetness,
 Whatever beyond we miss.
 Let the little frocks be plainer,
 Let the dust alone for awhile ;
 Let the good man see how blithe it can be,—
 His home, in your tender smile.

Get out in the sunshine, dearest,
 There is time for that be sure—
 If you'll only let the flowers
 And the birds, your steps allure.
 Go out in the sunshine, dearest,
 And bring it back with you ;
 Don't sit in the gloom, when His lilies bloom,
 And His bending skies are blue.

—Margaret E. Sangster.

THE SABBATH SCHOOL DEPARTMENT.

By the action of the General Conference Committee, the *Sabbath School Worker of California*, is merged into the *ADVOCATE*.

This journal now represents the whole field of Christian education.

As the *ADVOCATE* becomes a General Conference journal, the mouth-piece of the general educational crusade that is stirring the hearts of our people in every land, it could not omit the field of Sabbath school work without serious loss to its educational program. And the Sabbath schools cannot consent to be left outside of this movement, which is to touch the home, the church school, and the college with the inspiration of heaven-born principles.

The Sabbath schools constitute the largest organization among us, and the one which brings together old and young as students of the truth on the one day when time to think and pray and study is assured. This divinely ordained channel is the very one through which all the quickening life of the educational revival must be brought to all of our people.

The Sabbath school needs this contact with the general school interests. The day school teacher is supposed to spend years in preparation for the task, studying principles and methods, and must needs keep continually in touch with the progressive ideas in the teaching world, in order to hold the standard high and be successful. Too often it is taken for granted that Sabbath school teaching is so simple a matter that little preparation is required, and that small scope is offered for improvement. Never was there a greater mistake. The very fact that the Sabbath school holds the pupils in class for but a brief time, makes it all-essential that officers and teachers shall know how to use that golden hour to the best possible advantage. The use of that hour may decide an eternity for some soul. The Sabbath school also sets the key note for home study. Let the true note ring out every time. It can be made a weekly educational institute that will set a whole people to studying the word of God. This

end must be reached if our work is to be done, and we must do the work at once.

While we have a special Sabbath school department, every page of the *ADVOCATE* will be directly helpful to Sabbath school workers. Every phase of the teaching work is but a part of the one grand movement that is to prepare laborers to finish the work of carrying the gospel message to the world in this generation, and to prepare a people to meet the Lord when the witness has been borne. The people saved when Jesus comes, will be Bible students,—every one,—aged and youth and little children. It is worth while to take time to learn how to study and how to teach. With the broad program before the *ADVOCATE*, we are assured that every school will be able to order a club for teachers and parents.

The price, 50 cents per year, single copy, or 40 cents in clubs of two or more copies to one address, barely represents the cost of publishing the paper. No one will want to get it for less than cost at the expense of the cause. The committee recommend that the schools pay for the clubs from school funds, with the understanding that the secretary shall collect the price quarterly from those who receive the magazine, turning the amount back into the treasury.

W. A. SPICER,

Chairman Departmental Committee.

THE SABBATH SCHOOL A MISSIONARY FIELD.

*MRS. L. FLORA PLUMMER.

A Study of the "Testimonies on Sabbath School Work."

IN one way or another we are constantly asking the question, "Lord, what wilt thou have me to do?" Sometimes it is but an expression of submission. When difficulties, perplexities, and trials confront us, we cry out in the same words, but with a little different meaning. The accom-

plishment of the Advent Message to the world in this generation is now the work of this people, and to every believer the call is given, "Go work to-day in my vineyard." Many, doubtless, are earnestly praying, "Lord, what wilt thou have me to do?" and desire some special work to be pointed out to them in answer to this petition. "Whatsoever thy hand findeth to do, do it with thy might," should enable each one to find his mission. In the following extracts our attention is called in a direct way to the Sabbath school work as a field of missionary endeavor which is certainly within reach of many hands:—

"I feel a deep interest in our Sabbath schools throughout the land, because I believe them to be instrumentalities of God for the education of our youth in the truths of the Bible. Constant efforts should be made by both parents and teachers to interest the youth in matters of eternal importance. The Sabbath school is a missionary field, and very much more of the missionary spirit should be manifested in this important work than has been manifested in the past."

"Teachers in the Sabbath school have a missionary field given them in which to teach the Scriptures, not parrot-like, to repeat over that which they have taken no pains to understand. 'They are they which testify of me,'—the Redeemer, him in whom our hopes of eternal life are centered. If teachers are not imbued with the spirit of truth, and care not for the knowledge of what is revealed in the word of God, how can they present the truth in an attractive light to those under their charge?"

"Our Sabbath schools are nothing less than Bible societies, and in the sacred work of teaching the truths of God's word, they can accomplish far more than they have hitherto accomplished. The Sabbath school, when rightly managed, possesses marvelous power, and is adapted to doing a great work, but it is not now what it may and

*Correspondence Secretary General Conference Sabbath School Department.

should be. The influence growing out of Sabbath school work should improve and enlarge the church; but in no case should it ever be allowed to divert from the interests of the church. There is a most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done."

"Very much can be done for the education, and moral and religious training of our youth by well-organized, properly-conducted Sabbath schools. Time and attention should be given to this branch of the work, for its importance in its influence upon our youth cannot be estimated. But our teachers need to be converted men and women, who know what it means to wrestle with God, who will not be at rest until the hearts of the children are turned to love, praise, and glorify God. Who will be earnest workers for souls in our Sabbath schools? Who will take the youth separately, and talk and pray with them, and make personal appeals to them, beseeching them to yield their hearts to Jesus, that they may be as a sweet savor to Christ? As we view the magnitude of the work, and see how little it is appreciated, we feel like groaning in spirit, and exclaiming, Who will accept these grave responsibilities, and watch for souls as they that must give an account?"

"The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath school work."

"We should see a different state of affairs, if a number of consecrated young persons would devote themselves to the Sabbath school work, taking pains to educate themselves, and then to instruct others as to the best methods to be employed in leading souls to Christ. This is a line of work that brings returns."

Are there not many who will respond to the instruction here given, and consecrate themselves fully to the Sabbath school

work? Its possibilities make it a most inviting field for faithful effort. It is the blessed privilege of each Sabbath school worker to feel that he is a missionary for God. Missionaries are wanted in every school,—missionary superintendents, missionary secretaries, missionary teachers for all classes, missionary scholars in all classes.

THE NORMAL IDEA IN THE SABBATH SCHOOL

BY ADELAIDE B. COOPER.

AFTER years of study of the situation, Horace Mann declared that the "school teachers of America were a disgrace to the nation;" and when asked for a remedy, he replied, "Make *good* teachers; train them in normal schools," and immediately started one himself. From that day to this, the demand has steadily grown for trained teachers, and those who are too careless or too lazy to devote time and study to secure the highest degree of efficiency, find themselves without a position.

Horace Mann's indictment of the teachers of America was no doubt in a large measure just. But if the teachers of his day were, as a whole, a disgrace to the American nation, what must the majority of the Sabbath school teachers in our churches be to the high cause they profess to represent?

There are exceptions; there are a few—and these are the saving salt of the whole—who devote the same time, the same study, the same careful preparation, to a Sabbath school lesson that they would to a subject to be taught to a class in a day school; but any one who has observed at all, must have been pained by the sad fact that such teachers are notably in the minority. And there are few who have given this question even a little of the consideration it deserves who have not asked, again and again, What can be

done? How can the standard be raised and kept high? Where can teachers who are both consecrated and efficient be found?

In the first place, the Sabbath school teacher no less than the day school teacher should be *trained*. Children nowadays know what good teaching is. Small wonder there is so much disorder, such great negligence in preparing the lessons, such gross inattention, such manifest relief when the lesson hour is over, when the child, who, five days in the week, is under recognized discipline and trained teaching, comes on the Sabbath to a teacher who allows him to whisper, laugh, and even talk aloud, and who too often has given only the merest glance at the lesson, and is herself bored by the effort to teach it. Children's powers of observation are much keener than their elders often give them credit for; and they despise frauds. They are quick to see when a teacher is talking simply to fill the time, and when her interest in the lesson and its application is only half-hearted.

Of course the first requisite in one who is to stand before a Sabbath school class should be single-heartedness toward God, a deep and abiding love for him, and an earnest desire to lead others to him. In nearly every school there are a few such. These should be trained. A normal class might be organized, a very simple course of study outlined, and the class held regularly, preferably at teachers' meeting, but during the Sabbath school hour if the other is not possible.

By devoting a few months to such study, many would be able to do efficient and valuable work in the Sabbath school, and so fill one of the most urgent calls that comes for Christian service to-day.

PROGRESS OF THE WORK.

MRS. L. FLORA PLUMMER.

THE General Conference Sabbath School Department has been pushing vigorously

as possible several different plans for the advancement of the Sabbath school work. Wherever the conditions have been favorable, the secretaries of the state departments have co-operated helpfully, and throughout almost the entire field, there is a unanimity of effort.

Encouragement of the study of "Testimonies on Sabbath School Work" has been a prominent feature in the correspondence of our secretaries. The instruction in that little volume is adapted to the needs in every place. In many schools this study is a part of the regular teachers' meeting program. From the good reports of those who are faithfully following this plan, we are sure that it is a success.

The value of Sabbath school conventions has always been greatly appreciated, but the idea seems to have been quite general that a convention could not be held unless there was a minister or special Sabbath school worker present. An attempt has been made to get our schools generally to hold conventions, even though no special help could be furnished. Quite a number have had the courage to undertake this work, and the effect has been very beneficial, resulting in a marked increase of interest and much more of a spirit of co-operation among the workers in each place. The good effect has been especially apparent in those schools where the teachers and officers are so scattered that they cannot hold teachers' meetings regularly, and the convention afforded them such an opportunity as they rarely have for counseling in regard to the work.

The Home Department of the Sabbath school has also received considerable attention. This department is composed largely of the isolated members who have not the privilege of attending any school regularly. The conference Sabbath school secretaries have taken hold of this feature of the work with commendable zeal, and it is hoped that their good letters may

bring light, and comfort, and good cheer to many lonely hearts.

No attempt has been made to receive any regularly prepared reports from Sabbath school workers, but there are so many encouraging features mentioned in the letters received, that I think a general idea of the progress of the work may be best obtained by the publication of a few of these:—

Mrs. F. C. Gilbert, South Lancaster, Mass., writes: "During the quarter a number of conventions have been held. In the quality of work done, I am sure our conventions stand well. Our territory is so much smaller than that of most of our sister conferences that it is possible for our workers to go about more than is usual, so that several of them are at the same convention. The resident members, however, do not lose the benefit of the experience, as they always have subjects assigned beforehand, and prepare papers or talks. We have found much benefit from holding these conventions in the two years or more since beginning the work. We have a Home Department of nearly sixty members."

Mrs Laura Field, the Arkansas secretary, writes especially of the study of the testimonies: "The December study is so good. It is just what each teacher needs. I am thankful for these studies, and the questions bring out so much that many of the teachers would not otherwise get. I know that better results will be seen in our work as a result of these studies. I can not tell you the good they have done me, and I feel that the Lord will bless in sending them to the schools. I have received letters expressing gratitude for this help. I have been thinking of our isolated members, and I was wondering what I could do to help them. Will gladly undertake the work outlined."

Helen McKinnon, Toronto: "I have just had the privilege of visiting four of

our churches with Eld. J. W. Collie, and we made the Sabbath school work one of the principal things in our instruction. The people were willing and glad to learn about the Sabbath school work. I think I can soon have more time for this branch of the work, and shall write to the schools about holding conventions. I have written to them about studying the 'Testimonies on Sabbath School Work,' and all the schools have sent for the books, so I think they intend to take up the study. They seem anxious to learn to do the very best way."

The Mississippi conference has been organized only a short time. Five schools reported last quarter. Bro. F. R. Rogers writes: "I have been successful in having three of our schools make efforts for holding a convention, Sunday, Nov. 30."

Miss Lottie Farrell, Bethel, Wis.: "In regard to the study of the testimonies, I will say that we have sent out a letter encouraging all our schools to organize teachers' meetings, and from the return letters, and also in my visiting from place to place, I find they are taking hold of this work heartily. In some cases where the teachers are widely scattered, and it seems impossible to get together except on Sabbath during the hour for Sabbath school, some are following this plan: The teachers and officers agree among themselves to spend one hour each day in the study of the lessons and in seeking God. In this way they hope to gain the help which they need, and as it is not possible for them to meet together, I feel certain that the Lord will bless them in this."

Eld. S. B. Horton, president of the Louisiana conference, writes: "The 'Testimonies on Sabbath School Work' are so very helpful. We design that each of our schools shall have sufficient copies to make their work in every way profitable and practicable."

Mrs. S. M. Butler, Ann Arbor, Mich., has thought of a most excellent line of

work among those who cannot attend Sabbath school. Our young people everywhere will find in this a suggestion of work for them. She says: "Regarding the Home Department, I think it is a good thing. It has been carried on in this conference for two years. The plan that has been followed here is to interest some person in the school to visit all of the isolated Sabbath keepers in the territory adjacent to the school, and interest them in the home work. The visitors will supply all who agree to take up the work with such facilities as are needed to carry on the study at home, and the visitors are expected to make a call at the close of the quarter, to get the contributions and the report for the secretary of the local school, who will in turn send it to the state secretary, as the report of the Home Department of her school. We think this work might also be carried into the families of some who are not Sabbath keepers, and do not attend church anywhere. By a visit from a judicious person, such people might perhaps be induced to take up the study of the Bible in their homes one hour or even a half hour each week. After a time they might become interested to attend the school occasionally, or at least to allow their children to do so. This might lead them to desire to know more of the truth."

Eld. D. W. Curtis, field Sabbath school secretary of the Illinois conference writes: "My plan is to visit the Sabbath schools, and help the officers and teachers to see the importance of their work. I feel that many of our people should consecrate themselves to the Sabbath school work, making it their life work, and then do all they can by study and reading to increase their efficiency. I cannot see why people should not make this their life work as well as the Bible work or the ministry. Many of our people whose environments hinder them from entering broader fields, could dedicate themselves to the Sabbath school work, and

realize that their mission was of God. If we can get our people to look at this work in that light, our teachers and workers will do more to increase their efficiency."

Mrs. J. L. Baker, the Sabbath school secretary in the New Zealand conference, gives a description of the work in that far away field: "We have twenty-four regularly organized schools, nineteen family schools, and twenty-six isolated members. We aim to keep in close touch with all, to encourage the study of the lessons, and to present before each the objects to which we are donating our contributions. We collect interesting items about missionary subjects, and send them out during the quarter. The donations for the quarter just closing are to go toward a Material Fund for 'Christ's Object Lessons,' and the special collection on the last Sabbath is for ship mission work in Sidney harbor. We have a very interesting work for our contributions next quarter,—the raising of a fund for farm machinery and implements for Avondale School. Then on the last Sabbath the collection will be for ship mission work in Melbourne. There are forty *Sabbath School Workers* taken in this conference. We think the plan of studying the 'Testimonies on Sabbath School Work' is a good one. We hope to adopt it, and will tell you the result later. We are much interested in the work being done here by a young man. He is separated from any Sabbath keeper, and has started a Sunday school for the children, holding the school in barns, or rooms, or anywhere he can manage. He is doing a good work, and we want him to report, for others may be encouraged to do a similar work."

Many pages of these good letters might be printed, but this is sufficient to show something of what is being done. We are glad for these omens of good. By patient, persevering, intelligent effort, we hope to have the Sabbath school work keep pace with every other branch of the Lord's work.



The Lesson



INTERMEDIATE DIVISION.

Lesson V. February 1, 1902.

The Foolish Rich Man. Luke 12:13-36.

In teaching these parables to your pupils, show them the circumstances which gave rise to the Saviour's instruction. This throws great light upon everything that he says. When teaching a Pharisee, his lesson was quite different from one that he would give a Sadducee. Let the youth open their Bibles and read for themselves what these two sects believed. This will help them to understand the pertinence of Christ's teaching. Who *was* the certain rich man whose ground brought forth plentifully? Another parable is given concerning him in Luke 16. His representatives are those to whom the parable was spoken: who are they?

Lesson VI. February 8, 1902.

The Rich Man and Lazarus. Luke 16:13-31.

Every parable is given to teach a certain lesson. This is the twentieth one of our study, and by this time our Sabbath school pupils should know what a parable is,—"an earthly story with a heavenly meaning," Webster says, quoting from a little girl. Constantly review your class as to the "heavenly meaning" of these "earthly stories." Let your class read the seventy-eighth Psalm, noticing that the opening verses announce a parable. And what is the parable which this Psalm records?—The whole history of Israel. Surely then Christ could introduce Abraham and Moses as characters in a parable!

Lessons VII. and VIII. February 15, 22, 1902.

The Two Sons and the Lord's Vineyard.

Matt. 21: 28-44.

The two parables given in the twenty-first of Matthew mark the beginning of Christ's last instruction in the temple. The complete record of that day is found in Matt. 21-23. Compare John 12, Matt. 21, and Matt. 26: 1, 2, and it will be seen that the day was Tuesday. All of Christ's teaching then spoke one word—rejection. In order to understand these two parables which he gave in the morning at the temple, consider carefully the events of the days immediately preceding. His triumphant

ride into Jerusalem and the last offer of mercy to his people, the cleansing of the temple, the cursing of the barren fig tree,—all show that Jerusalem's last day of mercy had come. Christ's own people had rejected him; they had already bargained with Judas to kill him, and the chief men of the nation were come to the temple to lay hands on him only to pronounce their own doom. Get this picture before the minds of the youth; the same work is going on to-day, and this may help them to know where they stand.

Study the story of the vine, and you have the history of the Jewish nation. The substance of this parable is given three times. The eightieth Psalm, the fifth of Isaiah, the twenty-first of Matthew,—each makes prominent a certain condition of the Lord's vineyard. But when Christ told the story, the end had come; he summed up the complete history, and his hearers were so entranced that for a moment they forgot themselves, and pronounced their own doom in the answer which they gave. This parable absorbed the attention of Christ's bitterest enemies. How much more influence then, should it have over the minds of his own children!

PRIMARY DIVISION.

Lesson V. February 1, 1902.

The Foolish Rich Man. Luke 12:13-36.

Memory Verses, Matt. 6: 19, 20.

Desired Results.

1. A realization of the real value of earthly things.
2. A generous sharing of good things with others.
3. The remembering of the poor.

Suggestive Points.

1. God's care for the flowers in providing rain, sunshine, food in soil, beautiful coloring and fragrance.
2. Different kinds of treasures.

Tell the story of the parable. Turn from this God-forgetting man to the birds and flowers. How unselfishly they give their songs, their fragrance and beauty, giving to all generously, making the world brighter and sweeter, not fearing a time of want.

Illustrations.

Draw two diverging roads. In one write the names of the things we treasure selfishly to

ourselves; as, money, the use of our minds, hands, feet, etc. In the other write the names of those things we may be treasuring up in heaven,—sweetness, joyousness, kindness, gentleness, etc. End the first road abruptly. End the second in a large square, in which write the word "Heaven."

Or, draw a few barns as you are telling the parable, over which write the words, "A selfish man." Opposite these words write, "A generous man," under which write, "Lays up treasures in heaven." Underneath the whole write, "Which is happier?"

Pictures.

"Christ's Object Lessons," pp. 255 and 257. Some pictures of flowers and birds.

Additional Reading.

"Christ's Object Lessons," pp. 252-259.

Songs for the Day.

"God Made the Lilies," p. 91, "Bible Object Lessons and Songs."

"He Loves Me Too," hymn 220, "Christ in Song."

Lesson VI. February 8, 1902.

The Rich Man and Lazarus. Luke 16: 19-31.

Memory verse, Psalms 41: 1.

Desired Results.

1. To be poor with God rather than rich without God.
2. To improve opportunities of doing good.

Suggestive Points.

1. Law of life is to give. Seed gives up its life that it may live again.
2. The blossoms of sweet peas, pansies, etc., multiply more rapidly when flowers are frequently picked.

Pictures.

"Bible Readings," p. 170. Reproduce this on the blackboard.

Additional Reading.

"Christ's Object Lessons," pp. 260-271.

Songs for the Day.

"Loving and Giving," "Songs and Study for God's Little Ones," p. 26.

"'Tis Love that Makes Us Happy," hymn 391, "Christ in Song."

Lesson VII. February 15, 1902.

The Two Sons. Matt. 21: 23-33.

Memory verse, 1 Samuel 15: 22.

Desired Results.

1. Deeds, not words, test sincerity.

2. No blessedness equals that of obedience.

Suggestive Points.

1. Compare obedience to parents with obedience to Christ.
2. Bible stories of obedience.

Teach the children that, if we repent and obey Christ, as the son who at first said he would not go, Christ can purify our hearts from all evil as surely as the stagnant drop of water in the gutter, lifted upward by the gentle sunbeam, higher and higher, is purified, until it becomes a pure white snowflake on the mountain.

Pictures.

"Christ's Object Lessons," p. 275.

Illustration.

At the top of the paper or board write the words, "Do not delay. Obey Christ to-day." Draw a horizontal line, on which place a cross representing Christ's position. A little lower draw a vertical line, having the top of the line for the beginning of life, and the bottom for the end. The figures "1" and "70" might be placed respectively at the top and bottom of the vertical line. Show that as one delays to obey Christ the years take him farther from Christ, and make the way to him more difficult.

Additional Reading.

"Christ's Object Lessons," pp. 272-283.

Songs for the Day.

"To Obey is Better than Sacrifice."

"Two Little Hands," p. 220, "Christ in Song."

Lesson VIII. February 22, 1902.

The Parable of the Lord's Vineyard Matt. 21: 33-44.

Memory verse, Rom. 14: 12.

Desired Results.

1. Knowledge of the care God has taken to train his people, the vineyard.
2. What fruits we are to bear to his glory.

Suggestive Points.

1. Description of this vineyard by Isaiah. Isa. 5: 1, 2.
2. Preparation of the soil for gardening.

Pictures.

"Christ's Object Lessons," p. 297. Any picture of a vineyard.

Illustration.

Draw a square to represent a vineyard. At the top write, "God's people are the vineyard of the Lord of Hosts." Underneath write, "The

fruits of the Spirit,—love, joy, peace, etc.," which we, as members of his vineyard, should bear.

Additional Reading.

"Christ's Object Lessons," pp. 284-306.

Songs for the Day.

"Bearing Fruit," "Bible Object Lessons and Songs," p. 61.

"What Hast Thou Done for Me?" hymn 39,
"Christ in Song."

KINDERGARTEN DIVISION.

Lesson V. February 1, 1902.

The Foolish Rich Man.

Memory verse.—"Where your treasure is, there will your heart be also." Luke 12: 34.

This lesson affords a good opportunity to teach the practice of the golden rule. If we have more of the good things of life than we need for ourselves, and we allow our neighbors to suffer, are we doing as we would be done by? Call attention to Job's experience. Chap. 29: 11-16.

Probably no one is so poor that he cannot find some one worse off than himself. So all have the privilege of helping others. It is not the worth of our gifts which makes them acceptable. It is the motive which prompts them. A little boy learned that his Sabbath school teacher was sick. He longed to take some gift to her to show his love, but he was very poor and had no money to buy anything. His one treasure was a little white kitten. It was a great sacrifice to part with this little companion, but his love for his teacher prevailed. He found a piece of fancy braid, and tied it around the pretty white neck; then he carried the kitten to his teacher. As he returned to his home, although he missed the kitten, his heart was full of the happiness which is the sure result of self-sacrifice.

To illustrate this lesson, use the pictures found on pages 255 and 257 of "Christ's Object Lessons." Notice the expression of perplexity on the man's face. His attitude and everything about him show how deeply he is studying. And, oh, what a selfish motive is in his heart! Call attention to details of the pictures. Children like to study pictures. Give each child a heart, upon which the memory verse is written.

Lesson VI. February 8, 1902.

The Rich Man and Lazarus.

Memory verse.—"Blessed is he that considereth the poor." Ps. 41: 1.

Before beginning the lesson story, lead up to it as follows: Children, see how I place my hands. (Form a shelter with finger tips touching.) What do you think I am trying to make? I will tell you: I am trying to make my hands look like a hen with her wings spread to make a warm hiding place for her little chickens. (Show a picture, either drawn in the class or previously selected, of a hen brooding her little ones.)

How many of you have seen real chickens hiding under their mother's wings? Some hide away out of sight, and some stick out their little heads from among the feathers. They are not one bit afraid, because they know their mother will take care of them; what do you think would happen to the little chickens if they did not have their mother to cover them from the cold, and from all danger?

The Lord knew that every one would be likely to see hens with their babies, and notice how carefully they care for them; so then we could understand what this means. Right here, where I am putting my finger, God says (Ps. 91: 4) that he will take care of us just as the hen cares for her little chickens. (Read the verse from the Bible.) Now let us all spread our hands to make a hen while we repeat that beautiful verse.

Are you not glad that God has promised to care for us in this way? Can we possibly be afraid any more than the little chickens are when they are under their mother's wings?

We are going to tell a story to-day about a very poor man who was sick and had a great deal of trouble, but the Lord was taking care of him all the time. He trusted the Lord just as chickens trust their mother, so he was happy even when he had trouble.

When telling of Lazarus, show the picture on page 242 of "Christ's Object Lessons." Continue throughout the lesson the thought of God's special care and protection.

Tell the children enough about Abraham to show them why God used his name in the parable.

Lesson VII. February 15, 1902.

Obedience.

Memory verse.—“To obey is better than sacrifice.” 1 Sam. 15 : 22.

The important thought to be impressed in this lesson is that of obedience. In teaching the first part of the lesson,—the cleansing of the temple,—blocks may be used as suggested in “Bible Object Lessons,” p. 51. Make the temple and court, with tables in the court. Place on them pieces of money made of guilt paper, also put in the court several sheep and mounted sticks. When you speak of everything being driven out, let the children remove all these.

Or, if you prefer, an outline may be made upon paper, erasing the objects in the court at the proper time. Show pictures in “Desire of Ages,” pp. 159 and 163. The reason why these people were so frightened was because they knew that they were disobeying God, so they were afraid of Jesus. Children who are obedient love to see their parents; but if they have disobeyed, they do not want to see them.

Explain the significance of the palm branch and show picture on page 275 of “Christ’s Object Lessons.” It was customary to treat kings in this way. The palm is the symbol of victory. These children brought their sacrifice of praise and gladness to Jesus. So every child to-day can praise and glorify him by obeying in all things. Teach the memory verse.

How do we know what God wishes us to do? How do we know when mamma wishes to have us do something for her? (Draw an ear). The Lord once spoke to a boy and called his name, “Samuel, Samuel.” Samuel heard the Lord and obeyed him. God does not call our names just as he did Samuel’s, but now as well as then he tells us what he wants us to do. He does not use his own voice to speak to us, but he uses the voices of papa, and mamma, and teacher.

Nellie did not like to go to bed when it was time. One night she was quite unwilling to go. Her mother said, “When I told you about God speaking to Samuel, you said if God told you to do anything, you would do it; and now when he tells you to go to bed, you are not willing to go.” Nellie answered in surprise, “God did

not tell me to go to bed!” “Yes, he did,” said mamma, “for God has said, ‘children, obey your parents in all things.’” Nellie went to bed without any more fretting.

Now, how is it that God speaks to us? Draw a line to the ear, and place upon it the word “Mamma,” and explain that this is one way in which God speaks to children. Draw other ways and mark them “Papa,” “Teacher,” and “Bible.” He also speaks to us through the birds, flowers, and trees. So we will draw another way and mark it “Nature.”

This leads to the story of the two sons. The lesson should be shortened for very little children, the first subject being omitted.

Lesson VIII. February 22, 1902.

The Lord’s Vineyard.

Memory verse.—“I have loved thee with an everlasting love.” Jer. 31 : 3.

The important lesson to be taught in this study is that God has done everything that could possibly be done for our salvation; that he expects us to repay him for all this care and love by bringing forth fruit to his glory.

Show a cluster of raisins. Grapes are preferable, but at this time of year they cannot be obtained except in warm climates.

Do you know what we call a field that is planted to grape vines? Let us plant a vineyard here in this box of sand.

Use little stems from a grape vine, and let the children help stick them in the sand. Be careful to make the rows even. Make a hedge around the vineyard, using twigs of evergreen. Build a winepress and a tower of blocks. See “Bible Object Lessons,” p. 141.

It is a common thing for a man to “let out” his farm “on shares.” Explain this transaction to the children. Quite likely such was the case with the men to whom this vineyard was let. This share of the fruit was the only pay that the owner required for the use of the vineyard.

When you speak of the death of Jesus, show a good picture of Christ upon the cross. This should be told in such a way as to make a solemn impression, and yet there should be gladness, from the knowledge that, by his death, he made it possible for each one of us to be saved.

Give each child a card cut in the shape of a cross, upon which the memory verse is written.



With The Teachers



THE SEED.

THE farmer planted a seed,—
 A little, dry, black seed,—
And off he went to other work,
For the farmer was never known to shirk,
 And cared for what had need.

The night came with its dew,—
 The cool and silent dew ;
The dawn came, and the day,
And the farmer worked away,
 At labors not a few.

Home from his work one day,—
 One glowing summer day,—
His children showed him a perfect flower ;
It had burst into bloom that very hour ;
How, I cannot say.

But I know, if the smallest seed
 In the soil of love be cast,
 Both day and night will do their part ;
And the sower who works with a patient heart,
 Will find the flower at last.—*Selected.*

TEACHERS' HELPS.

IMPORTANCE OF THE COMMON BRANCHES.

HOWEVER much other knowledge a teacher may possess, it is no equivalent for a mastership in the rudiments. It is not more true in agriculture than in education that the value of the work in every upper layer depends upon the solidity of all beneath it. The leading, prevailing defect in the intellectual department of our schools is a want of thoroughness,—a proneness to be satisfied with the verbal memory of rules instead of a comprehension of principles ; with a knowledge of the names of things instead of a knowledge of the things themselves.

APTNESS.

HE who is apt to teach is acquainted not only with common methods for common minds, but with peculiar methods for pupils of peculiar dispositions and temperaments ;

and he is acquainted with the principles of all methods whereby he can vary his plan according to any difference of circumstances.

BARE FACTS ARE OF LITTLE VALUE.

IF a child is told that the globe is 25,000 miles in circumference before he has any conception of the length of a mile or of the number of units in a thousand, the statement is not only utterly useless as an act of instruction, but it will probably prevent him ever afterwards from gaining an adequate idea of the subject. The novelty will be gone, and yet the fact unknown. Besides, a systematic acquisition of a subject knits all parts of it together, so that it will be longer retained and more easily recalled.

THE BOOKS OUR CHILDREN READ.

RARELY will any book be found partaking of the character of an encyclopedia, by a reference to which thousands of interesting questions as they daily arise might be solved, and great accessions to the stock of valuable knowledge be imperceptibly made ; quite as rarely will any books containing the lives of eminent British or American statesmen be found, or books treating of our ante-Revolutionary history ; and, most rarely of all, will any book be found on education,—education at home, physical, intellectual, and those rudiments of a moral and religious education in which all agree,—the most important subject that can possibly be named to parent, patriot, philanthropist, or Christian. And in the almost total absence of books adapted to instruct parents how to educate their children, so there are quite as few which are adapted to the capacities of the children themselves, and might serve, in some secondary degree, to supply the place of the former.

As the tastes and habits of the future men and women, in regard to reading, will be only an enlargement and expansion of the tastes and habits of the present children,

it seems to me one of the most desirable of all facts, to learn, as far as practicable, under what general influence those tastes and habits are now daily forming. For who can think, without emotion, and who can remain inactive under the conviction, that every day which now passes is, by the immutable law of cause and effect, predestinating the condition of the community twenty, thirty, or forty years hence; that the web of their character and fortunes is now going through the loom, to come out of it at that time of worthy or of worthless quality, beautified with colors and shapes of excellence, or deformed by hideousness, according to the kind of woof which we are daily weaving into its texture? Every book which a child reads with intelligence is like a cast of the weaver's shuttle, adding another thread to the indestructible web of existence.

TACTION IN MANAGEMENT.

EXPERIENCE has proved that there is no necessary connection between literary competency, aptness to teach, and the power to manage and govern a school successfully. They are independent qualifications; yet a marked deficiency in any one of the three renders the others nearly valueless. In regard to the ordinary management of a school, how much judgment is demanded in the organization of classes so that no pupil shall either be clogged and retarded, or hurried forward with injudicious speed, by being matched with an unequal yoke-fellow!

DISCIPLINE.

EVERY child ought to find at school the affection and the wisdom that he has left at home; or, if he has left neither wisdom nor affection at home, there is so much more need that he should find them at school. A school should be governed with a steady hand, not only during the same season, but from year to year, substantially the same extent of indulgence being allowed,

and the same restrictions imposed. It is injurious to the children to alternate between the extremes of an easy and a sharp discipline. It is unjust also for one teacher to profit by letting down the discipline of a school, and thus throw upon his successor the labor of raising it up to its former level. — *Selections from Annual Reports on Education, 1840-1843.*

GOOD EFFECTS OF MUSIC.

MR. WM. C. WOODBRIDGE, a prominent educator in the United States, in the first half of the 19th century, made careful observations of the effects of popular musical culture in Germany and Switzerland. He thus states the results of his observations: "We visited communities where the youth had been trained from their childhood to exercises in vocal music of such a character as to elevate instead of debase the mind. We have seen the young men of such a community assembling to the number of several hundred from a circuit of twenty miles, and instead of spending a day of festivity in rioting and drunkenness, pass the whole time, with the exception of that employed in the frugal repast and a social meeting, in a concert of social, moral, and religious hymns, and devote the proceeds of the exhibition to some object of benevolence."

NERVES NEVER GROW OLD.

COMMENTING on the common causes of nervous disorders, Prof. W. H. Thompson says: "The message of modern science about the nervous system is that it has a greater store of reserve vitality than all the other bodily systems put together. It is the last to grow old; and as to the mind, it need not grow old at all, provided it be steadily applied with that mighty spiritual element in us which we call interest. Even the muscular system can be wonderfully sustained by interest; for should a man at-

tempt the same muscular work on a treadmill which he lightly endures along a mountain brook after a trout, he would faint dead away. But the mind will, by interest, grow steadily, even while bone and sinew are wasting through age."—

Practical Review.

SCHOOL HYGIENE.

Too much attention cannot be paid to the question of light in the schoolroom. Many children are made premature wrecks from unrecognized eye-strain, and school visitors may often see small, helpless children sitting blinking in the sunlight which streams through a large window in front of them, making frowning efforts through the glare to read from a blackboard, and using up in a few hours the nerve force of a week. Light should be abundant and should come from the left side, so that no shadow is thrown on slate or book, as is the case when the light comes from behind or from the right. Another most important matter is the properly constructed desk, which will prevent undue stooping, contortions, or impediment to correct breathing.

In considering the subject of ventilation, there should, of course, be some system in every schoolroom by which air can be introduced from outside, and then allowed to escape without using the windows, which cannot always be depended upon on account of drafts and storms. These and many other points should be insisted upon by parents.—*Youth's Companion.*

AN ARITHMETIC MATCH.

WHEN the busy week is almost over, we often spend the last half hour in some kind of mental diversion, and nothing delights the pupils more than an arithmetic match.

Two of them choose alternately till the school is evenly divided and seated on opposite sides of the room. The leaders pass to the blackboard, and a simple exam-

ple is given them. The first one that gets an answer, marks a star on the board; then the next two take their places, and another example is given. If any fail to get the correct answer, they pass to their seats, and two others attempt to solve the same example. The winning side is the one that gets ten stars first.—*A Teacher.*

PICTURES IN THE SCHOOL ROOM.

BARE walls are not an inspiration to children, and in this day of pictures there is no reason why every school room may not be artistically decorated. In the selection of pictures good judgment is necessary. Choose those which possess character, and which inspire noble thoughts. The following description of a picture in a German school illustrates the subject:—

"In the new building for the poor-school at Leipsic there is a large hall in which all the children assemble in the morning for devotional purposes. Over the teacher's desk is a painting of Christ in the act of blessing little children. The design is appropriate and beautiful. Several stand before him. He stretches out his arms over them, and blesses them. The mother stands by with an expression of rejoicing, such as only a mother can feel. The little children look lovingly up into the face of the Saviour. Others stand around, awaiting his benediction. In the background are aged men, who gaze upon the spectacle with mingled love for the children and reverence for their benefactor. Hovering above is a group of angels, hallowing the scene with their presence."

THE most momentous truth of religion is that Christ is in the Christian.—*Henry Drummond.*

"THERE is no happiness in life keener than that which comes from having a noble son or a dutiful daughter."

= Progress =

CHURCH SCHOOLS IN JAMAICA.

"WHEN a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed and a school where Bible instruction can be given to the people. The workers should not leave their field of labor without building a church, and providing a school-room and a teacher."

There are twenty-six organized companies of believers in Jamaica. There are only four church schools. One is taught by an American teacher, and three by native teachers. How much we come short of following the instruction given! We have a difficult problem to face. Especially is this true of mission fields. There are walled cities and giants in the way, but the Lord has spoken. Where are the Calebs and Joshuas? One of the first requisites for a school is the children. In Jamaica there are scores of them. Our earnest prayer is that the Lord will provide teachers,—well-qualified teachers.

The church school teacher in a foreign field meets many obstacles and discouragements not found at home. If it requires humble, devoted Christian teachers at home, how much more does it need them in these fields! Our missionaries and church school teachers must learn that people cannot be changed from life-long customs and principles in a moment of time. We should labor to save, but not Americanize. We need not sacrifice principle, but we must come down to the people, and place arms of love around them, if we expect to bring them to the place where the Lord wants them.

The question of support for the teachers is a most important one. We desire to have each church support its own teacher.

Such teachers as are needed here could no doubt earn good salaries at home. We can offer them no such inducements. Jesus told one that would be his disciple, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

As in other tropical countries, the people of Jamaica are very poor. It should be understood that our people will not be able to entirely support an American teacher. Some churches can furnish but little money. In such, native teachers will have to be used. They can live much more cheaply, but they need to be trained.

We hope when the burden of debt is rolled away, and our schools sing the jubilee song of freedom, that some way can be devised by which practical assistance may be rendered to this place.

Another source of income for the teacher is the soil. Many men and women come here from America and England for the dollar; why not come for souls? The soil properly cultivated will easily support laborers.

As Jamaica is an English colony, all the text-books are English. We could use our own books if they were not so expensive. The average text-book here costs six cents. Our people print none so cheap. In some parts of Jamaica it is hard to buy even these. I have known children to be kept from school because their parents could not buy shirts for them. Of course this is not true of all parts. I suppose the text-book problem is one that will have to be solved by the teachers themselves.

As to the present demand for teachers, we have several churches waiting, begging, for teachers. For instance, the church at Southfield has been waiting and hoping for four years. The Swift River church is now building a school house. So anxious are they to remove their children from the influence of the public school that they step out by faith, believing the Lord

will provide a teacher. "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life."

Especially during the past year has this message been brought forward for examination. In the pulpit, in the press, and by the wayside the agitation has gone on. We are being weighed in the balances. Already some people are saying, "Adventists make no provision for their children."

Not only is the public watching us, but our own people are closely watching the experiments in the schools already begun. Even now some are losing confidence in our school system. How necessary that we move carefully and wisely! It does seem to us better to allow the young and inexperienced teachers to prove their calling before sending them to a foreign field. We are thankful for the privilege of setting the needs of our lambs before you.

GEORGE F. ENOCH.

WE now have six schools in the Bay Islands, conducted by S. D. A. teachers. Altogether they have an enrollment of about 175. Many parents who are not Christians are sending their children to us in preference to the municipal schools. What is necessary now is to establish the school work on a firm basis, and to work together in unity; let Christ lead, and a failure will be impossible. We feel keenly the lack of proper text-books, and we are praying that some may soon be printed that will teach only the truth. In the Bonacca church school we are using "Patriarchs and Prophets" as a fourth reader; and although we have used it only a short time, we are beginning to see the workings of the seed sown in this way. The home influence here is very detrimental, and we hope in the near future to secure a place on the coast where we can take those who desire to obtain a preparation for the work, and give them a practical experience in missionary work. Enclosed find \$8.50 for which please

send seventeen yearly subscriptions of the *ADVOCATE* to my address. The work is advancing, and we are of good courage.

A. N. ALLEN.

THE *Welcome Visitor* (Academia, O.) contains an interesting report from a mother who is working for children. She writes: "We are enjoying 'Christ's Object Lessons.' My Sabbath school class consists of four colored children, and my own two little girls. We have had such beautiful weather that we have had our class out of doors this month, and so have been able to study the parables where Jesus spoke them,—in the fields. My children like to illustrate the lessons with pencil. One of the colored boys was required at school to write an essay on the sun. He wrote that it is a reflection of the glory of God. His teacher disputed this. I am teaching my eleven year old daughter at home this year, and she is better in health and temper than when in school. We have good graded schools, but I am not sorry to have the children under a different influence. I was out riding the other day with my little five-year-old. As she looked up at the beautiful clouds, she said, 'Mamma, do you think Jesus has started yet?'"

ELD. H. C. BASNEY, in the *Vineyard*, describes his visit to the church school at Cliff Island, Me. He did not give the name of the teacher so we are left to infer that he refers to Miss Florence Cady. He says in part: I spent the greater part of one day in the school room. The building, which is really an annex to the church, is pleasantly located on the south side of the island in full view of the great Atlantic. The attendance is 22. There were, on the walls, maps and drawings made by the pupils. I was impressed with the fact that all in the school are working hard. The little ones, when not attending to their lessons, were busy with their yarn and needle. One

reading class was using "The House We Live In" as a text-book. I questioned them on what they had read, and found that they were learning other important lessons besides the art of reading. I am indeed grateful that we have one school, at least, where the children are brought under Christian influence, and can have the counsel of a Christian teacher.

INDIANA is seeking a suitable location for an intermediate industrial school. Eld. I. J. Hankins writes: "The committee visited Boggstown, to view the proposed sites for the school. A plot of about twenty acres three miles from the town is offered free; also a 15-acre plot half a mile from the town, and a nice building site adjacent to the town.

The amount of money offered in addition to any one of these sites is \$2,056. Besides this, the brethren will do all the hauling, and will give work on the building. The committee also visited Maxwell. Here we have offered us twenty acres of land with a free lease of forty acres more as long as used for school purposes, or a gift of thirty acres, or twenty acres half a mile from town and \$500 cash.

We are considering these propositions, earnestly desiring that the Lord will locate the school where it ought to be."

THE sixth Annual Calendar of the Avondale school, located at Cooranbong, N. S. W., Australia, has just come to us from across the waters. While pupils in America are busy with school duties, the Australian children and youth are having their annual vacation. The Avondale school opens Jan. 7, and continues until Oct. 6. Prof. C. W. Irwin, formerly principal of Graysville Academy (Graysville, Tenn.), is in charge. He will be assisted by Prof. and Mrs. C. B. Hughes, well known to students of Keene Academy and Walla Walla College in the early days of those institutions, Eld. E.

W. Farnsworth, Dr. Laretta Kress, Prof. and Mrs. Paap, and Misses Hattie Andre and Nannie Whittenberg.

My small pupils are eager to sell papers, and we have set apart the day following Thanksgiving for canvassing. We expect to dispose of our club of twenty November ADVOCATES at that time. Our interest in missionary work is increasing.

I have been trying a new plan. Once a month we turn our geography class into a missionary meeting. Each pupil represents a special mission field. We study the workers in that field, the progress which has been made, the difficulties which have to be met, and the special needs of the field. The "Missionary Magazine" is our guide. Last Sabbath our school conducted a missionary program for the church. There was an excellent spirit manifested. Many were moved to tears. At the close a collection of \$12.45 was taken up for missionary work.

PEARL D. BASCOM,
Ruthven, Ia.

THE Sabbath school work is thoroughly organized in the Australian Union Conference. Most of the secretaries are well known in this country. Mrs. Vesta J. Farnsworth is superintendent of the Sabbath school work throughout the field, and Mrs. C. W. Irwin, secretary. The Conference Sabbath school secretaries are as follows:—Victoria, Mrs. Helen Hennig; New South Wales, Mrs. A. L. Colcord; South Australia, Mrs. A. W. Semmens; Queensland, Miss. Louise Tuxen; New Zealand, Mrs. J. L. Baker; Tasmania, Miss Myrtle Parker.

CELIAN NOWLIN of Edenville, Mich., writes: "I received the club of ten ADVOCATES, and my children have been selling them with success. Our membership now numbers twelve, and I expect more pupils soon. One thing which en-

courages me is that we had twelve or fifteen visitors this month; this shows an interest on the part of the patrons. When will the second reader of the "Christian Education Series" be ready? I have a class now using "Bible Reader, No. 1," and I find it very good,— better than anything else I have ever used. My courage was never better.

AFTER her return from the Conference of Educational Secretaries at Berrien Springs, Mich., Miss Farrell, Wisconsin superintendent of church schools, wrote: "As I visited the different classes in Emmanuel Missionary College, I was impressed with the fitness of the name chosen for this school. Truly God is with them in their work, and no one who loves his presence could fail to realize it. Students who are privileged to attend such a school are blessed indeed."

TWENTY-FIVE general meetings will be held in the Pennsylvania conference this winter. At each of these meetings one day is devoted to the consideration of Sabbath school interests. Mrs. W. M. Lee, the state Sabbath school secretary, attends each meeting. The same plan is being followed in the West Virginia conference, with Miss Emma Newcomer assisting. Miss Ella Merickle, the Minnesota secretary, is also spending some time in visiting the Sabbath schools.

THE article "The Sabbath School a Missionary Field" in this number of the *ADVOCATE* is the first of a series of studies of the "Testimonies on the Sabbath School Work." These studies will cover almost every phase of the Sabbath school work, and the grouping together of the extracts upon one subject, places this instruction in convenient form for study and reference. The book which is the basis of this study should be in the hands of every worker.

THE committee appointed by the General

Conference committee to have charge of the young people's work have given the subject very careful consideration. A form of organization in harmony with the present general re-organization plan is recommended, also a basis of membership. For particulars concerning this work, address, Mrs. L. Flora Plummer, 705 Northwestern Bldg., Minneapolis, Minn.

ENCLOSED find 50 cents in payment for a club of August and September *ADVOCATES*. The children sold them all, and could have sold more. Please send 15 copies of the October number as soon as possible. The children are much interested in their work, and have decided that the best way to sow the good seeds of Christian education is by scattering the *ADVOCATE*.

BERTIS A. WOLCOTT.

IN each of the recently organized Southern conferences Sabbath school secretaries have been appointed. Without exception, these secretaries enter upon their work with enthusiasm, determined to spare no effort in the building up of this work in that most needy and difficult field.

THREE Union Conference Sabbath school secretaries have been appointed, and are at work,— Mrs. A. F. Harrison for the Southern field, Mrs. Carry R. King for the Pacific Union Conference, and Mrs. Jessie L. Adams for the Northwestern Union Conference.

WE had hoped to publish a summary of the quarterly reports of Sabbath schools this month, but all the reports were not received in time. The changes in the report blanks and in the system of reporting have caused some delay.

THE school building at Hazel, Ky., is enclosed, and will soon be completed. This industrial school will be superintended by Chas. L. Stone.

Publishers' Page

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DIRECTORY.

The organization of the educational work creates an interest in the various departments, and parents and teachers often wish to know whom they should address on such matters. The following addresses will serve as a guide:—

P. T. MAGAN, Secretary Educational Dept. of General Conference, Berrien Springs, Mich.

E. A. SUTHERLAND, Educational Secretary, Lake Union Conference, Berrien Springs, Mich.

C. C. LEWIS, Educational Secretary of Northwest and Southwest Union conferences, Keene, Texas.

E. S. BALLENGER, Educational Secretary, Pacific Union Conference, Healdsburg, Cal.

N. W. LAWRENCE, Educational Secretary, Southern Union Conference, Graysville, Tenn.

LOTTIE FARRELL, Church and Sabbath School Secretary of Wisconsin Conference, Bethel, Wis.

S. M. BUTLER, 627 South Juggalls St., Ann Arbor, Mich.

D. W. WAKEHAM, Mt. Vernon, Ohio.

J. W. CURTIS, Peoria, Ill.

GRACE AMADON, Battle Creek, Mich.

FLOYD BRALLIAR, 603 E. 12th St., Des Moines, Iowa.

J. W. BEACH, Willow Lake, S. D.

GEO. M. BROWN, Seward, Neb.

B. E. HUFFMAN, 118 East 5th St., Topeka, Kan.

E. W. CATLIN, Anoka, Minn.

MRS. FLORA H. WILLIAMS, Keene, Tex.

RUBY ROACH, Welsh, La.

AMOS EVERETT, Cuthbert, Ga.

Correspondence-Study Department.

JANUARY 1, 1902, is the time set for the opening of the Correspondence-Study Department of Emmanuel Missionary College. One young man hearing that college extension work was to be started, wrote: "I thank God for this opportunity to proceed with my studies." Many of the church school teachers are planning to take work by correspondence. To them, it is a great advantage, because they can take such subjects as will be of daily help in the schoolroom. There is in the public schools a class of young people who wish to connect with the system of Christian schools next fall. Such persons can acquaint themselves with the principles of Christian education through the Correspondence-Study Department, and thus shorten the time necessary to spend as a resident student in one of our institutions. Classes are offered in the following subjects:—

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A dozen earnest, consecrated young men and women could yet enter the fall class, and thus secure the benefit of efficient class instruction, and at the same time share in the unparalleled opportunities for great missionary effort in the city of Chicago.

Those who anticipate coming, should write at once for application blanks. Also send the names of several responsible persons as reference. Applicants should be at least twenty years of age. They must possess a definite and positive Christian experience, and must have had some experience in soul-saving work.

Several young ladies who feel no call to take up the Medical Missionary Training School work, but who have a fair education, and possess tact in meeting people, can secure employment at once, on small salaries, in our University Hygienic Dining Rooms. Only those who possess a genuine missionary experience need apply.

Address, Chicago Medical Missionary Training School, 28 Thirty-third Place, Chicago, Ill.

"GREEN'S SIX BOOKS" on fruit culture, published by Chas. A. Green, Rochester, N. Y. (25c.), contain a store of information for teachers who wish to interest pupils in fruit raising and vegetable gardening.

"Country Life in America," published by Doubleday, Page & Co., 34 Union Square East, New York (\$3.00), is a magazine in which every teacher will take a deep interest. It is edited by Prof. L. H. Bailey of Cornell University, so widely known because of his lessons and writings on agricultural topics, and nature study in general. It is the object of the magazine to inspire love

for the country. It is exact in detail and instruction in giving the ordinary man the benefits of expert knowledge in every branch of work.

Advocate Clubs.

MANY notes expressing appreciation of the ADVOCATE have been received from teachers who are handling clubs of the journal. It is true that a teacher's work is not confined to the school room. Every teacher should be a power in the church and should exert an elevating influence in the community. The gospel of education should be a living theme, and the ADVOCATE is one means for spreading the good news of Christian training for all children. Church school teachers, are by virtue of their position, considered agents for educational literature. The combination of the SABBATH SCHOOL WORKER and the ADVOCATE increases the importance of the club work. The club list in December was as follows :-

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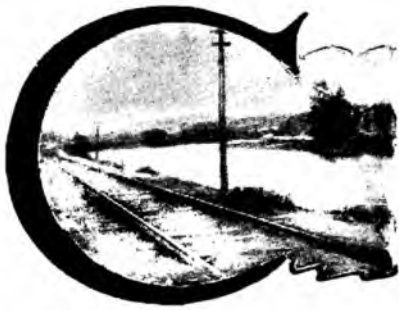
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