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# The ADVOCATE of CHRISTIAN EDUCATION

FEBRUARY, 1902.



ART THOU KNOWEST ME  
AND UNDERSTANDEST NOT  
THESE THINGS?

HOLY BIBLE

PUBLISHED BY

## The Educational Department

OF THE GENERAL CONFERENCE.

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Vol. IV.

No. 2.

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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., FEBRUARY, 1902

No. 2

## General

### \*A SPIRITUAL EDUCATION FOR TEACHERS.

BY MRS. E. G. WHITE.

Christ is the greatest teacher, the greatest educator, that the world ever knew. If you come into close relation with him, the atmosphere surrounding your soul will exert an educative influence wherever you are. Unless you have Christ formed within, the hope of glory, all the education that you may obtain in Greek, in Latin, in the languages, or in anything else, will be of no value in securing eternal life. You must bear in mind that Christ co-operates with you when you co-operate with him. Constantly you are to be learning of the great Teacher.

Teachers, be truly converted to God. Realize that in every school established, the first work is to become acquainted with God and with the principles of heaven, that in your daily work you may prove the truthfulness of the words of Christ to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water," which is as "a well of water springing up into everlasting life."

In obtaining an education, there is danger that spirituality will be considered of secondary importance. We often think if we only could reach the world's standard in education, we should have gained something. Those who believe this will prefer

the society of the world to the society of those who love and fear God.

Many have imagined that in order to become educated, they should place themselves under worldly influences. According to the worldly idea, in obtaining an education spiritual things are not considered of much value. Those who choose to enter schools where our faith is not recognized are on the losing side. They lose the very things which they should value most,—a knowledge of God and Jesus Christ, and of that life which measures with the life of God.

All who are engaged in teaching the youth in our schools must have as the foundation of their knowledge the fear of God, for this is the beginning of wisdom. They may have had years of training, and yet not have touched the very beginning, the A B C, of spirituality, the A B C of devotion, of self-sacrifice. The science of education is to love God, and to keep his commandments. Study the word of God intelligently. It is the foundation of all education.

The apostle Paul could meet eloquence with eloquence, logic with logic; he could intelligently enter into all controversies; but was he satisfied with this worldly knowledge? He writes: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified."

Here is a very important lesson. We need to understand our whereabouts. We need to understand that the highest education ever given to mortals develops a spirit of humility; for it reveals how much more there is yet to learn.

\*Extracts from talks before teachers at Healdsburg, Cal., Aug. 1901.

The more you learn, the more you will see the necessity of putting your whole mind and interest into learning for Christ's sake. Why are you learning? Are you acquiring knowledge so as to become intelligent in the truth? If that is your object, be assured that you will hide self in Jesus Christ.

"And I was with you in weakness, and in fear, and in much trembling." Paul was a very great teacher; yet he felt that without the Spirit of God working with him all the education he might obtain would be of little account. We need to have this same experience; we need to be afraid of ourselves. We need individually to sit at the feet of Jesus, and listen to his words of instruction. Let us empty from the soul-temple all foolishness, pride, folly, and invite Jesus to take possession of heart and soul and character. When we do this, there will be no pride of spirit, for we shall more fully appreciate how much more there is to be learned. "What shall I do, that I may inherit eternal life?" is a life-and-death question,—a question which should be constantly before us.

What is your object in obtaining an education? Is it to glorify yourself? Is it to say, "See how much learning I have"? Or is it that you may be able to help weak and trembling souls plant their feet upon the platform of eternal truth? Do you long to lift up and encourage others? If you are striving merely for the name of being a teacher, an educator, you might just as well be somewhere else. God invites every one to be his helping hand. He invites you to carry out the principles of heaven, the A B C of true education. If you have never learned them before, commence to study now, and when you have thus learned, you will be fitted to teach others.

If your great aim has been to learn Greek and Latin, and all these things, you need to go back to the beginning, and in love and the fear of God learn the A B C of spirituality. This is the preparation essential if you see the King in his beauty, and behold his matchless charms. The purpose of education is to glorify God.

## OUR SABBATH AND CHURCH SCHOOLS.

BY ELDER WM. COVERT.

Perhaps no department of the cause has received more attention than our Sabbath school work, and it has proved to be a blessing according to the amount of labor bestowed upon it. There has been none too much attention given to this part of the work, but there has not been enough given to some other departments of the cause.

I have sometimes been inclined to the opinion that we make too much of the matter of mere organization and the machinery connected with it, and too little of the real life that should be associated with what we are doing. An organization is only the staging for the great building of character that must be reared. The Sabbath school organization is helpful just so far as it is an instrument in God's hands for the salvation of souls. The number of souls saved will be proportionate to the amount of Bible truth imparted to the student through the power of the Holy Spirit.

Our church schools occupy precisely the same relation to the cause of God and to the salvation of our children and youth as does the Sabbath school. Both of these agencies have the same object, and in a large degree operate in the interests of the same classes; therefore they should be co-operative in their plans and workings. If the Sabbath school has been helpful to our children and youth, the church school should be helpful in a five-fold degree. If much labor and thought is bestowed upon the Sabbath school which occupies the time of our people one day in the week, then we should give still more attention to the church school, which trains our children five days in the week. If the church school does not accomplish its proportionate amount of good for our children, it will be because proper methods are not followed in the church school. The primary object of the church school is soul culture, the salvation of the child; if this result is not seen, then it is our duty to seek for the cause, and not to charge the failure to the cause of Christian education.

The Sabbath school and the church school should be so closely connected in their work that each will help the other. If this condition of things has not yet been realized, it is simply because all the responsible agencies have not been unified. Where the church school and the Sabbath school are organized so as to work together, the Sabbath schools are greatly in advance of those Sabbath schools which do not have the benefit of a church school.

Our educational literature should be equally adapted to church and Sabbath schools. Those officials in our denomination who have the interests of the Sabbath schools to look after, and the authors who are preparing matter for our church schools, should work together so completely as to make the interest one. Not that the Sabbath school should be required to take up everything that is taught in our church schools, but the two should so fully co-operate that the church school will embody in its interests the spirit and work of the Sabbath school. This subject should receive the most careful attention by our people.

But this will not come about by mere chance. It must have most careful thought and prayerful attention. Those who have been long in the Sabbath school work should give the work of the church school their hearty support. Both are of God, and are entitled to our mutual support. They belong together, and must be made to serve the same end. All the children should have the benefit of the one as truly as of the other. Let us do our best to make these interests one.

### BOOKS FOR CHILDREN.

BY M. BESSIE DE GRAW.

The holiday season this year as always, brought into prominence a mass of literature, and led to widespread discussion of new books. The Annual Book Number of the *Outlook* contained ten brief articles written by men and women of experience in literary work on the subject, "The Best Books for Children." Kate Douglas Wiggin gives expression to thoughts worthy of

consideration by every parent. She says in part: "Mighty little need, indeed, have children of the reading age for many books of the 'juvenile' sort, which flood and devastate the earth at holiday time." In defining "juveniles," she says: "Broadly speaking, I mean determinedly childish books written *down* to the child's level by people who could not possibly write *up* to it if they tried." Again: "If you find a twelve-year-old boy addicted to 'juveniles' and to nothing else, you may as well give the poor little creature up. He may in time become a tolerable husband and father, but his ears will be deaf to the music of St. Paul's epistles and the Book of Job.

"One never grows to love and comprehend the very greatest things without some preliminary training in matters of taste and style and form,—some legitimate exercise of one's nobler powers,—some experimental flights into spiritual and intellectual heights."

When selecting books for children, this writer suggests that they be "simple, genial, gracious, lovable, splendid, vital, good, sweet, and heroic."

"A knowledge of child-nature, and a knowledge of what really is literature,—these two things are extremely handy to have in the family. The child is your first study: do you know him? What you wish him to learn, think, feel, and be is the second study; are you quite sure of your knowledge in that field? But this, you say, seems to presuppose a kind of psycho-pedagogical wisdom extremely rare. To which I return, that common sense makes a fairly good substitute; and when you crush me by asking how the parent not gifted with common sense can acquire it, I reply (from the extreme confines of the corner where your logic has driven me) that, supposing the germ to be existent, resolution, reflection, fasting, and prayer will commonly assist its growth.

"It makes a deal of difference, not only what a child reads, but how and when he reads it. Fortunately, books are not the only means of grace. I have seen children as well as grown people who seemed to

absorb and distill a wisdom from the world of nature,—the mysteries of earth, air, sky, and sea,—from sympathetic contact with fellow human creatures, and from some hidden source of power within their own souls, that puts the wisdom of the books to shame.

“Whatever else we do, if we wish to widen the spiritual horizon of our children, let us not close up the windows on the emotional and imaginative side by neglecting poetry.”

It is strange that in all that is said concerning what a child should and should not read, and when the characteristics of presumably the best books are described, so little mention is made of the Scriptures. If you are in search of stories which appeal to the imagination, read of life in Eden, of Noah and the antediluvians, of Moses in Midian, or of the plagues in Egypt. If you wish to cultivate the poetic nature, read the songs of the Bible and the Psalms of David, rich in melody, surpassing anything to be found outside the sacred volume. If you want, as Miss Wiggin suggested, “the simple, genial, gracious, lovable, good, sweet, and heroic,” where can you find matter which begins to compare with the biographical study of the Bible characters? Parents need to be more conversant with these characters, more in love with the men and women whose life history has been divinely penned; then will they be able to inspire this same love in the hearts of their children.

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## GREAT EDUCATORS.

BY E. A. SUTHERLAND.

ADAM.

Christian education deals with fundamental principles. In the study of the world's great educators we miss the very essence of truth by not beginning with the history of the race. As few historians do this, some of the greatest educators are passed almost, if not quite, unnoticed.

About 4,000 years before the days of Christ there came into the world a man of rare ability. The manner of his birth and

his subsequent education in every way fitted him to take the lead of the world's great educators. He was, in a sense that no other man has ever been, a son of God. He inherited a giant intellect. No human being ever lived who possessed such strong natural ability, or who was endowed with such breadth of comprehension, and such grasp of mind. He was fresh from the hand of the Creator, and sin had not weakened his mental powers.

To his natural ability were added the most favorable circumstances for development. His schoolroom was the garden of Eden; angels were his instructors; his textbook was the whole realm of nature. For a time he pursued his studies in Eden, but a change came into his life, and perhaps his ability as a teacher rests largely upon the way he met life under circumstances widely different from those of his earlier days. One day's experience before the catastrophe well illustrates the spiritual insight possessed by Adam in his original home. The garden was filled with animal as well as vegetable life, and on the day referred to all the animals passed before him, and he gave them names,—classified them according to their habits, and pronounced the names accordingly. This was undoubtedly the greatest task ever performed by a naturalist, and yet so keen was the insight of Adam, that God made no corrections.

The event to which reference has been made is known as the *fall*. Having been given spiritual eyesight, it was yet possible for Adam to reject the Edenic method of teaching, which meant wisdom obtained by faith, and to seek to increase his knowledge by mere physical observation. When the time of choice came, he accepted the latter method, and was, in consequence, obliged to leave his home. Death stared him in the face. His prospects, once so bright, were turned to blackness. The light of truth was hidden from his gaze. It was while Adam was full of despair that Christ brought hope, and showed the path by which the lost estate might be regained. Return was dependent upon the acceptance of the rejected system of education. Adam must ex-

ercise faith in the word of God; he must be willing to believe when God spoke, though all his natural senses seemed to prove the contrary. The plan of salvation became a great system of teaching, and faith and love were the fundamental principles.

From that time Adam struggled with a mighty problem. Acceptance of this truth made him a master teacher.

To him were born children, and the race multiplied rapidly. These children to the eighth generation were the students in Adam's school. These students divided themselves into two classes. One class followed their teacher closely, and opened their souls to divine instruction. Nature in its dying condition was to them a figure, a shadow of the future death of Christ, the promised Redeemer. Adam explained the original conditions as they existed in Eden. When studying trees, he pointed out, not only their present adaptability to the needs of man, but their original construction as trees of righteousness, trees of life. In the study of animals, the same method was followed. After the fall many changes took place, amalgamations were formed, and species were varied. But Adam knew the original plan, and to his pupils he made known the facts as they were in Eden. The lion was not a beast of prey, nor was the eagle carnivorous by creation. And so he noted all these changes as indications of sin, and pointed his pupils to the Edenic condition. One class of pupils accepted this teaching, and in them it wrought righteousness. Such were Seth, Enoch, and Methuselah. Others failed to see the lessons thus given, and gazing upon present conditions, failed to grasp the truth concerning the future, and doubted the divine record concerning the past. That creation was the work of a literal week they denied; a slain lamb and shed blood as a figure of a Saviour they ridiculed; and to show contempt, they feasted on the flesh and blood of animals. Cain and his posterity belonged to the class which believed only what they could see with their eyes, and hear with their ears. This class gained renown because of great knowledge in

physical sciences; developed a monarchical form of government, tolerated slavery, advocated polygamy, taught evolution, and denied Christ.

Adam saw these results and mourned deeply. The result of such philosophy was brought to his very door, and robbed him of his own son. But this only made him work the harder for the salvation of others. He was a great teaching-priest, and his methods should be followed today.

One gazes in wonder upon certain pedagogical principles followed by Adam, especially when comparing him with more modern teachers who have groped blindly for the same principles. This is illustrated in the truths concerning man's own nature, what he should eat, and how he should exercise, in order to keep the body and mind in fit condition for the indwelling of the Spirit of God. An understanding of these physiological laws enabled him to demonstrate the plan of salvation to his pupils in the cultivation of the soil, and in this way agriculture became the A B C of his educational system. The union of hand and brain work as the ideal method of imparting instruction is as old as the race. How strange that this generation is so slow to lay hold of these truths!

#### NOAH.

Adam taught for nine hundred years, and lived to see many of his students carrying on the same work. Noah never saw Adam, but he was a student of the same principles, his father and grandfather both taking part in his training. Noah was born under conditions far different from those surrounding Adam in his early life. Crime and iniquity abounded. There were men of many minds who advocated strange theories.

The tide of evil was sweeping away the rising generation, and there was nothing to save the youth except to teach them the truth.

Noah received a divine call to preach and to teach. One hundred and twenty years of his life were devoted exclusively to this work. His great object was to develop character,—to restore in man the lost im-

age of God Faith was lacking. His school must develop faith. Men believed only what they saw, and the word of God was ridiculed. The system of human philosophy taught by Cain and his disciples had taken such deep root that it was almost impossible to eradicate it.

Noah preached of a coming flood, but was met by the argument of scientists that rain had never fallen, that such a thing was contrary to the laws of nature, and consequently never could happen. The schools of his day studied deep into the things of nature, but for lack of faith they saw nothing except externals. Nature did not reveal God because God's word was spurned. Men disregarded the laws of their own being, and taught others to do the same.

Noah gathered students about him, and sought to show them the truth. While they worked with him on the ark, he taught them the truths of God's word and of nature.

Noah was an educational reformer, a preacher of righteousness. He urged the people to accept righteousness and wisdom by faith. He labored with unceasing energy for one hundred and twenty years, working with his hands while he taught, to restore a knowledge of true science, and to induce men to live in harmony with the laws of God.

One burden of his heart was to teach men that the physical senses cannot be depended upon to reveal the spiritual truths taught by God in his word and in nature.

Had the antediluvians accepted the teaching of Noah, the world would not have been destroyed by water. His work was typical of the educational reform which will save a people when the earth is destroyed by fire.

### QUALIFICATIONS OF A CHURCH SCHOOL TEACHER.

Some time ago we received a request for a teacher to be sent to a certain place to take charge of a church school. The request was very urgent, and the writer specified at some length what qualifications the teacher should possess. Of course it was expected that the individual would

have a thorough knowledge of all the branches to be taught. It was also expected that the one to fill this important place would have a complete knowledge of all points of faith, and be ever ready to give a reason of his hope, and to do it with appropriate meekness and fear. He would be required to teach music, vocal and instrumental, and take charge of the singing at the church services. It was suggested also that the teacher would be expected to give instruction in hygienic cookery, and be prepared to lead in the treatment of the sick according to the best light, and most improved methods.

The board making this application evidently comprehended the situation and its needs; and it would have been well if a teacher could have been sent that would have met all the requirements. It is well for us to have a high standard for those who go out as teachers; but why should the standard for this class of workers be higher than that of any other class? Why should any less be expected of the minister or canvasser?

God has given to individuals varying gifts. Some are especially gifted in music; others take a great interest in some other line of work; but we can not reasonably expect that any one person is to be a complete embodiment of all that would be desirable.

We should keep the standard high. Let us not be satisfied with any meager acquisitions on the part of any of those who go out into the Lord's work; but at the same time, it is not best to have our ideas so high of the qualifications which a laborer should possess as to lead to disappointment and uncharitable judgment when those qualifications are found to be wanting.

As brethren and sisters, let us ever seek to hold up the hands of those whom God has called to his service, and thus we shall all receive a blessing.—*J. E. Tenney, in the Southern Watchman.*

RESOLVED, never to do anything which I should be afraid to do if it were the last hour of my life.—*Jonathan Edwards.*

# Educational World

## HAMPTON INSTITUTE.

Hampton Normal and Agricultural Institute is one of the great industrial schools of the country noted for its successful work for the colored race. Its founder is General Armstrong, a man of wide influence in both the North and the South. Booker T. Washington is a graduate of Hampton Normal, and with his forty associate teachers, many of whom are also Hampton graduates, he is carrying out the industrial ideas of Hampton, at Tuskegee.

"One of Hampton's most useful daughters," says the *Inter Ocean*, "is a Washington, and though not related to Mr. Booker T. Washington, is, like him, at the head of an educational institution in the black belt of Alabama. Nine years ago she left Hampton to start what is known as the People's Village School of Mount Meigs. The first classes were taught in a little old cabin; afterward an old church was utilized, with almost no equipment and little promise of support. Today the school owns several acres of land, on which stand a neat, well-equipped frame school building, and a house for the teachers. This Mount Meigs school is doing a work which is revolutionizing the life of the whole community, for the operations are not confined to the enlightenment of its 200 pupils, but are extended to the homes and general life of the people. After the children have been dismissed for the day, Miss Washington and her three assistants, also Hampton graduates, take up their work of instructing the mothers and grown-up girls in domestic arts, and the men in the best ways of farming."

Concerning the work of Hampton Institute, the *Inter Ocean* states:—

"Sixteen productive industries are taught on the school grounds, and a thorough course of manual training is included in the academic curriculum. Girls who wish trades, receive special instruction in the new

domestic science building, where every facility is afforded for the teaching of every kind of domestic work; a suite of rooms including kitchen, laundry, dining-room, bath and bed-rooms being provided for the purpose. The dainty bed-room is a constant surprise to visitors, especially when they learn that the pretty curtains, the bureau cover, the cozy corner, bed linen, and all the furniture, except the iron bedsteads, are the work of the school girls.

### SPECIAL ATTENTION TO AGRICULTURE.

"One of the most important departments of the school is the agricultural department, and this, too, is splendidly equipped for both scientific and practical work. All the students are given instruction in this branch, for one of the foundation principles in all the teaching at Hampton is to inculcate a love for nature. In the first lessons, they study the formation of soils, the best methods of drainage and tillage, the growth of roots, etc. The special agriculture students have laboratory and field work on plants, animals, and soils, and learn to mix fertilizers, to ship crops, and to make butter and cheese."

## BEREA COLLEGE.

The *Outlook* (Dec. 14) contains a description of Berea College, which is both interesting and instructive. "Berea," says the writer, "is a college with its face to the future, dealing at first hand with the 'stuff of life' in a body of young men and young women of pure English blood, whose ancestors have been cut off from the world for nearly two centuries, and who now emerge with the racial qualities of the English-speaking people, but untutored and undeveloped."

Berea is located in the Appalachian mountains, and its students are drawn from a territory including about two hundred mountain counties which hitherto have been approached only on horseback. In this secluded spot live more than two million men and women, and so apart from the world have they been, that today they are practically following colonial customs.

"Primitive log huts dot the valleys and mountain-sides, and the children who grow up in those mountain solitudes, bear the stamp of their surroundings. Many of them have seen so little of the world that the first sight of the buildings at Berea appalls by reason of what appears to be their incredible magnitude. More than once students have been turned back by their parents because the first sight of a train of moving cars brought such terror that the father was not willing to trust his son in the keeping of such an engine of destruction." Many of the boys walk from one to two hundred miles in order to get to college. It is among this secluded people that Berea is scattering the seeds of education. It is interesting to note that the college is not content with work done in the classroom, but is reaching out after the families.

"Popular lectures, history talks, addresses on schools, special meetings for farmers, housewives, and teachers, practical talks on family feuds, the use of small circulating libraries,—all these methods are being employed to carry Berea throughout the district." One cannot but admire the zeal and devotion of President Frost, whose life is devoted to this work.

#### AN ATTEMPT TO HELP THE LABORER.

A recent number of the *Outlook* contained the following on "Shop Bible Classes":—

"Considerable success has attended a new undertaking which might seem rather difficult,— to gather mill-workers, railroad men, machinists, etc., for Bible study during their short noon hour. The experiment, made in Cleveland a year ago, has resulted in an advancing movement, fully described in a pamphlet recently issued by the Young Men's Christian Association of that city, which any one interested can procure for ten cents. Up to last March seventeen Bible classes had been organized in as many shops, with an average attendance of fifty-six. Men of all creeds and of no creed attend, and manifest a hearty interest in handling their five-cent copies of the New Testament, reading the lesson, and study-

ing its simple and fundamental truths. Not much time is spent, only from ten to twenty minutes, according to the length of the nooning. The men gather in any convenient space in their work-room. There seem to have been no discouragements from the start, so tactfully has the work been conducted. The problem now seems to be how to keep pace with the demand, find teachers, and cover the field. The pamphlet report above referred to, by its detailed account of the work,— how to start it, how to manage it, the qualities requisite for leadership, the things to be cultivated and the mistakes to be avoided,— aims to promote the extension of the work to other centers, large and small. It has been found that there is a demand for these Bible classes in various languages, and that men in all varieties of occupation are reachable, if due regard is had to their hours and conditions. Among the results are noted the decrease of profanity and vile conversation, the strengthening of moral sentiment in favor of honest and faithful service, and the promotion of friendliness between employers and employees."

#### MANUAL TRAINING.

"The last report of the United States Commissioner of Education shows that we have 125 schools distinctively devoted to manual training, and nearly 40,000 children are receiving instruction in them. More significant still, there are 170 cities in which the pupils of the public schools receive manual training as part of the regular course. Ten years ago there were only 37."

"A boy will be a better Greek scholar, as well as a better man, if he has had symmetrical training (manual training combined with mental drill) than if he has had only mental work." The recognition of this fact is fast changing the aspect of our educational system. The following paragraph illustrates the fact, and at the same time suggests work for the church school: "The public vacation schools of New York city," says the *World's Work*,

"all last summer gave their boy pupils instruction in basket-making, carving, toy-making, whittling, cabinet-work, fret-sawing, applied design and leather stamping; and the Peoples' University Extension Society reports that during the past year it furnished 381 courses to the tenement dwellers in hygiene, sanitation, housekeeping, cookery, sewing, dressmaking, the care of children, and the thousand and one other vital matters of every day life, to the ignorance of which is due most of the vice and crime and disease of our great cities."

### POWER OF EDUCATION.

The only way to carry the gospel to all nations is to educate the rising generation. The school is God's means to regenerate the world. Were the church as wide awake to its opportunities as is the world, there would be no limit to its achievements. The influence of universal education is seen in recent developments in the Philippines. Mr. Fred. W. Atkinson has been appointed General Superintendent of Public Instruction in the islands. There was a demand for 1000 teachers. Nearly 800 of these have been appointed, and of this 800, 79 were soldiers. "The greatest need now," says the *World's Work*, "is proper school buildings. It is significant that the native teachers in Manila show such eagerness to learn English as to warrant the expectation that henceforth English will be the language of these schools."

"WHAT amount of money does the nation spend on books? My calculation works out to the effect," says an English writer, "that the British people spend ever year in books between £2,000,000 and £3,000,000. A large part of this expenditure is compulsory,—in school books, text books and the like,—but a large part of it is voluntary. Divide this expenditure amongst 40,000,000 people, men, women, and children, and I think it will be safe to average the expenditure of adults at about two shillings a year. This does not look large when we consider that the national drink

bill is £160,000,000. Still it is a very considerable sum. It must be remembered that besides this expenditure in books, there is a far larger expenditure in journalism. Almost every citizen buys at least two half-penny papers a day. Many spend much more than that. When we consider the matter, we shall see that after all a fair proportion of the nation's expenditure goes to the purchase of paper and print.

MR. J. D. ROCKEFELLER has made a gift to the endowment of Barnard College for women, of \$200,000, on the condition that an equal sum be secured by the trustees. Mr. Carnegie has given \$100,000 for a library at San Juan, Porto Rico; and the plans for a great Trade School at Pittsburg, to which it is said he will give an endowment of \$25,000,000, besides \$5,000,000 or more for buildings, are soon to be presented. A commission of well-informed men is making a special study to determine the best character and scope of such a school. The friends of Yale University, too, were successful in securing the fund of \$2,000,000 which they set out to collect by the time of the bi-centennial celebration. The amount of money that goes to the development and maintenance of educational work, most of it popular education, in the United States, is without parallel in the history of the world.—*World's Work*.

THE organization known as the Southern Educational Board has formulated definite plans for work in the Southern states. The organized field work of the Board is in the hands of President Charles W. Dabney of the University of Tennessee; President Edwin A. Alderman of Tulane University, New Orleans; President Charles D. McIvers of the (N. C.) State Normal and Industrial College for Women; and Dr. Frissell, the principal of Hampton Institute, in Virginia.

"QUITE a step in advance would be made were school boards to forbid two sessions a day in all first primary rooms. Three hours a day is long enough for little children to be in school."

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•• Editorial ••

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

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### THE POWER OF EDUCATION.

It was Horace Mann who said, that the school is God's means to regenerate the world. The truth of this statement is exemplified all about us. When the United States wished to subjugate the Philippines our government made liberal offers to teachers who were willing to go into the islands. In the course of a few months we find a strong sentiment in favor of the English language; we find native teachers seeking a training in our country.

When the nation was perplexed over the situation in Cuba arrangements were made for hundreds of Cuban teachers to attend the summer school at Harvard. A great educational reform was instituted. Why? Because a change in government is easily effected when the rising generation is educated to believe in the change.

The American flag will wave wherever America's system of education is promulgated.

The church has a world to evangelize. Why does it not recognize this same principle and turn its attention to the education of the children? There is no power on earth so mighty as the school; there is no limit to the work which can be done by a Christian teacher. And yet in the face of these facts the church is content to entrust the education of its own children to the state. It is blind enough to attempt foreign conquests, to send missionaries into heathen lands while the children at home become educated infidels. How blind is such reason; how ineffectual such efforts! The world is wiser in its generation than those who profess to know the gospel of Jesus Christ.

### EDUCATION THAT PAYS.

The truth which Luther preached and which broke the power of the papacy was righteousness by faith. Christ is our

righteousness, and all the righteousness which man can get by works is as filthy rags, says the prophet Isaiah. Many men accept that truth; it is a fundamental doctrine with every Christian.

But Christ is not only our righteousness; he is also made unto us *wisdom*. 1 Cor. 1:30. He who would be wise must accept Christ by faith and believe that Christ is made unto him wisdom. Some men work to obtain righteousness, but gain only filthy rags.

Likewise some men seek for wisdom by study, but the wisdom thus acquired is foolishness. 1 Cor. 1:19, 20. The wisdom of God and the righteousness of God are obtained in exactly the same way.

"If any of you lack wisdom, let him ask of God . . . and it shall be given him." This wisdom is the tree of life (Prov. 2:18), and the man who gains it is eating of its fruit, which means to him eternal life.

Righteousness obtained by works exalts a man,—fills him with self-esteem. Wisdom gained by study puffs up the man until he feels that his knowledge should not be questioned. It exalts human intellect above the word of God. It is such wisdom which lies at the foundation of all the theories of science. It is earthly and will perish with the earth.

Does the acceptance of wisdom by faith exclude study? No more than the acceptance of righteousness by faith excludes works.

When Christ becomes righteousness to a man, that man works as never before. He becomes noted for his good works. When a man accepts Christ as his wisdom he begins to study as he never studied before. He works and he studies under the guidance of the Holy Spirit. If we have accepted righteousness by faith, let us take the next step and accept wisdom by faith.

### AN OPEN LETTER.

So closely related are the church and Sabbath schools that the addition to the *ADVOCATE* of a Sabbath school department seems one of the most natural results of progress in the great cause of Christian education. We most thoroughly appreciate the words written by Eld. M. H. Brown, for

years editor of the *Sabbath School Worker*, which appeared in the December issue of that paper. May his name often appear among the contributors for the *ADVOCATE*, for we would not have him feel less at home here than when, as editor, he spoke monthly to the Sabbath schools of the land. Writing on the subject, "A Change," Elder Brown said:—

This is the last number of the *Sabbath School Worker*. It began its career in 1885, and this completes its sixteenth year. It changes its name by a union with the *ADVOCATE*, and this union begins with the new year, 1902. We sincerely trust that it will be a happy union, with happy results, and that our readers will be happy in the prospect of the union, and happy in partaking of its fruits.

The union is formed under the auspices and direction of the General Conference, and the article which follows records the formal certificate which authorizes and advertises it. Therefore let no one say that the *Sabbath School Worker* is going to die with the old year. No, indeed! The words of the poet, while not true as regards man, are really true when applied to the *Worker*. The poet says, "There is no death; what seems so is transition." The *Worker* will not die; it will unite with a live, earnest educational journal, and the transition should increase their power for good, and add new life and strength to both. In union there is strength.

There is another feature of this subject that should not be overlooked. The proposed union is not unnatural and strange; it is natural and logical. They are both educational journals. They have to do with school work in its various phases. Why have two educational journals? Are not the principles which underlie the work of teaching the same in the college, the church school, and the Sabbath school? Most assuredly they are. Then why not have the educational talent of the denomination combine to make one educational journal which shall excel all others, instead of having our efforts divided between two which lack adequate support to make them what they should be?

Now a few words as to the results of the proposed union. Will it be a happy one? Will our hopes be realized? This will depend largely on the management in the new home. If broad and wise plans are laid, and liberal provision is made to give each phase of the educational work due attention, as indicated by present conditions, success will surely follow. We should all pray and work together, that the union may be happy and permanent, so that no divorce may ever be necessary.

Although I now close my work as editor of the *Worker*, I do not propose to bid farewell to its readers, for I expect to greet them from time to time through the columns of the *ADVOCATE*, which will be furnished to all who are subscribers

to the *Worker*. I appeal to all readers of the *Worker* to give the *ADVOCATE* a cordial and active support by renewing their subscription when the present subscription expires, and in every other way possible. Let us co-operate as we are able, to make it a genuine success, and a credit to our educational work.

#### CORRESPONDENCE-STUDY.

The long winter evenings can be profitably employed if advantage is taken of the correspondence schools conducted by the Sanitarium at Battle Creek and by Emmanuel Missionary College. No young person needs to bemoan the fact that he is unable to attend school, for the school comes to his very door. Those who are preparing for the nurses' course will find work in the Sanitarium School of Correspondence. There is, however, a large class who desire a more general course of instruction, and provision has been made for all such by the opening of a Correspondence-Study Department under the supervision of the Educational Department of the General Conference. The opening of this department carries a message to all our people. It tells them that men who bear heavy responsibilities in the cause are looking for the best means to help young people to obtain a training which will prepare them for active missionary work. The organization of young people's societies has been a most encouraging feature of the work. Now the question arises, How can these societies accomplish the desired results? In answer, our attention is directed to the thorough courses of instruction offered by correspondence. Every church should see its young people well started in work of self-improvement. This effort now will mean that a little later these young people will be active Christian laborers. Try it, for it will pay. The Correspondence-Study Department also offers special advantages to teachers, to parents, and to ministerial laborers. A Hand-book, giving the courses of instruction, method of study, and expenses will be sent upon application to

EMMANUEL MISSIONARY COLLEGE,  
Correspondence-Study Department,  
Berrien Springs, Mich.

# **The Sabbath School**

NOW.

Time was, is past ; thou canst not it recall.  
 Time is, thou hast ; employ the portion small.  
 Time future is not, and may never be.  
 Time present is the only time for thee.

—Selected.

## \*THE NEED OF TRAINED TEACHERS.

BY MRS. IDA THOMPSON-ANDERSON.

"The Lord calls for young men and young women to gird themselves for life-long, earnest labor in the Sabbath school work." Nearly ten years ago I read this statement, and the demand is greater to-day than ever before. God calls for workers who will consecrate themselves for life.

That we do need trained teachers must be apparent to the most casual observer. Not merely teachers trained to instruct and employ the children in the kindergarten, but broad intelligent teachers who are sympathetic enough to discern the needs of the older pupils in the school, and progressive enough to respond to the increasing demands upon their time and powers.

Girls with the zeal and enthusiasm of youth, in the freshness and joy of a warm religious experience, often make really successful teachers in the kindergarten and primary divisions. People in the senior division are also quite easily satisfied.

There is, however, a stretch between these two classes where the demands are not so easily met. I refer to young people ranging from fourteen to twenty-one years of age. To maintain his influence here, taxes the teacher's powers. It is during this period that our youth slip away from us. The number of pupils of this age is surprisingly small in proportion to the number in the primary and senior divisions. How shall we account for this falling off? Is it not directly traceable to the fact that the Sabbath school fails to provide teachers who are able to meet the growing

needs? Simply reading the questions from the lesson sheet and moralizing on the answers does not pass with them for teaching. They naturally compare the thorough, painstaking efforts of their teachers in the secular schools with the efforts of their Sabbath school teacher, and often conclude that they have grown beyond the latter. We call this organization the Sabbath school. Should we not therefore make it a school?

Concerning this phase of our work the Lord has said: "Great results would follow well-directed and intelligent efforts. . . . The modes of teaching which have been adopted with such success in the public schools could be employed with similar results in the Sabbath schools, and be the means of bringing children to Jesus and of educating them in Bible truth." Teachers of the day schools study methods, and deem it an essential feature of their qualifications to be familiar with the art of teaching. Shall we who have an object so much greater be less zealous to know the best means by which it can be accomplished?

The piece-meal work done by a large per cent of Sabbath school classes testifies to the fact that in many cases teachers have but a very limited and fragmentary knowledge of their text book. The Bible, not a succession of prepared lessons, is his text book. When once he has gained an accurate and orderly knowledge of the contents of his book, he is quite well prepared to mine for its precious nuggets of spiritual wealth. Many a teacher is weak in teaching power because he has no reserve knowledge to give force to his effort. He does not teach out of a fulness of knowledge. His effort is like the draining of a half empty cup instead of the joyous overflow of a living fountain.

It is also important that the teacher have a knowledge of the history of the times in which the revelation was given. This may seem like a large task, but it is one which will bring its own reward of satisfaction. And are we not told that he who takes upon himself the responsibility of teaching,

\*Extracts from a paper read at the Sabbath school convention, Battle Creek, Mich., Oct., 1901.

takes upon himself the duty of going to the bottom of every subject he teaches? And most important of all in the teacher's preparation for the best service is his training in the school of divine co-operation. He must learn to abide under the shadow of the Almighty. For inspiration to activity in behalf of fallen humanity, Jesus, the great Teacher, looked to the Father. "For whatsoever things he doeth, these doeth also the son likewise."

The time has come for our Sabbath schools to take an advance step, and to begin in earnest the work of training teachers who are willing to lend themselves to careful and thorough preparation. I thoroughly believe that in addition to the teachers' meeting, every Sabbath school organization should conduct a regular course of study for the purpose of qualifying teachers for the Sabbath school. Call it normal class, Bible class, young people's society, or what you will, only let it do broad and thorough work.

#### \*HOW TO GAIN A KNOWLEDGE OF THE BIBLE.

Again and again the writer is met with the request, "Tell me how to study Bible." Unfortunately this request too often means, "Tell me how to get a knowledge of the Bible without study," and as the thing cannot be done, the enquirers make no advancement.

The first and most essential requisite to acquiring a knowledge of the Bible is an intense, burning desire to know what it contains, and to understand it. With this, anybody can get a knowledge of the Bible, without being told how; for the Lord has said, "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." But

"wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"

It is absolutely impossible for anybody to become a Bible student, unless he feels that he *must* understand it. If one has lighted on a portion of scripture which baffles him, and yet which he is sure contains a treasure of great value to him, and his desire to understand it will give him no rest, the problem is half solved. Let him hold that portion continually in his mind. Look at it from all sides. Get perfectly familiar with every event that is even remotely referred to in it, and with every other portion of scripture which is suggested by it, so that the mind's eye can take in all at a glance. Dwell upon every word, examining it minutely to see why it was written, and how it is related to every other word. Study the verses in their order until they are as indelibly impressed upon your mind as is the way to your place of business. You will know them so well that you could say them without thinking; but since you have that familiarity with them only by thinking, and not by parrot-like repetition, you will not be able to repeat them without being made to think. Think of them the last thing at night and the first thing in the morning, and as you walk or ride by the way.

If you read any other language than the English, by all means use that as well. Read the text in every language that you possibly can, and make use of every reliable translation, so that you get and combine in one view all the possible shades of meaning of each word. Do this with earnest, humble prayer to God who gives wisdom to those who lack, and the result will exceed your highest expectations. Not all at once will the knowledge come; but at intervals as long as you live, light will flash forth from the text which once seemed so dull and uninteresting, and you will never wonder whether it was worth all the trouble.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

\*E. J. Waggoner, in *Present Truth*, London.

## SABBATH SCHOOL WORK EDUCATIONAL.

BY ESTELLA HOUSER.

Just as far as the true object of education and the extent of its influence has been lost sight of,—just that far have the day school and Sabbath school been separate in their influence, and in their relation to each other.

That the day school is educational is never questioned, even though the methods adopted and the results obtained, are not ideal. And yet, if the real aim of education,—the restoration of the image of God in the soul,—is realized, the same results must obtain in the Sabbath school as in the day school; and so the former can be no less educational than the latter.

The efforts of every consecrated teacher are prompted by the one desire,—to lead his pupils to know God. The Sabbath school, more than any other school, affords an opportunity to create an appetite for the things of God, and to lead to that which will satisfy the hunger. Here, shut in with God and holy angels, under the influence of the spirit of truth, on the day especially blessed and sanctified as his own; with the word of God, the source of all wisdom, as the text-book and basis of study, as at no other time may the student be led to become better acquainted with his Maker, and so more like him.

That a living taste of the word of God will lead to a hungering to know its author, is illustrated even among the heathen, and those who know little of their Creator. The benighted soul gets a glimpse of the Saviour,—his Saviour,—and immediately is born within a desire to know him, and he begs to be taught to read the word.

All about us this is illustrated by aged men and women, who were slaves for many years, without any educational advantages, but who, as soon as they were converted, had such a desire to study God's word that they learned to read, and now are able to derive real blessing and spiritual food from reading the Bible without help, when they can read nothing else. Without question, true education will develop and deepen this

desire. The greater the knowledge of God, the greater the hungering and thirsting to know more of him.

As we, Sabbath school workers, sense more deeply our opportunity, we shall find ourselves setting a higher standard for the Sabbath school, making it in truth what its name implies,—a *Sabbath* school,—an educational institution in the truest sense of the term. Our one aim will be the conversion of our pupils, and nothing short of this will satisfy.

When this is brought about, the interests of the consecrated (and there should be no other) day school and Sabbath school teacher will be one, the school on Sabbath taking up the work where it was left on Friday, under more promising conditions, because of the day and its blessing, and yet with the same aim,—the restoration of the image of God in the soul.

This will mean a reformation in much of our Sabbath school work, and a reformation as well in some of our plans for the education of many of our children. But the very fact that our educational work is far-reaching in its results, and that its influence not only affects the life which now is but that which is to come, gives courage to take up the appointed task with confidence, knowing that he which hath begun a good work will perform it until the day of his appearing.

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### ORGANIZATION.

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

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What is organization? Perfectness of organization does not mean a mass of complicated rules and regulations, which hinder rather than help in attaining the desired object. On the contrary, it is the arrangement of all the parts of a body in a suitable manner for service. Our God is a God of order. It is his will that the perfect organization which characterizes all his plans, shall be manifest in the Sabbath school. We are told to "plan, study how to secure well-organized, well-disciplined schools." In another extract is mentioned

the kind of Sabbath school that will help our young people: "Very much can be done for the education, and moral and religious training of our youth by well-organized, properly-conducted Sabbath schools."

While machinery is essential, it is simply a means for the accomplishment of an object. A form of Sabbath school is no better than any other form of godliness without the power. Recognizing how apt we are to fail in sensing aright the relationship of the machinery to the power, the Lord through his Spirit instructs us thus:—

"The object of the Sabbath school should not be lost sight of in mechanical arrangements, thus occupying time which should be given to other important matters. We should ever be guarded against forms and ceremonies which will eclipse the real object for which we are laboring. There is danger of carrying system to such an extreme that the Sabbath school will become weariness, when, on the contrary, it should be a rest, a refreshment, and a blessing. The purity and simplicity of the Sabbath school must not be swallowed up in such an endless variety of forms that sufficient time can not be devoted to religious interests. The beauty and success of the school are in its simplicity and earnestness in serving God. Nothing can be done without order and regulation, but these may be arranged so as to shut out greater and more important duties. Less should be said to the scholars about the external preliminaries and system, and much more should be said in regard to the salvation of their souls. This must be made the ruling principle of the school."

How shall this ideal plan, this perfect order and organization be brought about? Shall we each wait for some other person to accomplish it? It will never be done in that way. Here is the way, and the only way:—

"When all connected with the school have a sense of the responsibility of their work, and feel that they are making efforts, not only for time, but for eternity, order and harmony will be seen in every department."

## THE AIM OF SABBATH SCHOOL WORK.

BY MRS. JESSIE L. ADAMS.

While reading in the new book that God has sent to Sabbath school workers, I found the following statement that especially impressed itself upon my mind, "Our Sabbath school workers need to be especially embued with the Spirit of God." I read on, and as the Spirit made plain the true purpose, and the ultimate aim, of the Sabbath school work, I understood more fully why the workers especially need the Heavenly Helper. The real object of this branch of the work is given, "Young men and women are to come forth from our Sabbath schools and colleges to become missionaries for God. The most important missionary work is to train workers to go into the field, and preach the gospel to every creature." What an exalted place for a consecrated teacher! He becomes God's helping hand in the training of workers.

Again, "The Lord desires that those who are engaged in the Sabbath school work should be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness. We must educate the youth, that they may learn how to work for others." "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."

If we were left to see only the magnitude of this work, and our own unfitness for such a sacred calling, we would certainly have room for discouragement. But our God is so good to his children. He first points out the greatness of the work, and our need; then come the cheering words, "The worker is not left alone. The Spirit of God is given unto him, that he may will and do of God's good pleasure." "God is not unwilling to bestow; he is a reservoir of power." If each Sabbath school worker would, by faith, lay hold of this power, "we would see whole classes of young people being converted to God, and grow-

ing up useful members of the church."

All, whether a member of a school or isolated, may have a part in this work. No school is too small to claim God's promises and no officer or teacher too needy to be made "complete in Him." If Sabbath school workers will remember the following precious promise, "No one can labor in the Sabbath school work or in the temperance work without reaping a bountiful harvest, not only in the end of the world, but in the present life," I know all would work in such a way that during this year we would see an ingathering of souls.

### SUGGESTIONS TO TEACHERS.

BY MRS. L. FLORA PLUMMER.

The teachers should strive to benefit each member of his class individually. Special efforts are nearly always necessary to arouse the curiosity and awaken the interest of the dull pupil; kindness and sympathy will go far toward making friends with the timid and reserved; new pupils and visitors will appreciate a cordial welcome. Those who have had no opportunity to study the lesson may assist in the recitation by reading texts of Scripture. All in the class should be encouraged to take part in the exercises.

It is the personal interest manifested by the teacher in the pupil that wins his heart. A disposition to seek his society, to learn of his plans, to assist him in his studies, to encourage him in seeking the fulfillment of his worthy hopes, will almost invariably win his confidence, and give the teacher an immense advantage in the power of his influence. We need to come nearer our pupils. We are too chary of personal efforts, and oftentimes are more willing to give individuals up as hopeless than to labor for them. The Saviour followed his teaching with loving ministrations. Many of the sheep and lambs are without a shepherd to-day just as they were then. Are Sabbath-school teachers bearing all the characteristics of the true Shepherd in imparting religious instruction to their little flocks for a few minutes once a week?

### MINISTERIAL LABORS AND TEACHING.

Every preacher should be qualified to teach. This thought is emphasized by the following selection from Stump:—

"Amid all the distractions and anxieties of the period, Melancthon steadily directed his efforts to the advancement of education and the building up of good Christian schools. During a period covering many years, he found time, in spite of his numerous other engagements, to give elementary instruction to a number of young men who lived with him in his own house. He did this on account of the lamentable lack of suitable preparatory schools. He lost no opportunity, however, to provide for this lack, whenever he found it possible to do so. In the spring of 1525, with Luther's help, he re-organized the schools of Eisleben and Magdeburg. In the fall of the same year he went to Nuremberg and assisted in the establishment of a gymnasium [high school] in that city; and in the following spring he returned to Nuremberg, and formally opened the school. He delivered an address in Latin, in which he dwelt upon the importance of education, and the credit the movers in this enterprise deserved. He declared that "the best defences of a city lie in the culture, wisdom, and virtue of its citizens;" and that the cause of true education is the cause of God."

"In the year 1527, Melancthon took part with Luther in the visitation of the schools and churches of Saxony. It was high time for such a step. Affairs were in a wretched condition. In many places no religious instruction was given at all, because there were either no pastors and teachers stationed there, or those who were stationed there were grossly ignorant themselves. The greatest disorder imaginable reigned nearly everywhere. . . .

"As a basis for the reorganization of the churches and schools, Melancthon was commanded by the elector to prepare "Instruction of the Visitors to the Clergy of Saxony." This work was to contain a statement of the lines on which that reorganization was to be effected."

## THE SABBATH SCHOOL TEACHER SHOULD BE A MASTER OF ARTS.

BY FANNIE M. DICKERSON.

The chief need of the Sabbath school is educated workers. The sooner we sense this, the sooner will begin the reform.

The Sabbath school teacher should be a Master of Arts; this implies that he should take a College or University Course. It is not the degree that is desirable, but the discipline that comes through a high course of study. God has set no limit to the education which he purposes man should gain. He repeatedly tells us his cause has been crippled from a lack of educated workers.

The human mind in its untutored state is narrow. Only an extended education can strengthen and broaden it. The Sabbath school teacher must not be narrow in his thinking or teaching. Association with divine educators, as must be the case in taking a high course of study, will obviate this, will make him liberal, broad-minded.

Hence I firmly believe that no one should be chosen to act as an officer or teacher in the Sabbath school who has not entered upon the highest course possible.

I know of but one University which can in every respect, be recommended, and that is the one that has produced the world's best scholars. It is the one which graduated that grand old man, Moses, who stands without a peer in the world's history as general, poet, historian, and philosopher. This man is now an honored member of the faculty of this university. He completed one of the highest courses. It took him one hundred and twenty years. Another member is the man whom the world acknowledges to be the wisest man that has ever lived; his father, whom God called a man after his own heart, is also a member; so is he who is called the "friend of God." Associated with these is the Star of Babylon's kingdom, and the beloved apostle, the learned apostle, together with scores of others whose lives and words give inspiration, knowledge, and power to all under their tuition.

Over this university presides Him in

whom dwells all the fullness of knowledge and wisdom; associated with him is the world's Greatest Teacher. This is the university from which all our Sabbath school officers and teachers should be chosen.

The Sabbath school teacher should be a Master of Arts. There are at least ten arts he should master; the arts of living, loving, listening, leading; the arts of reading, studying, teaching, questioning, bending, and influencing.

Life is a web of human strands; we are all strands, and when one is pulled awry, all are marred. Our mission is to see that our individual existence makes more beautiful and even the whole fabric.

When we find other threads weak, and needing that which we can give, it is our part to let our strength sustain them, to stimulate to higher life by letting the Saviour manifest through us in every place, the sweet savor of his knowledge. This knowledge will attract, will stimulate; and, "I, if I be lifted up, will draw all men unto me."

This is the art of living. Christ said, "I am the truth." The teacher must live the truth before he can give it to another. Some one has said that no man has a right to utter a truth that he does not live every day.

Think, if you can, of the time when you felt the most helpless, the most powerless, and the most lacking in courage. Was it not when you attempted the unachievable task of impressing another with a truth you knew you did not live, and when you felt that the person, too, was conscious of the fact?

Life is the strongest force in the natural world. Truth lived is the greatest force in the Spiritual world.

The Sabbath school teacher must master the art of *living*, of living the *truth*.

One cannot live who does not love. Living is loving, and loving is living. Love is the quickening power of character, of life. The love of Christ, that deep unfathomable love, is what the true worker for God must have.

(To be continued next month.)


**The Lesson**

**INTERMEDIATE DIVISION.****Lesson IX. March 1, 1902.****The Marriage Supper.** Matt. 22: 1-14.

The marriage.—Union of humanity with divinity.

First call.—Given by Christ's disciples.

Second call.—Message borne to the Jewish nation after the crucifixion.

Their city burned.—Destruction of Jerusalem.

Third call.—Gospel to the Gentiles.

Guests.—Those whose names are written in the book of life.

King's examination.—The judgment.

Wedding garment.—Character which all must possess.

Cast into outer darkness.—Destruction of the wicked.

This parable is a prophecy of the work of the gospel. It was given during the "first call" to the marriage, and the practical lesson to Christ's hearers lay in the acceptance of that call. We are living in the time of the "King's examination;" the "third call" is being given, and the practical lesson to us lies in the putting on of the wedding garment.

**Lesson X. March 8, 1902.****The Parable of the Talents.** Matt. 25: 13-30.

Circumstances attending the giving of the parable.—

Place.—Mount of Olives.

Time.—Midnight. "Christ's Object Lessons," pp. 405, 406.

To whom given.—The disciples.

Purpose.—To show what it means to watch for his coming.

Our Talents,—

Gifts of the Holy Spirit, Mental faculties, Speech, Influence, Time, Health, Strength, Money, Kindly impulses and affections.

Look through the list of talents given above; which of them have you received? Are you ready to make a double return to your Lord when he comes, or are you burying his goods in the earth? Who of our Sabbath school students are receiving the training necessary to double their talents? This lesson should arouse every teacher in behalf of the education of the youth in our midst.

**Lesson XI. March 15, 1902.****The Good Samaritan.** Luke 10: 25-37.

This parable contrasts Christian education with the education of the world. Christ and the good Samaritan represent the one, and the lawyer, priest, and Levite, the other. The lawyer's prejudice in regard to Christ was much removed, however, and this experience in the Saviour's teaching gives us a divine example to follow when tempted by controversy.

Perchance there may be some in the Sabbath school who do not know or do not care who their neighbor is. Help them to find out; and if possible, lead them a step farther than the lawyer, who "would not give credit to the Samaritan by name."

**Lesson XII. March 22, 1902.****The Laborers in the Vineyard.** Matt. 19:27-30: 20:1-16.

Note carefully the events which led to the giving of this parable, and then give a summary of the lessons taught.

To the rich.—"Go and sell that thou hast and give to the poor."

To the disciples, who had left all.—The promise of an hundredfold and life everlasting.

To the disciples, who still worked for a reward in proportion to their labor.—The reward is not of works but of grace.

In this parable is set forth a class of workers who go out believing that whatsoever is right they will receive. Every true missionary belongs to this class, and herein lies the lesson for our time, the eleventh hour. Who is now ready to go with such faith?

**Lesson XIII. March 29, 1902.****The Ten Virgins.** Matt. 25:1-13.

The practical point in this lesson has to do with our lamp. Is it filled with oil? And not only must our lamps be filled, but we must have an extra supply in other vessels with our lamps. Take before your class a small lamp in which there is no oil, and let them see how impossible it is for such a lamp to shine. Just so, one may know God's word by heart, and if the oil of the Holy Spirit is not burning in the soul, his foolish heart will become darkened, for his light has gone out.

Notice how many of the parables are given to explain the kingdom of heaven. In the Bible the kingdoms of earth are represented by beasts, and once by an image; but Christ took of the things of nature to illustrate the mysteries of the kingdom of heaven.

**PRIMARY AND KINDERGARTEN DIVISION.**

• **Lesson IX. March 1, 1902.**

**The Marriage Supper.** Matt. 22 : 1-14.

Memory verse.—Matt. 5 : 48.

**Desired Results.**

1. A knowledge of the glorious feast in heaven to which all are invited, and at which all wear the robes of right-doing.
2. A longing to wear the white robes of righteousness, or right-doing *now*.
3. The beauty of right-doing.

**Additional Hints.**

1. Invitations given in the Scriptures.
2. Illustrate, by a story, the change in one's face as the result of right-doing.

**Lesson.**

We are all bidden to a feast. Read the invitations. Show how, by Christ's help, we may be clothed every day with right-doing.

**Illustrations.**

To show that even the little ones are invited to this supper, read such invitations as, "Who-soever will, let him come;" "The Spirit and the Bride say, Come;" "Suffer the little children to come."

Draw a picture of a worm; illustrate the changes through which it passes to become a butterfly. This teaches the transformation in our character when we change from wrong-doing to right-doing.

**Pictures.**

"Christ's Object Lessons," p. 313. Any picture that shows the beauty and sweetness of face that comes from right-doing.

**References.**

"Christ's Object Lessons," pp. 307-319.  
"Early Writings," p. 15.

**Songs for the Day.**

"I will Follow Thee," p. 5; "Lovingly, Tenderly Calling," p. 8, "Song Sheaf."

**Lesson X. March 8, 1902.**

**The Talents.** Matt. 25 : 14-30.

Memory verse.—Matt. 25 : 29.

**Desired Results.**

1. A sense of responsibility.
2. Right use of eyes, ears, and all of God's gifts.

**Additional Hints.**

1. Illustrate by any responsibility given to children.

2. Draw a lesson from unused muscles.

**Lesson.**

The children can be made to understand the parable easily if they think of a mother going away and leaving one child to care for the baby, another to sweep, or bring wood, etc.; or of a mother who gives one child five cents, another two cents, and another one cent, expecting each to spend the money to the best advantage. Draw from the children an expression of the many ways in which they may be useful.

The mind, hands, feet, eyes, and lips which are }  
 Always ready,  
 Always willing,  
 Always helpful,  
 Always thoughtful,  
 increase in usefulness.

If they always }  
 "Wait a minute,"  
 "Don't want to,"  
 "Haven't time,"  
 "Forget,"

they will be like the one buried talent.

**Illustration.**

Write these words on the board, and teach them to the children, supplying pictures of eyes, ears, feet, etc., in place of the words. Also teach the same with gestures:—

Two little eyes to look to God, Two little ears to hear his word:

Two little feet to walk his ways, Hands to serve him all my days.

One little tongue to speak the truth, One little heart for him in youth;

Take them, O Jesus, let them be, Always willing, true to thee.

**Pictures.**

"Christ's Object Lessons," pp. 329, 347, and 357. Any picture showing the usefulness of our faculties, e. g., a child reading to an old man, or a child helping her mamma.

**References.**

"Christ's Object Lessons," 325-365.

**Songs for the Day.**

"Two Little Hands," No. 220, "Christ in Song." "Beautiful Little Hands," p. 24, "Song and Study for God's Little Ones."

**Lesson XI. March 15, 1902.**

**The Good Samaritan.** Luke 10 : 25-37.

Memory verse.—Luke 10 : 27.

**Desired Results.**

1. To love others as much as we love ourselves.

2. To do to others as we would have others do to us.

**Additional Hints.**

1. Give a story illustrating the Golden Rule.
2. Give instances in Christ's life illustrating the Golden Rule.
3. Give each child a little pasteboard rule on which is written Luke 6 : 31.

**Lesson.**

"This was no imaginary scene, but an actual occurrence. The priest and the Levite who had passed by on the other side were in the company that listened to Christ's words."

**Illustration.**

Draw a road among the hills and rocks between Jericho and Jerusalem. Have the children relate the story. Restless pupils may be interested if allowed to sketch with pencil and paper, and then asked to tell the story.

Draw a line with a ruler. This represents a good life, clean and straightforward, which is a joy to live. Draw another line parallel with this one. The Golden Rule means, Draw the lines for others—their lives—as you would draw them for yourself.

**Pictures.**

"Christ's Object Lessons," pp. 324, 378, 381, 385; "Desire of Ages," pp. 499, 501.

**References.**

"Christ's Object Lessons," pp. 376-389; "Desire of Ages," pp. 497-595.

**Songs for the Day.**

"'Tis Love that Makes us Happy," p. 1, "Song Sheaf;" No. 391, "Christ in Song."

**Lesson XII. March 22, 1902.**

**Laborers in the Vineyard.** Matt. 20 : 1-16.

Memory verse.—Acts 15 : 11.

**Desired Results.**

1. A spirit of loving, humble service for Christ.
2. A spirit of self-forgetting.

**Additional Hints.**

1. Tell a story of helpfulness including the elements of love and self-denial.
2. David, faithful as a shepherd boy, was made king.

**Illustration.****Which Love Deserved Reward?**

"I love you, mother," said little John,  
Then, forgetting his work, his cap went on,  
And he was off to the garden swing,  
And left her the wood and water to bring.  
"I love you, mother," said rosy Nell,  
"I love you better than tongue can tell ;"

Then she teased and pouted full half the day,  
Till her mother rejoiced when she went to play  
"I love you, mother," said little Fan,  
"To-day I'll help you all I can,—  
How glad I am that school doesn't keep!"  
And she rocked the babe till it fell asleep.  
Then, stepping softly, she took the broom,  
And swept the floor, and tidied the room;  
Busy and happy all day was she,  
Helpful and happy as a child could be.  
"I love you, mother," again they said,  
Three little children going to bed,  
How do you think that mother guessed  
Which of them really loved her best?

**Pictures.**

"Christ's Object Lessons," pp. 398, 401.

**References.**

"Christ's Object Lessons," pp. 396-404.

**Songs for the Day.**

"Master, Hast Thou Work for Me?" p. 18  
"Song Sheaf," No. 385, "Christ in Song," "Toiling for Jesus," p. 30, "Song Sheaf," No. 432, "Christ in Song."

**Lesson XIII. March 29, 1902.**

**The Ten Virgins** Matt. 25:1-13.

Memory verse.—Matt. 24:44

**Desired Results.**

1. To have the word in our hearts. Ps. 119: 105.
2. To have the oil—the love and Spirit of Jesus.
3. To keep our lights burning brightly till he comes.

**Additional Hints.**

1. The foolishness of owning a lamp and having no oil.
2. Our lights—good works—can be lighted only by Christ.

**Lesson.**

Wrong thoughts, words, and actions make our lights dim and small. Right-doing makes them burn brightly. Unless we keep our lamps filled with love, our right-doing will cease and we will be like the foolish virgins.

**Illustrations.**

Use two small lamps, one with oil, and one without oil. Illustrate a faint light and a bright light, and show the children how we make our lights faint and bright.

**References.**

"Christ's Object Lessons," pp. 405-421.

**Songs for the Day.**

"Little Lights," p. 109 "Bible Object Lessons and Songs." "Like a Little Candle," p. 45, "Song Sheaf."



## JOSEPH.



JACOB dwelt in the land of Canaan where his father was a stranger. Joseph, when seventeen years old, was feeding the flock with his brethren. Joseph brought to his father a report of their evil ways. Israel [Jacob] loved Joseph more than all his children because he was the son of his old age. He made him a coat of many colors.

When Joseph's brethren saw that their father loved him more than he loved them they hated him and could not speak peaceably unto him.

Joseph dreamed a dream and he told it to his brethren.

He said, "We were binding sheaves in the field, and lo, my sheaf arose, and stood upright. And behold, your sheaves stood round about and bowed to my sheaf."

His brethren said to him, "Shalt thou reign over us?" And they hated him for his dream, and for his words.

Joseph dreamed another dream. He said, "The sun, the moon and eleven stars bowed to me." He told it to his father and his brethren. His father rebuked him and said, "Shall I and thy mother, and thy brethren bow down to thee?"

Joseph's brethren went to feed their father's flock in Shechem.

Israel said to Joseph, "I will send thee unto them." And Joseph said, "Here am I."

Then Jacob said, "Go, see if it be well, with thy brethren and with the flocks, and bring me word again." So he sent Joseph out of the valley of Hebron, and he came to Shechem.

A certain man found Joseph wandering in a field. The man asked him, "What seekest thou?"

Joseph said, "I seek my brethren. Tell me where they feed their flocks."

The man said, "I heard them say, Let us go to Dothan." Joseph went after his brethren, and found them in Dothan.

When they saw him afar off, even before he came near, they planned to slay him.

They said one to another, "Behold, this dreamer cometh."

Where did Joseph live? Why did Jacob love Joseph?  
 What kind of a boy was Joseph? (P. and P., p. 209.)  
 What kind of men were his brethren?  
 What direction did Joseph travel?

How far did he go?  
 What relative of Joseph's once lived in Shechem?  
 Spell all the proper nouns.  
 Write this story, using modern forms of the words.

## With The Teachers

### FULFILLMENT.

When God shall leave unfinished, incomplete,

A single flake within the whirl of snow,

A single feather in the airy wing

On which the butterfly floats to and fro,

A single vein within the summer leaf,

A single drop of water in the sea,

Then—not before—doubt that his perfect plan

Within the humblest life fulfilled can be.

—Priscilla Leonard.

### SCHOOL HYGIENE.

#### MANNER OF HEATING.

Undoubtedly, the best mode of warming a room is to have a cellar under it, and to place a furnace in the cellar. Some place of storing wood seems indispensable for every school house. The great advantage of warming by a furnace is, that all parts of the room are kept at a common temperature. The air presses outward instead of inward, through every crack and crevice in door or window. No pupil is injured by being forced to sit in the vicinity of a stove or fireplace.

#### VENTILATION.

If a common stove must be used for warming the room, then let it be enclosed in a case of sheet-iron, rising from the floor on three sides of the stove and bending over it; not, however, so as to *close* over its top, but leaving an opening in the case, greater or less, according to the size of the stove and of the room. The sides of the case should be two or three inches from the sides of the stove. The stove should stand on legs a few inches from the floor, and fresh air should be introduced from out of doors, and conducted under the stove by a tube or trough. As the air rises around the stove, it will be warmed, and enter the room through the opening in the case at the top. A slide in the tube or trough will regulate the quantity of air to be admitted. The sensations experienced when the external air is introduced directly, and warm-

ed in its passage, are entirely distinct from those engendered by air warmed in the ordinary way. The fresh air will be grateful to the pupils, and will promote elasticity and vigor of mind. It would be well to place the stove directly in the current of air caused by opening the door of the room.

#### REGULATE THE TEMPERATURE.

A thermometer should be kept in every schoolroom, and hung on the coolest side. The proper temperature should be determined by unchangable laws, not by the variable feelings or caprice of any individual. Without a thermometer,—if the teacher is habituated to live in the open air; if he is healthy, vigorous, and young; if he walks a mile or several miles to school; and especially if he keeps upon his feet during school hours,—the pupils will be drilled and scolded into a resignation to great suffering from cold. If, on the other hand, the teacher leads a sedentary life; if his health is feeble; if he steps into the schoolroom from a neighboring door, he will, perhaps unconsciously, create an artificial summer about himself, and subject the children to a perilous transition in temperature whenever they leave his tropical regions. In this way a child's lungs may get a wound in early life, which neither Cuba nor the south of France can ever afterwards heal.

It should be remembered also, that even the thermometer ceases to be a guide except in pure air. When pure air enters the lungs, it evolves heat. Oxygen carries on the process necessary for that purpose. This keeps our bodies warm. This is the reason the blood remains regularly at a temperature of ninety-eight degrees, though the air by which we are surrounded rises to that heat but a few times during the year. The air supplies to the body, through the medium of the lungs, the heat which it is constantly abstracting by contact with its surface. But it is only through the agency of the oxygen, or life-sustaining portion of the air, that this heat is supplied. A thermometer, however, is insensible to the

presence or absence of oxygen. It will indicate the same degree of heat in azote; i. e., in that portion of the air which will not sustain life, as in oxygen, although a man immersed in azote at seventy or eighty degrees would die of cold, if not of suffocation. I reiterate the first position, therefore, that even a thermometer ceases to be a guide except in pure air.—*Report on School Houses by Horace Mann.*

#### WATER SUPPLY.

Special care must be exercised in regard to the purity of drinking water. If the water supply is of questionable quality, then whatever can be done by filtration to render it pure should be done.

Drinking cups may become a means of communicating disease. Not only may diphtheria be communicated in this way, but the germs from decaying teeth may be carried by the rim of the drinking cup to the mouth of another pupil, and in this way sore mouth or tonsillitis may ensue. In schools having a water supply, the drinking cups should be so left after each usage that they are continually subjected to running water. . . . In schools which do not have a water supply, but where the water must be brought from a pump or well, the water should, under no condition, be kept in a pail. A large reservoir either in the form of a tank or a keg should be provided, and the water placed in this and then drawn from a faucet. The use of individual cups should be encouraged on the ground of safety to health. The source of water supply in country schools must be thoroughly looked to. If it comes from springs, care must be taken that there is no polluting drainage that reaches the spring or stream. All wells should be thoroughly cleaned and drawn off or pumped out just before the opening of school after the summer vacation.—*Shaw.*

#### LUNCHES.

Where the school is far from the home, and the lunch has to be taken every day, it requires some thought to have something suitable and inviting.

It is no wonder children "run down" during the school months. They arise in the morning with little or no appetite, rush off to school, study hard, eat a light lunch at noon, and go to work again. At night they are tired and hungry, and usually eat too much, which disturbs their sleep, and causes them to get up in the morning feeling tired and languid.

By a little care and thought the day before, a lunch may be prepared which will be hearty, and at the same time dainty and inviting.

The first requisite is a tight basket to keep things fresh and in good shape. The popular "Brownie lunch box" is the best thing I have ever seen. Next have a tumbler with a tight cover for sauce, salad, or pudding; then strictly-clean and fresh napkins, one to spread over the inside of the box and the other to lay on top for use. If preferred, paper napkins may be used. Any kind of sauce may be carried in the tumbler. Fresh fruits and nuts are things of which the children never tire. This is one of the things that we can easily do for our children, if we look at it in the right light, that will add much to their pleasure, comfort, and health. It is home missionary work given us by the Lord, and should not be slighted, but done with our might.—*Mrs. Kate A. Frye, in Pacific Health Journal.*

#### CORRELATION IN ARITHMETIC.

BY J. H. HAUGHEY.

Any subject or object involving number or quantity, affords material for problems in arithmetic. The general exercises of a church school may well be varied from time to time by the introduction of a series of scriptures on almost any subject suggested by the surroundings of nature, or by some recent event or circumstance. To illustrate: On some morning after a heavy fall of snow, the teacher may read, or call upon the pupils to read, such passages as Job 37 : 6 ; 38 : 22 ; Ps. 147 : 16 ; Job 9 : 30 ; Ps. 51 : 7 ; Isa. 1 : 18 ; Jer. 18 : 14 ; Isa. 55 : 10 ; Dan. 7 : 9 ; and Rev. 1 : 14.

After the morning service the teacher

takes a chalk box, and asks one of the pupils to measure it. She asks another one to fill it with snow, while the other pupils guess or actually find, how many cubic inches of snow it will contain. The snow should not be pressed into the box. Of course only those who cannot solve the problem should make the guess. Weigh the box of snow, and use that as a basis in estimating the weight of a cubic foot of snow. If there are no scales, let the teacher give the weight of a cubic foot of snow as twelve pounds, and from this let the pupils find the approximate weight of the snow in the chalk box.

In the mean time have one of the boys ascertain, as nearly as possible, the length and width of the roof of the school-building. Have the students estimate the depth of the snow, then have them measure the exact depth. How many cubic feet of snow on the roof?

One cubic foot of water weighs about  $62\frac{1}{2}$  pounds; how many pounds of water would this snow make? If the water were to run into a cistern 10 feet long, 6 feet wide, and 8 feet deep, what per cent of the cistern would it fill?

There are 231 cubic inches in one gallon, and  $31\frac{1}{2}$  gallons in one barrel; how many barrels of water would the cistern contain?

How deep must the cistern be in order to hold one hundred barrels?

How many yards of plastering on the sides and bottom of the cistern?

How many sacks of cement would be required to plaster the cistern 1 inch thick?

How much would this cement cost?

Let some pupil find how much cement there is in a sack, and the price; also in what proportion it is mixed with sand. How much sand would be required?

If the average height of the clouds from which the snow falls is two miles, how many tons of water must have been carried to that height to form the snow which fell on one square mile? How many barrels of water would this make? Every pound of snow in freezing gives off enough heat to raise its own weight of water to 79 degrees centigrade. The boiling point of water is

100 degrees centigrade. Suppose the snow to be one foot deep, how many barrels of water would be raised to the boiling point by the heat given off in the formation of the snow on your school-yard? on one acre? on one square mile? on your county? on your state? on the United States? How much heat would be required to melt the snow?

One foot-pound is the amount of work required to raise 1 pound 1 foot high against the force of gravity. One horse power is the power required to raise 33,000 pounds one foot high in one minute. The average annual rainfall in the United States is 39 inches. How many one-hundred horse-power engines would the annual rainfall of the United States keep in motion 10 hours a day during the year, provided the average height of the clouds is  $2\frac{1}{2}$  miles? What is the source of all this power?

Observation:—From these problems it will be seen that if there were no snow, the changes of temperature during the winters of our northern climate would be much more severe than they now are. The snow thus becomes a reminder of the wisdom and goodness of him in whose hands are "the treasures of the snow," and who has said to the snow, "Be thou on the earth."

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## MUSIC IN CHURCH SCHOOLS.

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A Series of Lessons for Church School Teachers.

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BY O. A. MORSE.

No influence is more potent in the formation of character in children than music. The fine arts are the language of emotion. Painting, literature, and sculpture may be perverted; they may tend to develop wrong impulses and bad habits, but you cannot sing hatred, anger, or selfishness. We sing because we are happy. "'Tis love that makes us happy." "God is love."

Many teachers think they cannot teach the children in music because they themselves are not musicians. While a thorough course of training is desirable, the lack of this by no means debars the study of singing from the school. Two qualifications

are absolutely necessary before beginning,— first, ability to sing the scale correctly; secondly, the ability to count or beat time regularly. If these be combined with a careful study of the lessons which will follow, the teacher will be able to lead the pupils to an understanding of many of the principles of the art.

Teachers should be very careful of the voices of their pupils. Correct breathing is most important. The breath should be controlled by the muscles of the chest and abdomen, and not by constriction of the throat. It is an excellent exercise to inhale through the nose, at the same time throwing the arms above the head. Exhale to the syllable "la," allowing the arms to slowly descend, keeping them outstretched at the sides. The tones should be soft and smooth. Call attention to the fact that smooth, mellow tones are pleasant, while loud, harsh tones are unpleasant. See that the pupils sing carefully; it is better not to sing at all than to sing carelessly.

Fifteen minutes a day is sufficient time for children to devote to singing. Stop promptly when the time expires.

Let your motto be "Make haste slowly." Music is a matter of growth and development. Remember that a single point gained, even though it be the result of a number of lessons, is better than two or three points, none of which are fully comprehended. Encourage the timid, and devote special attention to those who do not seem to comprehend, or who do not appear to be musical. There are very few, if any, who cannot learn to sing if they make sufficient effort in childhood.

Music is an imitative art, and the weaker ones are inclined to follow those who are strong. Do not be satisfied with general results, therefore, but at times have each pupil sing alone, and look for the same individual results as in arithmetic or geography.

#### LESSON I.

Have the class sit in order with feet squarely on the floor, and with body erect,

and not leaning against the back of the seat. Ask them to listen while you knock on the table.

*What did you hear?* (A sound or noise.)

*With what was the sound made?* (The hand.) Sing a tone to the syllable "la."

*With what was that sound made?* (The voice.)

*Which was more pleasant?*

*Which one is a musical sound?* Sing four musical sounds, and have the pupils follow. Musical sounds are called "tones."

*What are tones? In singing should the tones be rough and unpleasant, or smooth and pleasant?*

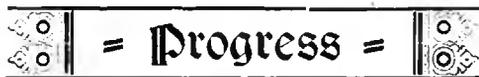
First give the example, and then have the class sing eight tones to the syllable "la." (Scale.) Repeat until all sing smoothly. The teacher should listen while the children sing, and the children should listen to the teacher. It is best to sing but little *with* the children, otherwise they will rely too much upon you. Develop independence.

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#### SCHOOL GARDENS.

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Comenius expressed the desire that every school have a garden, in which the pupils could delight their eyes in seeing trees, flowers, and herbs. He saw in the school-garden a means of awakening and nourishing the desire to learn. Pestalozzi, also, so enthusiastic for youth and popular education, demanded that children should be engaged in work in garden and field. This demand was dictated by purely pedagogical considerations. Fröbel likewise laid great stress upon the agreeable occupation of little children in the garden. But to establish in the school-garden a means of instruction for the elementary school, and to employ it for the purpose of instruction in horticulture and the science of nature, has been thought of only recently, and only sporadically at that. The flourishing fruit culture of Bohemia can chiefly be attributed to the instruction received in the school-gardens attached to local elementary schools.—*Dr. Ruland, in School Gardens in Europe.*



## SCHOOLS IN THE WEST.

Prof. E. S. Ballenger, superintendent of church schools in the Pacific Union Conference, writing for the *Pacific Union Recorder*, says:—

“Twenty-three church schools, besides three family schools, are now in session in the Healdsburg College district. Four other churches are hastening their preparations to begin school. If present plans mature, we shall have, before the beginning of the year 1902, thirty church schools in all, employing thirty-five teachers. Sixteen schools have been added to the number this year, and but one has been dropped. The enrollment ranges from seven to ninety. With but one or two exceptions, our schools are church schools in the fullest sense, and not simply private schools. The schools are supported by donations, and not by a tuition fee. Thus the church as a whole is supporting the school. This plan is bringing new life into our churches, and putting our schools on a permanent basis.”

He speaks of difficulties surmounted, and adds:—

“Many of our people are sending their children a distance of four, five, and even seven miles to a church school. I have also met some who hesitated to send the children two miles. Another little company in the mountains were convinced that they ought to obey God by providing for the education of their children. One brother furnished a little building 12 feet by 16 feet, and all came together, and moved it three miles up the canon to a more central position. They located it on the corner of a quarter section of government land, dug a well in the granite, borrowed seats and blackboards of the public school, and began school with eight children, representing five families. One brother sends one child, and pays four dollars per month; another sends two children, and pays the same; another pays

three dollars; and an old man fourscore years of age, who has no income beside his daily labor, gives one dollar each month. The Centralia church school, in Southern California, has rented an acre of land near the schoolhouse, and the children are getting ready to plant it to beets and other vegetables. The beets will be delivered to the sugar factory, and one of the brethren has volunteered to sell all the other vegetables. All the proceeds are to go toward defraying the expenses of the school. The Centralia church has the pioneer school of the state, and they are the first to take definite action in connecting agriculture with their school.”

The *Pacific Union Recorder*, of November 21, contains an interesting sketch of the past history and present work of Healdsburg (Cal.) College, by its president, M. E. Cady. We cull the following: The school has now been in progress nearly six weeks, and has as large an enrollment as it had during last year. The total enrollment is two hundred and fifty. One hundred and fifty-eight of these meet in the college chapel, while ninety-two meet in the rooms in the rear of the church building.

Seven teachers are employed in the college department, and two in the primary department. This year the Healdsburg church has taken the responsibility of looking after the financial phase of the primary department. By the raising of a church school fund, all the children of the church are free to attend the school.

Besides the more purely intellectual lines of work, the college has taken hold, more enthusiastically than ever before, of the industrial work. Printing, broom-making, tent-making, black-smithing, upholstering, painting, dressmaking, and cookery are all receiving special attention this year. Competent teachers have been secured to carry on the work in industrial education. Healdsburg College now recognizes the industrial lines as part of its regular curriculum.

The missionary phase of the college work is also receiving attention. While the con-

ference laborers and the churches are engaged in canvassing for "Christ's Object Lessons," the teachers and pupils, not being so situated that they can go out into the field and canvass, have taken up the work of canvassing by correspondence. About 400 letters will be written by teachers and pupils of the college to friends and acquaintances, asking them to procure the book for their own use, or as a holiday gift for some one else.

Sunday evening meetings are held in the church, and the students are asked to assist in carrying on these meetings by visiting the people and inviting them to the services. In this way they will find opportunities for medical missionary work, and for holding Bible readings. Some of the young men who are preparing for the ministry will go out into the rural districts to hold meetings as the way may open.

It is the endeavor of the faculty to so conduct the work in the college that the missionary spirit shall have a chance to grow and develop in the hearts of the pupils. A very large percentage of the students are taking the Bible studies this year.

The dressmaking department has a class of eighteen young ladies, who are very much interested in this line of work. Six students are taking the class in cookery, and nearly a dozen ladies are taking the nurses' class. We hope soon to have as large a class of young men in this line of work.

A class of ten students is engaged in the work of painting, and in two or three weeks they will have finished painting our large church. After this they will take up the work of painting our college buildings.

KATHERINE DUNHAM writes: "In our school at Lansing there are twenty-four pupils. The children are deeply interested, and are anxious to do missionary work, such as selling papers, etc. They take special interest in the Bible lessons. Many of them have already chosen some phase of missionary work as their life work. For our Thanksgiving exercises we studied the origin of the custom, and then searched the

Bible for verses of thanksgiving, and sang hymns. One day I was called from school by the death of a relative, and was unavoidably late the next morning. On entering, I found each child busy with his lessons. One of the older pupils had led in the opening exercises, and was hearing the primary class recite. It encourages me to see letters from other teachers; I wish all would write."

CONSIDERABLE interest is shown in different places in organizing branch Sabbath schools. In Des Moines, Iowa, such a school has been organized in the poorer part of the city. The attendance ranges from thirty-five to forty. A report of the work says: "One sister pays the rent of a small store building, and others have furnished a stove, organ, several seats and chairs, blackboard, etc., so we have a comfortable place of meeting. The young people of the church are the teachers, and they canvass the neighborhood for pupils each Sabbath. We hope the work thus begun will eventually develop into a mission. Preaching services are now held each Sunday evening."

ANOTHER very interesting report comes from Columbus, Ohio: "We started the Sabbath school December 1, 1900. The attendance the first Sabbath was twenty-nine. The Spirit of the Lord was present, and all felt the blessing of the Lord resting upon us for the efforts put forth to establish this school. In March, 1901, we had a membership of thirty-nine; and on March 16, fifty were present, twenty-seven of this number being children. Several removals to the East Side have lessened our membership to thirty-two; twenty of this number are children. Seven members of the school have been baptized since its organization."

MRS. JENNIE NICHOLS, the Missouri Sabbath school secretary, makes a good suggestion with reference to conventions. She says: "We tried a plan last winter that worked very well. We sent out a suggestive program for a convention, and had

topics for papers assigned to different ones in the local schools. When a minister visited the church, the convention was held. I watched the appointments, and when a minister expected to visit a certain school, I wrote them to prepare for their convention. In this way we held several where we could not otherwise have done so."

ELD. W. D. CURTIS, educational secretary for the state of Illinois, writes: "I am receiving good reports from our church schools. One teacher has just learned by experience that his youngest pupils can sell the *ADVOCATE*. He has asked my advice in regard to enlarging his club, and I advised him to double it. The little folks are becoming enthusiastic. Another teacher writes me that his school has sold \$30 worth of our books and periodicals this year besides placing the *Review* in the homes of every member of the church."

READERS of the *ADVOCATE* are familiar with the work done by Miss Annie Knight for the poor children of Gitano, Miss. Miss Knight was called to work in India, and the educational work at Gitano has been placed in the hands of Mr. and Mrs. Atwood, former residents of Iowa. These teachers have forty acres of land with which to start an industrial school. The people in the neighborhood are extremely poor, nevertheless it is hoped that in another year this school will be able to help in other destitute fields instead of receiving aid.

PROF. W. F. HOWELL and family and Mrs. S. B. Kinner have returned from Honolulu. Failing health on the part of Mrs. Howell made it necessary for a change of climate. After a few days rest in Oakland, they started for Berrien Springs, Michigan. Prof. Howell now stands at the head of the English department in Emmanuel Missionary College. Two Chinese young men accompanied Prof. Howell. They have been students in the Anglo-

Chinese Academy in Honolulu, and will continue their education in Berrien Springs.

IN the *Missionary Worker* (London) appears a notice of the training school for Christian workers to be opened Jan. 6, 1902, with Prof. H. R. Salisbury in charge. May God bless this pioneer educational effort in England. Prof. Salisbury was called from his work in Emmanuel Missionary College to start the school in London. Its successful growth will gladden the hearts of all connected with the cause of Christian education.

EDUCATIONAL work is growing in the Dakotas. Mrs. John Walker is teaching at Huron, S. Dakota, with an enrollment of fourteen. Childstown opened a German school in December. William Voth is teaching. Miss Maud Weller teaches at Minnewaukon, Miss Mary Tallman at Willow Lake, and Miss Gertrude Uhri at Hankinson. Lincoln, N. Dakota, has two German church schools.

THERE are six church schools in the Upper Columbia Conference, located as follows: College Place, with Miss Camp as teacher; Spokane, with Miss Hattie Ells as teacher; Fruitland, Wash., with Miss Mabel Craker; Kettle Falls, Wash., with James Barkley; North Yakima, Wash., with Miss Lydia Kime; Union, Ore., with Miss Ethel Morrison. At Valley, Wash., Ida Belknap is teaching a private school.

CONCERNING Wisconsin church schools we read: "The church schools at Fish Creek and Cedar Lake are both doing a good work. At Antigo the school has increased in numbers so that extra seats are needed. These will be made by the older pupils. The two schools in Milwaukee are enjoying the blessing of God, and are increasing in attendance and interest."

THE students of the Thompson (Ill.) church school have an interesting report in the educational department of the *Illinois Recorder* (Dec. 3). They describe the

schoolroom, some of their classes, the Wednesday morning prayer meeting, and their Improvement Society. The ADVOCATE wishes to express its appreciation of such student reports.

AT first it was thought that not much could be done in holding Sabbath school conventions in the Southern field. There are only five schools in Mississippi, but Bro. F. R. Rogers writes: "Our conventions are over, and we praise the Lord for the good meetings. Five conventions were held, and all send good reports."

THE Pennsylvania Sabbath school secretary writes: "Without exception our Sabbath school conventions have proved both enjoyable and profitable. Our ministers have helped nobly. One laborer said that it reminded him of the statement that there should be less preaching and more teaching."

MRS. S. T. WALKER opened a school for children at Lexington, Ky., beginning her work with only three children. She writes that the parents co-operate with her in seeking for children who need help. One little boy has become so enthused that he is attempting to break his father of the tobacco habit.

IN the North Fitzroy (N. S. W. Australia) church school, Sister Faulkhead is giving all the girls from twelve years old and upward an opportunity to learn cookery. She has a class in her own kitchen every Tuesday afternoon, conducted by Sister Hennig. The girls enjoy it, and say it is the best class they have.

MISS RUTH PRINDLE writes from Berlin, Wis.: "We have in our school sixteen little ones between the ages of five and ten whose homes are in Chicago. All are taught to work as well as read. We teach them of the Saviour that they may afterward tell the story of salvation to their parents."

Keene Academy is doing a special work for mothers. So far most of our time in class has been devoted to the study of "Christian Schools." Several of the mothers attend school each day for the purpose of observing the school work in the primary grades.

FLORA H. WILLIAMS.

A NUMBER of students from Union College have decided to spend a short time each week in scattering the printed page. We hope this will result in eternal good to many, and that the students themselves may receive a blessing in working for others.

FROM the *Indiana Reporter* the following is clipped: "The Indianapolis church school is prospering. The church meets all expenses, and the school is free."

THE second term of Mt. Vernon (Ohio) Academy opened January 8. The school is interested in the erection of a new laundry building.

MRS. LILLIAN STEVENS reports that her school at Sauk Centre, Minn., is making good progress. She has an enrollment of twenty-seven.

MRS. FLORA WILLIAMS of Keene Academy, writes: "Eight of the Keene students have gone to the foreign field this year."

THE church school at Lewiston, Minn., has started a school with Miss Thirza Mason as teacher.

THE Anoka (Minn.) school is again in progress under the management of E. W. Catlin.

FROM Iowa comes the report that a school has been opened at Adel, with Miss Ruby McSparran as teacher.

WEST SALAMANCA (N. Y.) has a church school with an attendance of eighteen.

## 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.  
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B. F. HOFFMAN, 118 East 5th St., Topeka, Kan.  
E. W. CATLIN, Anoka, Minn.  
MRS. FLORA H. WILLIAMS, Keene, Tex.  
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AMOS EVERETT, Cuthbert, Ga.

### A Correction.

In the Progress Department of the December issue of the *ADVOCATE* appeared an item to the effect that the church school at Onawa, Iowa, is supported, in part, by the proceeds from five acres of land. The superintendent of church schools in Iowa informs us that our report is a little premature. This plan for the support of the schools has been agitated, but has not yet been put in operation. We gladly make the correction. However, since the plan is such a good one, the *ADVOCATE* hopes to be able later to report its successful operation.

### Notice.

The *ADVOCATE* goes to press the tenth of the month preceding the date which it bears. That is, the February issue was on the press the tenth of January. Consequently orders received after that date could not be filled with the February number.

Your attention is called to this because some were disappointed in not receiving the January issue. A large edition of this number was printed, but orders which came in after the middle of December had to be held until February. We regret that any missed the first issue which combined the *SABBATH SCHOOL WORKER* with the journal. Those

ordering clubs, should take special notice of the fact that all orders must be in by the tenth of the month preceding the desired issue.

### Bible Nature Studies. (Revised Edition.)

BY M. E. CADY.

The first edition of "Bible Nature Studies" has been exhausted. The revised work may now be ordered. In its new form this book is more convenient than the first edition. Page and type are the same as "Christ's Object Lessons." There are 260 lessons, covering the different phases of creation mentioned in the first chapter of Genesis. The aim of the author is to exalt the Creator through his creation. This work is especially valuable to parents and teachers in training the children and youth to grasp and appreciate things in nature. Over five hundred pages, neatly bound in cloth, price \$1.00 per copy. An excellent text in the hands of pupils in the 6th, 7th, 8th, and 9th grades. Notes and suggestions at the end of each lesson.

Address M. E. Cady, Healdsburg, Cal.

### Health and Purity Library.

All church school teachers should send two 2-cent stamps to F. E. Belden, 112 Manchester St., Battle Creek, Mich., for the new 33-inch Anatomical Chart. This appears in three sections, nine colors, and is complimentary to church school teachers. This is offered in the interests of Dr. Kellogg's new illustrated edition of "Plain Facts for Old and Young," published by F. E. Belden, for the promotion of purity. Its purchase secures life membership in the Health and Purity Library Association, with premium privilege whenever ordering publications from the long list approved by Dr. Mary Wood Allen, superintendent Purity Department, W. C. T. U., whose scientific knowledge and long experience in selecting helpful literature, eminently qualifies her for this work. Specially low terms on "Plain Facts" are given to help teachers qualify themselves to rightly explain this subject to those in need of information.

The world is full of poisonous literature. It is time to lift up a standard for the people, such as will be found in the Purity Library. The approved list and other valuable helps, besides the Anatomical Chart, will be mailed on receipt of two 2-cent stamps to cover cost of mailing. All who have previously sent for the above, should send stamps also.

### Missionary Work in a Dark City.

Chicago contains nearly two million inhabitants, or more people than the entire population of some of the large states. Are you sufficiently interested in learning something of what God is doing for this great mass of humanity, to expend 25 cents for a year's subscription to the *Life Boat*? The December number contains "The Beginning and Development of the Chicago Medical Missionary Work," by Dr. Kellogg; "Experiences in the Chi-

cago Medical Mission," by Dr. Kress; "Our first Medical Missionary Work," by Dr. Rand; "Two years and a half with the Chicago Medical Missionary Training School," by Dr. Paulson; "The Outcasts and Prisoners," by Mrs. W. S. Sadler, relating some interesting experiences connected with the extensive prison correspondence, which she has carried on for a number of years; "What Rescue Work Means," by Fannie Emmel, the matron of our Life Boat Rest for girls; "A Glimpse of the Life Boat Mission," by E. B. VanDorn, superintendent of the Life Boat Mission; "What Can Be Done With the Fragments of Humanity," by H. L. Henderson, chaplain of the Indiana state prison, showing what can be done for a prisoner behind the bars; "Some Experiences Not Easily Forgotten," by Eld. Luther Warren, relating a thrilling experience which occurred while he was connected with the Chicago Medical Mission; "An Impressive Anniversary Service," containing the personal experience of a young woman, who was not only marvelously saved, but who has been transformed into an earnest missionary worker. No one can read this article without having his faith in God strengthened. Another article relates how a single copy of the *Life Boat* led eventually to the deliverance of a drug fiend from the horrible bondage of drug slavery.

The *Life Boat* should be a regular visitor to your home. It will furnish fuel to keep bright the missionary fire in the hearts of your children. Subscribe at once. Send 25 cents to the *Life Boat*, No. 28, Thirty-Third Place, Chicago.

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 January was as follows:—

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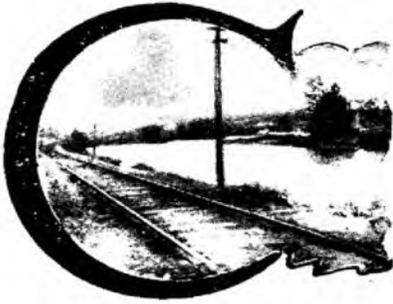
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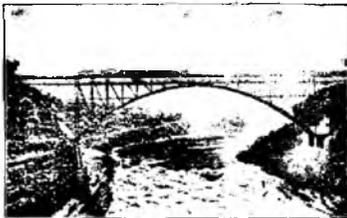
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