

HOW TO MAKE MISSIONARIES



The Advocate of Christian Education

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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."

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THE MAKING OF MISSIONARIES

The Basis to be Found in Education

"The work that lies next to our church members is to become interested in our youth."

* * *

"The youth are our hope for missionary labor. What shall be done to save our youth?"

* * *

Whatever others may be doing, teachers are working with the central secret of human progress. They are building the noblest fabric of society, which is a world-conquering, trained democracy.—*Page.*

* * *

The fundamental principles of Protestantism are favorable to education. The establishment of schools became a necessary measure for the success and permanence of the Reformation.—*Painter.*

* * *

"As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in the Sanitarium, in the medical missionary work, in the office of publication, in the conferences of different states, and in the field at large."

"We need young men and women who have high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind that which the Lord has designed. As a church, as individuals, if we would stand clear in the Judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands."

* * *

MISSIONARY TEACHERS TO TRAIN MISSIONARIES:—"Special talent should be given to the education of the youth. The children are to be trained to become missionaries, and but few understand distinctly what they must do to be saved. Few have the instruction in religious lines that is essential. If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God they have received. These lessons can only be given by those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake."

* * *

CHILDREN AS MISSIONARIES:—"Children may have their hearts drawn out in confidence and love for Jesus, and live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and shunned. Small as well as older children will be benefited by this in-

NOTE.—Quotations to which no credit is given are extracts from the writings of Mrs. E. G. White.

struction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; he will suggest to them lines of thought which the teachers themselves did not have."

* * *

Training Begins in Childhood

At whatever age a man becomes a Christian—turns from a life of sin to one of godliness—let it be in the budding years of manhood, at the prime of life, or when crowned with the gray hairs of old age, there is but one means by which he can prepare for the kingdom of heaven,—and that is by becoming as a little child. Heaven and its King recognize but one method of development; and despite the term of years spent in the service of Satan, every candidate for the Kingdom of God begins as a little child and develops as a child, and his age when he enters upon his future existence will be measured, not by the years of his sojourn upon earth, but by the length of his experience in the Christian way. And so it may be that some children and some youth will be older in that life than their own grandsires. But the point is this: God has appointed a process for development, and that is from infancy to childhood, from childhood to youth, and from youth to manhood. All must first, like babes, be fed with the "milk of the Word," and later with the "strong meat."

It is therefore not only wasted time, but it is a positive loss, for an individual to receive no spiritual training during childhood. It may be stated more forcibly still: The person whose spiritual training is postponed until the age of fifteen or later, is forever stunted in his growth. Such a one may be saved, but he will never do what he would have done had his training begun, as heaven decrees, in his childhood. In other words, the training of missionaries should begin in infancy or childhood.

History abounds with illustrations of this fact.

John Paton as an Example

CONSECRATED FROM BIRTH:—The life of John Paton, missionary to the New Hebrides, shows the influence of devoted parents, prayer and home training in the making of missionaries. Mr. Paton says: "My father had a strong desire to be a minister of the gospel; but when he finally saw that God's will had marked out for him another lot, he reconciled himself by entering with his own soul into this solemn vow,—that if God gave him sons, he would consecrate them unreservedly to the ministry of Christ, if the Lord saw fit to accept the offering, and open up their way. It may be enough here to say that he lived to see three of us entering upon and not unblessed in the holy office."

THE RESOLVE TO BE A MISSIONARY WAS MADE IN CHILDHOOD:—"Though under twelve years of age, I started to learn my father's trade, in which I made surprising progress. We wrought from six in the morning till ten at night, with an hour at dinner-time and half an hour at breakfast and again at supper. These spare moments every day I devoutly spent on my books, chiefly in the rudiments of Latin and Greek; for I had given my soul to God, and was resolved to aim at being a missionary of the cross, or a minister of the gospel. Yet I gladly testify that what I learned of the stocking frame was not thrown away; the facility in using tools, and of watching and keeping the machinery in order, came to be of great value to me in the foreign mission field."

FATHER AND SON PRAY FOR MISSIONARIES:—"How much my father's prayers at this time impressed me, I can never explain, nor could any stranger understand. When, on his knees and all of us kneeling around him in family worship, he poured out his whole soul with tears for the conversion of the heathen world to the service of Jesus, and for every personal and domestic need, we all felt as if in the presence of the living Saviour, and learned to know and love him as our divine Friend. As we rose from our

knees, I used to look at the light on my father's face, and wish I were like him in spirit,—hoping that, in answer to his prayers, I might be privileged and prepared to carry the blessed gospel to some portion of the heathen world.”

Reformation the Result of Training

A reformation may be instituted—in fact, often is—by men; but it can be carried to completion only by a generation *educated* in harmony with the principles of the reform. Examples: 1. Moses and the fathers in Israel marched from Egypt into the wilderness. They began the reformatory movement. But these leaders, brave men though they were, died in the wilderness, and children born and educated in the spirit of the movement, were the ones who crossed Jordan, stormed Jericho and drove out the inhabitants of Canaan.

2. Christ began a reform, but men of Israel were not able to complete it. Even those bold disciples could not do the work. They preached to fathers and mothers, and those fathers and mothers put the truths into practice with the children in their own homes. These children then became the active agents in the evangelization of the world. That is the reason why schools were established by the Christians of the first century, as a part of the church work. To this fact Painter bears witness. He says: “The purpose of the early Christian parents, as of the ancient Jews, was to train up their children in the fear of God. . . . As a result, these children grew up without a taste for debasing pleasures; they acquired simple domestic tastes; and [what was better still, and yet a natural result] when the time came they took their place as consistent and earnest workers in the church.”

Requires Sacrifice on Part of Parents

If the children are to become missionaries, there must first be a spirit of sacrifice on the part of the parents. Seventh-day Adventists have not yet caught the spirit. They are like the minister who exhorted his congregation to consecrate themselves to the foreign work, and pleaded with the

young people to volunteer to answer a call to a needy field in Africa. He was earnest, and a hush fell over the assembly. “Who will volunteer?” His only daughter arose. Tears started to his eyes, a pallor spread over his features. He grasped the young woman by the hand, and exclaimed, “My child, I did not mean you!”

But Hannah *gave* her child.

Jocbed and Amram *gave* Moses.

Mary gave, not only her son, but herself with him.

Those Waldensian fathers and mothers dedicated their children to the holy cause. They were willing to endure hardness, to live in mountain fastnesses, to teach their children under the most adverse circumstances. The mountains heard many a prayer sent heavenward by loving parents, asking heaven to guard the young son who had been sent in disguise to the valleys below to make known the truth of God. Dangers gathered about them, the lives of the children were in jeopardy, but parents sacrificed for and with those child-missionaries.

The Puritans manifested the same spirit. Without that willingness to endure hardship for the good that the children might do, what would any of the Reformers have accomplished?

SEVENTH-DAY ADVENTISTS TO BE REFORMERS:—Then let the movement begin in the homes. Let parents consecrate their children to the missionary work. If a child has been dedicated to the service of Christ, think you his parents will spare any labor, any expense, to see him fitted for his field of labor?

Papal and Know it Not

Do you not know that a denominational name never saved a man from error? To be a Seventh-day Adventist in name does not prevent one from following papal principles. As denominations, Seventh-day Adventists and Baptists repudiate the claim that the United States is a Christian nation. So far so good, but how can they advocate this idea while still maintaining that the secular schools can give their chil-

dren all that they need? One of two things is evident: Christian parents whose children are educated in the secular schools either believe that the secular schools provide for all the training that it is necessary for a Christian child to receive—that is, that they give Christian training—or they willingly sacrifice their children to the world.

It seems hard to believe that any Christian parent willingly offers his child to the world when he himself has been bought with a price. It must be that those who are thus offering them fail to realize that schools conducted by the state can never be Christian schools, any more than a church controlled by the state can be a Christian or a Protestant church.

If your child is not receiving Christian training, what is he getting? Are you papal and know it not?

To Evangelize the World Educate the Children

No church can evangelize the world so long as it remains blind to the importance of educating its children. Why not? Because the only source of strength in any growing body is from within. The tree full of life puts forth buds, leaves, branches; it pushes forth its own life and strength. The church that depends upon additions from without, lacks power, it lacks stability. An organization that fails to educate its children has crystallized a creed, and that means death. There is then no power to evangelize.

If a heathen should ask you why you attempt to save India while your own children are drifting toward heathenism, what answer would you give?

"A gentleman walking over a beautifully kept farm one day, with his friend, the owner, and admiring the care and skill everywhere manifested, centered his attention upon the magnificent sheep, and with great earnestness, asked how he had succeeded in rearing such flocks. The simple answer was, 'I take care of my lambs, sir.'"

What Children Should Study

CAN THE SECULAR SCHOOLS TRAIN MIS-

SIONARIES:—If children are to be trained for missionary work, the subjects which they should study become a very important question. It is true that the secular schools teach many of the essential branches. This being true, why not allow your child to receive training in these subjects in the secular schools, and later take the peculiar training for field work?

A missionary in Africa who has had experience in training heathen converts in industrial lines, both in the world and in the Christian training school at Lovedale—a phase of education above all others which one might expect to get from the world—writes thus of his experience: "We may say, let the people learn from the merchants how to work. If we depend on commerce to give these people their industrial training, we shall make a grievous mistake. The savages who come down from different parts of Africa go into the cities and commerce gets hold of them. The merchants overreach them and try to grind the life out of them, and the result is that those savages who live through it are so disgusted with what is called the civilization of Christian nations, that they go back into the interior, vowing never to have anything more to do with either Christianity or civilization. But if one of these same men is taken to Lovedale and trained to make those great Boer wagons, trained to make incubators for ostriches and chickens and geese, and trained to make furniture and chairs, then when he goes out as a sort of an apostle of industry, how proud he is of the fact that he is able to work!"

The principle applies equally to any form of education obtained in a secular school. The whole spirit of secular schools is commercial and material; it is not the atmosphere of heaven; it will not turn out missionaries.

*WHAT CHILDREN NEED:—"It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth

—
*Mrs. E. G. White, in forthcoming volume on education.

sympathy and the spirit of sacrifice for the suffering millions in the regions beyond, let them become acquainted with these lands and their peoples. Instead of dwelling on the exploits of the Alexanders and the Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, of Moffat and Livingstone and Carey, Judson and Williams and Morrison, and the present daily unfolding of history of missionary effort. Instead of burdening their memories with an endless array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom, they rarely give thought, let them study all lands in the light of missionary effort, and become acquainted with the people and their needs."

HOW TO CREATE APPETITE:—"I have only two methods," says Mrs. M. D. Kneeland, of the Woman's Board of Foreign Missions, "which have been tried and which have proved of use in instructing and creating a love for missionary literature in the young people: the study of missionary books in bands, circles and classes for the children, and using the lives of famous missionaries. Children have a very vague idea of a missionary. Not only is he a far-off person; he is not real at all. But by using the life of a missionary, giving him a real habitation, and the class getting a book and studying his life, it will create in the children an interest which will never be forgotten."

FOR THE BOY:—"For the boy," says another active missionary, "we need stirring literature that he will devour eagerly. The boy has been starved, neglected; and for want of this food, that boy has been lost to the missionary cause. He was a good subject to work upon then. Others have him now. They spare no literature in their work. For the boy, we need books that will arouse within him dormant heroism,—stories of self-denial and labor in unknown lands."

***BIOGRAPHIES OF MISSIONARIES:**—"Missionary biographies, so full of live interest,

are like great pegs on which the history of countries may be hung. If we want to study Africa, get the young people and children to know the story of Moffat, and Phillips, and Livingstone, and of all those men who have worked, and lived, and labored there. Then they will be wanting all the additional information that they can get on that subject, and it will all fit into the lives of those men. I assure you that I have found, in all my experience in working with young people, that when you can teach them the life of the man or woman who has done something, then it is possible to get the missionary enthusiasm into them, and the spirit of missions aroused in their hearts."

THE HOME SHOULD BE A TRAINING STATION:—"An adequate missionary spirit will presuppose some missionary books in the home, some missionary pamphlets and magazines, and, perhaps, maps and charts on the wall, or at least enough intelligence and interest to create a missionary atmosphere," writes Earl Taylor, Organizer of Campaign Work Among Young People.

THE SABBATH SCHOOL A FACTOR:—"When the home, the day school and the Sabbath school unite in training missionaries, decided results will be apparent. In some Sunday schools a definite effort is put forth to inspire a missionary spirit. Note the work of one school, and the results accomplished. The author just quoted says: "The thought-life and the heart-life of the church of the next generation is being molded now, and the Sunday school is the strategic point of occupancy. The Sunday school superintendents are very wisely organizing these schools into missionary societies, with officers chosen from the older members, it may be, but with committees composed of the children, putting the little ones at work and making them feel their great responsibility."

One man tells of a single society in Illinois, composed of only twenty members, which for two years studied and prayed together for missions. Five of its members are volunteers to foreign fields, one of them is already in Africa. They have raised his

*Mrs. A. F. Schaufler, Woman's Board of Foreign Missions, Presbyterian Church.

salary and six hundred dollars for outgoing expenses.

MISSION STUDY IN THE CHURCH SCHOOL:—Every church school which will follow the instruction contained in the preceding paragraphs, making the study of missionaries and mission fields a leading feature of the class work, will be the means, within a few years, of helping hundreds of missionaries into needy fields. This is the way to evangelize the world. Items in the Progress Department show that the tide is already turning in that direction.

What Children and Youth Can Do

CHRIST AS AN EXAMPLE:—"He was a pleasant sunbeam in the home circle. Faithfully and cheerfully he acted his part, doing the humble duties that he was called to do in his lowly life."—*Christ Our Saviour*.

"Christ showed the greatest respect and love for his mother."

"The atmosphere of hope and courage that surrounded him made him a blessing in every home. He whose word of power upheld the worlds, would stoop to relieve a wounded bird. There was nothing beneath his notice, nothing to which he disdained to minister."—*Desire of Ages*.

CARE OF THE SICK:—"It is essential that students be taught how to do missionary work. . . Teachers and students need to study how to engage in this work. Teachers should take students to places where help is needed, giving them practical instruction in the care of the sick. . . As religious teachers, we are under obligation to teach our students how to engage in medical missionary work."

"There is a work to be done all about our schools. If we are light bearers to the world, we are pledged to teach the students how to communicate light and give them an opportunity to work."

Even the little children can carry food and clothing to the poor, and flowers to the sick.

ONLY A BOY:—*Forward* is authority for the following:—

"There is a striking story of a certain missionary who was sent for, on one occa-

sion, to go to a little village in an out-of-the-way corner of India to baptize and receive into church-fellowship sixty or seventy adult converts from Hinduism.

"At the commencement of the proceedings he had noticed a boy about fifteen years of age sitting in a back corner, looking very anxiously and listening very wistfully. He now came forward.

"'What, my boy, do you want to join the church?'

"'Yes, sir.'

"'But you are very young, and if I were to receive you into fellowship with this church today, and then you were to slip aside, it would bring discredit upon this church and do great injury to the cause of Christ. I shall be coming this way again in about six months. Now, you be very loyal to the Lord Jesus Christ during that time, and if, when I come again at the end of the half year, I find you still steadfast and true, I will baptize and receive you gladly.'

"No sooner was this said than all the people rose to their feet, and some, speaking for the rest, said: 'Why, sir, it is he that has taught us all that we know about Jesus Christ.'

"And so it turned out to be. This was the little minister of the church, the honored instrument in the hand of God of saving all the rest for Jesus Christ."

GARDENING:—The cultivation of the soil may be made educational in the broadest sense, and at the same time the basis for some most practical missionary efforts. Every child should have the privilege afforded by such an education. With each school there should be land. Fresh vegetables from the garden, delivered by the children, may be an entering wedge to many a home. Flowers grown by the children will cheer many lonely hearts. This is not theory, for the experiment has been made, and even worldly institutions, such as schools, factories, and shops giving employment to youth, are willing to spend large sums of money for land, seed and implements, in order to encourage the youthful gardeners.

CANVASSING:—Children and youth have, in years gone by, carried the gospel where older men could not gain an entrance. The history of Waldensian youth shows what can be accomplished by canvassers. During the early days of the Reformation, Luther wrote books and pamphlets, and colporters scattered them everywhere. Men who could not preach, thus proclaimed the gospel in the hamlets and cottages of Germany. Children, if carefully directed, may often canvass for small books, papers and tracts. It is the duty of each teacher to judiciously direct this work. A young child may work with an older pupil.

CHILDREN ARE EAGER TO WORK:—It is not a difficult task to arouse the ambition of children to work for others. Their hearts are open, and a teacher who is zealous for the truth, or a mother who loves her neighbors, will fire the children with enthusiasm. The experience of a Kansas teacher illustrates that of many others. She says:—

"It took but little encouragement to fan into a blaze the desire which smoldered within the children's hearts to do missionary work and instead of this zeal dying after the first attempt, it has seemed to increase. About one half of the pupils sell *Life Boats* each month, and meet with excellent success. The last evening they went out with the paper, one little girl came to me after the rest were gone, and wanted some papers, and when told that they were all gone, she was very much disappointed. They insisted that I should send for seventy-five instead of fifty of the December number. Our sewing class is both interesting and profitable. We have finished one quilt, and will send it to the Orphans' Home. In many ways the pupils are trying to prove themselves helpful to others and to brighten the life of someone else."

A LITTLE CHILD SHALL LEAD:—Dr. Robert Laws, a missionary in Nyassa, Central Africa, in the following language tells of the help which missionaries have in the native children. He says: "We look upon our school work as one of the greatest, and most valuable, and most direct of our evan-

gelistic agencies. When I go out to Lake Nyassa to preach in a village, I may find an audience of fifteen, or fifty, or five hundred, but I may not be able to get back to that village for a month, or six months, or a year, to preach again. But in our schools sixteen thousand pupils are each day receiving a lesson in the Scriptures. Our effort is to saturate the minds of our people with God's Word, for we know that his Word must accomplish his purpose, and cannot return unto him void. So our pupils are taught to repeat these passages. You may say that many of them do not understand what they learn. Quite true; but we find that when these pupils have gone away from school, in after days, these passages of Scripture come back to their minds. The Holy Spirit enables them to understand them, and we find the same people coming back to the missionary for further instruction.

"That is one result, but here is another. A boy has learned to read the gospel in his own tongue, and he goes to prepare his lesson after school is over. He sits down, perhaps, under a tree. At one side of him is his father, and with him a number of other men of the village, busily employed mending a net. Over here sits his mother and several women of the village pounding their corn, or sifting their flour for the evening meal. The boy begins to read. The father listens and the mother listens. They are interested in their boy. He is the only one in the village who can make a book speak. Very soon they get to the end of the boy's knowledge, but, fortunately, not to the end of their own curiosity, and that sends them to the missionary to get answers to the questions which the boy could not answer."

RECENT EFFORTS IN NYASSALAND:—Brother Joseph Booth, who with Brother Branch and family, returned to this same region only a few months ago, writes of the schoolhouse now in process of erection in Nyassaland, and of the efforts of Miss Branch to teach the native children. Surely the school is the central feature of mission efforts. From every land come calls for Christian teachers. "The mute appeal of these children is to us the voice of God."

EDUCATIONAL WORLD

The British Education Bill

William T. Stead, editor of the *English Review of Reviews*, describes the condition of the educational system of England in the following words: "Nearly sixty years ago the first attempt to found a national system of education in England was thwarted by the Nonconformists, who opposed the intervention of the state in the work of education, because they believed it was impossible to separate education from religion, and with them it was an article of faith that with religion in any form the state must not meddle. Thirty years later the Nonconformists recanted; but the church of England, which had founded a great number of so-called voluntary or denominational schools, opposed vehemently the universal establishment of a uniform national system of elementary education. The result was the compromise of 1870, when Mr. Forster, by his Education Act, laid the foundations of a national system, but allowed the denominational schools, not only to continue, but to be regarded as an integral part of the educational scheme, and to receive an annual subsidy from the national exchequer."

He then adds that the English church, finding that the strain of keeping up the subscriptions for the church schools was becoming unbearable, and foreseeing that sooner or later the schools under the direction of local boards and supported by the taxes, would triumph, formulated a demand that the church schools should be maintained by the taxes. Ten thousand petitions were poured in upon the ministry, and the Education Bill was the result. Mr. Bryce, who led the parliamentary opposition to the bill, summed up the case against it thus:—

"The bill proposed to hand over half the schools of the country, in perpetuity, to one denomination alone; to exclude from the post of teacher in one half of the schools of the country all persons who would not declare themselves members of the church of England; to perpetuate the distinction of two classes of schools differently managed,

but standing side by side; and to destroy the bodies which in the towns had worked successfully for education, and, indeed, had done nearly all that had been done for it during the last twenty-five years. Those were the four things which the bill proposed to do.

"The first was against constitutional principles; the second against justice; the third against economy; the fourth against common sense. And all were against education."

The Cry of the Children

Governor C. B. Aycock, of North Carolina, at the Southern Educational Convention held at Athens, Ga., August 1902, gave utterance to the following stirring appeal in behalf of the children. It should impress us with the need of Christian schools in the same localities. He said: "Men of the North, men of the South, women of both sections, why sit we here idle when the struggle calls us to fight? In those days of '61 to '65 what were you doing? In all of this splendid Southland of ours there was the sound of marching troops and the martial drumbeat, and the tears of our women watered the land. They gave up all they had, they sacrificed every dollar, everything of value; they laid aside the things which belonged to the life of luxury and refinement and the circumstances under which they had been born and reared, and took up the labors of the field and of the factory, and we sent more men to the front than we have voters in the state. What were we fighting for? Men of the North, you said you were fighting for the Union, fighting to free the slaves. Men of the South, we of the South were fighting to assert our independence. Only the very old men were left here to enjoy that independence, and the women's hearts were breaking while the men were offering their lives for their cause.

"You were fighting for your children. If you gave in war the lives of your men and the destruction of your homes, now that the Union has been preserved, and the negro has been freed, and we have achieved

a more glorious independence in the South than we have ever before enjoyed, what hinders it that we sacrifice the time and money that is necessary to build up the rural schools in these states?

"God give us patience and strength that we may work to build up schools that shall be as lights shining throughout the land—ten, fifty, a thousand candle-power! Behind this movement for the education of the children of our land, there stands the One who said, 'Let there be light.'"

Are we fighting for the children? Will we sacrifice that they may have Christian training?

Raising a College Debt

The Detroit *Free Press* gives the following experience of the college at Albion, Mich.: "There was great rejoicing at Albion College at nine o'clock last night, when a count of the returns showed a sufficient sum to more than wipe out the college debt of \$92,000. The struggle has been on for six months. With still a shortage of nearly \$2,000 yesterday, Dr. Dickie began sending out telegrams to those he knew would give more money rather than see the effort fail. During the afternoon about fifty telegrams were sent, nearly all of which were answered with substantial pledges. The wires were kept hot by Dr. Dickie, and the money talked back very sharply by telegraph. At almost the last minute, Hon. Washington Gardner, who has been out this week in the interest of the college, wired from Manistee that the Methodists of that place had subscribed \$900. The task of raising the \$92,000 indebtedness of Albion College has been a difficult but interesting one for President Dickie. He has traveled hundreds of miles, received and answered hundreds of letters, and has come in contact with all kinds of people."

Contrast this method of liquidating the debt of an educational institution with the one identified with the gift of "Christ's Object Lessons." In the one case a few rich men do the work. In the other, every

man woman and child has an opportunity to assist. By the latter plan the hearts of all are bound by strong ties of affection to the institution, which comes to be known as a monument of the whole people. The beauty of the work in connection with "Christ's Object Lessons" is revealed by the contrast.

The Common Schools of England

Professor Perry, who holds the chair of engineering at South Kensington, in addressing the engineering section of the British Association said:—

"The public schools of England teach English through Latin, . . . and when the average boy leaves school for the army or any other pursuit open to average boys, he cannot write a letter, he cannot construct a grammatical sentence, he cannot describe anything he has seen. There is only one subject which ordinary schoolmasters can teach well—Latin. The other subjects have gradually been added to the curriculum for examination purposes; they are taught in water-tight compartments—or, rather, they are only crammed and not taught at all. Our school system resembles the ordinary type of old-established works, where gradual accretion has produced a higgledy-piggledy set of shops, which one looks at with stupefaction, for it is impossible to get business done in them well and promptly, and yet it seems impossible to start a reform anywhere. What is wanted is an earthquake or a fire, a good fire to destroy the whole works. And for much the same reason our whole public school system ought to be 'scrapped.'"

Breeding Aristocracy

A comparatively new eruption of silliness has appeared in some colleges, in the imposition of rules for college conduct of freshmen. We might expect some such inanity at some small country college, but it has broken out at Columbia and Cornell. We do not hear of it yet, we are glad to say, in Harvard or Yale. The upper-class men actually hold a meeting and formulate rules

for the behavior of freshmen, telling them what kind of a hat or cap they must wear, where and how they must or must not smoke, what favored saloons they must not visit, and a number of other such impertinent regulations which interfere with liberty, and are none of the business of the upper-class men. The imposition of such rules may seem very amusing, but there is a principle involved which is really very serious. The sophomore or senior who makes himself so much better than a freshman, will come out of college and be likely to think himself of finer stuff than the non-university man.—*The Independent*.

Bemoaning Empty Pews

The Evangelical Messenger (Cleveland) in a recent editorial declares:—

"There is a general lament over empty pews. We seem to be experiencing a decline in church attendance, especially in the cities. We build large and beautiful churches, equip them with every convenience and comfort; we have fine music, and there are many able preachers in our pulpits, men who keep abreast of the times, who read and think, who have something to say and know how to say it. Yet the pews are sparsely filled. The people are elsewhere,—on the street, in the parks, or at home reading the newspapers and novels. What is the matter?" Various periodicals offer suggestions to meet the situation. Dr. J. E. C. Sawyer, of Syracuse, N., Y., writing for the *New York Observer*, says:—

"The revival which the church most needs is one which will crowd its meetings and its altars with young men, a revival which will win masses of workingmen, a revival which will Christianize the voting part of our population."

The Christian Standard (Philadelphia) says:—

"Pastors and churches are inquiring how to reach the masses. Nothing draws crowds like revivals," etc.

While seeking to reach the masses, not one suggests that by educating its children the church would increase in numbers and

power. The pastors sigh because their congregations are composed of a few women, while the men, and many of the women also, are elsewhere. Luther knew how to meet this condition. He says, "Educate the children." The Catholic church meets the situation, because it cares for the lambs in the flock.

Education in China

China has for centuries remained practically unapproachable by nations in the Occident, but at last the influence of western education is making an impression. So long as Chinese boys were educated, generation after generation, in the religion of Confucius, Christianity could make but slow progress. A change in ideas relative to education will do more than anything else to open China. Reformations are wrought by educating the rising generation.

In a set of resolutions presented to the Chinese government by two of her most influential citizens, appear the following:—

"That all Buddhist and Taoist temples, monasteries, and nunneries not sanctioned by the government, be confiscated and converted into schools and colleges.

"Compulsory education of all male children, commencing at ten years."

The Classics

Prof. J. P. Postgate, in *The Fortnightly Review* for November, discusses the question, "Are the Classics to Go?" He expresses his conclusion thus:—

"A number of years ago the living languages and literatures were studied as if they were dead. We have changed all that, and now if the dead languages and literatures are not to retire into the background, they must be taught as if they were living."

THE National Educational Association, representing nearly ten thousand educators, recently placed itself on record as favoring the reading of the Bible in the public schools as "literature."

THE SABBATH SCHOOL

I SHOT an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak,
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—*Longfellow.*

I HAD a little daughter,
And she was given to me
To lead me gently backward
To the Heavenly Father's knee:
That I by the force of nature,
Might in some dim wise divine
The depth of his infinite patience
To this wayward soul of mine.

—*Lowell.*

Making Quarterly Reports

* BY LULU T. WHITE

In most of our schools it is the custom, upon the first Sabbath of the new quarter, to have the work of the past three months summed up in a quarterly report. And a good custom it is. Some time ago I had the privilege of visiting a school at the beginning of the quarter, and heard a report of such interest and excellence that I will embody the main features in a suggestive outline, hoping that it may be of some help to those secretaries who are looking for something more interesting in this line.

The report read as follows:—

"Another quarter is in the past. During these three months the Lord has wonderfully blessed our school. The interest has continually increased, and the class recitations have shown an encouraging amount of home study. The Saviour has come very near to us as we have studied his Word, and the hearts of even the very little ones have been made tender while his Spirit pressed home to them the sweet truths of the Old Testament. One new class, the

kindergarten, has been formed, with Sister A. as teacher. This increases the number to four, the respective records being as follows:—

"Senior class, taught by Brother F.
Membership 9
Av. Attendance 7
Donations \$3.65

Kindergarten, taught by Sister A.
Membership 5
Av. Attendance 4
Donations \$1.95

Primary, taught by Sister J.
Membership 8
Av. Attendance 8
Donations \$3.20

Home Department, taught by Brother R., at his home.
Membership 6
Av. Attendance 8
Donations \$2.95

"We are glad that our efforts to increase the per cent of our donations which shall go to missions have not been in vain. Last quarter our donations were \$11.25, of which \$5.95 was sent to missions, the rest being used in paying the expenses of the school. This quarter we have received \$11.75, and \$8.65 is the amount which will soon go to these needy fields. This gain is due to the fact that nearly one half of the families receiving papers are now paying for them themselves, thus reducing the expenses.

"Present membership, 28. Average membership for the quarter, 26. Number added, 3. Number dropped, 1. Average attendance for the quarter, 25, as against 22 for last quarter.

"We are glad to report that the home department class is receiving much benefit from its study, and feels grateful to the school for the interest being taken in it. Will it not be possible for us to do more of this work the coming quarter?"

It will be seen that the principal features of this report are,—(1) reporting the school by classes, and (2) comparisons with last quarter. I have found that to some the former is a new idea, but those who have tried it testify to the benefits of the plan.

* Secretary of Montana.

In the back of every secretary's register are pages designed for the recording of each class separately. This not only makes the report more interesting and holds the attention of the classes, but it is found that where the plan is followed, the classes will look forward to it, and often try to keep their record good. In the larger schools these class reports should be read by the assistant secretaries after the divisions have separated. Comparisons with the previous quarter will show whether or not advancement has been made, and the points upon which improvement is especially needed.

Whether the financial report is presented on the Sabbath or at the church business meeting, it should be made so plain that all will understand it. Each expenditure should be carefully itemized. The schools like to know just where each cent of the money has been placed, and nothing will give them greater confidence in a secretary than for him to be able to tell this in a clear, intelligible manner. If possible, put this part upon the blackboard, where all can see and ask questions if they desire.

These matters are often called the machinery of the school, and as such are perhaps not as vital as some of a more spiritual nature, but God has given to every man *his* work, and will hold him responsible for the performance of it in the best possible manner. "He that is faithful in that which is least, is faithful also in much."

A New Column In The Quarterly Report

BY MRS. L. FLORA PLUMMER

It is the home department column, page 51. This is the first attempt made to report the home department members, and there is reason for encouragement. The summary shows that twenty-six conferences received reports from such members, and that six hundred and thirty-two persons have been brought into touch with the Sabbath school work by this means. Is not that a good beginning? Some of the secretaries were a little slow in starting this work, and

late letters indicate that the next report will show marked improvement over this excellent beginning.

We wish all to understand what the home department is. Each local school may have one. Any person who for any reason cannot attend the Sabbath school regularly may become a home department member. Those who are in feeble health, or aged, mothers with small children, those who live too far from the place of meeting to attend regularly may study the lessons at home, and report to the secretary of the school as members of the home department of that school. This offers an opportunity for each school to do missionary work. The regular members of the school may visit those who are not able to attend, interest them in the home department plan, take them the lesson papers, an envelope for donations, and receive their report at the close of the quarter. These reports are given to the secretary of the local school, and such persons are counted as home department members. In some cases judicious workers may extend this effort to those not of our faith, and persons who cannot or will not attend the school, might be glad to study our good lessons in their homes, if they were provided with the facilities for so doing.

Brethren and sisters who are wholly isolated from Sabbath school privileges, may become home department members by studying the lessons in their homes, and reporting each quarter to the state Sabbath school secretary. Write to your state secretary for home department blanks and envelopes. There is no reason why this division of our schools should not become as permanent as any of the other divisions.

Co-operation Between Church and Sabbath Schools

The *Southern Watchman* of September 18th, contained a partial report of the Southern Educational Conference, from which the following extract is taken: "Sister C. F. Dart led in the study of the Relations Between Sabbath and Church Schools. It is a truth, and I hope all of us will come to

understand it, that the object to be sought in the church and the Sabbath school is the same. The same line of study should be followed in both schools. I feel the importance of impressing upon the hearts of all that there is the same object in view,—the conversion of the youth. 'The cause is in need of consecrated laborers, and Sabbath schools and church schools are ordained of God to do the work of fitting young men and young women, and even children, for the work of the Lord.' If the children are correctly taught in the church school, they will be anxious to go to Sabbath school, and recite their lessons. The lessons of the Sabbath schools should form the basis of the Bible work of the church school, but it should be taken up from many different standpoints, so that the children will not become tired of having it repeated over and over, and will be anxious to go to Sabbath school when the time comes.

"Some have thought that the children will not be as interested in the lesson on Sabbath if they have had it every day in the church school; but if it is studied with a teacher that is instructed by the Spirit of God, it will become more interesting to them day after day. It should not be learned by rote, as the parrot learns to talk, but children should be helped to understand the lesson, so that they will see new truth the more they study."

"Question: 'Did the Sabbath school lesson form the basis of all the Bible work in your school?'"

"Answer: 'No, I had other classes for some of them.'"

"Question: 'Were you not doing the work that belongs to the parent in teaching the children the Sabbath school lesson?'"

"Answer: 'Yes, but the mothers were very busy, and were glad to have me do it.'"

"Another teacher of experience had made the Sabbath school lessons of last year the basis of her Bible work for the seventh grade, using 'Christ's Object Lessons' as the reader."

school an aid to the Sabbath school, not by studying the same thing, but by so arranging the science and history work as to throw new light upon the Sabbath school lesson, and broaden its meaning to the child."

We Reap As We Have Sown

BY M. BESSIE DE GRAW

"Be not deceived," says the Apostle, "God is not mocked: for whatsoever a man soweth, that shall he also reap." Here is the expression of an eternal law, examples of which may be seen on every hand. If it were not so, God would be mocked. But "God is not mocked." We reap as we have sown.

Where are the children who ten years ago were regular attendants at the Sabbath school—who were accounted as future laborers in the cause? They grew to manhood and womanhood, and took their places in the world.

There must have been some sowing during those early years. Parents were the seed sowers; teachers were seed sowers. It is not necessary to call for an analysis of the seed sown. Look at the harvest and judge for yourself. Worldliness, doubt, irreverence, love of wealth, ease, and social position have developed in hearts which were once gentle, full of faith, and easily moved by the Spirit of God.

But the tender-hearted child was sent to a secular school year after year. He received a training for the world, and he stepped from the school into the world. How could you expect anything different?

The school and the church must join hands, if school children are to become church-workers. The secular school is the handmaid of the state, and a faithful servant it has always been. Christian schools will do as much for the Christian church.

Plant the seed of commercialism, aristocracy, unions, strikes, et cetera, and reap the fruit thereof, or

Plant the seed of Protestantism and democracy, brotherly love and true Christianity, and reap a harvest of Christian workers.

"Another suggested making the church

The Sabbath School Should Train Missionaries

BY C. F. MARVIN

The Spirit of God has said that "the Sabbath school is the nursery of the church." In a nursery every child, or plant, as the case may be, is tenderly cared for and kept growing. Thus progress is continually made. So should it be in the Sabbath school; if it is truly the church nursery, it will improve and enlarge the church.

Our school will be judged by its fruits. What evidence can we give that our work is not a mere pretence? Cold formality should have no place. Every one, whether a member of our school or not, should find a warm welcome with us. The Sabbath school should be a missionary field, and its workers should be able to go out into the towns and country and impart to those who know but little of the love of Christ, that knowledge of God and his truth that they themselves have gained in Sabbath school study. Thus the worker himself will not only gain an experience that will fit him to go into the "regions beyond" and do a work for God, but heaven itself can only reveal the good he has done in and around his home church.

"THE support of a pupil in one of the mission schools is sure to create interest. Ask God to call some member of your own church to be a missionary. Get your congregation to pledge itself to support him, and allow your society to pay a part of the salary. Name your society for the missionary, and every year send him a box. This box will usually contain clothing. If the missionary is a lady, you can cut and make most of the articles yourselves. As you pack the box, putting in clothing, a few little luxuries, and Bibles for use in the work, your heart will go out to her, and to the people she is trying to save; and when she writes and tells you of the coming of the box, how she was cheered by your thoughtfulness, how some one was brought to Christ by reading the Bible you sent, you will find in your heart a song of thanksgiving and praise for the privilege of helping to lead souls into the light."

Sing It

When I was a little boy I used to play with my brother and sister under the window where mother sat knitting. She rarely looked out, but the moment we got angry she always seemed to know, and her voice would come through the window, saying: "Sing it, children, sing it!"

Once, I remember, we were playing marbles, and I shouted out to my brother:—

"You cheated!"

"I didn't!"

"You did!"

"Sing it, children! sing it!"

We were silent. We couldn't sing it.

We began to feel ashamed.

Then came the sweet voice, the sweetest but one I ever heard, singing to the tune of "O, how I love Jesus!" the words:—

"O Willie, you cheated!

O Willie, you cheated!

O Willie, you cheated!

But I didn't cheat you!"

It sounded so ridiculous that we all burst out laughing.

You cannot sing when you are angry; you cannot sing when you are mean; you cannot sing when you are wicked. In other words, you can not sing unless you feel, in some degree faith, or hope, or charity.—*Selected.*

MANY children have been ruined for life by urging the intellect, and neglecting to strengthen the physical powers. Many have died in childhood because of the course pursued by injudicious parents and school teachers in forcing their young intellects, by flattery or fear, when they were too young to see the inside of a schoolroom. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left as free as lambs, to run out-of-doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be the only teachers of their children until they have reached eight or ten years of age.—*Mrs. E. G. White.*

Study the Quarterly Report

Do you know how many schools there are in your state?

Do you know what the difference is between the membership and the attendance?

Do you know how much money was contributed by your Sabbath school?

Do you know what was done with the money?

Do you know how your conference compares with others in all these points?

If you are interested in Sabbath school work, you will want to know these things.

The summary answers these questions.

MRS. L. F. P.

"A MOTHER said to me a few days ago," writes the editor of *Hope*, 'I have brought up my children in the Sabbath school, and yet they have gone astray.' I said, 'My dear sister, you could not bring up your child in the Sabbath school, because it is in session only one hour and a half during the whole week. At home is where your child has been brought up. That is where its character was formed, to a great extent, before it was seven years old.' "

The church school has been called into existence to supplement the education given in the Sabbath school. The home, the Sabbath school, and the church school, by cooperating, may train an army of missionaries.

"A DIRTY, ragged little girl once strayed into a Sunday school, and walking directly to the superintendent, who had just risen from prayer, asked, 'Is this the way to heaven?' The question startled him. Was he trying to make that Sunday school truly the way to heaven? This we should keep continually in mind in Sabbath school work,—that it is to point to 'the Way, the Truth, and the Life,' and to prepare people for heaven. All the exercises which do not help in this direction can well be omitted."

fully kept farm one day, with his friend, the owner, and admiring the care and skill everywhere manifested, centered his attention upon the fine sheep, and with great earnestness asked how he had succeeded in rearing such flocks. The simple answer was, 'I take care of my lambs, sir.' The proper training of the children will insure a strong church, and will lead to the evangelization of the world."

"WHAT are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

"A HUNDRED MEN," says a Chinese proverb, "may make an encampment, but it takes a good mother to make a home."

THE LESSON

Intermediate and Primary Departments

Lesson X. March 7, 1903

Preparation and Promises at Sinai. Exodus 19.

TEACHING POINTS

Led to Sinai.

A solemn promise.

The camp cleansed; sin put away.

Reverence for God's presence.

All That the Lord Hath Spoken We Will Do.—

Impress the thought that a promise is sacred. Nothing is easier than words,—nothing more worthless unless upheld by character. The after-history of the Israelites shows plainly that they did not give this promise the thought that its solemn importance demanded. The world is full of persons who treat their pledged word as a light thing; but they are not the persons upon whom the world depends, nor whom God can accept for the heavenly Canaan.

Sin Put Away.—In the cleansing of the camp, and the sanctifying of the people, a practical lesson may be drawn as touching the proper preparation for the Sabbath,—the day in which, in a special sense, God comes near

"A GENTLEMAN walking over a beauti-

his people. Help the children to see why cleanliness, order, and pure hearts helped Israel to understand when God spoke to them. Then show how necessary these things are to help our minds to understand his Word, as well as the lessons he sends to us in other ways.

Reverence.—The directions that were given to Israel for cleansing the camp, and the precautions exercised to keep the people from profaning the mount upon which the presence of God rested, should teach a lesson of reverence for the Lord's house,—the place where by his Spirit he meets with his people today. Explain briefly some of the ways in which children can show their reverence for the house of God.

Indicate Rephidim and Mount Sinai on the map, briefly reviewing Israel's journey from Rameses to Sinai. A blackboard sketch of Mount Sinai, with tents on the plain, or a picture showing the same, will give definiteness to the child's ideas.

Lesson XI. March 14, 1903

Giving of the Law—First Ten Commandments

Ex. 20:1-11.

The Lord thy God.—In studying the law, do not omit the introduction, in which "God revealed himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of his people." In teaching the commandments, show how each is kept *by love*. "Love is the fulfilling of the law."

Other Gods.—After questioning the class on the first commandment, relate some little incident or story that will further illustrate what it means to have "other gods," and help the children to make a personal application of the principle brought out. If we *love* God more than anything else, we cannot think more of our own way, or of the things he has given us, than we do of him.

Graven Images.—In teaching the second commandment, tell the children something of the millions who have never heard of the true God and are today bowing down to idols. Show them how they can help carry the good news of salvation to those who sit in darkness, and seek to kindle in their hearts the true missionary flame. Many of God's greatest missionaries have decided, as children, to devote their lives to that work. *Love* will keep us from bowing down to idols, and will make us wish to teach others the true way to worship.

Reverence.—The lesson of reverence should be made so practical, both by example and pre-

cept, that its effect will be seen at once in the deportment of the class. *Love* will make us treat God's name and house with respect.

The Sabbath Command.—God made the Sabbath holy; we are to keep it holy. Impress the thought that no one can make a day holy by calling it the Sabbath, or by resting on it,—any more than one could make a black card white by calling it white. The fourth commandment not only tells us on what day to rest, but says: "Six days shalt thou labor." The angels are sent forth to minister, and Jesus himself said, "My Father worketh hitherto, and I work." God wants his children to be happy on the Sabbath,—not doing their own work, or speaking their own words, or finding their own pleasure, but in doing good, speaking kind words for him, and studying his Word and works. By comparing the fourth commandment with the others, show that this is the only one that tells who the true God is—the Lord who "*made heaven and earth.*" Those who keep the Sabbath truly, will keep the first three precepts of the law. It is *love to God* that helps us keep the Sabbath perfectly.

In the general review the children should be drilled in repeating the commandments. Have drawn on the board the two tables of the law, with *love to man* written above the first. As the lesson proceeds, write in this table:—

- I. No other gods.
- II. No idols.
- III. No swearing.
- IV. Remember the Sabbath.

Impress the thought that by keeping these commandments, we show our *love to God*. The drawing should be left on the board, to be completed the following Sabbath.

Lesson XII. March 21, 1903

Giving of the Law—The last Six Commandments.

Ex. 20:12-17

Honor to Parents.—Those who do not honor their parents by obedience cannot obey God. Sometimes children do not see the reason for their parents' commands; but those who honor father and mother will obey without question, trusting the love that lies back of the request. By illustrations impress the necessity for prompt and cheerful obedience. This is the way we should obey our Heavenly Father—trusting that he knows what is best for us. *Love* will cause children to obey their parents, teachers, and all who are in authority.

Thou Shalt not Kill.—Nothing but *love* can

keep the spirit of hate out of the heart. Those who live in the new earth will love one another; for God has said, "They shall not hurt nor destroy in all my holy mountain."

The Seventh Commandment.—Show the children a piece of white paper, then blow a little lamp-black or soot across it, explaining that as the paper is soiled by contact with the soot, so evil thoughts and acts affect their hearts and lives. We cannot make the paper white; but the blood of Jesus is able to cleanse our hearts from all sin.

False Witness.—The sin of telling what is untrue about others, and of deceit in any form, should be made very plain to the children; for it is one of the ways in which temptation most often comes to them.

Covetousness.—Show how an unlawful desire for what belongs to others leads to the breaking of the eighth command. Impress the thought that God wishes his children to be contented and happy—not each one trying to get for himself what belongs to others. Luke 3:14; Phil. 4:11; 1 Tim. 6:8; Heb. 13:5.

Write above the second table of the law, *Love to man*; and as the commandments are repeated, fill in, as follows:—

- V. Honor parents.
- VI. Not kill.
- VII. Not commit adultery
- VIII. Not steal.
- IX. Not lie.
- X. Not covet.

Below the completed diagram place the words,—*Love is the fulfilling of the law.* Call for volunteers to tell how, by keeping the commandments, we show our love to God and to man.

Read carefully the notes printed in the *Youth's Instructor* each week. These give abundant suggestion for the teaching of these lessons on the law.

Make prominent the truth that God's commandments are promises, and that it rests with him to fulfill them. If a mother should say to her child: "Mary, you shall not wear that old frock," Mary would not be at all concerned as to her ability to get rid of the old frock and clothe herself with a new one. Knowing that it was her mother's concern, she would be pleased at the prospect of a new dress. To her it would mean, "Mary, you shall have a new frock." Or if a father should say to his son, "Johnnie, you shall not wear those boots another day," he would not think that he was to go barefoot. To him it would be equivalent

to "Johnnie, you shall have some new boots." Thus all God's "Thou shalt not's" are promises of what he will do for us. If we hear in faith, "Thou shalt have no other gods before me," means, "You shall love me with all your heart, mind, soul, and strength."

These earthly promises would have to fulfill their own promises—to do the thing that they had said. But God's word is self-fulfilling; it accomplishes the thing that he says. See [sa. 55:10-12. As he spoke in the creation, his word wrought the thing that he commanded. And when he speaks to us in his law, his word will, if we receive and believe it, work out in us just what he says, taking away our filthy garments, and clothing us with the spotless robe of his own righteousness.

Lesson XIII. March 28, 1903

Review

The thirteenth Sabbath in each quarter furnishes a grand opportunity to the Sabbath-school teacher. It is by repetition that the child learns—no one can grasp the whole of any Bible lesson at one time. So the Review should be thoroughly studied, carefully planned for, and earnestly prayed over, that the children may become very familiar with its leading facts, and that its lessons may reach their hearts and influence their lives. Remember that the child's interest will never out-run your own enthusiasm.

The following suggestions for the quarterly review are adapted from the *Sunday School Times*:—

Before the class hour, have drawn on a black-board a large square, divided into twelve spaces of equal size, one for each lesson to be reviewed. Above print, with bright chalk, **THE HEAVENLY FATHER**; down the left side, *Lead Israel*; at the right, *Is Leading Us*. Below, place the words, *Jesus says*: FOLLOW ME.

If one of the teachers sketches readily, he may outline the leading scene in each lesson as it is passed over, using one square for each. If not, the sketches may be made on coarse paper, and pinned in place one by one as the review proceeds. Printed pictures may be used to advantage where they can be found. If there is no way to get a picture for a lesson, a short phrase or sentence may be used instead.

As the different experiences of Israel are brought out in the review, volunteers may be called for to point out on the map the places

mentioned, Close by pointing to the lettering around the square, to impress the thought that *Jesus leads*, and that we should *follow him*.

The following list is merely suggestive for the foregoing exercise; the wise teacher will adapt the material at hand: (1) Moses and Aaron before Pharaoh, or the words, *Let my people go*. (2) Picture of frogs, lice, and flies, or simply their names. (3) Write *murrain, boils, hail*, and Pharaoh's promise, "*I will let you go*." (4) *Locusts; darkness*. (5) A door showing sprinkled blood. (6) Pillar of cloud. (7) Crossing the Red Sea. (8) A branch; manna; *Remember the Sabbath*. (9) Water from the rock; Moses, Aaron, and Hur on the mount; or the rod, the symbol of power. (10) Israel before Sinai. (11) One table of the law, with first four commandments indicated, under the words, *Love to God*. (12) Second table of law, under *Love to man*.

Kindergarten Division

Lesson X, March 7, 1903

Preparation and Promises at Sinai

The Israelites traveled farther and farther toward the mountains, until they came to a large plain at the foot of Mount Sinai, where there was plenty of water and pasture for their flocks and herds. Here the Lord was to give his law with his own voice. Read "Patriarchs and Prophets," pp. 303-305, and try to make very impressive the scene of the mountain when God descended upon it. In telling of the preparation which the people were expected to make, impress the lesson on cleanliness. The Lord desires to have us very neat and clean about our persons, as well as in our clothing and in our homes. One of the first lessons to be taught the little ones, is the necessity of having clean hands. Let them know that the teacher notices and approves of clean hands. Let them feel that this is necessary, else how can they keep their clothing neat, or how can any task they do for others be acceptable when performed with soiled hands? A profitable talk with them would be about how they leave a room very untidy if, after playing, they leave their playthings scattered everywhere—that this does not please the Lord. Then, too, to throw their playthings all into a box in a corner, is not being neat and tidy. Suggest how they may do this properly. They can also help to be neat in their homes by learning to put away their hats, shoes, etc. They may

know that they are doing this for the Lord as well as their parents; for *he sees*, and it pleases him. The teacher should keep her box or basket of materials neat and orderly, as this and her personal tidiness have a strong influence on the children.

If the *Little Friends* are brought back for missionary work, encourage the return of clean, neatly-folded papers. By slightly moistening the sand in your tray, you can form a mountain, or it can be made of heavy paper. As you describe the encampment of the Israelites, cover the plain at the base of the mountain with tiny tents, made by folding squares of white paper. This can also be reproduced with paper and pencil. The frontispiece in "Patriarchs and Prophets" shows this encampment.

Lesson XI and XII. March 14 and 21, 1903

Giving of the Law.

Many of the children can memorize one of the Ten Commandments for each Sabbath, by learning only the first clause of the long ones. Much might be said about each commandment. Even the small children can grasp these truths if taught simply. Deal with the commandments one by one, and help them to see God's great love for his children in giving these words to guide them.

A mother will tell her child not to play near a river, or not to eat green fruit, in order to protect it from danger and unhappiness. So the Lord has given us the "ten words," by heeding which we can be happy. This thought should be associated in every child's mind, with the Ten Commandments.

Lesson XIII. March 28, 1903

Review

Upon large sheets of light-colored paper draw colored pictures suggestive of the twelve lessons of the quarter. Use pictures similar to those already used, that the lessons may more easily be recalled. Fasten these together at the top, and suspend them in the Sabbath-school room. Conduct the review from these.

The verse-cards that have been given to the children each Sabbath, should be brought to Sabbath school, to assist in the review of the memory verses.

The principal events will constitute the review, as the details must necessarily be omit-

ted. Endeavor to leave the impression of one, live connected story.

It is sometimes difficult for a superintendent of a division to secure practical suggestions on the lessons, from each of the teachers. This difficulty can be somewhat remedied in the following manner: Let the superintendent write one question on as many slips of paper as there are teachers in his division. The questions may be somewhat after this style: 1. What is the most valuable spiritual point in the lesson, and how would you illustrate it? 2. What

blackboard illustration is most suitable for this lesson? 3. How shall we illustrate this lesson-story? 4. What points should be made most prominent? 5. How can we suppress the noisy element which has lately come into our school? Each teacher can then bring back the question-slip, with a written answer, *unsigned*. These may be collected by the leader, read, and discussed. The questions should be given out at the teachers' meeting, or on the Sabbath previous to the evening on which they are to be read.

Quarterly Summary of Sabbath School Reports

FOR QUARTER ENDING SEPTEMBER 30, 1902

Atlantic Union Conference.

	No. Schools	Pres't Mb'ship	Average Att.	Home Dep't	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Orp'ns
Chesapeake.....	17	530	370	...	\$ 113 57	.....	\$ 35 89	\$ 64
Greater New York.....	7	338	210	...	120 09	\$ 35 46	80 73	.....
Maine.....	20	352	246	...	123 95	35 19	85 00	.....
New England.....	43	1033	745	50	430 52	101 32	141 11	135 63
New Jersey.....	13	344	246	...	113 73	50 67	51 44	3 70
New York.....	80	1400	872	.....	.....	.....	121 01	164 43
Pennsylvania.....	123	1495	1008	16	418 76	107 56	210 42	100 78
Vermont.....	35	459	346	50	120 20	9 45	77 62	23 41
Virginia.....	12	140	133	6	33 01	6 24	9 41	2 14
West Virginia.....	14	201	130	2	60 08	14 92	39 38	4 33

Canadian Union Conference.

Maritime Provinces.....	15	303	228	...	60 86	23 74	21 40	15 62
Ontario.....	26	469	327	27	109 12	49 70	56 27	3 15
Quebec.....	7	130	95	3	31 10	.....	20 31	4 02

Lake Union Conference.

Indiana.....	78	1336	1019	12	287 98	123 91	129 01	1 00
Michigan.....	166	4643	3219	24	1059 63	440 76	532 46	112 08
Northern Illinois.....	42	1058	689	33	196 87	93 59	110 56	42 84
Southern Illinois.....	24	502	400	.....	108 00	38 27	61 25	8 48
Ohio.....	57	1276	937	.....	331 44	123 47	148 28	38 81
Wisconsin.....	105	2526	1726	5	578 39	119 15	363 25	53 13

Northern Union Conference.

Manitoba.....	35	400	221	...	111 46	7 63	62 30	11 28
Minnesota.....	105	2417	1581	68	533 42	177 00	254 62	82 58
North Dakota.....	28	565	376	.....	158 64	85	139 17	16 83
South Dakota.....	43	673	443	11	211 68	31 98	185 87	25 81

Southern Union Conference.

Alabama.....	21	292	249	7	60 46	21 67	27 41	1 00
Carolina.....	18	337	228	.....	63 09	26 71	12 24	5 83
Cumberland.....	16	409	314	.....	60 79	35 70	16 08	91
Florida.....	17	304	218	.....	43 07	17 91	13 24	.....
Georgia.....	11	234	159	10	28 79	9 03	19 76	.....
Louisiana.....	9	209	169	3	46 98	6 55	32 02	.....
Mississippi.....	19	187	145	.....	23 92	8 85	11 47	15
Tennessee River.....	10	321	230	.....	55 68	12 33	33 79	1 21

Central Union Conference

	No. Schools	Pres'ts Mb'shp	Average Att.	Home Dep'ts	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Orphan
Colorado.....	67	1850	1317	84	615 79	143 16	366 88	105 75
Iowa.....	164	3035	1849	....	460 57	149 10	442 45	59 27
Kansas.....	105	1617	1123	....	298 42	....	158 48	81 03
Missouri.....	55	1471	1102	51	291 36	147 23	119 56	12 09
Nebraska.....	105	1853	1407	11	406 92	70 74	339 36	53 98

Southwestern Union Conference.

Arkansas.....	22	279	220	....	28 96	8 81	19 44	....
Oklahoma.....	55	1133	754	....	303 41	45 81	103 29	13 61
Texas.....	30	931	684	12	111 07	27 76	72 79	10 51

Pacific Union Conference.

Alaska Mission.....	1	5	6	....	1 60	30	1 30	....
Arizona.....	8	123	83	8	26 53	7 60	18 93	....
California.....	89	3006	2171	50	898 14	224 07	311 46	27 01
Hawaiian Mission.....	1	33	....	....	21 65	4 65	17 00	....
Montana.....	25	403	356	....	145 95	59 14	73 84	....
Southern California.....	18	620	441	3	177 41	81 33	61 93	2 75
Upper Columbia.....	41	1139	760	22	243 84	41 76	198 08	4 00
Utah.....	1	46	27	....	5 90	4 34	1 56	....
Western Oregon.....	44	1094	785	....	249 50	60 50	229 10	30 61
Western Washington.....	20	763	587	....	212 51	52 76	126 41	17 67

*Australasian Union Conference.

New South Wales.....	18	713	570	25	245 19	61 58	124 11	....
New Zealand.....	25	549	411	42	241 89	....	184 63	....
Queensland.....	7	231	152	....	47 07	....	31 65	....
South Australia.....	14	312	227	....	89 91	....	48 52	....
Tasmania.....	9	265	201	....	103 27	....	67 27	....
Victoria.....	14	617	435	....	198 38	....	134 22	....
West Australia.....	10	176	129	....	109 22	....	85 72	....

*European General Conference.

British.....	32	867	577	....	....	....	56 95	....
Central European.....	20	557	424	....	128 23	....	....	....
Denmark.....	26	727	362	....	65 98	....	64 41	....
Norway.....	20	458	327	....	....	....	59 44	....
Sweden.....	37	401	338	....	61 64	....	....	....
South Africa.....	12	358	270	....	163 00	21 24	141 76	....

*Mission Fields.

Argentine, S. America.....	14	277	177	....	67 50	....	....	....
Basutoland Africa.....	1	26	20	....	....	....	....	....
Bermuda.....	2	21	15	....	2 75	2 73	....	....
Brazil.....	10	237	218	....	....	....	38 33	....
China.....	1	7	....	....	....	....	....	....
Cook Islands.....	3	52	40	....	....	....	6 84	....
Fiji.....	1	42	41	....	....	....	9 14	....
Finland.....	3	35	26	....	....	....	11 50	....
Friendly Islands.....	1	18	12	....	13 30	....	....	....
Japan.....	4	42	40	....	3 64	....	....	....
Mexico.....	2	48	34	....	17 24	21 78	....	....
Society Islands.....	5	88	62	....	5 18	....	5 18	....
West Coast, S. America.....	15	150	....	....	....	....	8 20	....
West Indies.....	64	17 65	....	....	126 68	....	....	....
Total.....	2455	53403	36149	635	\$11884 88	\$2966 00	\$6842 50	\$1278 97

WITH THE TEACHERS

Some Queries

If You Love Them, Tell Them So

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you
In the pathway here below ;
What is thought of little value
Has a worth you do not know,—
Gentle words are like the sunshine ;
If you love them, tell them so.

Loving words will cost but little,
Toiling up the hill of life ;
But they make the weak and weary
Stronger, braver for the strife.
Do not count them only trifles,
They are like the sun and rain,
Never was a kind word wasted,
Never was it said in vain.

So as up the path we journey,
Let us scatter all the way,
Kindly words to cheer, as sunshine
In the dark or cloudy day.
Grudge no loving words to others,
As along through life you go ;
Cheer the ones who journey with you,—
If you love them, tell them so.

—Asa Smith.

A Present Help

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

PUSH a noble cause along,
Nor with censure fetter it ;
When your purpose is to build,
Do not tear the building down,
Use the sunshine that will gild,
Not the dark and dismal frown,—
Not till then, if you are wise,
Will you dare to criticise.

—Amos R. Wells.

TALK health : the dreary, never-ending tale
Of mortal maladies is worn and stale,
You cannot charm or interest or please
By harping on that minor chord, disease :
Say you are well, or all is well with you,
And God shall hear your words and make
them true.

—Ella Wheeler Wilcox.

Addressed to Teachers of Elementary Language

BY A. W. SPAULDING

First :

Have you carefully pondered what the result of your language teaching will be, in the characters of your pupils? Will it form them into lovers and creators of literature, or doom them to be drudges and haters of language, or, at the best, critics of forms and expressions?

What is the ideal, a constructive or a destructive system? Shall the little boy and girl be launched from the beginning upon a career of analysis and a study of forms and names of forms requisite to that career? Will the influence of their work extend beyond its application to that particular branch of knowledge?

Did you ever wrestle with the understanding of a round-headed boy, beclouded under the mystery overhanging the difference between an adjective and an adjectival phrase; the boy who stumbled over the case of a noun following the copula in predicated apposition to a pronominal substantive; and who could not see why "growing" should sometimes be a participle and again a verbal noun, because it is spelled the same way both times? Do you remember the brown-haired little girl who could tell you, with sparkling eyes and captivating childish phraseology, the story of her racing games with the chipmunks, but who would melt in tears at the impossible task of declining the names of those her friends by the queer tangled paths of "person," "number," "gender," and "case?"

How successful has been this drudgery of memorizing, analyzing, parsing, and correcting, with the little work of composition that a benevolent modern reform has laid upon the burden, in forming a pure and vigorous English speech, in all the fourteen winters of these children's lives? Is there a surer and more successful road to a command of their mother tongue, for even that great majority of unfortunates

whose ears at home are continually filled with its barbarous misuse?

Let us Consider:

Have you ever read the statement in "Patriarchs and Prophets" that in the Hebrew schools of the prophets the chief subjects of study were "the law of God, . . . sacred history, sacred music, and *poetry!*" Has it occurred to you that the prominence of this highest form of literature in the finishing schools of Israel, might be due to the early and continued training of the little boy in the sacred literature of his people; that his soul had expanded and bloomed under the vivifying power of the songs and the glowing records of his fathers, as well as the scenes of nature amid which his training had been conducted until he was ripe for the technical instruction that should make his productions perfect?

Is a natural system of language culture here brought to view, in which the child, eager to learn whatever is of life, of interest, and of beauty, drinks in the purest and best forms of language, in the words and writings of the masters, until his own speech is almost unconsciously formed in the same mold, and his soul, instead of being shriveled and caked by the dry drill of names and formations, is mellow, and active in expressing its inspired thoughts?

Is it possible that to leave the anatomy of the languages to a later time, until the flesh and blood of its bounding life has come to be known to the child as a friend, will give that child a more intelligent appreciation of, and an interest in, its processes of construction and use, which never can come through the drill of the primary grammar room?

Shall the child be called upon to plunge into a morass of grammatical lore before his needs in his constructive work lead him naturally to an intelligent consideration of its laws?

And to Conclude:

Would a system which provides, on the one hand, for the inception, growth, and satisfaction of a hunger for beautiful and true literature, by the pleasing study of story, verse, and song; and, on the other

hand, for the expression of the life of the young soul in easy and natural composition and constant, careful practice in reading,— would such a system meet the demand of the ideal in elementary language work, the while it abolishes the exhausting and well-nigh fruitless toil of the "grammar grades?"

Would not such a system restore to its rightful place the study of correct and expressive reading, which all admit is still woefully neglected? So might our children repeat the experience of the child Jesus, who in the synagogue of Nazareth spoke deeper truth in his reading than ever a rabbi had known. And would not such a system, by merely eliminating a hurtful cramming process, open a road to the most perfect and true correlation of language and the subjects with which it deals?

I believe most firmly that a knowledge of technical grammar is indispensable to the student of language, but I as firmly believe that, as a rule, it is possible to be obtained and comprehended only by one whose age and attainments have fitted his discernment and judgment to closely scan and weigh, and that a preliminary acquaintance with good literature will enhance, if not every case create, his pleasure in the study.

And I believe that it is possible and necessary for a plan to be laid, after some such manner, to make our children first of all lovingly familiar with the treasures of the sacred Word of God, and the utterances of many an inspired writer even to the present time.

Is it true?

What Brings Success

"Of course," said the young man who was making application to a railroad magnate for a position, "I am aware that there is not much chance for a young man, who starts in any business without capital, to rise to a big position, no matter how capable and willing he may be. The business consolidations have thrown so many men out of employment, and the positions open now are so few."

He was much surprised when the millionaire told him that he had instructed all his lieutenants to look out for bright and ambitious young men willing to make sacrifices success demands, and to put them to work at once whenever found. "But," he added, "they are as rare as the dodo, though I am not enough of a pessimist to think they are rapidly becoming extinct. The men I want must not ask what the hours are. The six or eight or ten-hour day never accomplishes anything. My hours last till my work is done. The men I want must be ready to go where they are needed, at short notice and for an indefinite time. They must be ready to accomplish, and have that end constantly in view. I know of a successful college professor who has not yet reached forty, whose life began as a grocer's clerk. His desk was a cracker barrel, a stable-lamp furnished his light, and his study was done when the store closed for the day. That man would have succeeded in any other field of activity. Men, after all, are, and always will be, of two kinds—the men who accomplish and the men who don't."

The other day there was an important conference at the office of one of the biggest men in American finance. It began early in the morning, and at noon it was not concluded. Promptly at half-past twelve the clerks went out to lunch. The financier apologized to one of his stenographers for keeping him ten minutes after the regular hour—indeed if it had occurred often the stenographer would have indignantly sought another position. He did not, however, apologize to the other seven or eight millionaires who sat about his desk until well after seven o'clock with no thought of luncheon or dinner. These men were willing to make the sacrifices which success demands.

There is no dearth of openings for the man who will fit himself to accomplish. The fact is that the development of business has been more rapid than the development of men, and today there is a greater need of men of the right sort than ever, and every great business is looking for them.—*H. H. Bayesen, 2d, in Cosmopolitan.*

Methods

BY LOTTIE FARRELL

It is my purpose to present some methods which I have seen successfully used in our church schools, and which seem to be in harmony with the principles which the Lord says should govern us in the choice of methods. He desires the children to be trained according to the divine plan of growth and development.

SPELLING

We will consider methods which may be used in teaching spelling first, because this branch lies at the foundation of progress in all other branches, and also because it seems to have been very much neglected in the past. When the child comes to us, he has a fair vocabulary with which to express his thoughts. How did he learn these words? By imitating his elders. Watch the little one just learning to talk. He not only listens to catch the sound of the word as it is spoken, but he also watches the position and movements of the organs of speech, and imitates them as best he can. From this we learn that

PHONICS

should form the first part of the child's instruction. Call his attention to the position of the organs of speech while speaking, by asking him to pronounce the words very slowly. Let him take notice of that which he has unconsciously done in the past. He is interested in this work, for it is something that he has done and can do. He discovers that there are letters in some words which do not appear in the pronunciation. That is, there is no sound made for them, and therefore they are *silent* letters. This is a pleasing discovery, and has come so naturally that it will never be forgotten.

DIACRITICAL MARKINGS

When the child becomes familiar with the sounds of the letters composing the words with which he is dealing, and can spell these quite readily by sound, it is interesting for him to notice that the same

letter has different sounds. He has spelled these words phonetically, but perhaps he has not thought about this particular fact. When we wish to indicate which sound of a certain letter is meant, without pronouncing the word, we use certain marks. First, teach the markings of the long and short sounds of the vowels. The other vowel sounds, and those of the consonants, will follow as he is able to receive them.

Next month we will continue this work a little farther, and also consider some other methods in spelling.

*Missionary to the Land of Queen Esther

Fidelia Fiske was born in 1816, in a plain farmhouse, in which the Bible was the principal library and educational text-book.

Taught in a common country school, she had very limited advantages, but she exhibited a characteristic thoroughness and self-reliance in all her tasks. She did with her might what her hands found to do, and took pleasure in mastering difficulties.

Naturally wilful and wayward, her mother's firm but loving hand taught her to submit her will to authority, and as she became old enough to apprehend her relations to God, it became comparatively easy to transfer her obedience to his higher authority. In 1831, at the age of fifteen, she publicly professed her faith. She no sooner began to "follow" Christ, than she became a "fisher for men."

Eight years later she came under the influence of that most remarkable teacher America has yet produced, Mary Lyon. While Mary Lyon was teaching at Holyoke, that seminary was marvelously pervaded with a missionary spirit. Fidelia's uncle, Rev. Pliny Fiske, had gone forth to the sacred city of Jerusalem, when Fidelia was but three years old, and had died shortly after, and the impressions made by his consecration she had never lost. When Doctor Perkins came to Holyoke to find a missionary for Persia, Fidelia Fiske was ready, and she told Miss Lyon she would

go. Those two, the great teacher and her scarcely less great pupil, drove thirty miles through snow-drifts to the mother's home, and at eleven o'clock at night awoke a sleeping household to ask whether Fidelia might obey the Lord's call to Persia. There was little more slumber that Saturday night, and before the Sabbath sun set the devoted mother bade her daughter follow the Lord's voice.

"Go, my child, go!" said she, and that precious daughter went. Before she arrived at Oroomiah, she received word that of the sixty young ladies unconverted when she left Holyoke, but six still remained unbelieving. It was a prophecy and a foretaste of what was before her as the head and teacher of another Holyoke Seminary in Persia."

(To be continued.)

Helpful Hints

"Nothing will appeal to the young more strongly than stories from beyond the seas, of strange people who know not Christ, but who need his gospel." Is there not a sufficient amount of matter in this issue of the *ADVOCATE*—experiences of teachers and missionaries in this and other countries—to convince every teacher that the geography class may become a most interesting and profitable season if the study of mission fields and mission laborers is the live topic?

"If you can teach a child to think, you have done for him the greatest thing you can do; if you have induced him to think for himself, then you have begun an education which will go on through the whole of that child's life. It is a power that will not count for much in [ordinary] examinations, and no record will be made of it by the inspector; but it will be a life-long consolation that will grow with his growth, it will form the most important part of his life, and it will dominate his character and make him what he ultimately becomes."—*Creighton*.

What methods do you follow in cultivating the habit of thinking? What subjects do you present to arouse curiosity?

*Arthur T. Pierson, in "The Miracles of Missions," (Funk & Wagnalls, New York).

***A Little Missionary**

Naaman, captain of the army for the king of Syria, was a great man before his master.

He was lifted up because by him the Lord had given victory to Syria. He was also a mighty man of valor, but he was a leper.

The Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid. This little maid waited on Naaman's wife.

And she said to her mistress, "If my lord were before the prophet of Samaria, he would heal him of the leprosy."

Some one went in to Naaman and said, "Thus said the maid that is of the land of Israel."

Then the king of Syria said to Naaman, "Go, and I will send a letter to the king of Israel." Naaman departed, taking with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment.

He brought the letter to the king of Israel. The letter said, "When this letter is come to you, know that I have sent Naaman, my servant, to you, that you may heal him of his leprosy."

When the king of Israel had read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man should send to me to heal a man of his leprosy? See how he seeks a quarrel against me!"

When Elisha, the man of God, heard that the king of Israel tore his clothes, he sent to the king, saying, "Why have ye torn your clothes? Let him come to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

Elisha sent a messenger to Naaman, saying, "Go, and wash in Jordan seven times. Your flesh shall come again and you shall be clean."

But Naaman was angry, and went away. He said, "I thought surely he will come out to me, and stand, and call on the name of the Lord his God, and move his hand up and down over the place, and heal the leper."

"Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Then he turned and went away angry.

Then Naaman's servant came near and spoke to him. "My father," he said, "if the prophet had told you to do some great thing, would you not have done it? How much rather then, when he said to you 'Wash and be clean.'"

Then Naaman went down and dipped himself seven times in Jordan, according to the saying of the man of God. His flesh came again like the flesh of a little child, and he was clean.

And Naaman and all his company returned and stood before the man of God. And he said, "Now I know that there is no God in all the earth but in Israel."

PROGRESS

Substantial Evidence

BY LOTTIE FARRELL

In the school work, as in other departments, people are asking for evidences that appeal to the senses. The same spirit that prompted the question, "What sign showest thou?" is in the world today. And while outward evidences are not necessary to prove this work to be of God, yet we are glad to be able to speak of what the Lord is doing for the children in Wisconsin.

My heart is greatly cheered as I read letters from different teachers. That the readers of the *ADVOCATE* may be encouraged as I am, I give a few extracts from my correspondence. One teacher writes: "Our school opened last Tuesday, with an enrollment of seven pupils. The outlook for the support of the school is encouraging. We have our literature, upon which we make a good profit. We also expect to raise a crop of vegetables next spring. There are some outside pupils, who pay tuition, attending." This school is held in the second largest city in our state, and both teacher and pupils show a commendable zeal in working for the school. The literature mentioned consists of our papers and books. You see, the effort extends beyond the school limits and reaches out even to the people of the city.

"We have a very nice little school," writes another teacher, "and surely the gentle Spirit of the Lord is with us. I have rejoiced to see the interest the little ones take in the simple Bible stories. I am sure that some will make workers for the Lord. In fact, I believe that all will. I was never of better courage in this work. The Lord says to me, 'There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee, I will not fail thee nor forsake thee. Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the

law.' I have been thankful for the interest the parents manifest in the school."

"Our school is getting along nicely. We have nineteen pupils, and a regular attendance all the time. Our A reading class has completed 'Easy Steps.' After they had finished the life of Joseph, I had them write the story from memory. Some of the members of the church were surprised that the children did so well, and confessed that it was much better than they could do."

"We have singing, reading, arithmetic, physiology, and sewing in the forenoon; instrumental music, Bible, language, geography, and spelling in the afternoon. We are now piecing a quilt for the Orphans' Home."

"Nearly all my children come from homes outside the church. At first it was hard for them to think that the Lord knows and loves them, and that the people of the Bible were real beings who lived upon this earth at one time. The second week of school I told them that if they wished to unite with me in the opening prayer they might feel free to do so. At intermission, several came to me and said that they would like to pray, but did not know what to say. After telling them that they should think of God as their Father and ask for what they wanted, knowing he would always give them what was best for them, they seemed to understand the meaning of prayer, and now nearly every pupil in school takes part in the morning worship. Quite a number of these children come from homes where the parents swear and the father drinks."

§ § §

Encouraging Reports from Nebraska

* BY GEORGE M. BROWN

Outside of College View, Nebraska has nine schools, with an enrollment of about one hundred pupils. The school at College View is under the supervision of Union College, and has two teachers, with nearly fifty in attendance.

Last summer, a great deal of educa-

*Educational secretary of Nebraska.

tional literature was circulated in the conference, and as a result there is a growing interest in educational reform. There are calls for schools in eight places, and as rapidly as we can secure the services of competent teachers we shall organize new schools.

Our teachers are making their schools real missionary centers, and the children are getting practical experience by selling *Life Boats*, ministering to the poor and afflicted, and engaging in other kinds of unselfish work.

The schools in this conference are small and widely scattered, but, like the first stars of the evening, they shine out here and there, and we believe that, like them, they will increase in brilliancy and that many more will appear as the darkness of sin increases in the earth.

From the little family school near Decatur, on the banks of the Missouri, one must travel six hundred and fifty miles to reach the last school, which is located in a little settlement that nestles at the foot of the Big Horn Mountains, in Wyoming.

At a place which I recently visited in the interests of the school work, an influential English lady took her stand for the truth, and will send her children to the school if we start one. Her husband, though not a believer, promised financial help, and expressed a deep interest in our work.

Though perplexing things are constantly arising to discourage the worker, we remember that it was said of him in whom all the treasures of wisdom are hid, "He shall not fail nor be discouraged," so with faith in his power to give us the victory, we go forward in the glorious work of training the children for God.

§ § §

Hazel Academy

BY C. L. STONE

The school at Hazel, Ky., opened September 22nd, with an enrollment of thirty-six, but it has since increased to forty-five.

Hazel Academy confines itself strictly to primary and preparatory work, consequently the average age of its students is below

twenty years. Most of these students come from homes where the educational advantages have been meager, but with few exceptions good earnest work is done in the schoolroom. Faithfulness is especially shown in the study of the Bible.

On the day set apart for the selling of "Christ's Object Lessons" in the Southern Union Conference, fifteen students went out from the school. With most of them this was the first experience in canvassing. It required all the courage they could muster for some of the timid young ladies to enter the homes of strangers, but by faith they went forward, and the Lord opened hearts and homes to receive them. One student carried a copy of "Making Home Happy." After failing to secure an order for "Object Lessons," she showed this little volume, and secured three orders. She became so interested in canvassing that she afterwards canvassed her neighborhood and took nearly a score of orders.

We believe the Lord has some good workers among these earnest students. Under our direct management is a high class literary society conducted by the students. These students become accustomed to appearing before an audience, and also gain a knowledge of parliamentary practice.

The educational work in the Tennessee River Conference is growing. About one third of the churches will have church schools this year. The gospel of Christian education is preached with other phases of the message. Of the six white churches received into the conference at our recent camp-meeting, four will conduct schools this year.

Readers of the ADVOCATE who were in attendance at the Berrien Springs Assembly during the past summer will remember that the matter of building a dormitory for the young ladies of the Hazel school, was presented. Many teachers expressed a willingness to interest their schools in this enterprise. We have heard from some of these teachers, and their reports are very encouraging. In some schools the children are canvassing, and donating the money thus earned to this school. In other school

where money cannot be earned, the children are preparing bedding, which will be very acceptable. We shall need several carpets. These could easily be prepared by the children, if some one would donate the weaving.

We have fully decided to erect the building on a cash basis. Less than two hundred dollars has been subscribed, and five or six hundred will be needed.

We solicit correspondence with those teachers whose schools have been successful in raising missionary money for the South.

§ § §

Manual Work by Students

Prof. B. G. Wilkinson gives, through the columns of the *Review and Herald*, an interesting account of the French school opened in Paris last October.

That all the work of the school is done by the students, and that most of these students meet the expense of an education by canvassing, are interesting features. Professor Wilkinson says, in part:—

“Our school opened the twenty-seventh of October. After two or three weeks of hard tramping in the city, we found a suitable and reasonably economical apartment. Knowing that the majority of our students must come from Switzerland, and that it is a journey of fifteen hours from Switzerland to Paris, we had hardly dared to hope, in view of this large expense, for more than eight or ten students. But our school opened with sixteen. We had over thirty applications, but owing to our limited room, we could take only seventeen students, the number which we now have. And in three of our bed-rooms the students are sleeping four in a room. There is not one hired person in our school. All the work is done by the students.”

“Most of these students have pledged to pay all their expenses, yet they hope to earn at least a part of the same, if not all, by canvassing in the city.”

§ § §

THE WEST INDIES CALL FOR TEACHERS:—

Eld. W. Jay Tanner writes from Port Antonio, Jamaica, West Indies: “We should have an industrial school for the training of our young people at once. We have many bright and intelligent youth in this island, who should be educated as teachers, Bible workers, and ministers, but we have no means of training them, and very few of them have the means to take them through one of our schools in America. If our young people could be properly trained, we could place the most reliable in the field as ministers, and they would do quite as effective work, and not be so expensive, as the white or American workers. Then, too, Americans have not been able to make a success of church school teaching here, because they cannot manage the children, and the parents have little confidence in foreign teachers; and for this reason native teachers can get along far better and can live much cheaper. The great need in Jamaica, and I might say in all the British West Indies, is a training school. Since I read the plans for the summer school at Berrien Springs, I have been wondering if, among the young people gathered at Berrien Springs, there is not some one that the Lord is fitting for work in this island. It may be merely sentiment or imagination, but somehow or other it seems to me that somewhere in America the Master is qualifying a bright young couple to carry responsibilities in Jamaica. Is it at Berrien Springs? The persons who come here should not come as an experiment. They should come with the idea of remaining. They should be so humble that they will not slight the poorest nor the blackest; and at the same time they should be sufficiently cultured and refined to gain the respect of the English population. They should be persons who are perfectly familiar with the pathway that leads to the Fountain of Life, for as guides to this healing stream they will have plenty to do in Jamaica. I have found that the people desire to break the power of appetite and habit. The field is productive, and the seed grows quickly. The weeds are correspondingly thrifty, however, so not all that appears is wheat.”

A CALL FOR TEACHERS:—Dr. R. H. Habenicht, writing for the (Iowa) *Workers' Bulletin*, concerning the work in Argentine Republic says: "Many are almost slaves to the better educated, who keep them thus for the sake of gain. The field is ripe for the harvest; and if we had a hundred young men and women prepared to enter the field, what a harvest we could gather in a little time. The state encourages education, and will pay fifty dollars per month to any one who conducts a school of fifty students. We can draw this amount at our school. A well-to-do family, some three hundred miles south of our school, the head of which was a strong Catholic, heard of it and sent two daughters. We did what we could for them. The older one was converted. They wrote home about the school and my medical work. One wanted to be a nurse. An enemy wrote about me to one of the papers, and the father saw it and determined to investigate and see if a man who would operate on and kill people was teaching his girls. So he and his wife came to see us at our camp-meeting, as the girls had gone with us to the meeting, with the result that the other daughter and the father and mother were baptized last Sabbath. Our school has been much blessed. Ten bright young students are now taking a short course with us here at the meeting, and are doing good work. They will make it possible for us to enter eight new provinces. They expect to start out next Monday. But, if we only had two hundred instead of ten! We have one hundred and fifty million Spanish-speaking people to reach yet. Stir up the young people to prepare for service."

§ § §

THE SOUTH NEEDS TEACHERS:—"After leaving the Summer Assembly at Berrien Springs," writes Alice Kendall, from Hickory, N. C., "I spent about ten days in convention at Anniston, Ala., and then came to this place. As I arrived nearly a month before school began, I had an opportunity to become acquainted with the people. I opened school with only two pupils, but the number has since increased to fifteen.

Of those now attending, only two are of our faith. Our little church and school building occupy an elevated location in the town, thus standing as a witness for the truth. The children take a great interest in the 'Story of Joseph,' and I hope that before long we can report a number sold. The work here is in its infancy, there being no organized church. A deep interest is shown, however, my father speaking to a large company every Sunday night. This state is sadly in need of more workers. There are more calls for teachers than we can fill."

§ § §

PLAN FOR REVIEWS:—Berdella Chatfield, who is preparing a number of young people for Emmanuel Missionary College, writes: "We are reviewing the common branches while carrying on a definite line of work in Bible, history and mathematics. We take up the common branches in turn, devoting a few weeks to each. At present, book-keeping is our special study. In arithmetic we lay emphasis upon accuracy and rapid calculation. The young people had never had anything of the kind, but manifested great interest and improved rapidly. Many of the operations were familiar to them, but they were unable to give reasons. We endeavored to work out principles and make the rules for ourselves. For morning worship we study a portion of Paul's letters, selecting those passages which are especially applicable to us. These we memorize. Our regular Bible study is in the book of Genesis. The young people are outlining the book by chapters. 'Patriarchs and Prophets' is studied in connection with the Bible."

§ § §

WHAT THE TEACHER LEARNS:—Winifred Trunk, who is teaching at Carlton Center, Mich., says: "I can truly say that this is the grandest work in which I have ever had a part. I have received more spiritual benefit from teaching than from anything that I ever did in the past. I think I am learning the real meaning of faith, and many lessons are given me by the children. I have one pupil whose father suffers in-

tensely from rheumatism, and each morning during prayer this little fellow asks that his father may receive strength and help. I also have one little girl in school whose father is a man of the world, and although she is only ten years of age, she never forgets to ask that her father may be brought to a knowledge of the truth. Such faith on the part of children puts me to shame. Although our school is small, we receive daily blessings. I long to see many who have never yet connected with this work enter it."

§ § §

ANOTHER CALL:—W. G. Kneeland writes: "There is an important opening for a school in Trinidad. A prominent East Indian merchant in San Fernando has promised to support a teacher if we can provide one able to teach the young women. The East Indians and the Chinese are opposed to co-education and also to mixing with the Creoles. They wish their young women to receive a training in English, music, sewing, cooking, nursing, etc. The merchant whom I have mentioned feels confident that he could raise thirty dollars per month to support a teacher qualified to conduct such a school. This man's family is much interested in the truth, and the children already attend our Sabbath school. The person called to fill such a position should be thoroughly qualified from an educational standpoint, should have good judgment, and should be filled with the missionary spirit. I am waiting to hear what can be done for us before making arrangements with the man here for the support of a teacher."

§ § §

PRACTICAL WORK BY THE CHILDREN:—Edith Parland writes, from Spirit Falls, Wisconsin: "We are situated in the north central part of Wisconsin, in the depth of an immense forest. We have a neat little log schoolhouse and enroll nine pupils,—seven boys and two girls. We study reading, arithmetic, geography, physiology and spelling, besides Bible and music. We cut down trees and clear brush, besides providing our own fire-wood. The oldest pupil is

a boy of fourteen; the youngest, a boy of four. We have been leveling the yard. In front of the door we took out two five-hundred-pound boulders. The school grounds take in one half acre of ground, on which is a beautiful little grove of hard maples, a few large birch stubs suitable for wood, and a few hemlock trees."

§ § §

THE CHILDREN CANVASS:—Grace Jordan, now teaching at Mt. Hope, Wis., writes: "The children are much interested in selling the *Life Boat*. They have already sold twenty-five copies, and one of our church members has promised to take us to a larger town next Friday to canvass. We hope to be able to do more of this work than last year. There are only six children in the school, but we have reasons to believe that soon some children whose parents are not members of the church will attend."

§ § §

LA RENA CARPENTER, writing from Arcadia, Neb., says: "We began a study of Christian education last week, and all expressed a desire to continue. 'Living Fountains' is the guide in the study."

§ § §

SOUTH LANCASTER ACADEMY has an attendance of one hundred and forty-seven. The seating capacity of the Academy Chapel is taxed to the utmost.

§ § §

A CHURCH school with sixteen pupils was started in St. John, N. B., Sept. 9th. Alberta McLeod, of Halifax, is teacher.

§ § §

DR. PAULSON says: "Church school teachers are taking a live interest in the *Life Boat* and its work."

§ § §

A CHURCH SCHOOL will open soon in Adams Center, N. Y., with Sister Jennie Larmonth as teacher.

§ § §

THE church school at Spokane, Wash., has an attendance of thirty. B. G. Boorman is the teacher.

PUBLISHERS' PAGE

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Address all communications and make all checks payable to THE ADVOCATE, Berrien Springs, Mich.

Educational Literature Fund

To the disciples the command was given to preach the truth first in Jerusalem, then in Judea, and then in the uttermost parts of the world. In the message known as Christian education the same principle is followed. Schools have been first established for the children of the church, but they cannot stop there. All Judea is before us, and the uttermost parts of the world must be reached. God holds the church responsible for its own children. He also bestows upon it the privilege of caring for the lambs of the world.

Again, the call for teachers came first to men and women in the church, but it was for one reason only, and that was that these teachers might have the privilege of carrying that same light to others. To reach all of the children there must be an army of teachers. In the language of Paul, one may say, "Hath God cast away his people? God forbid." He does not turn from those who first heard and responded to his call, but he bids them go out and increase their numbers. Through those who have first heard the call to teach, he would sound the alarm which will bring others into the ranks.

The printed page is our means of communication. To the teachers of the secular schools, we owe a duty. If God has give the church light on education, through whom can he best make that light known to others? Without doubt he will use teachers, and those who are interested in children and youth, to carry light to other teachers.

The March Advocate will be the first paper prepared especially for teachers. Can it reach them? When it has been circulated, more reading matter must follow. This is the beginning of a movement, and every man, woman, and child may have a part in it.

To publish tracts, pamphlets and leaflets, and then to scatter them to the world, requires money. *The Educational Literature Fund is created for this purpose.* The first draft upon it will be made when a large number of March Advocates are mailed to teachers in the United States. In what way will you help swell this fund?

Sabbath schools workers and church school teachers are the ones through whom God would reach the rank and file of teachers in the world. Shall we esteem it a privilege to co-operate in this effort?

As the March issue of the Advocate goes to the Sabbath schools all over the land, let them decide what to do. Will your school order a club, and supply all the secular teachers in your neighbor-

hood? Will you order a club, and also send money to the Educational Literature Fund, so that teachers outside the range of any Sabbath school may receive a paper? Whether small or large, the sums will be used to carry the truth. This is the first appeal that has ever been made to you for money to be used for this purpose. How will you respond?

Make checks and money orders payable to The Advocate, or to E. A. Sutherland, Berrien Springs, Mich.

The March Advocate

Mrs. L. Flora Plummer, corresponding secretary of the Sabbath School Department, says: "I feel a deep interest in all your plans for interesting the teachers in the secular schools, and I shall certainly co-operate with you in carrying them out. I shall send a letter to every state Sabbath school secretary concerning the matter of the March Advocate. I am hoping that they will take hold of this work vigorously. I have the greatest sympathy for, and interest in, the teachers in the public schools. I was one of that class for many years, and I know that there are many hard-working, conscientious teachers who are spending their lives for the good of the children in their care. Many of these teachers will grasp quickly the advanced light which we can give them upon the subject of education."

Lulu T. White, secretary of the Educational Department of Montana, writes: "I am very much interested in the special numbers of the Advocate designed for public school teachers. It is my experience that there is no more earnest, intelligent class of men and women in the country than they. *We will do all we can to circulate the Advocate among them.* We shall endeavor to reach every teacher in Montana."

Lillian Fulton says: "I firmly believe that it is possible to put a copy of the March Advocate in the hands of every teacher. I am ready to do all I can."

How to Make Missionaries

"Children's voices will be raised to give the last message of warning to a perishing world."

With the children is the hope of the future missionary work. And yet with these truths before us, one of our prominent workers has been led to write: "I have wondered many times if, in this great movement toward the outposts, there was not danger of forgetting interests at home which are just as important. I never saw a time when it seemed so hard to plan definitely for our Sabbath-keeping children and young people. Every possible excuse is offered to keep workers from laboring for them. I think in the past

two years there has been a steady drift of our young people into the world, and that in a more marked degree than many of our own people realize. We have made but puny efforts, with all that has been done to establish our church schools and other means for holding our young people and children. It seems to me that there must be a more gigantic and universal movement upon the part of all the workers before we can hope to accomplish much."

A thirty-two page tract, entitled, HOW TO MAKE MISSIONARIES, has just been issued. Scatter it broadcast. Every parent should read it. Price 2 cents. Address The Advocate, Berrien Springs, Mich.

"The January Advocate should have a wide circulation. Please send quotations per hundred copies. I wish to place one in the hands of each of workers."

"I was very much interested in the December number of the Advocate. It is the best number of the journal I have yet seen." H. A. Washburn, principal of the Woodland Industrial Academy, Bethel, Wis.

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