

"Train up a child in the way he should go; and when he is old, he will not depart from it."—*Solomon.*

"Never will education accomplish all that it might until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."



The Advocate of Christian Education

Editorial

The Object of Emmanuel Missionary College.
Manual Labor Made Educational. The Summer School.
The Teacher Who Cannot Hold a Position.

Educational World

Practical Lessons in Domestic Science. Student Teachers.
Baron de Hirsch' Agricultural School.
Foreigners Americanized.

With the Teachers

Poems. Questions. Would You Be Perfect.
A Nature Study. Geography. The Noon Hour.

Progress Department

One Thousand Copies of the ADVOCATE. Teacher for India.
The Correspondence School.
Encouraging Reports.

Vol. VI
No. 5

May, 1904

50c a Year
5c a Copy

"Encourage children to search out in nature those objects that illustrate divine teachings, and to trace in the Bible the similitudes from nature."

"What is put into the first of life is put into the whole of life." If therefore a child is to grow into Christian manhood so teach him in his youth."

TIME WASTERS ARE EVERYWHERE

ARE YOU ONE OF THEM?

Wonders Have Been Performed in One Hour a Day

"HUGH MILLER, while working hard as a stone-mason, found time to read books of science."

MARION HARLAND shapes her novels and newspaper articles when her children are in bed, and whenever she can snatch a few minutes.

GLADSTONE carried a little book in his pocket lest an unexpected spare moment should slip from his grasp.

JOSEPH COOK, when a student in Andover, if he had but half a minute to wait for a meal, turned to the dictionary and learned a synonym. Other students gossiped meanwhile.

The Missionary Training School of Correspondence

Offers a course to the man or woman who would improve opportunities.
GRASP THIS ONE! You may never have such another.

Read What Its Students Say.

"The lessons by correspondence help one to develop a missionary spirit."

"I am learning to love the Bible more, and am drawn into closer communion with God."

"I wish I might have had the opportunity of taking such a course years ago."

"We have had the Bible lessons in our school for twelve weeks. We all enjoy them. They have taught us things that we would not have learned in any other way."

"In two lessons I feel that I have gained the worth of what I paid for twenty."

Interesting reading matter will be sent any one who addresses,

THE MISSIONARY TRAINING SCHOOL OF CORRESPONDENCE,
BERRIEN SPRINGS, MICH.

Thirteenth Chapter of First Corinthians—The Teachers' Guide

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

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

THE ADVOCATE

of Christian Education

Vol. VI.

BERRIEN SPRINGS, MICH., MAY, 1904

No. 5

A Journal of Education

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

Published Monthly, at Berrien Springs, Michigan

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

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

"WEAK men wait for opportunities; strong men make them."

"NO man is born into this world whose work is not born with him."

"REFORMS must be entered into with heart, and soul, and will."

"THINGS do not turn up in this world until somebody turns them up."

"THE garden of Eden was not only Adam's dwelling, but his schoolroom."

"ERRORS may be hoary with age, but age does not make error truth, nor truth error."

FASHION controls the educational system much as it controls the cut of our garments.

"THE king is the man who can." Such are the kings every Christian school should educate.

"It is the idle man, not the great worker, who is always complaining that he has not time or opportunity."

"THE great work to be accomplished now, is to establish schools that will prepare the youth to work for God."

"THE very best school for voice culture is the home. Study in every way not to annoy, but to cultivate a soft voice, distinct and plain."

"THE moral law is an arithmetic in which there are only even numbers, no fractions. In other words, there are no half duties in God's requirements."

"A MAN may be styled eccentric because he makes Christ his center, and hence is thrown out of centre with the customs and traditions of the world."

"THE mother should be the teacher, and the home the school where every child receives his first lessons, and these lessons should include habits of industry."

"Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."

"MOST colleges ask friends to pile up large endowments so that they can give students more than they pay for, and support them in idleness. Industrial schools ask friends to provide means for work, that the boy, although he may not always earn all he gets, may not be supported in idleness, but may do his part."

TEACHERS should lead the child to see God in tree and vine, in lily and rose, in sun and star. Teach the children to hear God's voice in the songs of the birds, in the rustling of the leaves, and in the rippling of the water. We seldom stop

to notice how full the Bible is of nature. It begins in a garden and closes by setting the heavenly city in the midst of country scenes, with its meadows, trees, and flowing streams. THERE IS A VAST DIFFER-

ENCE BETWEEN NATURE STUDY AS A PART OF CHRISTIAN EDUCATION IN WHICH GOD IS SEEN IN EVERY WORK OF HIS HAND, AND MERELY TALKING ABOUT TREES AND FLOWERS.

THE OBJECT OF EMMANUEL MISSIONARY COLLEGE

Emmanuel Missionary College is not an independent institution, but is the representative of a system of Christian schools. According to this system,—

1. *Christian training is the inherited right of every child.* It becomes the first duty of every Christian to provide such training not only for his own children, but for all children whose parents may elect that their children should receive Christian training.

2. *Christian education begins in the home with the very young child.* In order to make the home school a success, parents themselves must become students. They must know that education is not by any means confined to book knowledge, but consists largely of a knowledge of HOW TO DO THINGS.

3. *The home school is supplemented by the elementary Christian school.* Most parents, at present at least, are unable to continue the home education beyond the age of infancy. This is because they have so long separated education from practical duties. The system of Christian schools provides, therefore, for elementary schools taught by Christian teachers. In these schools the elementary subjects are taught in connection with manual training. Head knowledge and skill of hand should increase together. As the developing brain thinks, the hand should be trained to write those thoughts, or if the thought be one that can be painted, or carved, or worked out with the needle, or with hoe or rake, the hand should keep pace with the brain.

4. *The work begun in the elementary school is continued in the intermediate industrial school.* Such a school, accommodating from forty to fifty students, has connected with it a small farm, which becomes the basis of instruction in various industries. Man was created to work, and what

the youth learns to do well he will love to do later in life. These schools teach a love of the country. They put the simplicity and strength of country life into the growing youth.

There is an increasing sentiment to have separate schools for the sexes, but in the schools thus far established co-education is the policy.

5. *The crowning work of this system of education is done in the training school.* It is in the training school that teachers are educated for the elementary and the intermediate schools; the training school educates the evangelist and minister, who in turn educates the parents to look after the lambs. He encourages the establishment of schools for the children and youth, and assists in their support. Medical missionaries, missionary musicians, business men, teachers of the trades and industries, are the products of the missionary training school. Emmanuel Missionary College is such a training school.

MANUAL LABOR MADE EDUCATIONAL

We are evidently approaching the goal. For years we have wrestled with the problem of industrial training. For years in the history of Battle Creek College, no industries were taught. Finally, several shops were annexed, and a farm was purchased. The farm and the school were separated by a considerable distance. The shops were not an integral part of the school; they were in reality an annex. The farm was superintended by a man who cared little for the work of the classroom. It was his business to raise as much grain as possible to the acre, and to make the vegetable garden pay. He was not always a success in that, even. The general sup-

intendent of industries worked on the same narrow plan. As for teachers in the intellectual subjects, they knew little about the industrial department, and they cared less.

Classroom work was exalted above hand-work, and teachers and students jealously guarded the aristocracy which such a system of education builds.

Manual work so conducted is a farce. It is little if any better than no industrial work.

Such it proved in Battle Creek College. It drove the management to study. It led to an exodus. There came a change.

Manual labor is an integral part of the curriculum of Emmanuel Missionary College, and the classes in manual training are taught by the same men who conduct the literary studies. This binds the workers together. It cultivates a democratic spirit. It trains workers for the mission field.

Emmanuel Missionary College is not the only school that has made this reform. The intermediate industrial school at Bethel, Wis., made similar changes this spring. H. A. Washburn, the principal, says that now the work of their farm is apportioned to the various instructors. One man has the berries and small fruits, another has the stock and the grain, another the garden. Even the lady teachers have their part in this division of manual labor, the flower gardens belonging to the teacher of English, and the primary teacher having a school garden.

The intermediate schools at Sheridan, Ill., at Boggstown, Ind., and at Cedar Lake, Mich., pursue a similar course.

In view of such developments in our own educational system it is encouraging to find in a missionary periodical under the heading, "HOW TO TEACH MANUAL LABOR IN SOUTH AFRICA," these words, italicised as given below: "We should aim at teaching the dignity of manual labor by making it an integral part of the curriculum, and *by having it taught by the same men who conduct the literary studies.*"

Emmanuel Missionary College and other schools of the system of education which it

represents, are preparing workers for Africa, for China, for India. How and where shall these laborers learn the dignity of labor? For they must first learn it before they can teach it.

When Christian schools make the teaching of industries of equal importance with the teaching of intellectual subjects, is it not true that they are attaining the object of their existence?

THE SUMMER SCHOOL

Look at the picture on the back page of this issue. It gives you a glimpse of the grove on Emmanuel Missionary College farm where the teachers' convention and the summer school will be held.

The large pavilion known as Memorial Hall was built last season,—a donation by a friend of Christian schools and teachers. The small cottages which dot the grove are, many of them, donations also. The grove itself is a gift of God.

The first school on earth was held in a grove. The best place for a summer school today is in a grove. This much for the physical side of the question. Ask anyone who has been there, and he will say the location is ideal.

But location is not all the progressive teacher is looking for. Nor is that all that Emmanuel Missionary College summer school offers.

The course of instruction is planned especially for teachers. It is in harmony with the system of Christian education described elsewhere. The course includes, among other things,—

1. Short courses in the common branches for teachers who need a review, and to be strengthened on methods.
2. Advanced work in the sciences.
3. Physiology and Hygiene.
4. English Language.
5. Scripture study.
6. United States History.
7. History and Philosophy of Education.
8. Psychology and Methods.
9. School Management and Discipline..
10. Sacred Music, both vocal and instrumental.

11. Drawing and Painting.
12. Hygienic Cookery and Domestic Science.
13. Sewing and Hygienic Dressmaking.
14. Carpentry,—a special course for teachers.
15. Simple Treatments for common diseases.
16. Agriculture and Horticulture for teachers in elementary and intermediate schools.
17. Nature Study in the concrete, as needed by every teacher who wishes to be able not only to lead pupils to see God in his created works, but to enable them to work in harmony with the laws of God, as demonstrated,—(a) by physiology and related sciences, and (b) in agricultural sciences.
18. Lectures and discussions on timely topics.

THE TEACHER WHO CANNOT HOLD A POSITION

One occasionally finds a well developed bean-pod which contains one or more partially developed beans,—withered, diminutive specimens which rattle about in the space they should fill. There are teachers who remind one of these undeveloped beans. They are not large enough or strong enough to maintain their position. They may perchance be tolerated until the close of the school term, but they are not wanted another year.

It is lack of nourishment that leaves the bean tiny when it should be plump. What is it that keeps a teacher weak?

In the first place, a teacher should know she is called to that profession. Knowing that, she must grow if she expects to remain a teacher.

Signs of Growth.—How may one know that a teacher is growing? Does she visit her patrons? Is she able to converse intelligently on the subject of education, on the live topics of the day? Is she a leader in the church and Sabbath-school? Has she something good for the young people's meeting? Has she introduced manual training into the school? Is she planting a school

garden? Is she scattering educational literature, and teaching her pupils to do the same? Does she visit the sick? Is she acquainted with the other teachers in the neighborhood?

If these questions can be answered in the affirmative, the teacher surely has some life.

Means of Advancement.—Opportunities for advancement present themselves on every hand. The subjects taught in the classroom should be more thoroughly mastered. Every teacher should read some good periodical, *The Literary Digest*, or *The World's Work*, or a similar magazine which gives the world's progress in brief.

Every teacher should keep abreast of the progress of Christian education by reading the *ADVOCATE*, the organ of that movement. Every hint concerning better methods should be grasped and put into practice.

The Missionary Training School of Correspondence offers work which will prove invaluable to any teacher.

Improve the vacation by taking advanced work in some good summer school. You say you have not the means. Plan for it, and you will have. The world needs the man or woman who can.

Don't take a negative position. A teacher should be positive, not passive. Find a way, or make it. Growth requires effort, but it is a sign of life. No teacher can afford to retrograde. There is no such thing as standing still.

YOUR VACATION

How will you spend your vacation? As a Christian teacher you can not afford to lose this time. The summer school is for you. Some may say they can not attend. But he who wills to do a thing finds that nine times out of ten the thing he wills comes to him.

Begin at once to lay plans. Have an aim, and stick to it. If it is true that when a man is born into the world his work is born with him, it must be true that the God who appoints a man to his work will provide him a way to prepare for it.

Work in harmony with that thought, and we shall expect to see you at the summer school. Write for information if you have only the wish, but see no way to attend.

IN THE EDUCATIONAL WORLD

PRACTICAL LESSONS IN DOMESTIC SCIENCE

Miss Adele Marie Shaw, who has previously been quoted in these columns, writes for the March issue of the *World's Work* a description of the schools of Menominee, Wisconsin. These schools are under the patronage of Mr. Stout, who has demonstrated to the people of Menominee the value of manual training in the education of the children. In these schools Miss Shaw found a class in domestic science for the girls, which is conducted as follows: "A girl is given a group of foods to be reduced to their food elements by the study of scientific tables. If in the group (designed perhaps for a breakfast) the girl finds a food whose nourishing elements exist in an equal amount in a cheaper material, then the substitution is made, and the cost reduced." A group of girls will be asked to prepare two or three meals, the cost of whose raw material shall not exceed a definite amount. For instance, a high-school girl was given one dollar, out

of which she was to provide luncheon for twenty-five people. This was her menu:

Cream Tomato Soup	Croutons
Veal Loaf	
Bread and Butter	Potatoes
Milk	

The tomatoes cost twelve cents, the veal forty cents, the potatoes fourteen cents, bread fifteen cents, milk fifteen cents, and butter ten cents. Total, one dollar and six cents. Twenty-seven people were served. "These meals," says Miss Shaw, "are served to invited guests, chiefly fathers and mothers, and the entertainers take turns in acting as hosts and waiters."

Concerning the length of time devoted to manual training in this school, we are told that, "The whole system of manual training is so planned that it occupies in time a little more than two hours a week."

BARON DE HIRSCH AGRICULTURAL SCHOOL

Dr. Boris Bogen, formerly principal of the Baron de Hirsch Agricultural School of Woodbine, New Jersey, writes for the *School Journal* of March 5, an article concerning that agricultural school which every teacher should read.

The school is intended for Jewish youth who desire to follow agriculture as an occupation. It possesses two hundred and fifty acres of land under cultivation, about twenty-five cows, twelve horses, one thousand chickens, a number of bee-hives, a nursery, three greenhouses, etc. Practically all the work on the place is done by the boys. The first week a pupil enters the school, a definite task is assigned to him. He has the cows to milk, or the poultry to feed, or the flowers to weed. Doctor Bogen says, "Some of the chores have to be attended to before breakfast. It is really touching to see the boys on a cold winter morning go without a murmur to the barn

to milk the cows, and to the stable to feed or water the horses. The work, while hard, possesses elements of pleasure, and the boys feel this. You ought to see the joy when they learn in the morning that there is an additional calf in the barn. Such a morning repays many a hardship.

"Most of the students begin their school work in the month of April. During the first year they learn all the practical work on the farm in its different departments. They have something to do with the cattle, they get a knowledge of greenhouse work, and learn to raise vegetables. At the end of the year they are not competent farmers, but they are valuable assistants to farmers. During the winter months they have been studying language, history, arithmetic, physics, geography, physiology, chemistry, botany, and agriculture.

"The second year a large amount of time is devoted to theoretical studies. Their

class work consists of language, algebra, civics, physics, chemistry, physiology, dairying, etc. During the third winter in school they pursue a scientific course, and at the end of that time are practical farmers. The older students act as tutors for the younger pupils. They wake them up in the morning for the chores, and are responsible for the work's being done properly. The Baron de Hirsch Agricultural School offers free tuition, and practically supplies with board and clothing almost all the pupils. It is not a charity school, however, for the work of the pupils offsets their maintenance."

There is ample room for thought in the work which this school has done.

COSTLY APPLIANCES UNNECESSARY

Some teachers have the idea that because well-equipped buildings are a convenience, they are therefore an absolute necessity, but they are not. Here is the way the Menominee schools began their work in manual training, in a building which cost the nominal sum of twenty-four hundred dollars: "Down-stairs the boys swept their benches free from shavings, and worked at their mechanical drawing under the shadow of the machines. Up-stairs the girls set in order their cooking tables, and laid out their sewing in the place where their cooking had been. Let pupils learn to help themselves, make their own appliances, and gain in resourcefulness what they lack in machines."

STUDENT TEACHERS

The tactful teacher will utilize the ability of her more capable students by having them act as tutors for younger pupils. Mr. Bauersfield, one of the instructors in carpentry in the Menominee schools, stood watching one of his boys as he made an awkward attempt to handle some tools. "Oh, that hurts me!" he protested to the grammar school lad. "Norman, come over here and show Muller how to use a chisel." A few moments later the teacher's wrinkles of distress changed to a smile as he watched the clean strokes of the boy who was serving as an instructor.

HOW FOREIGNERS ARE AMERICANIZED

"It was wonderful," said Mr. Mosley, head of the Mosley Commission of thirty English educators who recently investigated American schools, "to see the raw peasant lad from Russia or Germany, in a few months after landing, sitting in an American school and singing, 'My Country, 'Tis of Thee.' We saw hundreds of these who in a marvelously short time had caught the American spirit, and who were daily saluting the flag, considering themselves part and parcel of the American nation. The teachers showed immense enthusiasm in teaching these little atoms of humanity, and the musical marchings in and out of the school, the flag salutes, and the songs they taught the children, were decidedly effective devices to engender discipline and patriotism. The same spirit is visible everywhere. The United States is handling the immigration problem so successfully, by assimilating the second generation of immigrants in the public schools, that the American people may well relieve themselves of any fear on the score of excessive inpourings of untrained foreigners. It is an achievement the United States has every reason to be proud of."

What lesson should Christians learn from these facts concerning the province of the Christian school in the evangelization of the world?

ANOTHER INDUSTRIAL SCHOOL

The Purity Industrial Home is an industrial school for boys, located at Marionville, Mo. The superintendent of this home is Chas. A. Mitchell, a national White Cross lecturer. Professor Mitchell believes that boys should work while gaining an education. He believes in some other things which Emmanuel Missionary College advocates, and the following paragraph from the *Purity Industrial Record* shows some similarity in the two institutions. He says:—

"The past month the family have worked as follows: three have cooked, one washed and ironed, one barbered, one acted as stenographer in the office, several

cut wood about town, three or four cleared land on our new lot, and six or eight worked in the broom factory, and we have now contracted to clear five acres of timber land, using a stump-puller, and grubbing out the roots. The boys have also laid floor, carried mortar for the masons, and done several odd jobs in town. They are truly an industrial family, and seem contented and happy.

"We now have plenty of work, and can take more boys, provided they are in dead earnest and are willing to pledge themselves for life against the use of alcohol and tobacco, refrain from obscenity and profanity, read books and attend lectures on purity, and are willing to work. Don't recommend anyone unless he can show a good record.

"The boys use no coffee, and very little meat and spices. Some of them say they had considerable trouble with their temper before coming here, but find it more easily controlled with this diet. Another one who had been having trouble with his health before coming, says he is now putting in more hours at hard work and study than ever before in his life, and yet he has gained ten pounds in six weeks."

THE REWARD OF PERSISTENCE

The first girls' school in India was the result of the persistence of a little Indian girl. One day Miss Cook, one of the missionaries, visited a boys' school in Calcutta in order to observe their pronunciation of the vernacular, which she was learning. While at the school she watched the pundit drive away a wistful-eyed little girl from the door. She was told that the child had been troubling him for the past three months with entreaties to be allowed to read with the boys. The next day, January 28, 1822, Miss Cook opened her first school for girls, with seven pupils. In a year, through the help of the Countess of Hastings, she had two hundred pupils in two schools.

WHERE your treasure is, there will your heart be also.

NO MONEY FOR MISSIONS

"I lectured before a Ladies' Missionary Society attached to one of the wealthiest churches in B—— not long since, and while they were conducting the business part of the meeting I estimated the worth of the jewelry worn at not less than ten thousand dollars. A plea came from a mission church in the West for some money with which to build a little wooden church. After much deliberation, ten dollars was suggested, and *after more talk that was cut down to five dollars!* They had asked me to offer a prayer and to close with the Lord's prayer. Each one said, 'Amen,' at the close. They prayed, 'Thy kingdom come,' and subscribed five dollars toward that work, while at the same time they wore jewelry worth ten thousand dollars! Do you think the gospel is preached in that church?"

A DISTINGUISHED Irish educator, while being driven over the grounds of the University of Illinois, said to President Andrew S. Draper, "Did you say that such work as this is supported by a tax upon all the people without complaint?" President Draper's reply was, "Yes, the great tax for education is universal, and it is for universal education, and it is the only tax that is not objected to and never heard of." "Why!" replied the educator from abroad, "this is a whole people educating a whole people, and to the very limits of human knowledge. It is something never heard of before. It is amazing!" To which President Draper adds, "But even that is not all. It is being done not by king or minister or cabinet, but by the people themselves upon their own impulse, and through their own representatives, officers, and agents. It is being done that all the people may be free, and every one have his chance."

Is it not strange that in a country where the common people so highly value universal education, a church can exist whose members fail to realize that every child should have the privilege of Christian education free?

WITH THE TEACHERS

MAY

HAIL, bounteous May, that doth inspire
Mirth, and youth, and warm desire;
Woods and groves are of thy dressing,
Hill and dale do boast thy blessing.

—John Milton.

AN APPLE ORCHARD IN THE SPRING

Have you seen an apple orchard in the spring?
In the spring?

An old apple orchard in the spring?
When the spreading trees are hoary
With their wealth of promised glory,
And the mavis sing its story,
In the spring?

Have you plucked the apple blossoms in the spring?

In the spring?
And caught their subtle odors in the spring?
Pink buds pouting at the light,
Crumpled petals baby white,
Just to touch them a delight,
In the spring.

If you have not, then you know not, in the spring,

In the spring,
Half the color, beauty, wonder of the spring.
No sweet sight can I remember
Half so precious, half so tender,
As the apple blossoms render
In the spring. —Wm. Martin.

WORD-MEN

One little man was dressed in white
As he left me on a mission bright.
He smiled on a sick and lonely lad,
He carried the sunshine that made him glad,
His voice was musical, like the birds,—
He belonged to the band of Helpful Words.

One little man forgot to be kind
As he hurriedly left "lip-gate" behind,
He carried an arrow of woe and pain,—
I wish I might call him back again,
I wish from his purpose he'd been deterred,
For he was a cruel Thoughtless Word.

One little man in a hurry, I s'pose,
Forgot to put on his clean, best clothes.
His dress was shabby, his shoes too tight;
He tried to smile, but he looked a sight.
His name I'm sure you must have heard,
For he was a reckless Slang-dressed Word.

All through the day these little men
Leave us never to come again.
They fit about in the outside air
Till they make a home in a heart-house near,
Angry-word-man making sad,
Thoughtful Kind-word making glad.

Keep your word-men pure and true,
For they may live long after you.
Them and their work on the other shore

We'll greet as we left them long before.
Ask the great Sentinel, He'll hear your call,
To watch over heart-gate, word-men, and all.
—S. S. Times.

NO PLACE FOR BOYS

What can a boy do and where can a boy stay,
If he always is told to get out of the way?
He can not sit here, and he must not stand there;
The cushions that cover that fine rocking-chair
Are put there, of course, to be seen and admired;
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room,
Are not made to walk on,—at least not by boys;
The house is no place, anyway, for their noise.

But boys must walk somewhere; and what if their feet,
Sent out of our homes, sent into the street,
Should step 'round the corner, and pause at the door
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And temptingly say, "Here's a place for the boys!"

Ab, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Oh, what if they should, because you and I,
While the days and the years go hurrying by,
Are too busy with cares and life's fleeting joys
To make 'round our hearthstone a place for the boys?

There's a place for the boys. They will find it some-
where;
And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it,—and find it, alas! in the street,
'Mid the glidings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our lifetime employs,
If we fail in providing a place for the boys.

A place for the boys, dear mother, I pray,
As cares settle down 'round our short earthly way,
Don't let us forget, by our kind, loving deeds,
To show we remember their pleasures and needs.
Though our souls may be vexed with problems of life,
And worn with besetments and toilings and strife,
Our hearts will keep longer—your tired heart and mine—
If we give them a place in their innermost shrine;
And to our life's latest hour 'twill be one of our joys
That we keep a small corner—a place for the boys.

—Boston Transcript.

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness:
Our thoughts would pleasantly agree,
If I knew you, and you knew me.

QUESTIONS ASKED AND ANSWERED

5. R. V. says: "I have more classes than I am able to handle in justice to my pupils. What plan would you suggest to help matters?"

Ans.—Use your older pupils as tutor-teachers. This plan is now followed in many schools. See article on this subject in *The Educational World*, April issue. Emmanuel Missionary College is following this plan with success. The Lancastrian system of education is based upon this principle. By this system a great educational reform was wrought in England in the beginning of the nineteenth century, and thousands of children, otherwise deprived of an education, in this way received a training.

6. R. G. asks: "Where can I find a statement to the effect that the Jewish schools were responsible for the greatness of the Hebrew nation?"

Ans.—Read Deut. 4:5-10; 6:6-9; 11:18-21; 31:12, 13; and 32:45-47. In harmony with the truth there given, it is not hard to believe that the Jewish schools were "one of the means most effective in promoting that righteousness which exalteth a nation. In no small degree they aided in laying the foundation of that marvelous prosperity that distinguished the reigns of David and Solomon."

7. Miss T. says: "I have heard it said that practically all great reforms have been brought about, or at least have been made permanent, by instructing the children in harmony with the principles of that reform. To what examples can you cite me, that I may know how to answer others?"

Ans.—Joshua and Moses were training a people to enter the promised land. They attempted to accomplish the work with adults. Their plan succeeded only when the children born and educated in the reform were old enough to do the work.

The early Christian parents, following the example set by Jewish mothers, taught their children, and as a result, "when the time came, they took their places as consistent and earnest workers in the church."

Luther said that it was hard to teach "old dogs new tricks." He therefore established schools for the children of Germany, educated teachers, and prepared text-books.

John Sturm, who is perhaps more responsible than any other one man for the return of Germany to Catholicism, wrought his reform by capturing the schools of his country.

Alexander Duff, the great missionary teacher to India, believed that the strongholds of heathenism could be taken by educating the children, and accordingly he established training schools from which he sent out hundreds of teachers to conduct primary schools.

8. G. V. says: "What are the duties of an educational superintendent?"

Ans.—1. To become acquainted with the young people in his territory, and to help them plan for a course of instruction that will place them in the work.

2. To conduct studies with the churches on the subject of Christian education; to teach the people how schools for their children should be supported.

3. To become thoroughly acquainted with the conditions of every school in his territory, and with each of his teachers. He should himself be an educator, able to assist any teacher who may need it in working out the problems of the class-room.

4. To devise ways for helping young people without means to receive the necessary preparation in the training school.

9. Miss L. C. asks: "How should a Christian school be supported?"

Ans.—The ideal way is the plan outlined in Numbers 18, according to which Christian teachers are recognized as gospel laborers, and are supported from the tithes and offerings of the people.

When the teacher is not recognized as a Levite, his support must be obtained in much the same way as that of the minister who is dependent for his support upon subscriptions, pew rents, etc.

Some teachers are able to be to a degree self-supporting by manual labor.

WOULD YOU BE PERFECT?

BY A. W. SPAULDING

There is many a church school teacher who is perplexed about how to teach her pupils language. Some cling still to a rote method,—the learning and reciting of grammatical forms and rules. To be for fifteen minutes with the average child so taught, is to mark the utter failure of such a method in its purpose of giving him a command of correct language.

One day while walking along the road with a church school pupil fifteen years old, I heard him remark that "that was the way they done it in his school." "Would you say 'done?'" he was asked; and his reply was, "Well, what would you say?" Three minutes of thinking failed to bring to his mind the proper expression; while a minute of explanation sufficed to make clear to him when to use "done," and when to use "did."

"I guess we don't learn grammar down at our school," was his conclusion, "I guess we learn rules."

Of course, as a theory everyone recognizes the fact that rules cannot make conduct, and that the conning over of the words of a text-book can not make the pupil capable of expressing himself correctly, not to say elegantly. But there, to many, comes the perplexity. "What shall I teach as language, so as to satisfy the parents that their children are 'learning grammar,' if I do not take the grammar text-book, with all its rules, and require the children to recite them, even though the recitation may be mechanical?" The teacher who says this doubtless himself feels it to be an unworthy thought, as though he were saying, "What shall I feed a child, in order to convince his parents that he is getting good meat, if I do not give him a dry bone to gnaw?" But though he may know what he should not do, he he may not always know what he should do.

In the first place, it is not to be assumed that every language text-book is packed full of rules, as is the old fashioned grammar. There are books now to be obtained which give more of a rational plan, with material to suit, and the teacher may make wise

choice here, to begin with. Commonly, however, the good work of such books is stopped too soon, and the pupil is saved from the horrors of rote-learning for a time, only to be plunged at a later but yet too early age, into a mass of laws and injunctions which are to him without force, because without meaning. But if there seemed to be only the alternative of using a wrong kind of book or of doing nothing, it would be immeasurably to the advantage of the children if the teacher would drop the hated grammar-book, and would call his class together to talk about some well chosen topic, and let them vie with one another in choosing the best and clearest language they can command, in talking about it. The theme should be simple, but elevated, something they know or can learn about.

The teacher's watchful ear will be open to correct where needed, to encourage and enforce where possible, to explain when necessary. It would be an enjoyable language study, and, properly conducted, would be of infinitely more value than any amount of technical grammar. Reasons for the use of certain forms may very properly be given when the reasons are not apparent to the children, and thus grammar science will be imparted in a natural, a pleasing, and a much more effective way.

But do you suppose that one class a day, however perfect it may be in plan and execution, will suffice to train the children in right forms, especially when their ears are filled with mangled language nearly all the rest of the time? Do you not think it to be the teacher's place to train her children in proper forms of speech, not only in the language class, but on every occasion? Certainly, since language is the principal medium for the conveyance of thought, it ought to be directed and trained wherever used. Therefore let the teacher be wide awake to catch incorrect expressions whenever with her pupils, and immediately to correct them by pleasant suggestion of correct forms. This is not the most important, nor always the most pleasant, part of language culture, but in our imperfect state it is a very nec-

essary one. A much more important principle is that we should teach by example. We should be as much ashamed to be found pricking people's ears with bad language as to be found sticking pins into the boys in the seats ahead of us.

Many teachers, it is true, are themselves very imperfect, and in some matters of language very ignorant. Let every one of us study to make himself a workman that needs not to be ashamed. We should study some good book on common improprieties of speech, that we may find whether we are guilty; and we should certainly strive so to apply our knowledge of grammar that we can not be accused of its misuse. Then, let us all the while be training our children, in the class and the schoolroom, out of doors, and wherever we may be with them.

There is yet a more far-reaching work, a deeper principle in language culture, to be considered, and this relates to the voice. This will be briefly presented in a later article. But from now on let us cease trusting to mechanical study or to the limited work of a fifteen-minute recitation, to make our pupils masters in their mother tongue.

A NATURE STUDY

BY WILLIAM COVERT

INSTINCT

Apart from the experience of all that may be called reason, there are among the lower animals constant evidences of an inward guiding power, which leads, compels, or controls their conduct.

This monitor is called *instinct*.

In defining the term, the New Revised Encyclopedic Dictionary says, "Instinct is a natural impulse, leading animals, even prior to all experiences, to perform certain actions tending to the welfare of the individual, or the perpetuation of the species, apparently without understanding the object at which they may be supposed to aim, or deliberating as to the best methods to apply.

"In many cases, as in the construction of the cells of the bee, there is a perfection about the result which reasoning man could not have equalled, except by the applica-

tion of the higher mathematics to direct the operations carried out."

What is here said of the cell of the bee, may also be said of the bird's nest and the hornet's house. I have often observed the movements of insects and birds, and all seem to be equally skilled in their work. All are good mechanics.

By some it is believed that the invertebrates act wholly without design, and that all their movements are from impulse, and none by free choice. Anyone who studies the subject from all sides, will conclude that while the invertebrates are in most things prompted by instinct, in some cases they deliberate, and act from choice.

The Spider's Web.—Though sin is accountable for the occupation of the crafty spider. (Isa. 59:5, 6), yet instinct enables him to weave his net and set it as a trap to ensnare the careless fly.

These insects set or spread their nets among the bushes, or upon the grass or weeds, with the design of entangling their prey. In this they imitate man, who places his net, or drags a seine in the water to catch fish. Perhaps the work of the one is as legitimate as that of the other. Both are intended to take life for the sole purpose of satisfying the flesh-eating propensities of the trapper. The small spider spins an exceedingly fine thread, that he may take the tiny insects. The larger spider weaves a coarser fabric, with wider meshes, that he may entangle and hold the insects of larger size until he can devour them. In these particulars the spider has paralleled man in his fishing business, as both set nets according to the size and strength of the game which they expect to take. No effort for liberty, made by the poor captives taken in their nets, is in any case regarded. It seems too bad that man should be as void of mercy as the heartless spider.

Some species of the voracious spider weave their nets in the shape of a funnel, at the entrance of a hollow log, or an opening of any kind. Others climb trees and make their webs among the branches. They fasten cables from limb to limb between two or more trees, and in this way

anchor their exquisitely woven traps in passage-ways among neighboring boughs.

They surely deliberate in casting their webs and in making their bridges. Their method is to ascend to the windward side, and take a position opposite the point where they expect the farther end of their cable to hold. With their back to the wind they cast their web, and the current of air carries it over the intervening space to where it fastens; and in this manner a bridge is formed. They then pass over it, and proceed to finish the work according to the pattern designed.

T. A. Knight, of Herdershire, in a treatise on, "Apple and Pear Culture," gives an interesting account of how spiders manage to escape from imprisonment. He says; "I have frequently placed a spider on a small upright stick, whose base was surrounded with water, to observe its most singular mode of escape. After discovering that the ordinary means of escape are cut off, it ascends to the point of the stick, and, standing nearly on its head, ejects its web, which the wind readily carries to some contiguous object. Along this, the sagacious insect effects its escape, not however, until it has previously ascertained by several exertions of its whole strength, that its web is properly attached to the opposite end."

The spider's work is an emblem of wickedness. In speaking of the deceitfulness of wicked men, the prophet says, "They conceive mischief and bring forth iniquity. They hatch cockatrice's (adder's) eggs, and weave the spider's web. . . . Their works are works of iniquity, and the act of violence is in their hands." Isa. 59:4-6.

LESSONS IN GEOGRAPHY

BY WINIFRED TRUNK

We have just completed a very interesting study of Europe in our geography class, and I must tell you about it. When we began studying this country, we drew several maps for practice, and finally made one for permanent use. We then studied the surface of the continent, and located mountains and rivers on our maps. As we studied the

countries separately, I read articles about them from books, magazines, etc. The children then reproduced these readings, using their own language (hence language is correlated with geography). We did not forget the missionary work in its various branches, but had one paragraph about our work in each country. We also located the places where sanitariums, schools, and publishing houses are established. When each country had been located on the map and had been fully described, we put the descriptions in book form with the maps as covers, and the children are justly proud of them.

THE NOON HOUR

BY VINA M. SHERWOOD

In imagination you may step into our school-room just before the dismissal for the dinner hour. There are fifteen of us. After we have laid aside our books, two of the pupils pass the lunch baskets. Then an intermission of five minutes is given, in which to make proper toilet for dinner. A bell is then tapped, and all are seated. All bow the head in reverence while thanks is given, usually by a pupil.

This may seem a small matter, yet it is having its influence. Two little girls asked to be taught how to return thanks. Neither of their fathers is a Christian, but they sit and patiently listen while their little girls ask God's blessing upon the food.

One of the pupils invited the school to celebrate her birthday. A lap-lunch was served. Before they partook of the lunch, one of the children proposed that the Lord be thanked for the repast.

We endeavor to talk upon cheerful, instructive topics during the meal. Previous instruction in regard to table etiquette and hygienic eating is put into practice at this time. The pupils keep their seats until the meal is completed. I have found that by this plan much confusion may be avoided.

"THERE is room for the man who can set in motion a curriculum that will embrace earning a living and mental growth, and have them move together hand in hand."

PROGRESS DEPARTMENT

ONE THOUSAND COPIES OF THE ADVOCATE

Friday, March 18, six students of Emmanuel Missionary College went to Battle Creek to sell **ADVOCATES** and other educational literature, and to interest the people in the work of the school.

The young people who composed this company are thoroughly interested in Christian education. This gave power to their words. Some of the young ladies began their work on the train, selling a number of papers to the passengers, and having some interesting talks.

In the canvassing of Battle Creek, persons were found who had opposed the moving of Battle Creek College, and these were helped as they learned of the rapid development of the work under more favorable surroundings at Berrien Springs.

Many inquiries were made concerning the methods pursued in the school, for it is known to be an industrial school, and people have heard of the system of co-operation in vogue in the school, and the plan of self-government. No one could tell the advantages of such a system better than those who have had a part in its workings.

But four days were spent by this company in Battle Creek. One of these was Sabbath and another Sunday, but according to reports rendered on their return, it was found that the company had more than met its expenses, which averaged five dollars apiece. They had sold 301 copies of the **ADVOCATE**, had taken sixty-nine yearly subscriptions, and had sold ten copies of "Education," twelve copies of "Story of Daniel," and five copies of "Christ's Object Lessons." The company came back in good spirits.

The school disposes of 1,000 copies of the **ADVOCATE** each month. This is one of the ways the students have of introducing the gospel to their neighbors, and describing the work of Emmanuel Missionary College and the system of schools of which it is a

part. They will be glad to tell you how they do this, if you wish to co-operate in the movement.

WHERE IS THE TEACHER FOR INDIA?

BY THEKLA BLACK

During the past two years we have carried on a small European boarding-school in Karmatar, India, with from sixteen to twenty pupils. In connection with the European school is an orphanage for Bengali children. We have fourteen boys and four girls, mostly famine children. The oldest girl is about sixteen, and is learning Bengali as well as English, and for many Sabbaths has been visiting a poor native woman and reading to her from the Bible and translating it into Bengali. She is preparing to teach the truth to her own people.

Our situation is especially adapted for an industrial school. We have a large bungalow surrounded by about sixteen acres of land, mostly uncultivated, on which grow all kinds of tropical fruits, such as the mango, the jack fruit, guava, pomegranate, custard apple, banana, and others. It was decided in November that after January 1 this property should be used for Bengali work only. The European school will be moved to Calcutta, and will be conducted as a day-school instead of a boarding-school. Our greatest need is a teacher. The money has been raised to pay the fare of a teacher, and as soon as a teacher can be sent, Brother and Sister L. F. Hansen will be able to go to Burmah. The climate here is hard to endure, and we have to live near to the Lord to be sustained, but we are of good courage. I greatly appreciate the **ADVOCATE**. I read it, study it, and then pass it on.

FAVORS THE CORRESPONDENCE SCHOOL

A brother in California writes: "I am glad to see that the Missionary Training School of Correspondence has begun work, and I hope to see it pushed, for I certainly

feel that a work of this character should have been begun long ago. Look at the international correspondence schools of Scranton, Pennsylvania, and see the success that attends their efforts. There are many young people who cannot attend college, so I believe that if this correspondence school is conducted in a proper manner, it will be the means of enabling many earnest young people to prepare for work in the wide harvest field."

Dr. B. E. Fulmer wrote thus to the young people of Iowa:—

"I wish to speak to the Iowa young people about the Master's work. Many of you have told me that you desired to fit yourselves to do something for him; yet some of you feel that you are hindered from attending school and getting the education you need, and so are becoming discouraged. In the world energetic young men and women, deprived as you are, are winning for themselves an excellent education and securing good positions, through correspondence schools. Should you who hope for a crown of eternal life as a reward be less anxious than they? Then why be less energetic?"

"The Missionary Training School of Correspondence, of Berrien Springs, Michigan, offers a good education at your home at a very nominal cost. Various subjects are included. I have seen the Bible lessons, and can heartily recommend them to you. Will not many of you write to the school for particulars? Parents, this should receive your attention. You may be unable to send your children away to school, but you can bring the school to them, and thus aid them in preparing for the work to hasten our Lord's return."

ENCOURAGING REFORMS

It is said that no Russian Jew is so poor that he will not divide the little that he may have with the teacher of his children. Some of us in America have not yet caught this spirit of loyalty to Christian education. Nevertheless, there is a growing tendency to recognize the fact that Christian education and the plan of redemption are one, and

that the first duty of Christians is the education of their children.

It is a pleasure to record that the state of Wisconsin has recently divided \$428.00 among the elementary Christian schools of that state. This \$428.00 is the beginning of an Educational Fund raised by the payment of the second tithe and free-will offerings of the brethren of the State. The money was equally divided among the schools, and an encouraging letter from the treasurer of the Conference accompanied each draft. Why should not the teacher be supported as the minister? In God's plan the two are one. Reform is right upon us.

A SABBATH SCHOOL NORMAL CLASS

BY HATTIE ANDRE

In harmony with the instruction that our schools should prepare students to teach in any department of the Sabbath school, twenty-three of the young men of the Avondale School were formed into a Sabbath school normal class. On each Tuesday evening, for half an hour before the weekly Sabbath school teachers' meeting, this class assembled in my recitation room in College Hall to receive instruction in methods of teaching, the art of questioning and receiving answers, class management, etc. An earnest prayer was always offered by one or more of the members for God's special blessing upon the work. After this, the entire class went to the teachers' meeting. Oftentimes one of the number took the Testimony study for the evening, and another the study of the lesson. Some of these students had regular Sabbath school classes to teach. All of them were to be ready any Sabbath morning to teach any class in the senior division whose teacher was absent.

The normal class being so large, it was divided into two classes in the Sabbath school; these classes were taught by one of the members whom I appointed from week to week. On each Wednesday evening, all the teachers of the classes met in my room, where we decided upon the best method of presenting the lesson for the next Sabbath.

On each Sabbath at the close of the church service, our class again met for a prayer season. These were precious meetings, and the Lord came very near to us. Besides seeking to become fitted for Sabbath school teachers and workers, we ever kept before us the missionary work; and the members of the class engaged cheerfully and earnestly in all kinds of missionary work that could be carried on in connection with our school duties. Some of them held meetings and Sunday schools at Awaba and Martinsville; others distributed papers; still others held home Sabbath schools with those who could not attend the Sabbath school at church. They were usually the leaders in our weekly missionary meetings also."—*Review and Herald*.

Avondale School, Cooranbong, New South Wales.

ONE VICTORY WON

A Wisconsin teacher says: "There is one point in which I feel that we have gained the victory. We do have the confidence of our patrons. This has been brought about largely through parents' meetings. When anything of an annoying character has come up in the school work, we have met together and prayed and talked over the situation, and every time a good spirit has prevailed. I have gained much by reading the chapter entitled, 'Discipline,' in 'Education.' Discipline has always been the perplexing feature in this school, and had I not adopted the plan the Lord has laid down, I am sure I would have had an untold amount of trouble. I have often felt thankful that my pupils here are willing to respond to the Lord's method of disciplining."

PROFITABLE SEWING

Alma Ball, writing from Stanton, Michigan, says: "Our school is held in the church building. The attendance is thirteen. Most of the pupils live at some distance from the school, but in attendance they are regular. My second and third grade classes are studying the book of Genesis, and we have reached the call of Abra-

ham. My students are deeply interested in this book. I endeavor to correlate the language work except in the more advanced grades, where a separate text-book is used. My pupils are doing good work in 'The Mental Arithmetic.' They have been measuring the wood pile, and in other ways they are learning by doing. A missionary spirit is coming into the school, and I find that the children are always ready to follow when we take the lead. We have sold a number of *The Life Boat*, and have planned to carry on a campaign for the sale of 'Christ's Object Lessons.' I have a class in sewing. The children made holders which they sold for three cents apiece. With the money they purchased the lining for a quilt which they are making for the Life Boat Mission. This sewing gave them employment during the noon hour on cold and stormy days. I intend to take a course in Bible study by correspondence. My courage in the work is good."

A SCHOOL FOR THE ONEIDA INDIAN CHILDREN

BY LOTTIE FARRELL

Early in December, the brethren and sisters of the Oneida church asked for a teacher. For various reasons it seemed necessary that they should have a gentleman, and the church at Fish Creek was asked if they would release Bro. David Chapman, who had taught their school about a year and a half, and let him answer this call. This they kindly consented to do, although it was a sacrifice on the part of patrons and pupils, as well as the teacher. But they felt that the Oneida brethren should have a teacher for their children, and as Brother Chapman was the only one who could fill the place, all were willing that he should go.

A deserted dwelling-house has been very nicely fixed up for a schoolroom. All are deeply interested in the school and anxious to have their children taught. Some of the pupils, of whom there are twelve, have cracker boxes for seats and desks, and some use chairs for seats and desks also; but they all seem happy and anxious to learn. I feel

sure we have not a more interesting or appreciative school in the state. As I visited this school and the homes of these dear people, I became more firmly convinced of the fact that we need a small industrial school with about two teachers, where the pupils can learn to cultivate the soil, to sew, to cook, and to do all kinds of useful work, as well as to learn from books. Not the children only, but many of the parents want to know these things. A school of

this character would cost very little among this people, as their habits are much more simple than those of Americans. We do not want them to lose their simplicity, and therefore we should be careful not to teach them our extravagant ways.

If there are any who would be interested in helping to establish such a school among this people, I shall be glad to explain more fully. Write me at Bethel, Wis.

Publishers' Department

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A few words concerning the Advocate may not be amiss this month. An unusually large number have renewed their subscriptions during the past few weeks, and so many of them have sent words of hearty good cheer, words of appreciation and encouragement that we believe they will be read with interest by all the friends, as they have been by us.

From Miss Lucy Page Gaston, editor of *The Boy* and promoter of the anti-cigarette movement, *Woman's Temple*, Chicago, come these words: "I am always glad to see the Advocate, and rejoice in all the good work it represents."

TEACHERS SAY:

"I feel that I could not get along without the Advocate. I am always so anxious to see it, as it is the only means I have of keeping in touch with the school work."

"I regard the Advocate as one of the indispensables to the elementary school teacher. It is a connecting link between the different branches of our work. I could not teach without it."

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EFFIE GILBERT.

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MRS. NORA B. AMMON.

"I had no intention whatever of being without the Advocate, for I consider it an invaluable aid to every one interested in Christian education, especially to the elementary teacher. It has always held a warm spot in my mind, so I gladly send you the price of a year's subscription for myself, and an additional fifty cents to pay for the subscription for a friend."

Dr. J. Edgar Colloran, of the Iowa Sanitarium, Des Moines, writes: "The April number of the Advocate of Christian Education just received. It is one of the best little journals I have seen in many a day. Full to the brim with truth, and I think our people miss a feast of good things when they miss the Advocate. The editors and publishers, as well as the students of the College, are to be congratulated upon being able to produce as able an exponent of Christian education."

"It is a bright little magazine," says the editor of the *Progressive Farmer*, Raleigh, N. C.

"We know this," says the *Signs of the Times*, "that if we were teaching a Christian school, we should want the Advocate."

Whether you are teaching or not, teaching has much to do with you, and you will therefore find something of interest in the Advocate. If you are not a subscriber, the publishers would be pleased to send you samples of the journal and other educational reading matter. Kindly give us an opportunity to do the same for your friends.

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A GLIMPSE OF THE GROVE AND COTTAGES

on Assembly grounds of Emmanuel Missionary College, where the teachers' convention and summer training school is held.

OPENS JUNE 22, 1904

For particulars, correspond with the President of Emmanuel Missionary College,
Bertien Springs, Mich.

ADVOCATE PUBLISHING CO., PRINTERS, BERTIEN SPRINGS, MICHIGAN