

5 CENTS A COPY

Published Monthly.

50 CENTS A YEAR

ENTERED AT THE POSTOFFICE AT BERRIEN SPRINGS, MICH., AS SECOND-CLASS MATTER.

The ADVOCATE of CHRISTIAN EDUCATION

MARCH, 1902.



ART THOU THE TEACHER
AND UNDERSTANDEST THOU
THESE THINGS

HOLY BIBLE

ANDREW...
BERRIEN SPRINGS, MICHIGAN
HERITAGE ROOM

PUBLISHED BY

The Educational Department

OF THE GENERAL CONFERENCE.

BERRIEN SPRINGS, MICH.

Vol. IV.

No. .3

Contents

GENERAL	PAGE.
Proper Education of the Children.....	65
Great Educators.....	66
Proper Study.....	67
The Sphere of Church and Intermediate Schools.....	68
Why Has God Conferred Upon You The Gift of Teaching?.....	69
Who?.....	70
EDUCATIONAL WORLD.	
A Comment Upon Modern Methods.....	71
Free School Books.....	71
Home Gardens.....	72
Lessons From The Farm.....	73
EDITORIAL.	
Make The Lessons Hard.....	74
The Foreign Field.....	75
Strong Men Needed.....	75
Trained Teachers.....	75
Educational Leaflets.....	75
THE SABBATH SCHOOL.	
The Saddest Thing.....	76
The Sabbath School Teacher Should be a Master of Arts.....	76
The Man With Opinions.....	77
Selection of Officers.....	77
The Home Department of the Sabbath School.....	78
A New Department in the Sabbath School.....	79
Study the Quarterly Report.....	79
Quarterly Summary of the Sabbath School Reports.....	80-81
The Lesson.....	82-85
A Valuable Suggestion.....	85
Use the Bible.....	85
WITH THE TEACHERS.	
Things Worth While.....	86
Teaching Lies.....	86
Work for the ADVOCATE.....	87
The Day School Reacts on the Sabbath School.....	88
Music in Church Schools.....	88
Discipline.....	89
PROGRESS.	
The Beginning of Church Schools.....	91
In Nebraska.....	91
Letters from the Field.....	92-94
PUBLISHER'S PAGE.	
ADVOCATE Clubs. The Haskell Home Training School. As to Pledges for the Material Fund for Christ's Object Lessons.....	95

Thirteenth Chapter of First Corinthians.

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

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

THE ADVOCATE

A Journal of Christian Education

VOL. IV

BERRIEN SPRINGS, MICH., MARCH, 1902

No. 3

General

*PROPER EDUCATION OF THE CHILDREN.

BY MRS. E. G. WHITE.

It is of the greatest importance that every family in our churches should understand the value of Christian education. The early training of children is a subject which all should carefully study. We need to make the education of our children a business. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can educate our children. May the Lord help us to understand that their salvation largely depends upon the education given them in childhood. We are to prepare ourselves and our children for the future immortal inheritance.

Mothers, it is your privilege to bind your children to your heart with the tenderest and strongest cords of love. During the first few years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. It was with sorrow and great self-denial that, in fulfillment of her vow to dedicate her son to the service of God, she gave him to Eli, the high priest, to be brought up. But the early training received by Samuel led him to refuse to yield to the evil influences surrounding him in the household of the high priest.

Many parents allow children to do as they please, amusing themselves, and choosing their own associates. In the judgment such parents will learn that their

children have lost heaven because of the lack of proper home restraint.

Parents, teach your children the way of the Lord. In your morning and evening devotions join with them in reading the Bible and singing beautiful songs of praise. Let them learn to repeat God's law. Concerning the commandments, the Israelites were instructed: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In accordance with this command, Moses directed the Israelites to set to music the words of the law. While the older ones played on instruments, the younger children marched, singing in concert the songs of the commandments of God. In later years they retained in their minds the words of the law which they learned during childhood.

If it was essential for Moses to embody the commandments in sacred song, so that the children should learn to sing the law verse by verse as they marched in the wilderness, how necessary it is to-day to teach our children the word of God. Let us come up to the help of the Lord, instructing our children to keep the commandments of God to the letter. Let us do everything in our power to make music in our homes, that God can come in. Allow not the discordant music of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the great Teacher wisely to train their children, bringing them up in the fear and admonition of the Lord.

When the church school teacher tries so to train and discipline your children that

*Extract from talk before teachers, Healdsburg, Cal., September, 1901.

they will gain eternal life, do not in their presence criticize his actions, even though you may think he is too severe, too straight-laced. You can not afford to sympathize with them when they are disciplined. If you long for them to give their hearts to Jesus, receiving the light and grace and glory of God, take up in the home the long neglected work of co-operating with the teacher's efforts for their salvation. Instead of criticism, how much better it is for children to hear from the lips of their mother, sweet and tender and loving words, commending the work of the teacher. Such words make lasting impressions, and in the school-room their influence is manifested in the respect shown to the teacher.

GREAT EDUCATORS.

An Ancient Missionary Training School.

BY E. A. SUTHERLAND.

One of the greatest educational awakenings which the world's history records, took place in the 21st century before Christ. The Mesopotamian valley was then the center of intellectual activity, and Chaldean thought swayed the world. The country was well adapted to the development of scientific knowledge. An abundant harvest was produced from the rich alluvial soil with but little physical effort. Cities, noted for their wealth and grandeur, located on the banks of the rivers, were within constant communication with all inhabited parts of the world.

The government was a monarchy. The centralization of great forces, not only governmental but commercial, started at the building of the tower of Babel, had continued until the artificial in life had in a great measure blinded the eyes of men to the beauties of nature. Trusts, corporations, and monopolies ground the poor under the heel of the wealthy.

The system of religion was pagan, and the schools trained the children of each generation to repeat the sins of their fathers. The social condition grew worse with each year until it was impossible for chil-

dren to receive an education free from its contaminating influences.

A reform was needed or else the knowledge of the true God would be entirely obliterated. There was living in Ur, one of the Chaldean cities, a man by the name of Terah whose youngest son possessed unusual faith. Upon this young man, Abram by name, usually known, however, by the modified form of Abraham, was strongly impressed the need of a decided change. The reform, if undertaken would separate those who accepted it from home, kindred, and friends. And yet as the matter was considered his conviction strengthened.

Abram, with his aged father, Terah, his wife, Sarah, and a nephew by the name of Lot, decided to take the step. The home ties were broken and the family withdrew to the mountain town of Haran. Here they abode for several years, making known to all with whom they came in contact, the principles of the new education which they felt called to espouse. It was in Haran that the first converts were made. The atmosphere of this secluded spot was much more conducive to study than the city of Ur, and Abraham's insight into the new principles was strengthened during his sojourn there.

The healthy growth of a people depends upon close contact with the soil and upon a scattered population. City life fosters crime, disease, and national decay.

This first step in the reform was undertaken by a number of persons who were capable of only a partial regeneration. In other words they broke away from a certain amount of worldliness, but when it came to building up a new system, they lacked faith and strength to go forward. These halted at Haran, but a constructive work must be done, and into this Abraham threw his entire being.

On the death of his father, he and his family, which had increased to more than a thousand souls, crossed the Euphrates, and journeyed toward the west. "Westward the course of empires takes its way," is exemplified in the reform movement of which Abram was the leader.

In order to break the dependence upon

physical sight and physical comforts, this reformer was obliged to go forth at the direction of Heaven, without knowing where or when he would find the desired haven. How many others have had this experience? In fact, all who follow implicitly an inner consciousness of right, will be led into dark and untried paths. Such experiences gave implicit faith in God, until Inspiration has called him the "friend of God."

Picture this great missionary teacher with his training school of a thousand students. He himself had accepted the truth that Christ dwells in man by faith, and the word of God was made the basis of all instruction.

Great reforms were wrought. The work of construction already begun necessitated bodily vigor, and health principles were inculcated. He was training heads of families how to work for the salvation of their own children, and how to reach the heathen with the truths of God. Fathers were drilled in the principles of divine law, and they were in turn commanded to make these known to their children. Courtesy and obedience, which won the respect of the kings of the land, were daily practiced in the school and home.

The students in this training school were educated for active service. In addition to the mental and spiritual culture, there was given actual experience in the various pursuits of life. Farming, fruit culture, the raising of grain, herding, the making of homes, making of clothing, and cooking food were taught with such thoroughness that the fame of the school and its students spread throughout the land. In fact, this institution was known from Chaldaea to Egypt. Of Isaac, one of the students, it is written that he sowed in the land of the Philistines, "and received the same year an hundredfold." So great was his prosperity that "the Philistines envied him."

Abraham is recognized by most historians as a great political reformer, but the fact is often overlooked that he conducted a most successful school. Wherever his tents were pitched, there his students

gathered. His success as a political leader was due to the principles taught in his school. The government of the Hebrew nation was founded by students who put into practice the lessons taught by Abraham.

Home government, with perfect obedience on the part of children, was the pattern for national government. The Hebrew government, which originated with a few well organized families whose fathers were students in the missionary training school conducted by the patriarch, waxed great in power until it swayed the nations of earth. Although the country they occupied was small, and the people were never very numerous, yet to-day it is a fact acknowledged by historians that the Jewish nation moulded the history of the world. What other school can boast of results so far reaching! What further witness need we of the influence of true education?

Christ, the divine Teacher, originated no new system of teaching. He was a child of Abraham, and revived in the world the principles of his father. The fundamental principles of home, church, and national government may then be traced to the school of Abraham.

PROPER STUDY.

BY WM. COVERT.

The true riches are gathered only through proper study. Thought, truly guided, always finds Jesus; for says he, "I am the way, the truth, and the life." If therefore Jesus is not found, one may know he is not in "the way." All truth connects with Jesus and lives in him. All the treasures of wisdom and knowledge dwell in Him. Col. 2:3 By true thinking the mind becomes stored with these treasures. Through the agency of thought, creation is wrought anew, and thus the divine image is begotten and matured. Christ's mind is impressed on the soul when truth is grasped and retained.

It is God's purpose to blend divinity with the human intellect, and cause his own glory to be seen in the lives of his children.

The Lord will reveal himself to the church through the medium of Christian education. True education becomes to man a river of living water. Those who are brought in touch with it should reach the full current, and plunge into its depths. Too many are afraid to get away from the shore. They cable themselves to some object on the bank of the stream. They scarcely dip their feet in the brink of the mighty river. Some there are who have ventured to the ankle's depth. Others, perchance, have waded in till the water reaches the knees, while some have followed the angel guide another thousand cubits into the stream. But O, how few venture beyond their depth to swim in the fathomless deep! Yet none can ever know the buoyancy of the great river while timidly experimenting in the shallow margin where the sands pile up and the drift-wood lodges. We should not anchor to stakes driven along the shore, but to Him who makes the majestic stream to flow. The fountain of thought is from the Fountain of life, and its treasures are exhaustless.

Christian education constantly leads to and draws from this fountain. Its moisture, its spirit, and its life, all are fed from this great Source. These life-giving supplies make vigorous students. Feeding thus, the capacity is increased for more life, and consequently for more of God. Herein is an opportunity for perfection of thought, and therefore for perfection of character. The true standard is Jesus. The student in the school should grow up into him in all things.

When thoughts constantly keep company with Jesus the student becomes like him. He will see Jesus as Jesus is. He constantly beholds him, and so embodies the divine glory in his life. This blessed work is to prepare the way of the Lord that the long desired culmination of all things may take place.

The Dayspring from on high is to shine forth and lighten the earth with its glory. Men and women are to be so prepared that they can go forth into the great harvest field, with the mighty power of God directing them. Childishness is to be given up,

and true manhood should appear upon earth. The perfection of beauty must be seen in the Lord's church. Heaven must be able to say, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

THE SPHERE OF CHURCH AND INTER-MEDIATE SCHOOLS.

BY H. A. WASHBURN.

A system of education, having schools of different orders, each doing a specified grade of work for pupils of various ages and abilities, is in harmony with a great physical law. The mind, the soul, and the body develop in a fixed order, just as do the plants in the vegetable kingdom. Our Saviour expressed this truth in his parable of the growing seed: "First the blade, then the ear, after that the full corn in the ear." Our greatest success as workers in the Lord's cause will come when we work in harmony with these laws.

An educational system in harmony with the laws governing the development of mind, soul, and body, demands schools of three orders. The intellectual faculties develop in the following order: first, the powers of perception; second, memory and imagination; and then, reason and judgment. The *child* learns by seeing, hearing, and handling things. He forgets easily and reasons poorly. He must be taught chiefly through the senses, and should be in a school where special advantages are offered for such instruction. His feelings are changeable, and the same order and quiet should not be expected of him as may be required of those who are older. Lessons, recitations, and school hours must be short, and there must be ample provision for physical activity and recreation. During this period, boys and girls grow and learn together, and the regulations necessary for older pupils would not be in place. All these conditions are met by the church school.

SCHOOLS FOR THE YOUTH.

In *youth*, memory and imagination are especially active, and the instruction should

be adapted to this condition. Language and geography are easily learned. Facts are treasured up, and processes in arithmetic are readily mastered. The pupil is not, however, fond of reasoning out his arithmetical operations, for his reasoning powers are yet weak. The Bible and the common branches, with manual training, form the subject matter for study. At this age, boys and girls are developing into manhood and womanhood, and it is highly important that the association of the sexes be carefully guarded. The freedom given to children is no longer advisable, and the youth should be placed under restrictions differing from those in the church school. Youth of both sexes are fond of *doing* something, and their activities should be carefully guarded. Their characters are in a formative stage, and good influences should be thrown about them. Their spare time should be occupied in learning some trade. It was the custom in Israel for every boy to learn a trade when he reached this period. For the youth, then, establish preparatory schools. It is well also that these intermediate schools be *industrial* in character.

The intermediate school, if properly conducted, will lead the youth into a genuine Christian experience. It prepares the student for the specific training offered by the colleges and training schools. The training school is adapted to pupils whose mental faculties have reached the third stage of development; reason and judgment predominate. At this time memory assumes a different form. The mind reasons from cause to effect. Teaching, both in method and subject matter, must now be adapted to the student of mature mind.

It is an established fact that the powers of the mind can be fully developed and matured only by proper exercise at the proper time. If a child is not taught to observe when his perceptive faculties are especially active, the probability is that he will never be a close observer. To develop each power requires special methods of instruction which vary with the age of the student. This work can not be well combined in one

school. Each order of schools should do only the work for which it is called into existence. The church school should confine itself to its own field of action. The intermediate school should not encroach upon the province of the training school. In a sense, they are all training schools, but each has its proper sphere. Some church schools may be tempted to do the work for which the intermediate school is called into existence, and the intermediate school may sometimes be inclined to undertake the work of training canvassers, teachers, or ministers, but for this it is neither designed nor qualified. As soon as pupils are prepared for the higher schools, they should be encouraged to attend them. This will give opportunity for each institution to fulfill its mission, and the rich blessing of God will attend the work which is conducted in harmony with his great laws.

WHY HAS GOD CONFERRED UPON YOU THE GIFT OF TEACHING?

* BY MRS. FLORA H. WILLIAMS.

God has been calling; some have heard and answered the call. The time has fully come when every Christian should remove his children from the common schools. Every church or company, if it has no more than six children, should employ a Christian teacher for these children. What an army of teachers is needed for all these little ones! But God has said that he has instruments with which to do this work when the way opens for the establishment of schools. This does not imply that individuals are ready to step into the schools without training, but his all-seeing eye is upon these persons. Providence so shapes circumstances that the consecrated may receive the necessary preparation. Do you, my friend, my brother, my sister, realize that you are one of the called? and are you making your plans with reference to this? or, are you saying, "I have a good position; I can not afford to take up a work which brings so few dollars for my labor."

*Superintendent of church schools in Texas.

If God has called you, you can not afford to stay out of this work.

The message for to-day not only calls for the establishment of Christian schools for the children, but it also calls young men and young women who love the truth, and have ability to teach, to assume the responsibility of instructing these children. Many argue that they are casting their influence on the side of right when teaching in state schools. In fact, educators have advised them to take up this work because of the remuneration it brings. If these same educators had gathered the rays of light that have fallen upon their pathway, there would have been Christian schools long ago in which these young people would have been needed as teachers. But we are to forget the things which are behind, and press forward "toward the mark for the prize of the high calling of God in Christ Jesus."

There are many young men and young women, and some who are not so young, who should be in training for this work.

At our State camp-meetings, you may meet from three to a dozen public school teachers. They are bright young people who have a desire to do right. I hope the eyes of some of these may chance to fall on these lines. To them I would say, It will take *all* "to buy the field." Nothing short of a full consecration to God and his work will do. This is a testing time for many. This message is hastening to its close. I watch eagerly for those who respond to the truth of Christian education. I have asked several why they gave up secular teaching to engage in church school work. One said: "When I accepted Christ as my Saviour, I asked myself the question, 'What shall I do for my Master, and how can I best work for him?' The answer is found in John 21: 15, 'Feed my lambs.' Although I had been considered a successful teacher, I saw in Christian schools an opportunity to do a greater work."

Another replied: "After I was converted I could no longer teach a secular school." Still another answered: "I left public school work because I could no longer

conscientiously engage in it. The true teacher is called of God to his work, and must teach the truth. To have children under my care, to become attached to them, and yet withhold from them the knowledge of saving Christian truth, was a burden I could no longer bear."

My friend, if you have received the gift of teaching, for whose glory will you use it?

WHO?

BY LUTHER WARREN.

Who will gather the children and tell them about Jesus? Have you heard the message from the skies? The night is swiftly coming. The lambs are scattered, far and wide. Hark to the howl of the wolves and the roar of lions! The great Shepherd will gather the lambs in his arms and carry them in His bosom. Who will help him to gather the children?

Many boys and girls of to-day will not grow to be men and women; they must meet this crisis of the ages, while they are children. Many parents will reject the message. But Jesus died for the children. Who will gather them? There must be numerous gatherings;—Sabbath schools, church schools, family schools, street groups, and children's homes. But whatever the way, the children must be gathered, and told about Jesus. Who will do it?

A PATHETIC scene was witnessed at the burial of the wife of Pestalozzi, which, however, gives one an insight into the secrets of the success of that great educator. "At Yverdon, Pestalozzi lost, in 1815, the noble wife, who had stood faithfully by his side through the labors and trials of nearly fifty years. At the burial, Pestalozzi, turning to the coffin, said with great tenderness: 'We were shunned and despised by all; sickness and poverty bowed us down, and we ate dry bread with tears. What was it that in those days of severe trial gave you and me strength to persevere and not lose hope?' Then laying a Bible on the breast of the departed, he continued: 'From this source you and I drew strength and peace.'"

Educational World

A COMMENT UPON MODERN METHODS.

Edward Bok in the January issue of the *Ladies' Home Journal* gives quotations from sixty-eight letters which reveal in a most startling degree, the effects of the system of education now in vogue. In the "Roll for Parents to Think Over," are found such words as these: "For twelve years I, a young woman, have been trying to overcome nervous prostration directly brought on by over-study."

"Pushed beyond my endurance as a child, I am to-day a nervous mother, with children so nervous that it is pitiable."

"I had a foolish ambition that my daughter should graduate early. She did, but now I have an invalid child."

"An ambitious father caused me to be shattered in nerves before I was sixteen. My bed has ever since been my most constant companion."

Still other quotations follow, of which these are but a sample:—

"Last year I laid my dear little daughter away, wrecked in nerves and body by over-study."

"I thought more of a diploma than I did of my child. Now I have only the diploma."

"Two lovely children died in our town last year entirely from being pushed in school."

"We placed an education above health, and the life of a promising boy of eighteen is the price we paid."

Some parents realize the injustice of such a system, and withdraw their children from the public schools.

"Eight children in the school where I teach have been withdrawn already this term—two I fear with their little brains hopelessly hurt."

"Three girls in one single block have been ordered from school by their doctors—each nervously exhausted."

"It was either no boy or no school; so we chose the latter, and took our boy out."

"One year of study and my boy of eight had to be taken from school."

The reason for these frequent breakdowns may be read in such quotations as these:—

"Fancy compelling a girl of ten to bring home a bag of books weighing nearly six pounds."

"Unless he sat up until midnight, it would be a mortal impossibility for my boy to do the lessons which he brings home."

"Clever as he is, my little boy can not master the lessons he brings home, although he works until nine every evening."

The same editor last year made the following statement: "Do American men and women realize that in five cities of our country alone, there were, during the last school term, over sixteen thousand children between the ages of eight and fourteen, taken out of the public schools because their nervous systems were wrecks, and their minds were incapable of going on any further in the infernal cramming system which exists to-day in our schools?"

Are church school teachers guilty of thus violating the laws of nature? If so, let them seriously question their acquaintance with the principles of Christian education. To teach in harmony with physiological laws is the Christian's first duty. Short hours, easy lessons, plenty of exercise, hand-work combined with brain-work,—these are fundamental principles which must be recognized in dealing with children.

FREE SCHOOL BOOKS.

There are many strong arguments in favor of free text-books for school children. The *Cosmopolitan* (January) contains an article on this subject by Elisha Benjamin Andrews, from which the following paragraphs are extracted. Those who are now advocating a system of free Christian schools, will meet the problem of free school books.

"At its meeting on June 12, 1901, the Chicago School Board resolved by a vote of thirteen to three to begin providing free text-books for all pupils in the first four grades of the public schools."

"New York City supplies public school

pupils with books at public cost, and has done so ever since 1806, the year when that city established free schools. Philadelphia has done the same since 1818."

Mr. Andrews further says: "I believe that public school pupils through at least the first eight grades, should have the use of school books and other educational supplies free, the district, town, county, or city owning said supplies and lending them to pupils without cost. This is the system set forth in the Massachusetts statute."

"It is significant that those States and cities in the union, commonly considered the most advanced educationally have adopted free books as indispensable to the proper working of a free-school system, and that wherever this has occurred, the number of pupils in attendance has increased, the average duration of pupils' attendance has lengthened, a greater number and proportion of pupils continuing their studies clear up to the highest grades, and the whole efficiency of the schooling has improved."

"There are important moral and social reasons for the free school books scheme helping to explain why communities adopting free books never go back to the old way."

All teachers and members of school boards would do well to read the entire article.

ARGUMENTS FOR FREE SCHOOL BOOKS.

Mr. Andrews presents the following forcible facts: "Without exception the progressive communities not yet on the free-book platform, have drifted into the habit of buying for their schools, maps, charts, cyclopedias, dictionaries, gazetteers, school libraries, and great stocks of supplementary books in various branches. Nor, I believe has a single voice ever been raised from any quarter against public purchases of this kind, *though they involve a complete concession of the free book principles.* By the logic of the standard counts against free books: that the plan is socialistic, that pupils value education in proportion to its cost to them, that it is demoralizing to accept something for nothing, and so on, pu-

pils or parents should be made to pay out of their own pockets for maps, charts, school libraries, and the like, and even for blackboards and erasers. Why is not this required? Obviously for the good reason that the above pleas, so plausible theoretically, are found baseless in practice, while the gratuity method involves incalculable positive advantages. People see that the free-book plan is not socialistic, that pupils do not value schooling in proportion to its cost to themselves, and that it is not demoralizing to accept a freely offered public boon to be utilized for the public good. It does not appear why free books should demoralize more than free teaching or free school-housing."

HOME GARDENS.

A simple yet effective way of educating the masses was begun three years ago, in the city of Cleveland, by Mr. E. W. Haines. He gathered together a small group of people from the tenements and organized a club, whose object it was to beautify their home surroundings.

From this small beginning grew the Home Gardening Association, which works with the city schools. Concerning this work Mr. Cadwallader writes an interesting article for the *Outlook* (February 1), from which we quote:—

"Cards were sent for distribution among the school children of every grammar school in the city. After the children had been given an opportunity to decide whether or not they wanted seeds, the cards were gathered and a report sent to the association."

The seeds were put in envelopes and delivered at the various school buildings. Some schools which were fortunate enough to possess the ground, planted some of the seeds, and class work assumed new significance as the children watched the growing plants. A flower show was arranged for at the opening of the fall term, thus keeping alive the interest in the home gardens through July and August. Illustrated lectures were given, usually in school

buildings, and an effort made to reach all parts of the city.

"The influence of the distribution of seeds," continues Mr. Cadwallader, "was widespread, and the desire to see improvements made, had begun to find expression in other ways. A school-yard in the downtown district, as unsightly as any in the city, was selected for improvement by the association. The earth, which consisted in large part of cinders and crushed brick, was removed from a plot in front of the building, and loam substituted. The center of this plot was sodded, while the edges and corners were banked with flowering shrubs and plants. A vacant lot near by was also converted into a school garden. This furnished flowers for a vacation school, and was still in bloom when the public schools opened in September. The expense was borne by the association, but it so commended itself to the school authorities that the second year they agreed to pay the rent of the land added to the play ground."

This is a work which every Christian teacher should carry on in connection with his school. In many places it may be advisable to devote a part of the garden space to vegetables or small fruits. Some teachers have tried this, and the children were delighted with their harvest of peas, strawberries, and tomatoes.

Schools which desire seeds for school gardens should write at once to the ADVOCATE for further information as to the best means of obtaining them.

LESSONS FROM THE FARM.

It has often been advocated in these columns that the most successful way to teach social reform, and to relieve the congested state of the cities, is to exalt life on the farm. It is hard for some to realize that this is one of the most important features of Christian education. Those who adopt this system should be first to prove to the world that life in the country is not only ideal, but that by exalting the cultivation of the soil, the gospel may be preached in its fullness. It is most encouraging to

find some people who put these ideas into operation. The fact that more who have had great light do not enter such reforms, is a source of great regret.

The January issue of the *World's Work* contains an article entitled, "The New Farming and a New Life," which it would pay everybody to read. The estate in question is known as Briarcliff farm, and it is located twenty-seven miles from New York City. A few extracts from the article will reveal the owner's desire to better humanity by teaching men how to make small farms pay. "The first aim has been to develop the earning power of the land, and in so doing, Mr. Law has given an object lesson to others. He has shown that labor and land may be made productive, and do their share for the common good, on a business basis which is within the reach of the small farmer. With this lesson once made plain, he feels sure that the result will be to relieve the congestion in great cities, and to lighten the burden of the agricultural laborer."

SECRET OF SUCCESS.

"The principles considered vital at Briarcliff are essential to success everywhere, and the methods adopted are precisely the methods that the small farmer must adopt if he expects to get ahead. For instance, the smallest and poorest farmer can give his attention to the treatment of his cows, and to the cleanliness of his stables, and, in short, can do as Mr. Law does, 'make the best of every thing on the place.'"

The treatment of the cows, and the care taken in the preparation and delivery of the milk are worthy of imitation by every man who advocates the principles of healthful living. Such lessons as are given to the employees on Briarcliff farm should be given in every industrial school. The motto which is posted in conspicuous places about the farm begins with this verse:—

"If a cobbler by trade, I'll make it my pride
The best of all cobblers to be;
And if only a tinker, no tinker on earth
Shall mend an old kettle like me."

Let every teacher procure a copy of the *World's Work*, and study this question for himself.



•• Editorial ••



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

MAKE THE LESSONS HARD.

There is a serious problem constantly before us. It is this, Why are there so few thorough Bible students in our ranks? It is a difficult thing to find competent Bible instructors for our various institutions. This is a fact, and there must be a reason for it. Does the cause of this condition still exist? If so, the scarcity of Bible students will continue until conditions change.

The church school will do much to relieve the situation, but there is a great work to be done by the Sabbath school. The primary object of the Sabbath school is to cultivate a love of God's word, and to develop strong students. But the students (and I use the word in its strongest sense) have not appeared, consequently one questions the methods employed in their training.

Considered from a pedagogical point of view, there are several potent reasons for this apparent failure on the part of the Sabbath school to accomplish the object of its existence. I will at this time speak of but one reason—the character of the lessons offered for weekly study.

In talking with those who have had long experience in Sabbath school work, I find a tendency to make the lessons very simple. When asked for a reason, the reply is, that the people demand it. Can it be true that we ask for light work when it is vigorous effort that develops strength? Think of a man who prefers to sort pins instead of chopping wood, because chopping requires too much muscular exertion. If flabby muscles are the result of physical inaction, weak brain power will result from a lack of vigorous mental activity. We have been content with mere child's play in our Bible study, when we should be strong students. Let us demand more solid mental and spiritual food. Do not be satisfied with ques-

tions which can be answered by yes or no; questions which imply the answer; questions which can be answered with scarcely a thought.

“Every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age.” Easy lessons are all right for those who are beginners in the study of the word, but those who have long been in the school should take longer, harder lessons. You will very soon find that the younger members of your school (younger in experience, not always younger in years) will learn as rapidly and demand food as vigorous as that fed to the more mature students. There is a strife which every Christian should engage in. Strive for the mastery of God's word. “*Study to show thyself approved unto God.*”

Ask yourself the questions, “Am I by my weekly study becoming acquainted with the Bible as a whole?” “Do I love to *search* the Scriptures, or do I expect to find all references noted in the lesson helps?” “Do I know God's mind concerning the subject of the lesson as he has expressed it to other people, and under other conditions?” In other words, do I seek for principles or am I content with the mere facts which each separate lesson develops? Does the lesson induce me to work? If there is no action as the result of study, why study?

These are practical questions. The attitude assumed by members of the Sabbath schools all over the land will determine the kind of lessons which are given in the future. The *ADVOCATE* favors lessons which will develop Christian men and women who are thoroughly acquainted with their armor and their weapons of war. The Sabbath school is one of the most important features of the work. When it joins hands with the Christian day school we have a right to expect Bible students who will astonish the world.

Sabbath school workers are cordially invited to relate experiences or give their opinion. May we not have hundreds of applicants for lessons which will put to the test every power of the student?

THE FOREIGN FIELD.

A recent meeting of the Foreign Mission Board discussed the advisability of sending more young people into the foreign field. Scores of laborers are called for; where are they? In times past young men have done a great work. Melancthon was a young man when he began his work; Judson, Wesley, Livingston, and John Paton were all young men. Is it not time to make use of the consecrated young people?

It was decided to do so. Only a few weeks ago these words appeared in the first-page article of the *Review*: "Many young men and women now engaged in secular labor, will feel earnestly stirred to give themselves to the service of God. Let these be given an opportunity to obtain an education for the work of God."

There are young people whom the Lord can use. These must be educated. As Paul gathered young men at Ephesus, and trained them for missionary work in Asia Minor, so the young people of to-day must be gathered. During the following spring and summer a special work of training will be done.

STRONG MEN NEEDED.

The work to-day demands strong laborers. The puny, the weak, and the unstable will be pushed aside in the race. Intensity is taking hold of everything, and only those who are willing to exert a positive influence, will be of use. "If thou hast run with the footmen, and they have wearied thee, how canst thou contend with horses? And if in the land of peace . . . they wearied thee, then how wilt thou do in the swelling of Jordan?"

It is time for us to ask ourselves this question. The hope of the missionary work is with the young. The spread of the gospel rests, to a great extent, upon the rising generation. John, in his letter to the churches, tells this. He says, "I write unto you young men because ye are strong." God looks upon the young man or woman who has the strength of youth, as the person who should reveal the greatest amount of spiritual strength. To this class

he commits his work of warning the world. They are to be the ministers, the teachers, the canvassers, and the medical missionaries. Are they in training?

TRAINED TEACHERS.

Comparatively few teachers have been sent abroad. It was right for the educational work to grow strong in the home field first, but there are thousand of children in heathen countries who must be reached.

The experiences connected with church school work have been fitting some young people for more difficult fields. Has the time come for us to send those of experience abroad, and bring in new recruits to fill these vacant places?

How many are willing to go? It is not a sensational call. Those who have been steady, strong, and successful in work at home will be able to cope with difficulties abroad, but those who can not surmount hardships here would fail if confronted by anything more difficult. The Macedonian cry is sounding.

EDUCATIONAL LEAFLETS.

At the meeting of educational secretaries held at Berrien Springs, Mich., last November, it was voted to issue a series of four-page leaflets on educational topics for general distribution.

Many have expressed a wish for reading matter which would present the important features of church school work in such a simple manner that it could be read by everybody. This desire is at least partially met by these leaflets. They are issued as **ADVOCATE SERIES** Nos. 5-9, and bear the following titles:—

No. 5. "Christian Education versus Worldly Education."

No. 6. "An Appeal for Teachers."

No. 7. "School Finance."

No. 8. "Two Kinds of Wisdom."

No. 9. "History of Church Schools."

These leaflets are sold in packages of five at the rate of 50 cents per hundred, and may be obtained by addressing the **ADVOCATE**.

The Sabbath School

THE SADDEST THING.

O heart, so warm of old,
Why hast thou grown so cold?
There is no sadder thing in all the world
Than is a heart grown cold.

Not sin, for that may be
Cause of humility;
New vigor comes from wrestling with our foes,
Courage and victory.

Not pain, for pain is good,
A cleanser of the blood,
Restoring to the soul a wholesome zest
For her celestial food.

Not grief, which purifies,
Tears wash the spirit's eyes,
Until the strengthened vision pierces heaven,
Where Christ such weeping dries.

Not death, for death is just
Surety in place of trust,
At the long journey's end, dear home attained,
Shaking off sandal dust.

O heart, so warm of old,
Why hast thou grown so cold?
There is no sadder thing in all the world
Than is a heart grown cold.
— *Danske Daudridge, in Independent.*

THE SABBATH SCHOOL TEACHER SHOULD BE A MASTER OF ARTS.

BY FANNIE M. DICKERSON.

(Concluded)

The teacher must learn *to listen*. He must listen for the discords as well as the harmonies. He must bring every discordant note in his own life, and in the life of his pupils, into harmony with the music of heaven. He must listen to hear the still small voice, saying, "This is the way, walk ye in it." He must ever listen reverently, obediently, and lovingly. Obedience stimulates the power to recognize the heavenly voice. Hear, and obey, are the teacher's watchwords. Is your ear growing more acute, more appreciative of God's messages? If not, listen more lovingly.

What God wants to say to those in your class, he wants to say *through you*. Do you

always hear and deliver just the message intended for each individual? It means much to master the art of listening.

The teacher is to guide the mind and soul of his pupils. He must not be content until he *leads* the pupil to choose and adhere to the right.

Persuasiveness is the ability to touch and direct the powers of men. I run my fingers over a piano, but no music comes. A musician puts his hands upon the keys, and they produce music which satisfies the soul. One understood the instrument and had music in his own soul; the other lacked these qualifications. The teacher is a musician; the keys upon which he plays are the human souls in his class. He touches the strings of the heart, and discourses such music as his spirit demands. Remember that only the spirit of truth, the music of the soul, *in yourself*, can persuade those indifferent, careless, world-loving hearts to respond, and give forth tones in unison with heavenly strains. The teacher must *lead*. How is this to be done?—By the force of his life, by prayer, by study, by disinterested service.

The crown is for him who moves his pupils to Christian activity.

The teacher must learn to read the word, to read nature, the child, and the world. There is but one sure way to learn to read the word. Take a dish of sand in which are scattered bits of iron dust. Pass a magnet over or through the sand, and you gather the bits of iron. The teacher's heart, consecrated to the work of saving souls, is a magnet. Lay that heart upon the word, and the shining dust of truth will cling to it.

The messages God has written in earth, sea, and sky, can be read only by the consecrated eye. He who can read will find inscribed on every tree and flower, heart lessons. To read well, requires much study; therefore study the word and nature, study the child, the world and its needs.

The art of teaching demands skill in *questioning*. The teacher can not do it by *talking*. He must probe the mind by a question ere the seed of truth can be

planted. Ask definite, clear, short questions. Question rapidly. Keep the pupils thinking. Vary the manner of questioning. Question the heart as well as the mind. Ask test questions. Do not let it be said by one of your pupils that "he said, and he said, but he did not say anything."

It is oftentimes better, not to attempt the teaching of but one truth. But be sure that truth is mastered.

Fruitful branches bend low. The teacher who is successful must bend to meet the lowliest life in his class. He must bend willingly, not from constraint. He must meet his pupils where they are, and then lift them to higher planes of living.

Besides all these master arts, there are many devices to which the teacher must resort. He must visit his pupils, read to them, direct their reading, and interest himself in their play, their work, and their study.

The standard for the teacher is placed high, but there is a Hand ere stretched toward you and me, that is ready to take our higher aspirations and make them a part of our life. Then let Sabbath and church school teachers grasp the Saviour's ideal, and remember that it can and should be attained.

THE MAN WITH OPINIONS.

HOW TO DEAL WITH HIM.

Opinions have no place in the gospel, nor in anybody's Christian experience. They have no connection whatever with *faith*. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. Whatever the word of God says is sure, and therefore we may *know* it. When the Word speaks, there is no room for doubts or opinions; and the expression of *our opinion*, in such a case, is evidence of lack of faith.

Nevertheless we are not to condemn any person. The church of Christ is not in the least like any society formed by men, where certain tests are applied to any applicant for membership, and those who do not meet the minds of the members are rejected. It

is the body of Christ, and, like Christ himself, it is a school, to which all are called to come and learn.

If a man comes who has less faith than some others, he is not to be condemned, but instructed and helped. Ignore his expressions of mere opinion, and feed him upon the word, until he knows the certainty of the things that are believed.

Nobody has any business with mere opinions, but if any man has them, leave him alone with them, and give yourself to the word, which casts down imaginations, and every high thing that exalteth itself against the knowledge of God, and brings every thought into captivity to the obedience of Christ.—*E. J. Waggoner, London.*

SELECTION OF OFFICERS.

A Study of the Testimonies on Sabbath School Work.

I recall a variety of answers once given at a Sunday school convention, to the question, What manner of person should be chosen as superintendent of a school? One said, Choose a popular person; another, He should have a keen, bright mind; another, He should be a natural leader, a good organizer; still another, He should be a ready talker; several thought a good education indispensable; the idea of a progressive man, well posted in up-to-date topics, met with hearty assent from all.

I am greatly impressed with the manner in which some of these answers are disposed of in the instruction the Spirit of God has given to us upon the selection of officers. Note the following extracts:—

"In selecting officers from time to time, be sure that personal preferences do not rule, but place in positions of trust those whom you are convinced love and fear God, and who will make God their counselor."

"The school may be attached to one who has served long and faithfully, but the good of the school must be considered, rather than the personal preferences of teachers or pupils."

No one will get the idea from this that for a superintendent to be popular is nec-

essarily an evil; for personal influence exerted wholly on the Lord's side, is a powerful factor in the salvation of souls. But just in proportion as this influence has power for good if rightly directed by the Spirit of God, so has it power for evil if the Spirit is separated from it. Hence the first question should not be, Is such a one popular? but, Is God his counselor?

In the following extracts we have the proper adjustment of the relationship of natural, ability, keenness of intellect, etc.:—

"A keen, sharp intellect may be an advantage, but the power of the educator is in his heart connection with the Light and Life of the world."

"Without the love and fear of God, however brilliant the intellect may be, there will be failure. Jesus says, 'Without me ye can do nothing.'"

Self may be popular, self may be intelligent and educated, self may be up-to-date according to the idea of self, but it can never take the place nor do the work of the Spirit of God. Let it be remembered by every Sabbath school worker that our power to accomplish good is in our "heart connection with the Light and Life of the world."

MRS. L. FLORA PLUMMER.

THE HOME DEPARTMENT OF THE SABBATH SCHOOL.

BY MRS. S. M. BUTLER.

This department is designed to reach the isolated ones, and those who can not attend the Sabbath school, that by a systematic study of the Sabbath school lesson they may be brought in touch with their nearest school.

Many of those who do not attend the Sabbath school, do not keep up a systematic study of the lessons; they do not often meet with their brethren, and so after a time they grow cold, and the truth does not look to them as it once did. We are told that "the Bible lessons that are taught in our schools are of far greater consequence than many now discern," and that "our schools are nothing less than Bible societies, and in the sacred work of teaching the

truths of God's Word, they can accomplish far more than they have hitherto accomplished." This being true, much depends upon a weekly study of the lessons.

Envelopes and report slips have been prepared, which, with the lesson pamphlet, should be taken to all who desire to join the Home Department. The envelop provides for the name and address of the one joining, and a short weekly report and record of the lesson studied. The slip which accompanies the envelop, should be kept by the Home Department member, and at the close of the quarter the reports which have been made on the envelop, should be transferred to the slip. This, with the donations, should be given to the secretary of the school with which the Home Department member is connected. That secretary in turn sends these reports with the quarterly report to the State secretary. Thus a systematic record of the department is kept.

This is a missionary enterprise, and the whole school should feel it a privilege to engage in it. This idea is expressed in the following quotation: "The Sabbath school is a missionary field, and very much more of the missionary spirit should be manifested in this important work than has been manifested in the past." Let each member of the school visit any Sabbath-keepers who do not attend the school, taking with him an envelop and lesson pamphlet; explain the work and invite them to join your school through the Home Department. Nothing is required of them in joining but to sign the envelop, promise to take up the study of the lesson each week at the same hour as the school with which they are connected holds its session, and fill out the report each Sabbath. At the close of the quarter, visit them again and take them another lesson pamphlet and envelop. Take their donation and report slip containing their quarter's summary, and give them to your secretary.

This work should not be confined to those of our faith. There are many who do not regularly attend any religious services, who perhaps might be reached if approached

in the spirit of love. Go to the poor and the outcast also; call their attention to the work that you are doing, and ask them to become members of your Home Department. If possible have them promise to devote an hour each week to the study of God's word as outlined in the lesson pamphlet. Make friendly missionary visits, and work as Christ worked—as earnestly for the one as for the many. Be content to work faithfully even if immediate results are not seen. We should not aim so much to do something new and striking as to awaken in all a healthy interest in the study of the Bible.

A NEW DEPARTMENT IN THE SABBATH SCHOOL

At the first meeting of the Committee of the Sabbath School Department of the General Conference, plans were made to prepare a series of lessons on Old Testament history covering a period of three years. These lessons will be written for two grades—a simple one for the Primary Department, for children ranging from seven to nine years, and a more extensive study for the Intermediate Department, for children ten, eleven, and twelve years old. Many of those who will now be classed as Intermediate have heretofore studied the youth's lessons. These lessons will still appear in the *Youth's Instructor* for the young people from thirteen years old and upward. Let all take note that the Intermediate Department is a new department, and includes children from ten to twelve years old. The lessons for this department on Old Testament history, will also be published in the *Youth's Instructor*. The Primary lessons will be printed in the *Little Friend*, as in the past. These will be the simple lessons on Old Testament history. For the benefit of schools that have a Kindergarten division, notes will be published in the *ADVOCATE*, suggesting how the Primary lessons may be adapted to the minds of the little ones. The Primary lessons are very simple, and can easily be understood by children to whom the lesson must nec-

essarily be read and explained. The notes will assist the teacher. Let the teachers and officers aim to bring every Seventh-day Adventist into the Sabbath-school at the beginning of the new quarter. There is light and life in the Senior lessons, and no one can afford to miss them. As notes on these lessons appear in the *Quarterly*, no notes are published in the *ADVOCATE*.

ESTELLA HOUSER,
Rec. Sec. S. S. Dept.

STUDY THE QUARTERLY REPORT.

BY MRS. L. FLORA PLUMMER.

It is worth studying. A table of statistics is apt to look a bit uninviting to the casual reader; but to all who are really interested in the progress of the Sabbath school work, the figures will be alive with interest. Figures represent facts; they reveal a condition; they may encourage; they may cry loudly for reform. By studying them, we may learn the lesson they teach.

I have only space to call attention to one or two points. The total amount of contributions is certainly quite encouraging. It is about \$3000 more than was reported for the previous quarter. Is it not a source of regret that there has not been a proportionate increase in the amount donated to missions? In that donation there is an increase of only about \$500 over last quarter. No one is in favor of our schools depriving themselves of the supplies that are necessary to keep up the interest in the school, and to enable the school to do its best work; but let us study our finances closely, and wherever it is possible to give a larger per cent of the contributions to missions, let it be done. Perhaps at the mere suggestion many officers and teachers would willingly supply themselves with helps that are ordinarily paid for out of the Sabbath school treasury.

Another feature of the report demands our serious attention. Note the enrolled membership, and compare that with the average attendance. Is it not strange that there should be such a difference? How do

you account for it? The time of year covered by this report is a very favorable one for attendance. Nearly every report that gives the membership, gives also the attendance, so no discount need be made for incomplete reports. The truth is that more than 47,000 names were enrolled on our Sabbath school class-books that quarter; and 13,000 persons whose names were enrolled, were absent each Sabbath. That means an absence of over one-fourth of the membership.

By referring to the reports from Michigan, California, Iowa, and Minnesota, it will be seen that the average attendance is as much below the membership in the strong conferences as it is in the newer fields. The secretaries of the two conferences which alone report an average attendance larger than the membership, both wrote an explanatory letter stating that they believed there was a mistake in the figures.

Does not this report open up a field of effort for Sabbath school workers? Have these absent members been as truly missed in each school as they should have been? Have the teachers been faithful in seeking the absent members of their classes?

When the secretary has read, "Membership thirty, attendance twenty-three," has there been any solicitude manifested in behalf of the seven who were missing? Where are the 13,000? If they are sick or otherwise hindered from enjoying the blessing of the school, should they not have a visit from some members who were there? If they are really indifferent or careless, will it not arouse an interest if they are often visited, and made to know their absence is noted, and that their presence and help is desired? While we are reaching out to help the masses who know not the gospel, let us not neglect thirteen thousand of our own people, whose names are upon our Sabbath school class-books, and who may be in need of a helping hand. Let the work that is pointed out by these figures be begun in every Sabbath school.

"Children should be educated in such a way that they may perform unselfish acts, which Heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial."

QUARTERLY SUMMARY OF SABBATH SCHOOL REPORTS.

FOR QUARTER ENDING SEPTEMBER 30, 1901.

Eastern Union Conference.

	No. Schools	Pres't Mb'ship	Average Att.	No. of Classes	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Or P'ns
Atlantic	21	697	591	102	\$ 226 74	\$ 77 38	\$ 86 05	\$ 32 46
Chesapeake	12	544	333	59	95 52	16 93	61 89	18 67
Maine	21	400	290	49	110 90	25 47	22 04	24 32
Maritime Provinces	12	286	197	31	77 72	31 48	155 73	204 86
New England	43	1011	711	140	502 88	111 16	165 04	206 94
New York	62	1073	721	145	371 98	18 82	185 00	123 04
Pennsylvania	84	1521	990	206	447 37	139 03	16 99	5 76
Quebec	15	76	58	11	30 03	8 82	69 86	15 65
Vermont	31	441	305	65	112 73	27 54	15 66	7 54
Virginia	11	153	104	21	27 54	5 50	10 66	3 29
West Virginia	10	143	106	20	19 45			

Northwestern Union Conference.

Dakota	69	1171	767	176	251 48	28 13	141 48	61 55
Iowa	177	3205	2492	390	675 74	127 71	424 73	123 30
Manitoba	24	349	221	43	74 19	22 16	38 11	13 92
Minnesota	116	2589	1782	332	509 93		224 72	111 83
Nebraska	108	2067	1536	255	337 37	121 58	229 75	9 79

Lake Union Conference.

	No. Schools	Pres't Mb'ship	Average Att.	No. of Classes	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Orp'ns
Illinois.....	63	1751	1282	249	388 91	153 42	175 59	59 90
Indiana.....	81	1280	1624	134	170 16	.....	146 72	.....
Michigan.....	154	5022	3637	567	1247 06	380 79	733 46	132 81
Ohio.....	65	1370	958	200	296 91	.....	252 14	44 77
Ontario.....	15	386	257	48	145 37	37 09	57 06	24 80
Wisconsin.....	123	2680	1430	276	467 15	.....	375 24	38 70

Southern Union Conference.

Alabama.....	17	304	210	40	28 19	15 96	9 52	1 16
Carolina.....	13	123	90	19	14 46	5 45	.....	2 39
Cumberland.....	14	331	275	48	83 21	18 82	16 66	12 86
Florida.....	18	350	214	45	56 92	16 95	28 78	1 15
Georgia.....	7	170	108	21	16 38	8 16	4 20	23
Louisiana.....	14	193	119	28	28 62	4 02	24 60	.....
Mississippi.....	5	128	89	15	15 69	7 19	8 69	2 75
Tennessee River.....	14	338	250	44	49 39	13 56	31 65	4 18

Southwestern Union Conference.

Arkansas.....	14	336	263	45	48 67	8 34	35 92	3 63
Colorado.....	36	671	1012	139	382 58	.....	308 98	82 75
Kansas.....	112	2109	1369	299	342 07	.....	202 02	22 72
Missouri.....	52	1373	1038	187	233 86	.....	63 80	50 52
Oklahoma.....	64	.....	.....	.....	170 85	31 97	.....	.....
Texas.....	15	558	335	66	102 23	9 65	64 39	28 19

Pacific Union Conference.

Alaska Mission.....	2	16	16	3	8 09	.....	.....	4 77
Arizona Mission.....	4	108	77	13	22 27	.....	11 46	15 55
Montana.....	21	390	277	53	132 60	.....	.....	.....
Northern California.....	114	905	1952	354	1673 27	.....	374 57	139 80
North Pacific.....	85	2892	1485	266	521 50	.....	24 38	143 72
Southern California.....	21	624	368	50	470 72	.....	34 47	19 04
Upper Columbia.....	31	854	597	127	182 18	.....	49 05	32 53
Utah Mission.....	2	94	73	12	21 64	.....	6 42	1 25

*Australasian Union Conference.

New South Wales.....	21	834	659	.....	213 14	.....	104 99	.....
New Zealand.....	38	618	484	82	238 63	.....	177 61	.....
Queensland.....	7	271	201	.....	56 13	.....	30 44	.....
South Australia.....	12	299	297	36	75 61	.....	47 16	.....
Tasmania.....	7	203	152	.....	69 40	.....	38 27	.....
Victoria.....	13	610	486	.....	163 02	.....	78 61	.....
West Australia.....	6	128	103	.....	.....	.....	63 65	.....

*European Union Conference.

British.....	20	768	548	78	183 98	50 30
--------------	----	-----	-----	----	--------	-------	-------	-------

*Mission Fields.

West India.....	47	1397	.....	.....	79 95	.....	31 68	.....
Guadalajara, Mexico.....	1	24	15	3	7 57	2 50	.....	.....
Arne, Tahita.....	1	32	19	3	.....	.....	.....	.....
Papeete, Tahita.....	1	18	18	3	3 15	.....	.....	.....
Paea, Tahita.....	1	13	9	1	.....	.....	.....	.....
Mizepa, Raratonga.....	1	5	4	1	2 69	.....	.....	.....
Avarua, Raratonga.....	1	9	8	2	1 53	.....	.....	.....
Total.....	2231	48814	33686	5584	\$12383 11	\$1424 79	\$5559 85	\$1833 09

*For quarter ending June 30, 1901.



The Lesson



INTERMEDIATE DIVISION.

Lesson I. April 5, 1902.

The Beginning. Gen. 1:1; John 3:1-3; Col. 1:16; Rev. 1:8.

I. SPECIAL POINTS IN THE LESSON.

The Beginning.

Jesus the Creator.

Jesus the Alpha and Omega.

Jesus the Word.

II. PRACTICAL LESSONS.

"The gospel . . . is the power of God." "He hath made the earth by his power." To understand the gospel we must study the beginning of creation.

The work begun at creation still continues. He who spoke worlds into existence, by the same power creates a new heart in man, in whom naturally dwells no good thing.

What Jesus is to all creation is illustrated by the alphabet. Among the Jewish rabbis it was common to use the first and last letters of the Hebrew alphabet to denote the whole of anything. Col. 2:9, 10.

A word is the medium by which we convey our thoughts. Jesus was the expression of God's thoughts. The same is true of the Bible. The same is true of nature. Bring out the relation of these one to another, so that each child may see it.

Show that the same power that created the world sustains it, and what the result would be if it were withdrawn. Then from this, lead all to see how dependent plant and animal life is upon the Creator for existence. "In him we live and move and have our being." Impress this fact, for to know it, is to seek the power to please him.

III. SEED THOUGHTS.

Redemption is creation. Creative power is the evidence of divinity. Jer. 10:10-12. Christ is Redeemer by virtue of his power to create. Col. 1:14-16.

Lesson II. April 12, 1902.

The Spirit. Gen. 1:2; Ps. 139:7-10; Job 23:4; Acts 17:28.

I. SPECIAL POINTS IN THE LESSON.

Condition of the earth in the beginning, and work of the Spirit.

God everywhere present by his Spirit.
The life-giving Spirit still at work.
Condition if it were withdrawn.
The Source of Life.

II. PRACTICAL LESSONS.

Show the children how impossible it is to go where God is not present. Ps. 139.

Make plain the thought that the same Spirit that moved upon the face of the waters at creation, gives life to-day. Help each child to see how utterly dependent he is upon God. There can be no more absolute dependence than that for every breath. Whether we sleep or wake, whether we remember the Creator or forget him, he fills our lungs with the life-giving air, and sustains our life.

Dwell upon the results if God were to withdraw his life-giving Spirit. Let the study terminate in a personal invitation to each one to consecrate all to him to whom he belongs, and upon whom he depends for life.

III. SEED THOUGHTS.

John 6:63; Gal. 5:25; Eph. 2:1.

Lesson III. April 19, 1902.

Day and Night. Gen. 1:3-5; 1 John 1:5; John 1:4; 8:12; Ps. 104:20; 139:11, 12; 119:105; 2 Cor. 4:6.

I. SPECIAL POINTS IN THE LESSON.

How light was created.

Where God is there is light.

God's life is light.

God's Word gives light.

Darkness and light are both alike to God.

God is still saying, "Let there be light."

II. PRACTICAL LESSONS.

Show the children that God is still commanding the light to shine out of darkness. Illustrate this by the conversion of some one whom you know in whose heart there has been a remarkable transformation, or by your own experience. Saul of Tarsus is a good illustration. Then bring the lesson home by emphasizing the fact that we have the privilege of letting the light, which God commands to shine out of darkness, into our hearts. Show the children how they may do it.

All the light in the world comes from God. Impress the thought that as God wakens us morning by morning to behold a new day, we may see anew his creative power, and know that it is still at work.

The darkness which prevailed before light was formed, may be used to illustrate the condition of the natural heart. As the Word was

the source of life in creation, so is he the source of life to the soul dead in trespasses and sins. Eph. 2:1 (Quickened, or made to live.)

III. SEED THOUGHTS.

Christ is not only the spiritual light of men, but the physical light also comes from him. This shows that the life of righteousness is as free as the light of day. Light has power to multiply itself without loss.

Lesson IV. April 26, 1902.

The Firmament. Gen. 1:6-8; Isa. 40:22; Job 17:16; 28:25; Ps. 65:9; 104:3.

I. SPECIAL POINTS IN THE LESSON.

The firmament, and our relation to it.

The meaning of the work of the second day of creation.

God's power manifested in the clouds.

The Word which created the firmament still works.

II. PRACTICAL LESSONS.

Help the children to grasp the idea that the air we breathe is life-giving—God's own breath—and is given anew every moment. This will help them to see that "in him we *live and move and have our being*." We can afford to emphasize this thought every Sabbath. Lead the children to see God in everything.

Suggest that we may look at the clouds with the idea of seeing the wonderful power of God represented in them. Ex. 19:9; Ps. 18:10, 11; 97:1, 2; Acts 1:11.

Draw from the class some evidences that the work of the second day still continues. Try to lead each child to see that this work is an evidence of the creative work that God will do for him, and never close a lesson without endeavoring to help the children to definitely give their hearts to the Lord. Isa. 44:22.

III. SEED THOUGHTS.

Creation is an evidence of God's power. This power is the hope of man.

Men may be able to explain some of the conditions which cause the clouds, the rain, the snow, and even predict with some accuracy the time of the occurrence of the storm; yet it does not show that God does not order these things. It simply is an evidence that man has discerned some of the ways of God. "The laws of nature are simply the habits of God."

Job 26:7, 8; Jer. 10:10; 13 (R. V.); 14:20-22; Isa. 55:10, 11; Ex. 19:9; Ps. 18:10, 11; 97:1, 2.

PRIMARY DEPARTMENT.

Lesson I. April 5, 1902.

The Beginning. Gen. 1:1.

Memory verse.—Ps. 33:6.

PRACTICAL LESSONS.

1. Teach reverence for God as the Creator.
2. See God's power and love in all his created works.
3. By beholding him we become changed.

SUGGESTIONS.

Let the pupils describe the most wonderful thing they have seen that man has made. Compare this with something in nature, as a tree or a beautiful plant.

What we make belongs to us.

What God has made belongs to him. Ps. 24:1; 50:10.

Put twigs of lilacs or horse chestnuts in water in a sunny window, thus forcing the buds to open. Start these two or three weeks before they are wanted.

Man never creates. He uses material God has made.

God created, but Christ is God. Heb. 1:3.

Lesson II. April 12, 1902.

The Spirit. Gen. 1:2.

Memory verse.—Acts 17:28.

PRACTICAL LESSONS.

1. There is life in the words of Jesus. From him flows all life.
2. Let us see in all life about us the power of Jesus.
3. His word changes the impure heart.

SUGGESTIONS.

Use the same buds, showing the silent working of the life-giving power in them. If flowers from outdoors can not be had, have house plants in bloom. Flowers may always be used to teach God's power and love.

Draw or show pictures of flowers. These are only forms. The plants are real. Contrast the real with paper flowers. All these teach God's power.

Read "The Gospel in Creation," pp. 13-25.

Lesson III. April 19, 1902.

Day and Night. Gen. 1:3-5.

Memory verse.—John 8:12.

PRACTICAL LESSONS.

1. God's gift in each new day.
2. God is with us in the darkness and the light.

3. Our dependence for life is upon Jesus.
4. Our physical need of light.

SUGGESTIONS.

If possible, show some plants which have grown in dark places, such as potato sprouts from the cellar.

Make use of house plants, showing how they turn leaves to the light.

Seeds will sprout in dark, warm places, but contrast these with others sprouted in a light place. Such illustrations must be started two or three weeks before they are needed.

Read "The Gospel in Creation," pp. 46-61.

Lesson IV. April 26, 1902.

The Firmament. Gen. 1: 6-8.

Memory verse.—Ps. 104:3.

PRACTICAL LESSONS.

1. The love of God is shown in the life-giving breath we breathe so freely every moment.
2. Note the beauty in the clouds that carry such blessings.
3. Everything says, "God is love."

SUGGESTIONS.

Talk of the air and how necessary it is to life. Try to impress the physical necessity of *pure* air.

Draw or show pictures of clouds, explaining how they are formed. Talk of the rain, hail, snow, and dew, all of which come from vapor in the air. Bring out the blessing of each.

NOTE.—Each teacher should not expect to bring out all the points suggested. Use those best adapted to your class.

Read "The Gospel in Creation," pp. 62-76.

KINDERGARTEN DIVISION.

Lesson I. April 5, 1902.

Suggestions for Teaching the Primary Lesson to Small Children.

Place pieces of paper a little larger than the leaves of your Bible, between a dozen or more books of the Bible. Then tell of the many little books in the one complete book, and the name of the first book.

One or two weeks before this lesson is given, corn, beans, peas, and sunflower seeds should be sprouted in tumblers. Fill the tumblers two thirds full of tepid water; sink a thin layer of cotton batting a little below the surface of the water, and on this lay the seeds. Then

cover the seeds with another piece of batting. One tumbler should be placed in the dark, to illustrate sprouts grown without sunlight. These are for use in lesson 3.

Teach the untrained eyes to see the beauty of the tender shoots and roots of a seed-plant—the stem, the seed-leaves, and perhaps the first pair of real leaves, the delicate coloring, the pretty shapes of the leaves, and the strength of the little upward growing stem and the fine roots. Squash seeds planted in loose, warm earth, in a pan or box, are excellent for study. Let the children observe what becomes of the seed with each different kind of sprout. At the same time show the dry seeds. The children may then realize a little of the power that can bring about such changes.

Get some horse-chestnut buds. Call attention to the brown scales securely glued together, inside of which is soft white down packed tightly around the tiny leaves and flower bud, making a warm, soft bed during the cold winter and spring.

Lesson 11. April 12, 1902.

To impress the thought of God's life and power in creation, show the contrast between what he makes and the lifelessness of man-made things. Show pictures of dogs and horses; and then call to mind, in contrast, the living, active animals themselves. Show artificial flowers and pictures of flowers; then show the real flowers with their beautiful tints, and delicate fragrance. They are always growing, and present a never-ending variety of color, odor, and shape.

Take some watery plant stems to Sabbath school. Break them before the children. The roots took up the moisture; that is the life of the plants (God's power), carried it to the stem and leaves, that they might grow. Every time we see that the leaves of a tree, or the blades of grass have grown, or that a flower has budded, we know that God's life has been working in them constantly, taking food and water from the ground to the farthest tip of stem, and leaves. Let us teach this lesson so well that the little child will feel, in the presence of nature, the power of God constantly working all around him.

Let each child feel his heart beating. Impress the thought that this constant beating is God's life. God wants to give us more of that same life and power that we may be good.

Lesson III. April 19, 1902.

Take potato and other cellar sprouts to Sabbath school; take also the tumbler of seedlings grown in the dark. In order to thrive, or even to live for any great length of time, they, like mankind, must have much of God's light. Compare the health of children living much in the light with that of poor children living in the slums and dark alleys of cities. Certain pictures may be used to emphasize this point. (See the *Lifeboat*, and other magazines.)

The light of Christ shines as does the sun,—everywhere, and for everybody; and, like the light of the sun, it is necessary for the health of plants, and for our own health. It is the light of Christ in us which will keep us kind and good and pure.

Take two candles, a large one and a small one. When they are lighted we can see that they both give light and heat, and they are the same color. The smaller light is as clear and bright as the larger one. Thus it is with grown people and children. If their candles are lighted by God's love, the children can shine as brightly as the older ones. Other lessons on light may also be given from these candles; as, we are not to hide our light under a bushel, etc.

Lesson IV. April 26, 1902.

We can not see the air, but we can see what it does. It waves the branches of the trees, it moves the leaves, it causes the flowers to nod, etc. If the air about the earth were taken away, in a little while nothing could live here. Teach the children how to take deep breaths, and why we should all do so.

The vapor which is drawn up from the earth forms clouds. The children will recall the appearance of vapor as they have seen it rise above the teakettle. Clouds are a blessing to us in many ways. They send down water for thirsty flowers and plants. They often protect us from the hot rays of the sun in summer, and, on cold nights, the clouds act as blankets to keep the earth from freezing. Pictures of clouds will increase the children's interest as you talk on this subject. In the Bible are found many interesting things about clouds.

God has freely given us all things. He has also given us many promises of other good things. His promises are sure. A piece of thread and a piece of wire illustrate our promises which are easily broken, and his promises which are never broken.

A VALUABLE SUGGESTION.

We wish to call especial attention to the article in this *ADVOCATE*, entitled, "The Home Department of the Sabbath School." A field for active missionary work is there outlined, that should at once be entered by Sabbath school workers. It is a work that any member of the school may do; and the officers of each school should arrange to have this plan carried out as completely as possible. We also hope that State Sabbath school secretaries, in their correspondence with the officers of local schools, will encourage the carrying out of the Home Department idea. Study carefully the plan suggested; then act upon it. The envelopes and report slips referred to, may be obtained by the schools from their State Sabbath school secretary. State officers may be supplied by addressing the writer, 705 Northwestern Bldg., Minneapolis, Minn.

MRS. L. FLORA PLUMMER.

USE THE BIBLE.

Do the members of your class bring their Bibles, and if so, do you see that they read them? Why not? One Sabbath morning a little boy went to school, able for the first time to read his Sabbath school lesson; but the teacher had lost her *Little Friend*, and not being able to teach without it, took another lesson for which she had a paper. Eagerly the little fellow offered to read the lesson for the day. "Never mind," said the teacher, "we have no time for that now." Oh, that we might all use one great friend that we have—the Holy Bible.

GRACE E. AMADON.

STUDY! That is the secret of success in any endeavor. Paul urged it upon his pupil Timothy. "Study," he said, "to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Study—your own heart.

Study—the Word.

Study—the child and his surroundings.

Study—the lesson.

Study—its application to your class as a whole and individually.

With The Teachers

THINGS WORTH WHILE.

He built a house; time laid it in the dust.
 He wrote a book; its title now forgot.
 He ruled a city, but his name is not
 On any tablet graven, or where rust
 Can gather from disuse, or marble bust.
 He took a child from out a wretched cot
 Who on the state dishonor might have brought,
 And reared him to the Christian hope and trust.

The boy, to manhood grown, became a light
 To many souls, preached for human need
 The wondrous love of the Omnipotent.
 The work has multiplied like stars at night
 When darkness deepens. Every noble deed
 Lasts longer than a granite monument.

—Sarah K. Bolton.

*TEACHING LIES.

The modern primary and kindergarten teachers use myths, fairy-tales, and other stories as a very important part of their teaching material. Much of this material has for ages been the property of the nursery. Careless parents and ignorant nurses have told these stories as truth. Many teachers have adopted the same method. But is this wise and right? Should we lie to our pupils? Should the stories we tell be lies or fiction?

As a text, I quote the following from a religious journal: "Who, with heart so base, would condemn the mother or father for telling over and over again to their prattling children the childhood lies and nursery rhymes and legends that make infancy so precious, and these days in after years so dear? What, forsooth, would child-life be without its sweet delusions concerning Kris Kringle and his phantom sleigh? God forbid that mothers should ever become so puritanically truthful as to steal these sweet illusions from childhood days. No child that I have ever known has arisen in condemnation of its parents for having practiced such deception after the truth was known. Barren, indeed,

*Extracts from an article entitled, "Lies or Fiction, Which?" by P. M. Magnusson, M. D., in the December *School Education*.

must be the little life that, untaught by such precious lies, has never written notes to Old Santa, sitting by the chimney fire, or awakening in the night has never listened for the tinkling bells of his dear old sleigh as he skimmed over houses and trees."

My dear sir, I for one, dare "to rise up and condemn" this lying to children, even down to the Santa Claus myth. And for many and sufficient reasons.

1. It is absolutely and unmitigatedly wicked. Without dogmatizing on the much vexed question whether it is ever right to tell a falsehood, this must be admitted by all decent persons, that the relation between parent or teacher and child should be *absolute truth and sincerity*, because there should be *absolute trust and faith* between these two parties. It is impossible to maintain trust without truthfulness. To argue this any further were to insult the moral sense of the reader.

2. These nursery lies introduce insincerity into the very life-blood of the soul of the child. Our text says that its author never knew of a child that rose in condemnation of its parents' nursery lies. Precisely! It is natural for a child to lie when it is convenient, and it is rather comforting than otherwise to find that father and mother lie too. But children who have been brought up to honor truth, *do* condemn even nursery lying.

3. It is the natural result of the infidelity of our age. Many, oh, so many, have come to believe that all truth is sordid, and all things sublime and holy are fictitious. They do not believe the Bible, they doubt the personality of God, they are far from sure of the life after death,—in short, they believe in the stomach only. Now, one must admire their taste in holding that the life of children, if this view is correct, would be "barren" without the "sweet delusions" and "precious lies."

But, thank God, they are mistaken in their major premise. This is a grand old world, full of majestic eternal verities. Man, nature, and God, as they are in their truth, are far nobler, and far more attractive than

any Santa Claus stories told as truth, even to children. Dear friend, if you have told lies to your children because you could not tell them the sordid truth about themselves and the world, please see if your notions and beliefs do not need revising. Incidentally you may discover that life is really worth living; a truth you could not have believed in your heart while you held to your sordid creed. Hence my advice to teachers, kindergarteners, and parents who have not the heart to kill all poetry in the life of the child by telling him the heartless truth. Quit teaching; rinse your souls thoroughly from that sham and insincerity that cause you to have so base a belief about reality; seek the kingdom of God and his righteousness; and when you have found that, as surely you will, if your lying has not eaten to the center of your own hearts, you will never more find it necessary to lie in order to be poetic. . . .

Tell the truth, and nothing but the truth, to your children and pupils. Rest assured that if you find the truth sordid, mean, trivial, brutal, and uninteresting, you and your notions are wrong. Get right, and you will find that you can not possibly tell a lie that is half as beautiful, sublime, and noble as truth.

WORK FOR THE ADVOCATE.

*BY LOTTIE FARRELL.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." "Study to show thyself approved unto God." "Take heed unto thyself, and unto the doctrine." "Consider what I say, and the Lord give thee understanding in all things." These scriptures teach us the necessity of earnestly and perseveringly studying the word, if we would grow into the full stature of men and women in Christ Jesus. We are admonished to search the Scriptures, not occasionally, but daily. In harmony with this, the Lord has sent us

the statement that those who fail to understand the true science of education will never have a place in the kingdom of God. We see, then, how much depends upon being learners in the school of Christ.

Again, the Lord says that the work to be accomplished by true education is the restoration of the image of God in man. We are educated by co-operating with the great Teacher. It is our part to study, and his to impart divine wisdom. While the Bible is to be our text-book, and we are to test everything by it, yet we can gain much by the use of helps. I know of no aid to Bible study on the subject of Christian education which is more helpful than the *ADVOCATE*. Its moderate price brings it within reach of all. Every month it is filled with a feast of good things. In this journal we have not only a discussion of the principles of Christian education, but we have also the practical application of these principles as brought before us in the reports from the teachers who are actively engaged in the work.

Now, dear teachers, to us is granted the privilege of placing these papers in the hands of the people. Shall we not appreciate the opportunity, and make the most of it? I am glad to see our teachers in Wisconsin taking hold of this work so energetically. I trust that none will slacken their efforts in this direction. If we wish our schools to become strong and abiding, we must induce patrons to study the grand principles of education. Then no sacrifice will seem too great, provided their children receive an education in harmony with the mind of the Lord. I find that the schools which accomplish the most good, are the ones in which the teacher is working, not only for the children, but for the parents as well. No better work can be done for parents than to interest them in reading the *ADVOCATE*, and carefully to study with them the principles contained in its pages. Shall we not renew our energies, and strive to accomplish all that the Lord designs we should? "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

THE DAY SCHOOL REACTS ON THE SABBATH SCHOOL.

BY GEORGE M. BROWN.

Concord between Christ and Belial is an impossibility. Believers and infidels can never agree. Therefore there will always be a conflict between Christian education and worldly education. This conflict between the principles taught in the Sabbath school and those learned in the ordinary day school, has dwarfed the fruit of the Sabbath school.

Consider the immense advantage possessed by the day school which holds the pupil under its influence six hours a day, five days in a week, while but one hour a week is spent in the Sabbath school. There is a good reason for the dominating influence wielded by the day school. The day school possesses still another advantage. The public school teacher occupies vantage ground because of his reputation as an educator, commissioned by the state. This is especially true of the high school principals and teachers, who, in the minds of many students, possess all the knowledge that is worth having. On the other hand the Sabbath school teacher is often a person who has none of this worldly education, and is, therefore, in the estimation of the pupil, totally unqualified to judge of the truthfulness of the so-called scientific theories advanced by the professor in the public school.

The result, as I have observed during several years of ministerial labor in different States, is that many youth adopt worldly methods of study which lead them to approach all investigation with a spirit of doubt instead of faith. Soon they are too far advanced to believe the Bible, and consequently lose their interest in its study, and have no faith in the message. They cease to attend the Sabbath school, and have only contempt for the simple truths taught there. Thousands have drifted out of the truth because of these influences.

How long shall this continue? How long before all our children shall be placed

where they will be taught of God all the time. God is instructing us to establish schools where the churches may provide for the youth within their borders; schools where teachers who have faith in God, and have drunk deep of the fountain of eternal truth, will mould the plastic minds of the youth after the divine pattern. In such a school, scientific truth will be taught by one who has studied nature with reverent faith in nature's God, and in his revelation. School work of this nature five days in the week, will fit pupils to grasp and to retain the spiritual truths taught by a godly Sabbath school teacher. Thus the work of the day school will enhance the efficiency of the Sabbath school. Furthermore, Bible study in the Sabbath school and in the church school may be so arranged that the one will supplement the other, and the result will be a substantial increase of Bible knowledge. The Lord has told us that "the youth are our hope for missionary labor."

MUSIC IN CHURCH SCHOOLS.

BY O. A. MORSE.

The best means of securing the interested participation of all pupils is by means of rote songs. These should be memorized,—both the words and the music, the music being acquired by ear. Many persons are apt to deplore the fact that their children learn to sing "by ear." This is by no means a fault, but indicates a musical temperament. Care should be taken to train properly the ear to distinguish sounds; then to connect the sounds with their written equivalents. Have the children notice that some sounds are high while others are low. The height or depth of a tone is called its pitch. *What is pitch?*

Musical tones are like a ladder—ascending and descending by steps. Place the figure 1 upon the blackboard, then the figure 2, to the right and a little above the figure 1. Let the pupils understand that the figures are so placed because tone two is higher than tone one. In like manner the figure 3 may be added. Follow this with

derstood in the school as well as in the home. We should hope that in the school-room there should never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey.

Some teachers do not think it is best to urge or enforce obedience. They say it is their duty merely to educate. True, it is our duty to educate. But what does the educating of children amount to, if when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority?—*Mrs. E. G. White.*

HOW TO MANAGE DISOBEDIENT CHILDREN.

Horace Mann gives expression to some excellent principles which should be observed in the management of children. The following thoughts are culled from one of his reports:—

Teachers have their severest trials with disobedient children. To instruct the beautiful, the affectionate, the intelligent, is unalloyed delight. But to take an awkward, gawky, unclean, ill-mannered, ill-tempered child, and to work up an interest in it,—*to love it*, to preform a full measure of duty to it,—this draws upon all the resources of virtue and religion. Yet in the eye of Christian duty, this class present the dearest objects, the first to be attended to, the last to be forgotten. Their restoration to the divine likeness is a work inferior only in quality and in difficulty, to an act of original creation. The teacher must stand like an angel by the wanderer and reclaim his wayward steps. Love is one of the most potent agencies with children who have never known the luxury of being loved.

Perhaps the child has inherited a defective organization. When a child suffers under such a hereditary curse, is it a reason why the teacher should inflict upon it the further curse of severity or unkindness? Perhaps the child has been badly governed at home. Does not this constitute the highest claim to compassion?

SELF-CONTROL NECESSARY.

It requires all possible prudence, calmness, consideration, and judgment, wisely to govern a refractory child. Feelings of wrath or madness are as absurd and incongenious in the management of a disobedient child, as they would be in a surgeon when amputating a limb or couching an eye.

Suppose an oculist, as he approached his work, should begin to redden in the face and tremble in the joints, to feel all the emotions, and to put on the natural language of wrath, and should then spring upon his patient like a panther. Are the moral sensibilities of a child less delicate than his physical senses? Does the body require a finer touch, a nicer skill than the soul? Is the husk more delicate than the kernel? Let teachers discipline their own feelings to the work they have undertaken.

HOW TO COMMAND OBEDIENCE.

No parent or teacher should ever issue a command without the highest degree of certainty that it will be obeyed. To command a child to do or to abstain from doing, what, under the circumstances, he will probably refuse to do or to abstain from doing, is as false to duty, as it would be for a general to engage voluntarily in a battle when he was exposed to certain defeat.

None but a tyrant would command a child to bear a weight beneath which he could not stand. This same principle applies to moral efforts. Present no temptation to the child which he has not strength to overcome. Let temptation be increased only as the power of resistance is strengthened. In this way the capacity of a child may grow until his soul is clad in moral mail against the most powerful temptations.

ARE our children being taught that "this gospel of the kingdom" is the greatest thing in the earth, the service of the gospel the most noble calling they can enter? If not, let us delay no longer, but put forth such efforts as the work and time demand. Let us daily give the youth such instruction that when God calls for them, they will step bravely, faithfully forward to their appointed work.—*B. A. Wolcott.*



THE BEGINNING OF CHURCH SCHOOLS.

In the fall of 1897 the movement in the interest of Christian schools for all children was first agitated. The principles underlying their establishment had been known for many years, but it was not until then that a call was made for young people, having the gift of teaching, to devote that ability exclusively to the training of children for missionary work. Mrs. Mattie Creager, formerly a student in Battle Creek College, was among the first to volunteer. Of her experience she says:—

“Several years of work in the state schools had convinced me that one could not be a true Seventh-day Adventist, and remain connected with these schools. After months of uneasiness over this matter, I decided to sever my connections with these schools, and to devote my time to missionary teaching. In 1897 when the call came from Indiana for two teachers, my heart burned within me. Fearful lest I should move too hastily, I hesitated for sometime; but the way appeared clear.

“Former experience led me to believe that the customs of the worldly schools must be forsaken. In many instances the patrons of the school were so wedded to the public school system that it seemed impossible to do otherwise than follow it. There were many battles to fight and victories to win, but faith in the promises of God kept away discouragement.

The first school opened with thirteen pupils. Sickness kept a few of these out of the school nearly all winter. Their places were, in a measure, filled by children whose parents were not in the church. The second school opened a few days later than the first, and continued three months.

“The church which started the first school still maintains a school. Several of the older pupils who were loyal to the school in its infancy, are now in various parts of the vineyard, engaged in the Master's work, or are preparing for better service.

“The schools awakened an interest in the children, and many parents now realize that the first and greatest missionary work is the education of their own children.”

IN NEBRASKA.

Since the Lincoln camp-meeting, when it was decided that I should devote my time to the educational work, I have visited a number of churches in the interests of the school work, and have corresponded with churches that are thinking of starting schools.

The schools now being conducted are giving general satisfaction, and the prospects for an enlargement of the work another year, are encouraging. Eight schools have been in progress since fall. The College View school has been successfully conducted as a department of Union College, under the supervision of E. C. Kellogg. Two teachers, Mrs. N. E. Holaday and Miss Cora Blodget, are employed, and about fifty pupils are enrolled.

The Omaha school has been closed for some time because of small-pox, and a new teacher had to be employed. It is now prospering with Miss Mamie Jones in charge, and has an enrollment of twenty-three. Some of the boys have sold our small books, and have, in this way, secured means to help pay school expenses.

The Hemingford school is held in a commodious sod house. Walter J. Rich is the teacher. Eighteen children are now in attendance, and six or seven more will soon enter. A large house has been purchased and moved near the school. This provides a place for parents to live while sending their children to school.

At Lincoln the school, taught by Miss Pearl West, is held in a room in the mission building. The enrollment is eighteen. At Seward a school of ten was opened in October, with Miss Addie Hackworth in charge. This is the first school ever conducted in Seward; it has the hearty financial support of many who have no children.

GEO. M. BROWN, Ed. Sec.

KENNETH R. HAUGHEY writes from Academia, O.: "We have recently completed our new school building. It is not a large building, but is neat and comfortable, and easily accommodates the twenty-five children who now attend. This is the third time that I have been privileged to assist in the erection of the building in which I was to teach, and I am not at all sorry for the experience. I am glad to read the encouraging reports from other schools. It does my soul good to see how the work is progressing. This is my fourth year in the work, and the longer I am connected with it, the more confident I become of its ultimate victory. May the Lord help us to keep pace with the message. The club of ten ADVOCATES was received, and disposed of in less than ten minutes. Increase it to twenty for January. I can not say how many I will need after that, as the Sabbath school will take a large club. I will send in a few yearly subscriptions soon."

AN effort is being made by the South Lancaster church to provide means by which all of the children of Seventh-day Adventists, who desire to do so, may have the privilege of attending the Academy. The church finds that it has a duty in this direction, for the lambs of the fold are to be cared for. Here is a good example for all our churches. The church should select proper young men and women to attend the Academy, and, if necessary, assist them to do so. On Christmas day between thirty and forty poor children were brought to the Home of the Academy where they were given a "Good Health" dinner, some small presents, and food to take to their homes. Many of the students have spoken of the good which this treat to these children did them. The work of helping the poor has been carried on since by the students going into the homes of the poor to help them in various ways.—*Frederick Griggs, in The Gleaner.*

EDITH L. CHAMBERLIN, North Windham, Conn., writes: "In our meeting yesterday in the interests of our church schools, we

considered the article in the November ADVOCATE, entitled, 'Schools for Children who are Scattered.' The question of an itinerant teacher met with hearty approval. The train runs between here and Willimantic in such a way that I can teach in the former place in the forenoon and at North Windham in the afternoon. What do you think of undertaking to do the work in this way? The church school work is so great that it seems that I must be better prepared to teach before I go on. The more I study, the more I desire to study. Truly the Lord is blessing. As I read of the progress of church schools in the West, it makes me long for the time when the East will be equally alive to this important question."

CLAUDE CONARD, of College Place, Wash., is much interested in the young people's work. He writes: "The prospects here are encouraging. I am corresponding with the church school teachers to see what can be done for the young people in the various churches. The church school teachers have had an experience which enables them to start the work well, and when they leave, others may then take the work up." All church school teachers are earnestly requested to send their name and address to Mrs. L. Flora Plummer, 705 Northwestern Bldg., Minneapolis, Minn. A sample membership card will be sent to each one who does so, and full instruction given concerning the young people's work. It is hoped that each teacher will feel it a privilege to assist in this work.

LENA FLETCHER, Du Quoin, Ill., writes: "Our work is progressing. I am very glad that you are sending the ADVOCATE. It is just what we need to start the children to work, and the very thing to keep the parents in harmony with our work. I have placed a number of the journals in the hands of public school teachers. This is the first year that a church school has been conducted in Du Quoin. Two families have moved in from neighboring towns to give their children a Christian education. We have a new church building. Southern

Illinois has been promised an industrial school, and to many this seems to be a good location. I have thirteen pupils now, but when the school was first talked of, only one or two promised to attend.

THE *South African Christian Educator* is an eight page educational paper published by Union College, Kenilworth, Cape Colony, in the interest of Christian education in South Africa. It is interesting to note the enthusiasm manifested in this country in the very principles for which many in the United States are willing to give their lives. The *Educator* says: "It is high time that all our energies, as educators, should be devoted to the preparation of workers for this vast field. Shall not this be the great object of our schools?" The educational work of South Africa was put in the hands of a committee whose duty it is to lay broad plans for its extension. The school year of Union College began Feb. 5, 1902.

GEORGE E. CRAWFORD, who is teaching a church school at Hatley, Miss., writes: "We have forty acres of land, and it is our object to make this a preparatory school where young people can be fitted for the Master's service. Eld. R. S. Owen, the president of the conference, takes an active part in the development of the industrial features of the school. An evaporator has been built, and is in running order. It will be used for drying fruit, sweet potatoes, etc. We hope soon to furnish work enough to enable students from a distance to pay a good part of their expenses. Our work is attracting considerable attention. People begin to realize that we offer instruction to our students which can not be obtained in the common schools."

F. W. CALDWELL, of Parkersburg, W. Va., writes: "One day each week we devote a half hour to an oral review of the past week's work. The next day each pupil is required to tell in his own language, the things which he has learned during the week. I do not believe in being satisfied

with statements about things, but require the pupils to tell what they have learned. For example: one student says, 'I have learned how many bones there are in the body.' Another, 'I have learned that there are about two hundred bones in the body.' These two statements illustrate the difference between exact and scattering knowledge of a subject."

A LETTER received from H. C. Goodrich, reports a splendid meeting on the school question in Uvilla, Bay Islands, Central America. The people have raised about \$275 for a schoolhouse. L. O. Corwin, and wife, of Keene, Texas, arrived in time to take up work which had previously been carried on by Miss Winnifred Holmden. Brother Goodrich writes: "The Lord has greatly blessed in the work, and I have been surprised to see the change which has taken place in public sentiment toward our church here. I believe a year's work in the school will do much more than I could possibly accomplish by preaching."

W. A. SPICER.

MISS BELLE HAHN, of Owatonna, Minn., writes: "The club of ADVOCATES was received. I think both numbers contain very important truths for our time. I have been richly blessed in my missionary efforts, both with the ADVOCATE and with 'Christ's Object Lessons.' Much of my work with the latter has been with the merchants of this city. I have often felt that the Lord sent his angels before me to prepare the hearts of the people. I am learning to love the canvassing work almost as well as teaching. My interest in our educational work increases continually."

MRS. E. E. GARDNER, Cresco, Ia., writes: "I feel the need of keeping in touch with the work more than I am now able to do. What would you advise? Would you consider the Correspondence-Study Department a good thing for me? I would like to do something that I may get a teacher's certificate each year; so in case I should be called in question for not send-

ing my children to the public school, I could tell them I had credentials to teach them myself." Mrs. Gardner was advised to enroll as a student in the Correspondence-Study Department, taking such subjects as are especially adapted to teachers.

ANNA DURRIE writes from Galesburg, Ill.: "Thanksgiving day we had a program, and took up a thankoffering of \$1.08 for the zenana work in India. This was the result of some previous work which we had been doing in our geography class. The children were much interested in the reports from India which appeared in the *Missionary Magazine*, and have been learning the song, 'From Greenland's Icy Mountain.' They are about to start out with the mid-winter number of *Good Health* in order to earn money for the Christmas donation for mission fields."

MR. AND MRS. H. H. HOWARD, of Moon, Wis., write: "Five weeks of our school are now in the past. Our enrollment has reached 41, and there are good prospects that others will enter a little later. The children are taking an active part in the distribution of the *ADVOCATE*, and they have secured pledges from 30 persons, all agreeing to take a copy of the *ADVOCATE* every month of the school year. If you have not sent our regular club of ten, make it 30; if you have, send us 20 more. The children are anxiously waiting to make their delivery."

ISABEL M. JOHNSON, of Saranac, N. Y., writes: "The *ADVOCATES* were received, and the children were so pleased to think that they could sell them. We did not have papers enough for each child; so please send fifteen copies of the next issue. My children are all small, the oldest being twelve years of age, but they are much interested in missionary work, and every week distribute papers through the neighborhood."

ELD. S. M. COBB, President of the West Virginia Conference, says: "Your letter with reference to the *ADVOCATE* in its new

form is before me. I am in favor of the combination, and feel sure that this is one of the best changes that could be made to help our superintendents and teachers. I will do all I can to create an interest in the *ADVOCATE*, and feel sure that our schools will see the advantage to be gained."

REGARDING the plan of corresponding with isolated Sabbath-keepers, which many of the State Sabbath school Secretaries are carrying on, Mrs. L. K. Curtis, the Illinois Secretary says: "I have received some very touching replies from some of our lonely Sabbath-keepers. I see a great missionary field in this." We hope that all the secretaries may also see clearly this great missionary field.

RUBY ROACH, Welsh, La., Secretary of Church and Sabbath schools, writes: "I am thoroughly delighted with the union of the *Sabbath School Worker* and the *ADVOCATE*, and I am determined to place the new journal in all our Sabbath and church schools, and to aid in its general circulation. You will receive an order for a club from our church soon."

H. M. LEE, writes that he is teaching a church school in a company of Moors at Cheswold, Del. The ancestors of these people came from Morocco several generations ago. The school has an enrollment of 29. Steps have been taken to establish an industrial school for the Moorish people at this place.

J. W. DANCER is still teaching at Columbus, Miss. He has been living in a part of the school building, but the increased attendance makes it necessary to erect a cottage for the teacher.

MATTHEW C. STRACHAM, who taught last year at Yazoo, Miss., has opened a kindergarten for the children of the more wealthy colored people of Jackson, Miss.

MRS. CHAS. L. STONE writes that the industrial school at Hazel, Ky., opened Jan. 1, with an enrollment of 33.

Publishers' Page

Subscription, Single Copy, 50 Cents a Year.

In clubs of two or more to one address, 40 cents.

To foreign countries, single copy, 75 cents a year.

Address all communications and make all checks payable to

THE ADVOCATE,
Berrien Springs, Mich.

DIRECTORY.

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

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

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

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

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

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

CHAS. L. STONE, Educational Secretary of Tennessee River Conference, Hazel, Ky.

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

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

W. H. WAKEHAM, Mt. Vernon, Ohio.

D. W. CURTIS, Peoria, Ill.

GRACE AMADON, Battle Creek, Mich.

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

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

GEO. M. BROWN, Seward, Neb.

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

E. W. CATLIN, Anoka, Minn.

MRS. FLORA H. WILLIAMS, Keene, Texas.

RUBY ROACH, Welsh, La.

AMOS EVERETT, Cuthbert, Ga.

Advocate Clubs.

We have ceased to print the list of *ADVOCATE* clubs, not because the clubs have stopped, but because single subscriptions are now the exception, and clubs are the order of the day. The union of the *Sabbath School Worker* and the *ADVOCATE* make it advisable for every church in the denomination to supply itself with a club. There is one thing, however, which some evidently fail to understand. In ordering a club, most Sabbath schools order only enough papers to supply their teachers. Now the *ADVOCATE* is not for teachers only, it is for parents and pupils also. It has a department devoted entirely to Sabbath school work, but it has other departments filled with matter which every Christian should understand. It is a journal of Christian education, and as such, contains a message for all. It has truth for your neighbors also. In ordering your club, take these facts into consideration. If you have already ordered a club which does not supply *all*, increase the club at once. There is salvation in the acceptance of the principles which the journal puts before the world month by month.

The Haskell Home Training School.

Probably few know of the great opportunities afforded for training in connection with the Haskell Home at Battle Creek, Michigan. The Home is not simply a place of refuge for homeless waifs, but is a school in which an effort is made to regulate the whole life of the child in accordance with the best methods of training, physical, mental, and moral. The kindergarten, primary school, and the different grades of the higher school, are all represented in the educational work, together with manual training in its different phases, including wood sloyd and all the different forms of hand craft.

Those who enter the school for training receive instruction in all these branches. A course is also given in nursing in connection with the Sanitarium Training School for Nurses. There is no better opportunity afforded any young woman who desires to prepare herself for usefulness, than is presented by this excellent course of instruction. There is just now an opportunity for a dozen bright, well educated women to take this course.

Those who desire further information should address,
THE HASKELL HOME,
Battle Creek, Michigan.

As to Pledges for the Material Fund for Christ's Object Lessons.

All of our friends have noticed from the published figures in the *Review and Herald* that the great \$50,000 fund for the Relief of the Schools is rapidly climbing to the point of completion. The last figures showed that over \$35,000 in cash had been paid into the treasury.

We have still a large number of pledges on our books, and, as we have heavy bills to meet in the near future, would be very thankful to our kind brethren and sisters everywhere if they will do the very best they can to meet these pledges.

Money should be sent by bank draft, express or post-office order, to PERCY T. MAGAN, Berrien Springs, Mich.

The Boy.

A twenty-four page journal, published monthly at 1119 Woman's Temple, Chicago, Lucy Page Gaston, editor, is devoted to the interests of the boys of America. Miss Gaston is a most devoted worker in the Anti-Cigarette League. The object of this league is "to combat, by all legitimate means, the use of tobacco by boys, especially in the form of cigarettes." Interest your boys in this movement, and encourage them to work for other boys. Subscription price, 50 cents per year; in clubs of ten or more, 20 cents.

If you have a school garden send to R. M. Kellogg, Three Rivers, Mich., for a copy of "A Treatise on Plant Physiology and the Laws Which Govern the Development of Fruit." These are for free distribution.

BOOKS AND PAMPHLETS

LIVING FOUNTAINS OR BROKEN CISTERNS.

An Educational Problem for Protestants. A history and philosophy of Christian Education; 425 pages; price, postpaid, \$1.25.

A MANUAL FOR HOME AND CHURCH SCHOOLS.

A book for parents and teachers. Price, postpaid, paper cover, 35 cents; cloth, 50 cents.

TEACHERS' CONFERENCE BULLETIN.

Containing principles and methods of Christian Education actually followed and practiced in the Church and Preparatory Schools. Matter fresh from teachers in actual service. 230 pages; price, postpaid, 50 cents.

CHRISTIAN SCHOOLS.

A manual for parents and teachers; selections from the writings of leading educators on the proper education for children. 150 pages; price, postpaid, 10 cents.

PRINCIPLES OF TRUE SCIENCE.

A compilation of extracts from the writings of Mrs. E. G. White. Manual of 332 pages; price, \$1.

BIBLE READINGS ON CHRISTIAN EDUCATION.

Questions on educational principles and methods answered by the Scriptures. 48 pages; price, postpaid 3 cents.

FOR THE CHURCH SCHOOL.

BIBLE READER NO. 1.

This book teaches a Bible vocabulary, and will lead to Bible study. 160 pages; price, 35 cents.

MENTAL ARITHMETIC.

Two hundred and forty pages; price, postpaid, 65c.

BELL'S LANGUAGE SERIES.

No. 1. Primary Language Lessons; 272 pages; price, postpaid, 65 cents.

No. 2. English Grammar; 224 pages; price, postpaid, 65 cents.

KELLOGG'S PHYSIOLOGY.

First book: Principles of Physiology and Hygiene told in simple style; 174 pages; price, postpaid, 40 cents.

Second book: group three; 291 pages; price, postpaid, 80 cents.

TEACHER'S REGISTER.

For keeping a daily record of attendance, scholarship, etc.; price, 30 cents.

Cash must accompany orders for books. Send money by Postal Order, Express Money Order, Draft, or Registered Letter. Do not send loose coin.

EMMANUEL MISSIONARY COLLEGE,

Correspondence-Study Department.

BERRIEN SPRINGS, MICH.



Comfort in travel is fully realized over the

MICHIGAN CENTRAL

"The Niagara Falls Route."

The finely equipped trains of this popular route between Chicago, and Detroit and Buffalo, New York and Boston, pass Battle Creek in each direction daily.

All trains passing Niagara Falls by daylight stop five minutes at Falls View Station.

O. W. RUGGLES,

Gen'l Pass'r and Ticket Agt., Chicago, Ill

A MAP OF THE UNITED STATES

SIZE 48 X 34 INCHES
MOUNTED TO HANG ON
THE WALL

PRICE 15 CENTS

This map is particularly interesting and valuable, as it shows in colors the different divisions of territory in America acquired since the Revolution. The original thirteen states, Louisiana purchase, the Texas annexation, the Gadsden purchase, the cession by Mexico and the Northwest acquisitions by discovery and settlement. It will be sent on receipt of price, fifteen cents.

P. S. EUSTIS Gen'l Pass'r Agt. C. B. & J. H. R. CHICAGO



oming to the

College

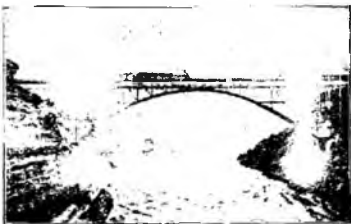
Via the

Grand Trunk
Railway

. . . is . . .

Traveling
de luxe

The
Grand
Trunk



Unrivalled Comfort
Unsurpassed Scenery
Unexcelled Safety

OF INTEREST TO EVERYBODY

If you are sick you will give up everything to learn

How To Get Well

Yea, all that a man hath will he give for his life, so when
you are well the thing to know is

How To Keep Well

Every home should be supplied with literature telling
mothers, fathers, youth, and maiden, and even the children
how to treat common diseases, what to do in case of acci-
dents, how to avoid disease, in fact, how to live in harmony
with nature's laws. This you find in

GOOD HEALTH

✿ A 64-page Monthly. ✿ Subscription Price, \$1.00 ✿

A GREAT OFFER

By subscribing for *Good Health* and the
ADVOCATE, you can place in your home,
and the homes of your friends, two journals of practical worth.

Regular Price, \$1.50 ✿ Club Rate, 85c.

Address THE ADVOCATE, or GOOD HEALTH PUB. CO.,
Berrien Springs, Mich. Battle Creek, Mich.