

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

APRIL, 1902.



PUBLISHED BY

The Educational Department

OF THE GENERAL CONFERENCE.

BERRIEN SPRINGS, MICH.

Vol. IV

No. 4

Contents

GENERAL

	AGE.
The Sabbath School.....	97
The Wrong Way and the Right Way.....	98
Great Educators.....	99
Well Worth the Effort.....	101
A Little Tale of Two Boys.....	102
The Successful Teacher.....	102
Pestalozzi on Education.....	103

EDUCATIONAL WORLD.

Lessons from the Farm.....	104
A Boys' Garden School.....	104
A Practical Educator.....	105
Effects of the Popular System of Education.....	106

EDITORIAL.

Missionary Acre Fund.....	107
School Gardens.....	107
Canvassing An Educational Work.....	108
Christian Schools.....	108

THE SABBATH SCHOOL.

Are all the Children In?.....	109
Teaching the Lesson.....	109
The Training of Teachers.....	109
Work for Immediate Results.....	110
Selection of Officers.....	111
Quarterly Summary of the Sabbath School Reports.....	112-113
The Lesson.....	114-118

WITH THE TEACHERS.

The Spring Awakening.....	119
How Christian Education Effects the Child.....	119
Adaptation in Nature Lessons.....	120
Teaching the Children to Read.....	120

CHILDREN'S CORNER.

Joseph Sold.....	122
------------------	-----

PROGRESS.

The Children of Billings, Montana.....	123
Los Angeles Sabbath School Convention.....	123
Duncombe Hall Missionary College.....	124
Hazel, Ky., Intermediate School.....	124
Children Canvass for "Christ's Object Lessons".....	125
Letters from the Field.....	125-126

PUBLISHERS' PAGE.

Ordering.....To California Through Colorado.....Cheap Colonist Rates to the Northwest. Train Took its Own Photograph.....	127-128
--	---------

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., APRIL, 1902

No. 4

General

THE SABBATH SCHOOL

BY MRS. E. G. WHITE.

TEACHERS SHOULD BE TRAINED.

It is the Lord's design that our schools shall give young people a training which will prepare them to teach in any department of the Sabbath school, or to discharge the duties in any of its offices. We should see a different state of affairs, if a number of consecrated young people would devote themselves to the Sabbath school work, *taking pains to educate themselves*, and then to instruct others as to the best methods to be employed in leading souls to Christ. This is a line of work that brings returns. *Vol. VI, p. 136.*

TEACHERS SHOULD TRAIN THEIR PUPILS TO BECOME WORKERS.

In our Sabbath schools the Christian youth should be intrusted with responsibilities, that they may develop their abilities and gain spiritual power. Let the youth first give themselves to God, and then let them in their early experience be taught to help others. . . .

In our efforts to help the youth we are woefully behind our duty. We have had great light, but we lack in zeal and earnestness, and have not fervency of spirit proportionate to the privileges we enjoy. . . . We must educate the youth, that they may learn how to work for the salvation of souls; and in educating the youth for this work, we shall also learn how to labor more successfully, becoming efficient agents in the

hands of God for the conversion of our scholars. . . . Our hearts must be softened and subdued by the grace of Christ, that we may become true educators. "*Sabbath School Work*, pp. 47-49."

A REFORM IN BIBLE STUDY.

The urgent necessities that are making themselves felt in this time, demand a constant education in the word of God. This is present truth. Throughout the world there should be a reform in Bible study; for it is needed now as never before. . . . Students should be rooted and grounded in divine truth. Their attention should be called, not to the assertions of men, but to the word of God. Above all other books the word of God must be our study, the great text-book, the basis of all education; and our children are to be educated in the truths found therein, irrespective of previous habits and customs. . . . To many the treasures of the word remain hidden, because they have not been searched for with earnest perseverance until the golden precepts were understood. *The word must be searched* in order to purify and prepare those who receive it to become members of the royal family, children of the heavenly King. *Vol. VI, pp. 131-132.*

Since he [Christ] gained knowledge as we may do, his intimate acquaintance with the Scriptures shows how diligently his early years were given to the study of God's word.—"*Desire of Ages*," p. 70.

METHODS OF TEACHING.

Our Sabbath schools should be made more interesting. The public schools have greatly improved their methods of teaching. Object lessons, pictures, and blackboards are used to make difficult lessons clear to

the youthful mind. Just so may present truth be simplified, and made intensely interesting to the active minds of the children. Sabbath school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. But few teachers seem to understand the importance of this branch of the work. The modes of teaching which have been adopted with such success in the public schools, could be employed with similar results in the Sabbath schools, and be the means of bringing children to Jesus, and educating them in Bible truth. *"Gospel Worker," p. 324.*

THE WRONG WAY AND THE RIGHT WAY.

BY DR. E. J. WAGGONER (LONDON).

In a popular journal, not long since, a father related the following incident for the benefit of other parents:—

"What was the 'ginning of the world?' asked my six-year hopeful at breakfast. "That's a long story that we will talk about after supper," I replied, for my children usually have a story read or told them all together before bedtime. So that evening, in simple language that the youngest could comprehend, and that therefore was interesting to the older children, the various theories of the world's formation were briefly described. The Bible story, the teachings of geology, the ether rings as the origin of atoms,—all this was set forth in simple language without bias, concluding (as we had begun) with the remark that after all but little was actually known, though many theories were entertained.

"The way in which the story was received, from the youngest up, their questions, comprehension, and various opinions, were a revelation that charmed and benefited their father even more than the talk had helped them. Children never forget such talks, and their attitude of mind on these occasions is treasured in the father's heart more and more as his sons and daughters become older, and too soon grow away from him."

"Pity 'tis, 'tis true," that "children never forget such talks," and consequently

loose habits of thought are implanted in them. They are taught human opinions and speculations instead of truth, and so do not acquire the habit of distinguishing sharply between truth and error. In this case the children were no wiser when the father had finished his talk than when he began, and what was still worse, the impression was conveyed that the Bible narrative is on a level with the conjectures of men, and so they were deprived of any standard by which to judge. Equally bad was the fact that they were left with the idea that they really knew a great deal because they had heard a lot of words, and had learned to express their own "opinions," which were based upon nothing.

Contrast with this the account given by Mr. Egerton R. Loung, missionary to the Cree Indians, of the way in which those simple children of the forest received the truth in its purity. After telling of the lesson he had given them in reading, he proceeds:—

"Then we opened our bundle of Bibles, and, passing them around as far as they would go, I had them all turn to the first verse of the first chapter of Genesis. After some explanation of a few additional signs, which they there saw upon the printed page, and which give some variation to the sound of the syllabic character to which they are attached, we began the study of the verse. Of course our progress at first was slow. It could not be otherwise under such circumstances. But we patiently persevered, and it was not very long ere they were able to read in their own language: 'Mawache Nistum Kaesamaneto Keoosetou Kesik Mena Askee' (In the beginning God created the heaven and the earth).

"When they had acquired the ability to read this verse for themselves, and had grasped a little of its meaning, there was another outburst of delight. This first verse of Genesis is very suggestive and full of meaning to any one, no matter how learned, who strives to investigate it. It is in itself the first chapter of God's revelation of himself to man, and has long occupied the attention and study of the most

godly and profound. Here, for the first time, it was being read by a company of poor Indians just emerging from paganism. But they were sharp and keen, and able to grasp a new truth; and so when the first verse opened before them with its wondrous meaning, great was their delight and amazement.

"Now we know all about it!" some of them shouted. "The Keesa-Maneto [the great God] made all these things, the heaven and the earth."

"Others said: 'Our fathers talked about it in their wigwams, and wondered how all these things came as they are; but they had to confess that they were in darkness, and knew nothing. But now we know it! We know it!'"

"Over and over again they read the verse, until they had thoroughly committed it to memory. And in after days, at many a camp-fire and in many a hunting lodge, it was repeated to those who had not heard it, but who, on hearing it, were also filled with gratification and delight at the answer which it gave to what had long been a subject of perplexity and awe."

Who can not see that the Indians had by far the advantage of the white children? They *knew* the exact truth, and moreover did not have their minds cumbered with a lot of rubbish. "We know it! We know it!" they exclaimed in their simple joy; and they did indeed know it. The reception of real truth from the mouth of the Lord, gives a sense of certainty and joy that can never be known by those who are filled with the pride of their own opinions. And it gives equal joy to the unlettered barbarian and the cultured philosopher. The *Bible Society Reporter* tells how a learned Brahmin, who became a Christian minister, had his first lesson in Christianity.

While waiting to see a gentleman at whose house he had called, he took up a book laying on the table, and opened it at the first page. There he read, "In the beginning God created the heaven and the earth." "Being familiar with the Hindu cosmogony, so prolonged, abstruse, and wearisome, the brevity, dignity, and self-

evident truth of this assertion so impressed him that he at once procured a Bible, and read it carefully, with the ultimate result that he became a whole-hearted and avowed believer both in the written and the living Word."

Some parents are afraid of "prejudicing the minds" of their children, and so refrain from giving them positive knowledge. This is a sin. Truth should have the first place. No Christian parent should allow a child to grow to the age of six years without knowing the beginning of all things. But do not make the mistake of trying to "simplify the words of Scripture." That is like trying to make sunlight clear. Do not give the Bible narratives in your own language. Read them from the Bible, and when you have read a story once the children will want to hear it again; and you can read the stories one after another, again and again, until the truths are indelibly impressed on the young minds, in the very words which the Spirit teaches. Thus even the babes may become possessed of wisdom that is hidden from the wise and prudent, and which will be an effectual safeguard against all forms of infidelity; for the vagaries of human conjecture will always be insipid to one who has acquired a taste for simple, solid truth.

GREAT EDUCATORS.

BY E. A. SUTHERLAND.

As we take up the study of the fourth in the series of the world's great educators, it is with a heart-longing to comprehend something of the magnitude of the educational work of that great Hebrew, Moses.

The world has known other great teachers; its history chronicles the names of military leaders, of law-givers, and of statesmen, but as an individual combining all these powers, Moses stands without a peer.

THE EDUCATION OF A TEACHER.

Born of parents who were in bondage, his early training was received at the hands of a godly mother who, recognizing the mission of her son, for twelve years devoted

herself to his education. Through divine guidance there was followed in those years, all the precepts which Jehovah had hitherto made known concerning the proper training of a child.

At the end of those years, just as childhood budded into youth, this boy was deprived of his mother's influence and counsel; and, cut off from all those environments which would tend to bind him to the God of his fathers, he was placed in the very midst of Egyptian idolatry, was made heir apparent to the throne, and his time and attention turned to the education of the nation which then ruled the world. To say that the training for the army, the priesthood, and the kingship, which continued for twenty-eight years, had no effect upon Moses would be folly, for it did. So strong was the Egyptian mould received by his mind and character, that, before he could accept his position as leader of Israel, God took him in training for forty years. These forty years in the Midian desert were years of un-learning, an emptying process, preparatory to the refilling which he received later. That he did not wholly lose himself and was not irredeemably perverted by his education in all the wisdom of the Egyptians, is due to that well-known principle that the mould placed on the human mind during its first twelve years, can never be wholly eradicated. He was held by his early training.

One has but to read the history of the deliverance from Egypt, and the forty years under the directing hand of Moses prior to crossing Jordan, to place this man at the head of the list of teachers. Israel's whole experience in the wilderness was a school. The guidance of that people required the keenest insight into psychological and pedagogical laws. He taught them the statutes and precepts of Jehovah according to unerring laws of human growth and development. Every modern kindergartner finds in him her master.

EDUCATIONAL WRITINGS.

But turning away from the man as he stood before his pupils, a living teacher, and

turning to his writings, the Pentateuch, we find ourselves confronted by the greatest treatise on teaching which the world possesses.

Concerning the esteem in which the writings of Moses were held by the Jews in the time of Christ, Hinsdale tells us that "the Jewish theory was that the Law of Moses contained the whole revelation of God's goodness and grace which had been given, or that could be given; it was accounted the pre-existent and eternal law, comprising within itself the sum of all wisdom and all possible revelation."—*"Jesus as a Teacher," p. 66.*

Rosenkranz, in dwelling upon the educational system advocated by the writings of Moses, makes this bold statement: "This education, therefore, furnishes the deepest ground for individuality—sought by the Greeks, Romans, and Teutonic people with only partial success. *It is the basis for all future education.*"

And this we know to be true, for Christ himself was a prophet "like unto Moses."

EDUCATIONAL PRINCIPLES.

The great and underlying principles of education were first tested by this great educator, and then, under the guidance of the divine Spirit, he wrote them out for all future generations.

Among the educational principles enunciated are:—

1. The Importance of Home Training and Parental Responsibility in the Education of Children. Authors of all ages have recognized this principle, but Moses is the earliest writer to emphasize its importance. To the parents he repeats the words, "Teach them thy sons, and thy sons' sons." "Gather me the people together . . . that they may teach their children." "Thou [parents] 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."

2. Frœbel is called the father of the kindergarten. Yet centuries before Frœbel,

Moses expounded the principles of object teaching.

Monuments were erected to excite questions from the children. "Take you up every man of you a stone upon his shoulder, . . . that this may be a sign among you when your children ask their fathers, . . . saying, What meaneth ye by these stones? Then ye shall answer them."

The feasts and annual festivals were instituted for the same purpose. See Ex. 12:26, 27; Deut. 6:20.

3. The relation of physical health to mental and spiritual development was carefully set forth, as witnessed by the laws of health recorded in Exodus and Leviticus.

4. Industrial training received due recognition (Ex. 35), and special attention was given to the proper cultivation of the soil. Ex. 34:26; Deut. 26:2; 24:19-21.

5. That system of education which neglects the spiritual nature is faulty. This is generally acknowledged by educators. "To all classes alike is piety necessary," said Fraucke, the great German teacher. He was but repeating one of the principles of the educational system outlined in the books of Moses. According to the Jewish teacher, in all education the spiritual was to be the leading feature, for above all things, the Jewish child was to be trained for the service of his God.

6. Universal education was a remarkable feature of the Jewish system. Every child was taught to read and write, and so closely interwoven were religious ceremonies and educational advancement, that a religious training became compulsory. It was independent of the poverty or wealth of the parents. The teachers were recognized leaders, paid from a treasury supplied from the firstfruits, tithes, and offerings of the people as a whole.

RESULTS.

Among the nations of antiquity none begin to compare with the Israelites. Their educational system developed a nation which in all things took the lead, setting the pace for the world in literature, in gov-

ernment, in religion. Instead of imitating other nations, Israel found its strength in following closely the plans outlined by Moses, and in forsaking entirely the books, pictures, and methods of the heathen.

The results of this system were seen when, after forty years in the wilderness, a generation, educated wholly by this system, was led by Joshua, Moses' disciple and successor, into the promised land. Where fear possessed the fathers at Kadesh-barnea, courage, faith, and strength characterized the children at Jericho.

Had we to-day a generation educated according to the Mosaic system, the world would wonder at the courage manifested. Speedily would the gospel commission be carried out. The training which should have begun forty years ago, has only just begun. To-day we need hundreds of teachers, staunch followers of the great leader, Moses, who will educate the children according to all that was written by him.

WELL WORTH THE EFFORT.

BY W. A. SPICER.

Not long ago a church school teacher related an incident, which I think should be passed on for the moral that is in it. A little girl, who attends a certain church school, was overheard talking to her doll.

"Dolly," she said, "we will play school. But, you know, there are two kinds of schools in this town. There is the church school and public school. At the church school they teach us about the Lord, and the Bible, and the missionary work. They do n't teach these things at the public school. The church school is the best; but we have n't much time to play, Dolly, and it takes longer to teach the church school, so we will have to play public school."

No doubt many who have started in to do the right thing by the children, have found that it does indeed require greater care and effort to conduct a school on the truly Christian basis than to carry it on in the popular way. The educational reform idea has no suggestion of a letting down of standards, or of a less thorough or easier

system of education. On the contrary, it calls upon the teacher for the most careful preparation, in the fear of God, and lays upon parents and church officers a very heavy responsibility.

A LITTLE TALE OF TWO BOYS.

When I first married we lived in C——, a Western city. Another young couple named Fish, from Vermont, occupied the next house to ours. Both husband and wife taught in a public school. "Education," they declared, "was almost dead in C——." Certainly they spared no effort to bring it to life again. They set a high standard in their school, and drove and dragged and goaded the children on to reach it. It did not matter how dull by nature a boy was, nor how sickly, he was given the same tasks as the cleverest pupil in the school. All day long this cramming process went on; commit and recite—commit and recite. There was too much to learn to explain anything to the poor little wretches. No time for understanding; commit and recite, day in and day out. When school was over, they carried home a load of books, and pored over them half the night.

The Fishes had a boy, Johnnie, just the age of our Godfrey. He was a lean, bloodless child with a curved back, and weak, light eyes, staring through spectacles. His father determined that he should be an example to the school. He worked him mercilessly. He could read at four, was in algebra at nine, and construing Cicero at eleven. The boy had a big, active brain, and loved the work. His father coached him every night. "Work never hurt any brain," Fish would brag.

I do n't know about that, but it is certain that it hurt the rest of Johnnie's neglected body. Stomach, muscles, heart, and nerves, all broke down. He dwindled every year.

At fourteen he looked like a boy of ten. But his father drove the harder.

"I mean him to enter the junior class of Princeton at fifteen," he would say. "John never disappointed me. He has been a leader in the school for three years."

And poor Johnnie, with his watery eyes and white cheeks, went to work harder than ever.

One day he fainted in school. He was ill for months, and then the doctors ordered him to go to a farm, live out-of-doors, and not open a book for two years. His brain gave way first. He lost his memory, and what grieved Fish most, he loathed the sight of a book. At the mention of lessons, he would cry and mutter for hours. And in two years the poor child went to his grave.

I meant to tell you about our Godfrey. He wasn't bright with books, and we would not urge him. Mr. Fish scolded. But we made a farmer of him, and he is now a big, jolly fellow with boys of his own, and clever enough to be in the Legislature. He knows neither Greek nor mathematics. But *he is here.*—*A Western Mother, in Ladies' Home Journal (February).*

THE SUCCESSFUL TEACHER.

BY AMANDA HALVERSON.

Success in church school work means primarily the conversion of the children. How can we bring about the conversion of our children?

First of all, and without which nothing else is of any avail, the teacher must have a deep heart experience. He himself must be in close touch with the great Teacher, and his life must be so beautiful and attractive that the children will see Christ in him, and be led through love of his character to desire the character of Christ. Everything depends upon the teacher. If a teacher loses control of his temper, how can he tell the quick-tempered child of the controlling power of the Spirit of Christ? If the teacher fails to be courteous, kind, and loving, how will the child learn these attributes, especially if he does not find them in his own home? Though a teacher's life be exemplary in every respect, in the school room, can he cherish in his home life, some sin in eating or drinking, or can he retain some pet wrong of which his children may know nothing, and at the

same time be a power in the school? No! His words may be ever so beautiful, heart-stirring, or pathetic, but that secret sin will be wielding its own subtle influence for evil, and the richest blessings will be shut out.

His religious life, however much or little of it he may have, is the deepest, most sacred portion of the child's experience, and a part of himself which he will not reveal to the common gaze. The unconverted child who has a heart-longing for the higher life, will not allow this longing to be made manifest to a teacher who is, in even the slightest degree, unsympathetic, and who, instead of pitying him in his wrongdoing, harshly censures for every fault which the poor, struggling soul may be laboring hard to overcome.

Enter into the lives of your pupils. You may have had experiences similar to theirs. If you have, tell them about the trial and how the Lord helped you. They will then believe that the same power is for them. Then as you pray together, your prayers will be a sweet talk with a loving Parent. Such an experience will draw pupil and teacher nearer to God and nearer to each other.

If a teacher has wronged a child, he should manifest the same readiness to confess his wrong, and to ask forgiveness, as he would wish to see in the children. No one ever lost the respect of a person of whom he asked pardon. But the performance of these duties is only possible when a teacher loves the children. If he does not love, the mere form will be recognized as hollow mockery. That this is the Lord's own way is evident from the following words: "Let teachers show sympathy and tenderness in dealing with human minds. Let them reveal the love of God. Let the words they speak be kind and encouraging. Then as they work for their students, what a transformation will be wrought in the rough characters of those who have not been properly educated in the home. The grace of God revealed in words and works *will* touch hearts."

Will our children lose intellectually be-

cause such emphasis is laid upon the spiritual life? "The fear of the Lord is the beginning of wisdom." Book learning is not wisdom. Worldly knowledge will pass away, but true wisdom will bear the test of eternity.

PESTALOZZI ON EDUCATION.

"Sound education," says Pestalozzi, "stands before me symbolized by a tree planted near fertilizing waters. A little seed, which contains the design of the tree, its form and proportions, is placed in the soil. See how it germinates and expands into trunk, branches, leaves, flowers, and fruit! The whole tree is an uninterrupted chain of organic parts, the plan of which existed in its seed and root. Man is similar to the tree. In the new-born child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves gradually into an harmonic whole, and build up humanity in the image of God."

"The moral, intellectual, and executive powers of man," he says, "must be nurtured within himself, and not from artificial substitutes. Thus, faith must be cultivated by our own act of believing, not by reasoning about faith; love by our own act of loving, not by fine words about love; thought, by our own act of thinking, not by merely appropriating the thoughts of other men; and knowledge, by our own investigation, not by endless talk about the results of art and science."

A natural order is to be observed in education. "Men, fathers!" Pestalozzi exclaims, "force not the faculties of your children into paths too distant before they have attained strength by exercise, and avoid harshness and over fatigue. When this right order of proceedings is anticipated, the faculties of the mind are weakened, and loose their steadiness, and the equipoise of their structure. This you do when, before making them sensitive to truth and wisdom by real knowledge of actual objects, you engage them in the thousandfold confusions of word-learning and opinions."

Educational World

LESSONS FROM THE FARM.

SCHOOL OF PRACTICAL AGRICULTURE AND HORTICULTURE.

In order to disseminate his views, Mr. Law lent his aid in the establishment of a School of Practical Agriculture and Horticulture. The school opened last year.

"The object of the school," writes Mary C. Blossom, "is the practical training of men and women in all branches that will make them proficient in the management of farms, greenhouses, and gardens, and to give them a thorough knowledge of the soil."

The courses of instruction include horticulture, botany, chemistry, building construction, stock husbandry, bookkeeping, etc. The practical work requires the care of orchard trees and bush fruit, the culture of vegetables, the making of jellies, market gardening, the tillage of the soil, and the methods of harvesting and marketing crops. Young women as well as young men of all grades of society, are among the students in this school.

THE COLLEGE OF AGRICULTURE IN CORNELL UNIVERSITY (ITHACA, N. Y.)

is doing a noble work for the teachers and pupils of New York. All the children of the State have the privilege of joining a Junior Naturalist club. The avowed object of a junior naturalist "is the study of nature, to the end that every member thereof shall love the country better, and be content to live therein." If we wish to check the tide of humanity which is now flowing toward the cities, let us educate the children to love country life. This is also a most effective way to encourage an exodus from the cities.

The organization of a Junior Naturalist club sets every member to work. The general supervisor of this department of the University extension work, is John W. Spencer, whom all the children call Uncle John, and to him all the club dues in the State of New York are sent. This is the

way the dues are paid: "Each member is expected to tell Uncle John at least once a month, by letter or by drawings, what he has seen and thought on some topic in nature-study, suggested by the teacher or by the Bureau of Nature Study. The standard of excellence is not based on scholarship, but on the member telling in his own way what he has seen and thought. Drawings relating to the nature-study topic will be as acceptable as letters or compositions." These dues are often paid during the period devoted to drawing or English in the daily program of the school of which the child is a member.

Twenty-five cents will pay for the *Junior Naturalist* monthly for one year, and any teacher will find it very suggestive.

THE UNITED STATES TEACHES FARMING.

Last spring the United States made provision for the establishment at Honolulu of an agricultural experiment station. According to plans then announced, the first work will be to teach the Hawaiian people how to grow garden produce. For the carrying out of this agricultural missionary work in the interests of the common people of the islands, 200 acres of land, running from the coast to the top of a mountain, have been set apart by the Hawaiian legislature. Coffee raising will be studied on the higher elevations, and forestry on the mountain tops.

A BOYS' GARDEN SCHOOL

Captain A. H. Mattox, writing for *Social Service* (January), gives an interesting and detailed description of a garden school, established and conducted by the National Cash Register Company, of Dayton, Ohio. The idea and plans for the Boys' Garden School originated with the president of the company, Mr. John H. Patterson. Captain Mattox says, in part:—

Boys who had been notoriously bad and vicious were formed into clubs and brigades, were given gardens, and taught to respect themselves and the rights of others. There were forty gardens the first year, but the increased interest on the part of the

boys necessitated seventy-four gardens last year, each ten by one hundred and thirty feet in size.

The land, tools, seeds, and instructor, were furnished by the National Cash Register Company at a cost, for the seventy-four boys, of \$3,500. Most of the boys supplied their families with vegetables, and many earned money enough by the sale of vegetables, not needed at home, to pay for their school books for the entire year.

WHAT THE BOYS RAISED.

Here is approximately what the boys raised, in spite of drought and other discouragements:—

- 814 dozen green onions.
- 1332 dozen radishes.
- 46 bushels lettuce.
- 962 dozen beets.
- 1258 dozen carrots.
- 9 bushels seed onions.
- 56 bushels peas.
- 74 bushels wax beans.
- 62 bushels butter beans.
- 74 bushels potatoes.
- 2590 heads of cabbage.
- 9 bushels sweet potatoes.
- 481 dozen ears sweet corn.
- 111 bushels tomatoes.

The boys ranged in ages from twelve to sixteen years. The garden-working hours, weather permitting, were from 7 to 9 A. M., and from 4 to 6 P. M.

President Patterson says the plan has been in every way a success, and the company has been amply repaid for the expense connected with the school garden.

Captain Mattox closes his description of the boys' work with the words, "Why should not such school gardens be established in connection with every school throughout the United States? The possibilities for grand results from such education and training are boundless."

Every Christian school should, without doubt, have connected with it a garden, for agriculture is the A B C of Christian education. Teachers, let your children estimate the average yield per acre in the Dayton gardens.

A PRACTICAL EDUCATOR.

Elbert Hubbard, the well known editor of the *Philistine*, a magazine possessing an individuality which easily distinguishes it from all other periodicals, because of its unique manner of setting forth principles, contributed a sketch of his life work to the *Cosmopolitan* (January). Mr. Hubbard's life has for the past few years been closely connected with the Roycroft shops, an educational and philanthropic institution about which every educator should know.

"What have I done concerning which the public wishes to know? Simply this," says Mr. Hubbard, "in one obscure village I have had something to do with stopping the mad desire on the part of the young people to get out of the country and flock to the cities. In this town and vicinity the tide has been turned from city to country."

Since one of the greatest efforts of Christian educators is to turn the tide of humanity toward the country, every teacher will find the methods of the Roycroft shops deeply interesting.

Mr. Hubbard further says: "We have made one country village an attractive place for growing youth by supplying congenial employment, opportunity for healthful recreation, meeting places, and an outlook into the world of art and beauty. All boys and girls want to make things with their hands, and they want to make beautiful things,—they want to 'get along,'—and I've simply given them a chance."

THE ROYCROFT SHOPS.

This is the way he gave them a chance. The *Philistine Magazine* had been promised for a year. It was set up in an old barn in East Aurora, N. Y., a village with a population of 2,000, eighteen miles southeast of Buffalo. Four girls and three boys formed the working force in the printing office. That was the beginning. "Three hundred and ten people are on the pay-roll at the present writing. The principal work is printing, illuminating, and binding books. We also work in ornamental blacksmith-

ing, cabinet-work, clay-modeling, and terra cotta. We issue two monthly publications, the *Philistine Magazine* and *Little Journeys*.

"The *Philistine*," continues Mr. Hubbard, "has a circulation of a little over one hundred thousand copies a month, and we print sixty thousand copies of *Little Journeys* each month. Most of the *Journey* booklets are returned to us for binding, and nearly one-half of the *Philistine Magazines* come back for the same purpose. The binding of these publications is simple work, done by the girls and boys we have educated in this line. Their work in illumination has received recognition from the British Museum. There are, with one exception, no skilled workmen in the Roycroft Shops, except those who have become skilled by their connection with the institution. That one exception is Mr. Louis H. Kinder, the instructor in book binding. The motto of the shop is 'NOT HOW CHEAP, BUT HOW GOOD.' Strict adherence to this principle has brought success. The wide-spread interest in the Roycrofters is evinced by the following words from Mr. Hubbard: "We have a public dining-room, and not a day passes but men and women of note sit at meat with us. To give a list of the men and women who have spoken to our boys and girls, would be like reprinting a page from 'Who's Who.'"

EFFECTS OF THE POPULAR SYSTEM OF EDUCATION.

So prone are parents to crowd their children during their school days, that we quote still further from the editorial in the January issue of the *Ladies' Home Journal*:—

FOR EDUCATORS TO PONDER OVER.

"After seeing my frail little boy of ten sent home with twenty-five sums in cubic measure, reaching home at half past four, and working until ten, the poor little brain too tired to sleep, I withdrew him. Protest to the school availed nothing."

"For over two months I have helped my boy every evening to get his lessons, and I give you my word that, man as I am, I can not finish them for him until sometimes ten

and eleven in the evening. And what good do they do him?"

"I am a physician, and during the last school year I treated over forty children, suffering from over-study. In over thirty of the cases, I had to advise withdrawal from school."

"The lessons our boy brought home gave him absolutely no time for play. Even then, he went to school nearly every day with a part of his lessons unfinished."

FOR PARENTS TO THINK OVER.

"I have taught in school for eight years, and during that time I have met the parents of just six of my pupils."

"I am constantly told by parents that I must push their children. 'Never mind if the boy does get sick,' said one; 'sickness can be cured, but a lack of education can not.'"

"What are we as teachers to do when we never have a chance to see a parent, and when our only communication with parents is through a note, saying that their children must be forced to learn their lessons. These notes I constantly receive."

"My heart aches for my boy, as I see him, night after night, studying, his eyes inflamed, and his head tired. But what am I as a mother to do? I have been to his school three times. The teacher simply says this is demanded of her, and she must do as she is told. Is there no relief from this oppression?"

THESE SPEAK FOR THEMSELVES.

"'You don't try,' we said to our little daughter. She did try, then. Now how we wish she had been wiser than we were."

"Our little boy, just previous to his passing away, went into a delirium of fear that he would not get his mark; his dread was something pitiable."

"We pushed her, and God knows how we have suffered for our mistake."

"'Promotion! promotion!' was our cry. Then our little girl was promoted. But not in the way we had hoped."

"What would not my husband and I give of our means to-day, if we could undo the past, and bring our only child back. That is the hardest part to bear: the feeling of what we might have done. From the housetops would we cry out to parents to take care!"



•• Editorial ••



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

MISSIONARY ACRE FUND.

About thirty years ago the children in Seventh-day Adventist homes all over the United States were stirred to help build the Tabernacle at Battle Creek. They exerted every energy to earn dimes to contribute to the building fund. The Tabernacle stands to-day a witness to the zeal of the youth. From its pulpit the third angel's message has been preached to thousands of souls. Many of those who helped erect the building are now gray-haired men. They are scattered to the four corners of the earth, but there is probably not a single one who does not think with pride of his part in the building.

To-day there is another opportunity for the children and youth to build up a great institution.

Several years ago the Medical Missionary Association opened a school for the education of physicians. This school has been conducted in various places, but it has had no building which it could call its own.

When the time came for Battle Creek College to seek a new location, the College buildings in Battle Creek were turned over to the Medical Missionary Association as a home for the Medical school. These buildings cost the Association over \$100,000, and they are not yet paid for.

The physicians and nurses who graduate from the Medical College are God's workmen who go into the dark places of our cities; they find the sick and afflicted, and help them back to health; they go into all countries as teachers of the great principles of healthful living. They are God's messengers everywhere.

It is these people that you are now called to help. The Missionary Acre Fund has been set aside by the General Conference for the purchase of the Medical College.

Everybody has an opportunity to help by raising a garden, and devoting a part or

all of the proceeds to this fund. This is the time to test the Lord, for he has promised to make the land fruitful. How many gardens will be planted by readers of the *ADVOCATE*? What will you plant? Who will do the plowing, and who will keep out the weeds? The Missionary Acre offers the best opportunity any one could ask for combining education of heart, head, and hand.

SCHOOL GARDENS.

With the opening of spring, every teacher should begin out-of-door work with the children. This work need not be aimless, but can be made exceedingly profitable in more ways than one. Let the work done by boys in Dayton, Ohio (described on another page of this journal), serve as an inspiration to you and your school. That the school garden can be made a financial, as well as an educational, success, has been proved without a doubt.

If these gardens should be a part of the work of every public school, as many educators have come to believe, the Christian school has yet more reason for adopting the plan. In the system of Christian education, the proper cultivation of the soil is the A B C of all instruction. The children, may and should learn some of their most valuable lessons from their gardens.

Do not let this season pass unimproved, but have a school garden without fail.

Every child will be pleased to know that the Missionary Acre fund has been set aside for educational purposes. This appeals directly to every church school pupil. I hope that every school will plant a garden, and that the proceeds will be used for the support of the school next year.

If you have not studied the subject of first-fruits, you will be interested in searching your Bibles to ascertain what the Lord would have done with the first ripe strawberries, the first of the corn and of the grapes. Let me ask you some questions.

1. What school described in the Bible received first-fruits? Tell who was the teacher, the financial condition of the school, and the miracle which was performed in connection with the gift.

2. Where in the Bible do you find a beautiful picture of a man with his offering of first-fruits piled in a basket? This he brought before the priest. He repeated or sang the story of Israel's deliverance from Egypt, and made his offering. Describe more fully.

If each of the children in your school had a garden the size of those cultivated by the Dayton boys, and if your land yielded in the same proportions as the Dayton land, what would your school garden yield in one year, provided you sold the produce at an average market price?

Would it be possible for you to obtain this amount of land? To what would you plant it?

Space will be given in the *ADVOCATE* for descriptions of school gardens. Let us hear from the boys and girls. Who will tell of the preparation of the soil and the seed sowing in time for the June issue? D.

CANVASSING AN EDUCATIONAL WORK.

Canvassing has been considered by most people a disagreeable work, and the educational feature has been overlooked. When it is considered that some of the most successful business enterprises from the standpoint of the world, require the talents of a good canvasser, it can be seen that the same ability, if devoted to evangelical work, will accomplish for the gospel what is otherwise done for the world.

Dealing with human minds is a fine art. To persuade men requires tact and a knowledge of psychological laws. The successful evangelical canvasser must be full of ambition, genial, ready to learn from circumstances, able to adapt himself to his environments. These same qualifications are required of the minister, the teacher, the business manager of an institution, or the medical worker. It is because every Christian needs the education which canvassing work affords that the denomination has been led to face the sale of "Christ's Object Lessons." The whole campaign is a great educational factor in the history of the church, and will be so recorded.

Fortunate are those individuals who take the training to-day. It will prepare for tomorrow's duties. A greater work is ahead of us. Already plans are forming for a still greater campaign of a similar character. He who is victor in this race will be a candidate for the next contest. He who fails to run now will find it hard to overtake his friends later.

Even the children are catching the spirit, and the testimonies of those who have visited their neighbors with "Christ's Object Lessons," bear witness to the fact that no previous experience has caused such a deep glow of Christian experience, or such longing to be co-laborers with God for the salvation of souls.

CHRISTIAN SCHOOLS.

What will be the result when two thousand churches of America are giving their children a Christian training? Over thirty thousand children in training as prospective missionaries; think of it! And I need not say that Christian training makes prospective missionaries, for children properly taught are the most active missionaries during their school days.

There should be two thousand schools. Do you realize why there are not that number already in existence? Because the two thousand young people who have the ability to teach have not all yielded to the pleadings of that Voice which is calling for service. The children are waiting for well-trained teachers. Those who have ability to become good teachers, are scattered here and there, many of them doing some other kind of work.

The strength of the Catholic church is due to the self-sacrificing efforts of hundreds of teachers. Are you willing to do less?

If two thousand schools were in good condition in the United States, it would not be long before an army of workers would be trained, and offer their services in foreign fields.

The work must be done. "Shall your brethren go to war, and shall ye sit here?"

The Sabbath School

ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,
 And storm clouds gather in the threatening west;
 The lowing cattle seek a friendly shelter,
 The bird hies to her nest;
 The thunder crashes; wilder grows the tempest.
 And darkness settles o'er the fearful din;
 Come, shut the door, and gather round the hearth-
 stone;
 Are all the children in?

Are all the children in? The night is falling
 When gilded sin doth walk about the streets.
 O, "at the last it biteth like a serpent!"
 Poisoned are stolen sweets.
 O, mothers, guard the feet of inexperience,
 Too prone to wander in the paths of sin!
 O, shut the door of love against temptation!
 Are all the children in?

Are all the children in? The night is falling;
 The night of death is hastening on apace;
 The Lord is calling, "Enter thou thy chamber,
 And tarry there a space."
 And when he comes, the King in all his glory,
 Who died the shameful death our hearts to win,
 O, may the gates of heaven shut about us.
 With all the children in.

—Selected.

TEACHING THE LESSON.

For a few weeks past the teachers of the Battle Creek Sabbath school have had the privilege of a study on the real idea in Sabbath school work, conducted by Prof. W. W. Prescott, in their regular teachers' meeting. We have gleaned a few thoughts that will be helpful to any teacher in any school:—

"The object in these teachers' meetings is that we may know the thing that we are going to handle, and get an experience in it so that we can deal with the reality and not simply with verses from the Book. There is a vast difference between these two methods, and until we know and experience the difference, we can not teach the lesson in the Sabbath school.

New thoughts and new ideas can be taught to any one, even one who does not profess to be a Christian. The class may be entertained, and even interested, but you

have not taught the lesson until you have wrought it into your own experience. If I stand before a class on the Sabbath and talk about the gospel of salvation, and in my own life I do not bear testimony to the fact that I am living upon the same things that I am presenting to them, the example of the other days will have a more positive effect than what I say in twenty or twenty-five minutes on the Sabbath.

"To be teachers of the truth means to live the truth; you can not talk the truth on Sabbath morning to the class, and then lay it aside till the next Sabbath. What we are dealing with is the gospel of life. This is to be dealt with all the time. It is to be belived, in order to know what it is.

We are not to study an abstract thing. We are not to study some plan which has been devised according to our idea to give salvation to other people. We will not get what we need if we study that way. There is no plan of salvation apart from Christ. There is no abstract theory of salvation to be studied. It is not to learn with the head our Lord's purpose to save people, and then pass it on to somebody else. What we are to study is salvation to us, and then teach salvation from our own experience. If we would make up our minds to that, we would understand our duty as teachers, and would teach salvation instead of attempting to teach about it.

"When we stand before the class, it is to bring salvation to them. If they are not converted, it is to bring the experience of conversion to them. And if they are really converted, the purpose is to build them up and impart a growing experience. Because these things are overlooked, our Sabbath school develops formalism. Our Sabbath school teachers' meetings fall into the same thing because they are not looked upon as a revival service. But that is what they ought to be."

ESTELLA HOUSER.

THE TRAINING OF TEACHERS.

BY MRS. L. FLORA PLUMMER.

It is written of the children of Issachar who came to David at Hebron, that they

"had understanding of the times, to know what Israel ought to do." The people of God in these latter days have been slow in discerning the need of the times and in devising the means by which the gospel may be taught to humanity. But we have begun to look about us, and there seems to be a general desire "to know what Israel ought to do."

In the Sabbath school work, there is an almost universal recognition of the need of trained workers. We have "understanding of the times" sufficiently to know that much of the so-called teaching in our schools is not teaching at all. If the Sabbath schools of our denomination are to do their part in the great educational reform before us, our Sabbath school teachers must be trained in methods of study and methods of teaching.

It has been well said that "the child mind is a castle that can be taken neither by stealth nor by storm." But it is also true that to each mind there is a natural way of approach, and a gate of easy entry, if we but know how to find it. The reason for many failures is that an unskilled hand has blocked the entrance, or is seeking admission at an impregnable point. The Sabbath school is an instrumentality of wondrous possibilities for good, but it will never fully accomplish the purpose of God in the salvation of souls until the Sabbath school workers have learned how to study and how to teach.

We should note carefully the full import of the instruction given us upon this subject: "Our Sabbath schools are nothing less than Bible societies, and in the sacred work of teaching the truths of God's word, they can accomplish far more than they have hitherto accomplished." "We should see a different state of affairs, if a number of consecrated young persons would devote themselves to the Sabbath school work, *taking pains to educate themselves, and then to instruct others as to the best methods to be employed in leading souls to Christ.* This is a line of work that brings returns."

Is it not evident that the work of teacher training must have attention? There are many schools in which it would be a very

easy matter to form a training class. It would bring new life and power into the teachers' meeting if the program of those meetings was so changed as to embrace the training idea. If one-half the time was spent in the study of principles and method of work, and the other half used in making an application of those principles to the lesson, it would certainly be far more helpful than the plan now followed in most places. Young men and young women who desire to prepare themselves for this work, should be invited to join in this study with the regularly appointed teachers. In no department of the work will the old proverb be more applicable, "Where there is a will there is a way." We must *make* opportunities where we can not find them ready made. Wherever there is a strong conviction of the value of a training class, and a firm purpose to establish one, it can be done, and it will be a success. Three persons may form a successful class. It is not numbers, nor large ability, nor much education that is needed. The requisite qualifications are a desire to learn and a willingness to study. We are told that the need of the hour is answered by the coming of the *man*. Will not this need of this hour be answered by the coming of many to prepare themselves for efficient work in each school?

WORK FOR IMMEDIATE RESULTS.

MRS. L. FLORA PLUMMER.

Aimless effort will not accomplish definite results. There are teachers who come regularly before their classes, prepared for their work by careful study of the lesson, with an interest in their pupils, and a desire to be helpful to them, who do not, after all, exert any controlling spiritual influence over the individual members of their classes. Wherein lies the failure? I truly believe it is in the purposeless mind of the teacher. Not purposeless because they do not understand the theory that the object of their work is the conversion of the members of their classes; but because of the faint, uncertain, wavering belief in the accomplishment of the object. Such teach-

ers "sow in hope;" but they do not expect God to make the seed grow until "after many days." They aim at conversion, but they are not working for it *now*. They trust that it will occur, but their expectations are for the uncertain and distant future.

But we are living in the time of the end. The thrilling cry is sounding. "There shall be delay no longer." The faithful Sabbath school teacher, with clear vision of the work to which he is called, must labor with intensest activity for the *immediate* conversion of every member of his class. Every child attending our Sabbath schools *needs* conversion, and needs it *now*. Childhood and youth are the most favorable periods of life for conversion. Comparatively few persons are converted after they reach middle life; and fewer still when they are really aged. An examination of God's word shows that the conversion of children is in harmony with the will and purpose of God, and Bible examples, showing the practical results of child conversion, are familiar to all. Considering the time in which we are living, the need of the members of the Sabbath school, and the purpose of God in relation to each one, shall we not as teachers earnestly and confidently work for the immediate conversion of every one committed to our care? Here is a message which we should heed:—

"Teachers and workers in every department of the Sabbath school work, I address you in the fear of God, and tell you that unless you have a living connection with God, and are often before him in earnest prayer, you will not be able to do your work with heavenly wisdom, and win souls for Christ. The worker for God must be clothed with humility as with a garment. The Lord will recognize and bless the humble worker who has a teachable spirit, a reverential love for truth and righteousness, wherever such a worker may be. If you are thus, you will show a care for your scholars by making special efforts for their salvation. You will come close to them in loving sympathy, visiting them at their homes, learning their true condition by conversing with them concerning their ex-

perience in the things of God, and you will bear them in the arms of your faith to the throne of the Father."

One teacher who has been successful in securing practical results, was asked to give the secret of her successful work, and said: "If I have any secret of success, it is that I *expect* to succeed. I used to teach with the expectation that *at some future day* my class might become Christians. As long as I so taught, I had no success, and became greatly discouraged. Finally, I asked for faith to pray for results. Since I have taught with the expectation that my teaching would result in *present* salvation, *I have had nothing but success.*"

SELECTION OF OFFICERS.

A Study of the Testimonies on Sabbath School Work.

(Continued.)

Quite often is the question asked, How long should one person serve as superintendent? or, Should there be an entire change of officers each time an election is held? If left to our own judgment, it is more than likely that there would be a variety of answers to such queries. In the instruction given to us upon this subject, the exact length of time which one person may hold an office with advantage to the school, is not given, as that would necessarily differ in different cases, yet certain principles are laid down, which should be of help to each school:—

"To change the officers frequently will be an advantage to the school; for one man's mind is not to mould all other minds. . He may have some excellent qualifications, and yet in some things be deficient. . Another chosen may be efficient where the first was lacking. Different minds and qualities will bring in fresh ideas, fresh lines of thought; and this is essential."

"It is not best always to keep the school under the management of one man; for he will give the school the mould of his own mind and ideas; but there should be workers in the school who will be able to impart fresh thoughts, and advance the school in spiritual life. . . . When it is evident that

the school would be benefited by a change, by the accession of workers who know what it is to have a burden for souls, then let nothing stand in the way of the change."

In our very small schools where of actual necessity the same teachers and officers are in charge for long periods of time, there should be a frequent change of plans and methods. The tendency of the human mind to progress in but one direction, to follow a well-beaten path rather than to mark out a new one, results in formal, stereotyped work. Constant study and development of thought are necessary to counteract this tendency. Care should be taken that the plans adopted are not continued so long that passive endurance takes the place of active interest in the minds of the members.

The right attitude of the workers who may be relieved from office by the carrying out of the instruction quoted above, is thus set forth:—

"Those who have no ambition to lift up self, though they may be deposed from office by this arrangement, will eagerly lay hold of every help by which the Sabbath

school scholars may be elevated and advanced."

In the reorganization of all our work, the Sabbath school has been made a department of the church, and Sabbath school officers are elected by the church in identically the same manner that other church officers are elected. This action has settled many of the perplexing questions that never would stay settled under the old form of organization, and is certainly in harmony with the following:—

"This matter of choosing officers should not be left to the control of the Sabbath school scholars."

I desire to urge particularly that the quotations in this series of articles be carefully studied by all, and that an earnest effort be made in each school to carry out the spirit of the instruction. In so doing each school may receive the mould of the Spirit of God. It is not for us to read carelessly these messages, but to *study* them, and practice the principles set forth. How else can we hope to prosper? How else can we hope to do the work given the Sabbath schools to do?

MRS. L. F. P.

*QUARTERLY SUMMARY OF SABBATH SCHOOL REPORTS.

FOR QUARTER ENDING SEPTEMBER 30, 1901.

Eastern Union Conference.

	No. Schools	Pres't M'd'shp	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 71	\$ 77 38	\$ 86 05	\$ 32 46
Chesapeake.....	12	544	333	59	95 52	.....	16 93	.....
Maine.....	21	400	290	49	110 90	25 47	61 89	18 67
Maritime Provinces.....	12	286	197	.....	77 72	31 48	22 04	24 32
New England.....	43	1011	711	140	502 88	111 16	155 73	204 86
New York.....	62	1073	721	145	371 98	.....	165 04	206 94
Pennsylvania.....	84	1521	990	206	447 37	139 03	185 00	123 04
Quebec.....	15	76	58	11	30 03	.....	16 99	5 76
Vermont.....	31	441	305	65	112 73	18 82	69 86	15 65
Virginia.....	11	153	104	21	27 54	.....	15 66	7 54
West Virginia.....	10	143	106	20	19 45	5 50	10 66	3 29

Northwestern Union Conference.

Dakota.....	69	1171	767	176	251 48	28 13	141 48	61 55
Iowa.....	177	3205	2492	390	675 71	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

*Reprinted because of typographical errors which occurred in the March issue, for which the secretary was wholly irresponsible.—ED.

Lake Union Conference.

	No. Schools	Pres'ts by-ship	Av'rage Att.	No. of Classes	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Or'ps
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	3537	597	1247 05	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	9 96	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 29	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	312 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	2905	1952	354	1673 27	.....	374 57	139 80
North Pacific.....	85	1892	1485	266	521 50	.....	24 38	143 72
Southern California.....	21	624	368	50	470 72	.....	34 47	19 04
Upper Columbia.....	31	859	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	650	.....	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.....	29	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, Tahiti.....	1	32	19	3	.....	.....	.....	.....
Papeete, Tahiti.....	1	18	18	3	3 15	.....	.....	.....
Pæa, Tahiti.....	1	13	9	1	.....	.....	.....	.....
Mizepa, Karatonga.....	1	5	4	1	2 69	.....	.....	.....
Avarua, Karatonga.....	1	9	8	2	1 53	.....	.....	.....

Total..... 2178 47316 33612 5571 \$12288 22 \$1422 29 \$5528 17 \$1833 09

*For quarter ending June 30, 1901.



The Lesson



INTERMEDIATE DIVISION.

Lesson V. May 3, 1902.

The Sea and the Dry Land. Gen. 1:8-10; Ps. 104:5-9;
Jer. 5:22 Eccl. 1:7; Col. 1:17.

I. SPECIAL POINTS IN THE LESSON.

Power of God's Word.
That Word speaks to-day.
The sea obeys him still.
In Jesus all things hold together.

II. PRACTICAL LESSONS.

Many of the children have watched the waves of the sea roll in upon the beach and then recede. From this familiar scene the fact that God's Word still speaks, may be easily impressed. Make the lesson so plain that not a child in your class will ever again stand upon the seashore and watch the tossing waves, powerless to come any farther than God has decreed, without a thought of their Creator; who not only keeps the sea in bounds, but by the same power can subdue strife and speak peace to the weary, sin-tossed soul. To the child who has never seen the sea, or even a lake, the same lesson may be taught from the river, or the little sparkling brook, hastening on its ceaseless journey. Every record of creation closes with the words, "And it was so." Help the children to see in this the power of God to save from sin. All his commands are promises. The same power—Jesus—that holds all things together, gives us life. Without it we would crumble to dust from which we were made. Help the little ones to see the mighty power of God manifest in their life, moment by moment, and do not fail to invite them to yield to that power, permitting their Lord to direct their steps to his glory.

III. SIDE LIGHTS.

Job 38:8-11, R. V.; Ps. 33:6-9; Jer. 5:22; Mark 4:35-41; Isa. 57:20.

Lesson VI. May 10, 1902.

Grass, Herbs, and Trees. Gen. 1:11-13; Matt. 6:28;
Luke 8:11; John 15:1; 6:35; Mark 4:26-27.

I. SPECIAL POINTS IN THE LESSON.

"In the beginning was the Word."

Every plant that we see in the world to-day comes from that Seed.

In partaking of the fruits and the grains, we partake of the life of Jesus.

The same Word works in us to bring forth the fruits of the Spirit.

II. PRACTICAL LESSONS.

'Show the children that God's word still works, else this earth would speedily become a barren waste.

Help them to see the lesson in the grass. It shows God's great care for his creatures. Although he is the God of the universe, yet he is mindful of the little things. The need of keeping in touch with God, the Source of life, may be illustrated by the growing grass. The life of God in it, is seen by the ease with which it often lifts a clod or stone many times its weight, in its efforts to reach the light. Pull the sprig from the parent stock, and the weight which it lifted a moment before will now crush it. "All flesh is grass." We are as weak and frail as the grass, with no power within ourselves; yet Paul states a truth concerning every one who trusts God, when he says, "I can do all things through Christ which strengtheneth me."

It is the studied plan of Satan to have us forget God's care for the little things, for thus we may soon be led to forget God. Make this prominent in the study of creation. If the children learn this lesson now, it will fortify them against the strongest temptations of the enemy as they grow older. Do not let a Sabbath pass without touching on this point.

We are to bring forth the fruits of the Spirit just as abundantly as the trees yield their fruits. Make plain the fact that it is only by submitting to God's Word as fully as inanimate creation is submitted, that this may be done.

III. SIDE LIGHTS.

The growth of plants is continually used in the Scripture to illustrate the Christian growth. Isa. 27:2-6; 61:1-3, 10, 11; Hosea 14:1-7; John 15:1-8.

Lesson VII. May 17, 1902.

Sun, Moon, and Stars. Gen. 1:14-19; Ps. 19:1-3; 147:4;
John 8:12; Matt. 5:14-16.

I. SPECIAL POINTS IN THE LESSON.

The purpose for which God created the sun, moon, and stars.

Their source of light.

They declare the glory of God.

God, who tells the number of the stars and calls them each by name, at the same time keeps watch of all his children. He knows them each by name, and numbers even the hairs of their heads.

II. PRACTICAL LESSONS.

Lead your children to see that the heavens do the same work to-day that God gave them to do on the fourth day of creation. It will help them understand the work of the heavenly bodies, if the relation of the sun and moon to the day and year is explained. It will also be of interest to mention times when these have served as signs.

Each successive day proclaims its lesson of God. So there is a perpetual testimony from one day to another, and no one is without excuse. There is no nation, whatever may be its language, to whom the heavens do not speak, declaring the glory and goodness of their Creator.

God's great knowledge, and yet his care for the little things, may be illustrated by the stars in the universe. "He calleth them all by their names." We have no conception of the myriads of stars. The following illustration will aid you in helping the children to gain some idea of their vast number: An astronomer in the Lick observatory recently photographed with a six-inch lens a portion of a constellation in the Great Nebula, in which to the ordinary observer, two stars are visible, while the keen-eyed astronomer could perhaps detect six. At the end of four hours and eighteen minutes—the time of the exposure—the photographic plate showed sixty-four thousand stars running together in one unbroken blaze. Surely He who numbers these, gives them their light, and calls them by name, will not forsake his children.

III. SIDE LIGHTS.

The heavens are a pledge of God's faithfulness. Ps. 89: 1, 2; Jer. 31: 34-36.

The Lord is a sun and a shield. Ps. 84: 11.

Lesson VIII. May 24, 1902.

Birds, Fishes, Beasts. Gen. 1: 20-24; Ps. 104: 24; Job 12: 7-9; Luke 12: 6; Ps. 147: 9.

I. SPECIAL POINTS IN THE LESSON.

God's care for all his creatures.

His care for the tiniest creature which he has made, assures us that he will not forget us.

II. PRACTICAL LESSONS.

Bring before the children God's great love for us, as manifested in his care for the smallest creatures he has made, so that they will never look upon the birds or fishes or animals without remembering that He who cares for them will not forget the least of his children.

Again; even though God provides for all their needs, he teaches them to gather this food. "That thou givest unto them they gather." From this not only a physical, but a spiritual lesson may be taught. We are actually as dependent upon God for our daily food as are the animals he has made. It is He who gives us power to get the food and raiment we need. But more than this, he has placed all spiritual blessings at our command. All we need to do is to appropriate them. To the children who study these lessons this thought should be emphasized.

III. SIDE LIGHTS.

Eph. 1: 3; Deut. 8: 10-18; Ps. 145: 8-19; R. V.; 104: 27, 28.

Lesson IX. May 31, 1902.

The Creation of Man. Gen. 1: 26-30; Gen. 5: 1, 2; Gen. 2: 7; Job 33: 4; Ps. 104: 29.

I. SPECIAL POINTS IN THE LESSON.

Man was made from the dust of the earth.

He was made in the image of God.

Into his nostrils God breathed the breath of life.

The same life-giving breath is given to every child born into the world.

Man was made to be the dwelling-place for God's Spirit.

II. PRACTICAL LESSONS.

Make plain the thought that man is just as dependent upon his Maker as are the lowest forms of God's creation. His only hope for eternal life is by recognizing this dependence and accepting the mercy which God offers. He is powerless to save himself.

From the fact that man is made from the dust, may be drawn the lesson, that without God he is nothing. But yet, "in the image of God," shows what possibilities are placed before him if he submits to the Creator to be used by him.

Help the children to appreciate that every breath they breathe is an evidence of the loving, tender care of a Heavenly Father. If he were to withdraw that breath, they could not live. The breath is life-giving, for it is the breath of the Almighty.

Then the fact that the food we eat, from which we derive strength, is from God, should make plain that truly "in him we live, and move, and have our being," not day by day, but moment by moment. This thought could well be emphasized in every lesson. Let us teach the children to see God in every little de-

tail in life. It means untold blessing to them.

III. SIDE LIGHTS.

What is man? Ps. 39:3-5; 9:20; Eccl. 3:20.

PRIMARY DEPARTMENT.

Lesson V. May 3, 1902.

The Sea and the Dry Land. Gen. 1:9, 10.

Memory verse.—Ps. 93:4.

CENTRAL THOUGHT.

God's power still manifested.

RESULTS.

To see God's power still working on land and sea. We are safe because his word still holds the waters in bounds.

Impress the thought that "in him all things hold together." The material of the house in which we worship is held together by that power.

The necessity of yielding our hearts to that power.

SUGGESTIONS.

Show or draw pictures of streams of water flowing to the sea. Explain Eccl. 1:7, by showing how the vapor rises, how the clouds are carried by the wind, how vapor is condensed and falls in rain and snow, then is carried by streams back to the sea. Drops of water on the outside of a pitcher of ice water on a warm day, will serve to explain the formation of rain drops.

Lesson VI. May 10, 1902.

Grass, Herbs, and Trees. Gen. 1:11-13.

Memory verse.—Matt. 12:28.

CENTRAL THOUGHT.

The real seed or source of life is the word of God.

RESULTS.

All seeds produce plants after their kind. We are sure to reap what we sow.

The plant toils not. We sow the seed, God's power makes it grow. Just so is it in our lives.

The necessity of hiding the word in our hearts.

SUGGESTIONS.

The spring is the best time to take special notice of trees. If possible, show a tiny tree, such as maple or oak, just springing from the seed. If possible, show the class a lily. If not, draw or show pictures of some beautiful lily.

Drop grass seeds into a moistened sponge some ten days or two weeks before they are

needed, and keep in the sunlight, moistening each day.

This is for the city children who do not have an opportunity to watch the grass as it springs from the soil.

Lesson VII. May 17, 1902.

Sun, Moon, and Stars. Gen. 1:14-19.

Memory verses.—Ps. 19:1, 2.

CENTRAL THOUGHT.

The sun, moon, and stars do their appointed work.

RESULTS.

God wants his children to do the work appointed them.

Each one has his work. Self shuts off the power to do that work.

We have no power of our own. What God gives must shine forth to bless others.

SUGGESTIONS.

Sketch sun, moon, and stars as you talk of them. Explain how the earth's revolution on its axis brings day and night, etc. Also explain the reflection of light.

Tell about the darkening of the sun and moon, and the falling of the stars. If possible, meet the pupils some clear night, and view the heavens together.

Lesson VIII. May 24, 1902.

Birds, Fishes, and Beasts. Gen. 1:20-25.

Memory verse.—Ps. 104:24.

CENTRAL THOUGHT.

God's care over all his creatures.

RESULTS.

To create a love for all God's creatures.

To see that by studying their habits, we may learn useful lessons.

God will teach us when we yield to him as do the animals.

The animals were created to give us pleasure.

Study the animals.

SUGGESTIONS.

Write the classes of birds on blackboard:—

Air birds.

Land birds.

Water birds.

Have the children give names of birds under each class. Then show or draw a picture of each class of birds.

There are three classes of animals—land animals, water animals, and air animals. Name some members of each class.

Lesson IX. May 31, 1902.

The Creation of Man. Gen. 1: 26-30.

Memory verse.—Job 33 : 4.

CENTRAL THOUGHT.

The frailty of this mortal life.

RESULTS.

To sense the fact that we are but dust.

Our life is of God. Our dependence is upon him for the nourishment of that life.

"As a man eateth so is he."

SUGGESTIONS.

Talk of the change that sin makes upon the human face. Man is not now in God's image.

What man *eats* and *drinks* affects his image.

It takes good food to make good bone, muscle, brain, etc.

KINDERGARTEN DIVISION.

Lesson V. May 3, 1902.

Suggestions for Teaching the Primary Lesson to Kindergarten Children.

The tossing sea can be pictured to the little ones by means of a vivid word picture, motions by the teacher, and pictures of rolling waves. If carefully taught by these means, they may comprehend a little of the power of the waves, and the greater power that holds them in their places.

Teach the endless journey of a drop of water to show that God is "still speaking to the waters." When the rain falls, the little drops soak into the ground, and the thirsty roots gladly drink them. (Show a picture of falling rain, or make one while talking. By watering a plant before the class, they will see the water drops sink into the soil.) The rest of the water moves along in the ground till it finds a place to bubble out, when it runs along gaily. A very simple drawing will show how the streamlet meets another like itself, and another, and another, until it becomes a pretty brook. As you show the picture of a brook, try to have the children *see* the birds drinking and bathing, the fishes gliding through the water, the flowers nodding their heads over the water, the frogs hopping in and out, the cows and horses walking into it to get a cool drink. Explain that many brooks form a river. As you show the picture of a river, draw out from the children its usefulness to man—it floats logs, carries boats, turns mills, etc. This busy worker is

helping man all along the way until it reaches the ocean. The water has traveled a long way, but it has not yet reached the end of its journey. The bright, warm sun makes the water fine and light, and it goes up to the sky again to make clouds. It then turns into little drops of water, and starts down on its journey again.

As God's power in the sun takes the water in the gutter and changes it to pure drops of rain, so *it* can change our hearts.

Lesson VI. May 10, 1902.

Let each teacher take to Sabbath school a small, shallow pan of soil, dry seeds, soaked lima beans, a bouquet, and a small potted plant.

Allow the children to open the lima beans that have been soaked in warm water, and find the living baby germ inside. Do not pass these too quickly, as the children can not see much in them at a glance. With the children observe the color of the living germ, its shape, its position, how it is protected, and how it is fed. The parent seed dies that the germ may live. Teach the strength of this tiny plant, and the wonderful possibilities that lie in it. As the possibility of an oak is in the acorn, so in each little child there is the possibility of a good man or woman. But what makes this bit of life so wonderful, so powerful? May each child leave the class impressed with the thought that God's voice and power is in each plant that grows. Only think, God's word is in it, telling it to grow.

The gardener makes a soft bed for the seed. (Show how this is done with the soil that you have, and sow some of the seeds.) God sends the rain that they may drink, the sunshine to warm them; then in obedience they send down their roots deep into the earth, and send upward their green stems and leaves and beautiful flowers. Direct attention to the color of foliage and flowers, the markings of the petals, and lines on the leaves. Let them feel the round stems, velvety leaves, and silky petals. How beautiful to be like the plants, and *let* God's power work in us that which he desires.

If the children could leave Sabbath school with more love for the flowers, not only on account of their beauty, but because God's voice and power is in them, the day's lesson will have been well taught.

The dry seeds may be used in teaching that we reap what we sow, and the practical lesson may be easily applied.

Lesson VII. May 17, 1902.

Call attention to the brightness of the room, to the sunlight which makes it light, and yet shines down so softly upon this earth.

Question the children as to the color, shape, appearance, and apparent movements of the sun. What is the sunshine doing all day long? It gives us light, it takes water up into the sky to make clouds, and it sends light to the moon to light us by night.

Show some plant that has grown in the dark. Plants kept in the dark can not live, so were it not for God's power in the sunlight, nothing would grow. We could not have wood with which to build our houses, or make furniture, as the trees could not grow. If it were not for the sun, we would have no fruits, or grains, or nuts. We would become weak, pale, and ill without sunlight.

"I'll be a little sunbeam true,
A tiny ray of light,
And try in all I say and do
To make the world more bright."

Hold a looking-glass so that the light from the window may be reflected to the children. Lead the children to see that the light from the window is passed to them by the looking-glass. The moon is like a large looking-glass in the sky; the sun's light shines on the moon, and then comes to us. So the light from the moon really comes from the sun.

Each star has its own name, and God has given it a certain path to follow. In that way we are also God's little stars. He knows each one of us by name, and each has his work to do. Each little child may keep his star shining clear and bright. No child need think his light too small to be useful. Each star in the sky does its own part to light up a dark night.

If we are saved, we may some day visit some of the stars.

The story of the wise men, and the star in the east, might be reviewed in this lesson.

Lesson VIII. May 24, 1902.

By artful questioning, lead the children to tell you what was made on each of the first four days of creation week, the consequent beauty of the earth, and the one great lack—no living thing. A vivid word picture will do much to have the children feel the stillness that must have filled the earth until the fifth and sixth days, and then the joyousness and the moving life that was added when God *told* the waters and the earth to bring forth animal life. Let

them name all the water, land, and air animals that they know. Show pictures of animals, and select some about which you can teach how wonderfully God made them. The animals, when created, were not just like the same animals to-day. Show what changes sin has made. The lion was tame, and ate grass and herbs with the ox. Birds did not prey upon each other as they now do. Love was the ruling passion everywhere. Lead the children to notice different characteristics in domestic animals.

Many birds leave us during the cold winter, to go where it is warm, bright, summer weather. They sometimes go very long distances. How wonderful it is that they find their way to places where there are fruits.

All these things show us God's love and care for his creatures. God's love and care for us is even greater.

Lesson IX. May 31, 1902.

Show the children the picture of a person. Let them see how it has no power to lift a finger, or wink an eye. No more have we, but for this breath of life which God breathes into man.

Adam was created in the image of God,—tall, strong, well-formed, and with every appearance of health. And what was the food given to keep him well and strong? Have the children name the different kinds of fruits and grains which were given him to be his food. Show pictures of fruits. Explain how the roots of a tree divide and subdivide in the ground. (The roots of a weed will show this on a small scale, also a simple pencil sketch as you tell about it.) Tell how each tiny rootlet does its part to get food for the tree; how the food is then passed on to the larger roots, and then to the trunk, then through the branches to the buds. The food which has been passed through the tree is changed to a beautiful flower, part of which afterward changes to sweet, juicy fruit. What a wonderful work is going on in the tree every moment. Then we eat the fruit, and it is miraculously changed to blood, bone, and muscle.

Every tree, every fruit is a silent witness of the living power of Christ to change all things to his glory and for our good. The ability that we have to move a finger or bend an arm, is a constant manifestation of the voice of God in us that is changing food to strength and activity.

With The Teachers

THE SPRING AWAKENING.

The little gray squirrel is rubbing his eyes,
 For his sleep was long and sound,
 And the woodchuck peeps at the glowing skies
 From his chamber underground;
 Old Bruin is shambling from out his den
 With a dazed and stupid air,
 And song-birds are flying back again,
 A message of spring to bear.
 The butterfly crawls from its chrysalis,
 The beetles rouse from their nap,
 And blossoms awake at the south wind's kiss
 And the rain-drop's gentle tap.
 From their icy fetters the streamlets leap:
 The woodlands with music ring.
 All things are awakening from winter sleep,
 To welcome the merry spring.

—Alice Jean Cleator.

HOW CHRISTIAN EDUCATION EFFECTS THE CHILD.

From a paper bearing the above title, read at a church school meeting in Milwaukee, January, 1902, by Miss Alice Bramhall, the following extracts are culled. They contain valuable suggestions because they relate school room experiences. She says:—

"Some have thought that children would not advance as rapidly in the church school as in the secular school, but God's word says, 'The fear of the Lord is the beginning of wisdom.' There is nothing like the word of God to expand and strengthen the mind.

"The motives in the two systems of education differ. This is illustrated in the teaching of geography. Formerly we endeavored to have the child learn the climate, the products, the rivers, cities, and other details concerning each country. This is merely the skeleton to what it is our privilege to teach now. With us, the Saviour is the beginning and the end of every study.

"We begin geography with the story of the creation of the world, the fall, and the consequent scattering of man from the tower of Babel. We tell them the story of a common Father, and that one place in the world is no dearer to him than another—

the dark corners are as precious to him as our enlightened home. We study the best means of reaching these dark places, the nearest routes, the habits of the peoples, so that we may know how to deal with them, and we study concerning the effort already put forth for their conversion. To my little ones, who are just beginning the study of South America, and who are now in Brazil, I told the sweet story of the brother who gave his life in order to spread the triumphs of the cross to those natives along the Amazon river.

"You all know the story. After his conversion his heart burned to reveal this love to these people. He went to the jungles of the Amazon with nothing but his violin. He did not know the language, but he did know many sweet gospel songs. At first the natives were frightened, but when the sweet cadences of Christian song floated on the air their fears were hushed, for there was a soul back of the song, and a soul in the singer that spoke of faith and love. I told them, too, of his patient struggle with the language, and how the truth at last triumphed there.

"What effect do you suppose these things have on the minds of children? God touches their hearts, and while they learn all the facts which other children study, their sympathy goes with the laborers in their work. Take grammar, also; a study disliked by many. It becomes living when touched by a master-hand. Instead of dealing first with the outward manifestations of thought, we deal, as does God, with the thoughts themselves. Why teach this way? Because we know there are many very sinful men who speak correctly, yet their thoughts are corrupt. God looks at the hearts of men, and in order to have them pure, the blood must cleanse every spot. We ask the Lord that this may be done, and then the children look for promises bearing on the words. The children delight in this exceedingly. When asked how these beautiful thoughts from a new mind should be clothed, their answers will be all you can desire. The rules of syntax, etc., are studied with a relish never known before. This applies

the force from within, instead of from without. Christ is the source of this new life. The Christian teacher constantly watches each budding life expand. He plants a seed here and one there until the image of God is restored in its beauty in the child's soul. Let us co-operate with the Lord in this movement.

ADAPTATION IN NATURE LESSONS.

BY JOEL C. ROGERS.

Elementary lessons in the things of nature must necessarily deal with the common objects which surround the child. Food for his growing mind is naturally supplied through his sense of sight. You have only to show him a thing of life on his own playground to kindle a flame of interest. Teach him one lesson from the bursting seed, and the seed itself, in which is life from God, will unfold many another.

The objects to be selected for study will vary with the geographical location and with the season. The teacher should adapt lessons in view of these conditions. Nature however is so profuse in her display that the interested teacher will never lack materials. Watch for lessons along the roadside, in the cultivated or barren field, in the woods or upon the mountain slope. See as Jesus tells us to see, understandingly, then you will ever have something of fresh interest to show the children.

Nature is often made responsible for conditions of which she is not the cause. Winter is said to be cheerless and disagreeable, while autumn is charged with gloominess; but winter's snow and ice are made by God, no less than summer's shower and sunshine. Many objects not to be found in summer are given prominence in winter, and will be found to teach attractive lessons. The winter aspect of trees is an example. My readers will recognize the fact that there is character-expression in different forms of trees. We say a tree is weeping or gay, somber or spirited, wild or restful. Compare the trees in your neighborhood, noting their expressions of character.

Look at the drooping-branched willow,

then at the American elm, standing erect; again, watch the slippery elm and the maple. Notice the dejected appearance of the willow in contrast with the spirited appearance of the elm.

I have been walking among the trees of a neighboring field, and found it difficult to get away from their varied voices. There is the hickory with his stern, defiant air; the pine, the cedar, the birch, and the sassafras, each speaking in a language all its own.

By studying lessons in detail, the eye and mind of the child will be more intently fixed. Winter is the best time to learn how seeds of plants and trees are sown. Go across the corner of a field or wood when a few inches of snow covers the ground, and look for seeds with winged contrivances, sailing through the air, drifting over the snow, or lying where they were dropped by the wind; pick up some of the different kinds, and experiment with these airships of the Lord's invention. It will be found that basswood, pine, ash, and silver maple, are among the trees which provide wings for scattering their seeds.

In all these things I see lessons of the handiwork of Him who is maker of summer and winter. Ps. 74: 17.

TEACHING THE CHILDREN TO READ.

One of the first perplexities to be met by the child on entering the school room, is the reading lesson. If a right foundation is laid in the reading class; if proper methods are followed there, it is safe to say that one of the greatest battles of school life is won. And yet as one meets and talks with students from the various grades, as he hears teachers talk of difficult problems in education, he is forced to the conclusion that many, very many of our children are unfortunate in the start which they receive in the first reading class. It is a serious question with teachers, how and what to teach beginners. A few sentences from Horace Mann, state a number of principles which every teacher will delight to follow.

1. "No word should be taught whose

meaning is not understood. The teacher should not count out words faster than ideas. The foundation of the habit should be laid in the reading of the very first lesson."

Are you troubled with poor readers in your school? Listen to the testimony of one who gathered statistics from numerous teachers who reported cases which came daily under their observation. "More than eleven-twelfths of all the children in the reading classes in our schools, do not understand the meaning of the words they read."

2. Select text-books adapted to the mental capacity of the child. "The intellect carries as a burden whatever it does not assimilate as nourishment. An indispensable quality of a school book is its adjustment to the power of the learner. No matter how far, nor how little, advanced from the starting point of ignorance a child may be, *the teacher and the book must go to him.*" "Nor should the first lessons be simple and elementary in regard to subject matter only; the language of the earliest ones should be literal."

The teaching of myths and fables to young children is from a pedagogical standpoint, in harmony with the laws of mental growth. What I mean is this; a little child possesses a vivid imagination and strong faith, while at the same time his reasoning powers are weak. Most educators of the world, taking cognizance of these facts, make use of fairy stories and myths, because at this age these things appeal with an unmeasured force to the mind.

But the Christian teacher objects to teaching the fabulous, the unreal. What shall be done? What can be substituted for Mother Goose Rhymes, and Grimes' Fairy Tales?

This is a natural question, and upon its proper solution depends much of the success of the Christian teacher. No age during school life is of more importance than this same "faith age." The mould placed upon the tender mind during this period, will remain there through life. For that reason the subject matter of the reading

books for small children is a most important one.

In the realm of Christian education, what can take the place of the fascinating stories usually placed in the hands of children?

Turning to the Bible we find it filled with matter, so simple that a child can comprehend it, and at the same time so pure and true that the mind grows into the stature of Christ's mind when fed upon it.

For these reasons we have the instruction that certain chapters of the Bible should be put in form for the children. Of one of the Psalms it is said, "The whole of this Psalm . . . should be placed in the reading and spelling lessons of the classes."

3. There is one more principle enunciated by Mann, which should have due consideration in this connection. He says: "Oral instruction . . . should precede reading, and should accompany it ever afterwards, though perhaps, with diminishing frequency."

This practice is especially necessary when the stories of the Bible form the basis for the reading lessons. Let the teacher tell the story, adhering strictly to the truth, accompanying her word picture with drawings or pictures. The children will soon learn to live with the characters about whom they hear and read. They will accept God's word without a question, and their faith will grasp and retain eternal truths as readily as it grasps the false ideas of Santa Claus, of hob-goblins, etc.

Take advantage of the faith age to put strong timbers into the characters which you build. Eternity will prove the endurance of the structure which you rear.

M. BESSIE DEGRAW.

A PERSON employed in a sweat shop must, by law, have 400 cubic feet of breathing space; a cow in a dairy barn is required to have 500 cubic feet. Yet there are school rooms in the city of Baltimore in which there are less than seventy cubic feet of air space for each child! The result is that when diphtheria or scarlet fever gets into a building it spreads like fire.

* | Children's Corner | *

JOSEPH SOLD.

"Come now," said Joseph's brethren "let us slay him, and cast him into one of the pits." We will say, "Some evil beast hath eaten him."

"We shall see what will become of his dreams."

Reuben heard it, and took Joseph out of their hands. He said, "Let us not kill him." Reuben said unto them, "Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him."

Reuben said this that he might deliver Joseph to his father.

When Joseph was come unto his brethren, they stripped him of his coat of many colors.

Then they cast him into a pit. The pit was empty. There was no water in it.

Joseph's brethren sat down to eat bread. They looked, and behold a company of Ish-me-el-ites. The Ish-me-el-ites came from Gilead with their camels.

The camels were bearing spices and balm and myrrh. They were going to carry these down to Egypt.

Judah said "Why should we slay our brother? Let us sell Joseph to the Ish-me-el-ites. Let not our hand be upon him, for he is our brother."

They drew Joseph up out of the pit, and sold him to the Ish-me-el-ites for twenty pieces of silver. The Ish-me-el-ites brought Joseph into Egypt.

Then Reuben returned unto the pit. And behold, Joseph was not, in the pit. Then he rent his clothes.

Reuben said to his brethren, "The child is not; whither shall I go?"

Then the brethren took Joseph's coat, and killed a kid, and dipped the coat in the blood.

They brought the coat to their father, and said, "This have we found.

And Jacob knew it, and said, "It is my son's coat. An evil beast hath eaten him. Without doubt, Joseph is torn in pieces."

Jacob rent his clothes, and put sackcloth on his loins. He mourned for his son, Joseph, many days. He refused to be comforted. He said, "I will go down into the grave mourning."

Who were the Ishmeelites?

Were they in any way related to Joseph?

Where did they get the spices which they were taking into Egypt?

How far did Joseph travel on a camel?

About how long did it take to make the journey?

Draw a camel. Why did these men use camels instead of horses?

How much did they pay for Joseph in U. S. money?



THE CHILDREN OF BILLINGS, MONTANA.

It is easier to *keep* our children in the love of the truth, than to *get* them into the truth after they are grown, and are to a great extent away from home influence.

The following incident made a deep impression upon my mind. While visiting a church, a minister met a little boy whom he had formerly known, and for whom he had prayed. He asked the child how he was getting along. The little fellow hesitated, then said: "They do n't pay any attention to 'kids' in this church." My observation leads me to believe that the children do not have the encouragement that is their due. A short time ago, in referring to children's meetings, a minister said: "If our children are ever saved, they will have to be saved by preaching. They should be taught to sit still and listen." This, it seems to me, is stating the condition backwards. The Bible does not say that children shall become as grown people, but I do read: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Children should have proper respect for God's worship, but how can we expect this, if they do not comprehend the service?

Children form a large part of our company in Billings, Montana. I never saw a more restless company of little folks than they were when our Sabbath school first started. We decided to make all our meetings, and especially the missionary meetings, so simple that the children could have a part in them. Once each month we have a meeting especially for the children. The older people are asked to unite with them.

Nearly all our Sabbath school children are workers. They save their *Little Friends* and *Instructors* for other children. We are taking twenty-five *Signs*, the same number of *Life Boats*, and are sending for ten copies of the *Gospel Herald*. These papers are sold or loaned by the children. The money thus obtained is placed in the mis-

sionary fund. Those living in the country have done equally as well as those in town. The *Signs* was sold in this way last year, and when the work stopped, several asked for the papers, and one man subscribed for it when he could no longer buy it. The little girl who sold the papers has been instrumental in selling hundreds of copies the past few years in the business portions of cities. The paper work is not urged upon the children; in fact we do not have to ask them to do it, but they feel that the work is theirs, and they have an interest in it. They are made to realize that they are really a part of the work here, and this enlists their interest in all that is done.

May God forgive our past neglect, and help us to teach our little ones by precept and example to be bright lights in this dark world. They may thus be enabled to stem the tide of evil. MRS. P. S. QUINN.

LOS ANGELES SABBATH SCHOOL CONVENTION.

A real live convention is always more interesting and instructive than some regular discourse, because in these conventions the people get a chance to do something, and they thereby get a blessing; and a division of the program in this manner also serves to break up the monotony that sometimes accompanies the average service.

Recently, while in the city of Los Angeles, California, it was my good fortune to attend a Sabbath school convention that was held there. Representatives from adjoining Sabbath schools were present. Short papers on the various phases of Sabbath school work, "Child Training," and other practical subjects, were read. The program was liberally interspersed with appropriate quartets, duets, and solos, and there were also some recitations by the children. Opportunities were given for open and free discussion of the various topics that were presented in the papers that were read.

R. S. Owen gave a practical demonstration of how to study the Sabbath school lessons in the spare moments during the week. Here and there between other things

on the program, he would spend a few moments studying the next week's lesson with the audience. It is safe to say that when the session was over, this company of people had not only absorbed the essential principles contained in the lesson, but they had also had their mind impressed with the necessity of utilizing the odd moments, as the days go by, in storing the mind, not only with the truths that are suggested by the lesson, but other elevating principles as well.

Perhaps the day is not far distant when all of our public meetings will partake more of the nature of such a convention, and *many* shall feel a sense of responsibility for the success of the meeting instead of merely coming to the meeting with the expectation of absorbing truth by exposure.

By a little effort, many of our large churches might have such interesting occasions. We must never forget that the real object of Sabbath school work is the conversion and salvation of the children and youth.

DAVID PAULSON, M. D.

DUNCOMBE HALL MISSIONARY COLLEGE.

Our school opened at 9 o'clock, January 6, in Duncombe Hall, in the center of North London. We have taken the name, for the present at least, of Duncombe Hall Missionary College. Our attendance is 37, much larger than under the circumstances even the most hopeful had anticipated. I had said if we could open with twenty, I would be entirely satisfied. This number would have been doubled could we have had a home; but we took only those who were old enough to come to London and find rooms in private families. Their ages range from 18 to 40, the average being about 25 years. Many of the students will make most desirable workers after they have been trained.

England, Ireland, and Wales are represented. Scotland alone sends no student; but some students have offered themselves for the work in Scotland, and will go there as soon as the term closes; we shall then hope for students from that much neglected

field, where as yet we do not have one church organized.

One interesting student is a young colored man from the West Coast of Africa, who is fitting himself to return to his own people as a church school teacher. He is very intelligent, and has devoted his life to spread the third angel's message.

Six others from the same place are preparing to come here at the beginning of next term, all to fit themselves for the work.

Thus the educational work is solving a great problem; it is showing us how the message can be carried to those needy mission fields, which are so unhealthy for the European.

Our session lasts from 9 A. M. until 12:30 P. M. Nearly all the students spend the afternoons in canvassing for our books and papers. This enables those without means to attend the school, and some are able to more than pay their way. It will readily be seen that we are favorably located for canvassing, situated as we are in the midst of a city of six and one-half millions.

Our program this first year is simple. The principal subjects taught are Bible, Physiology, English, Mathematics, History, and Music.

We are, of course, in temporary quarters, and I spend my spare time looking for a permanent location. This it will be quite difficult to find, for it is hard to purchase good land in England.

I greatly appreciate the *ADVOCATE*, and trust it may have a large circulation. I shall push its circulation here in England.

HOMER R. SALISBURY.

HAZEL, KY., INTERMEDIATE SCHOOL.

The educational work in this conference is progressing, although there are many difficulties. Our greatest perplexity arises because of our inability to secure suitable teachers for the schools that are calling for them.

Five schools have been conducted during the year at the following places: Bowling Green, Ky., taught by Miss Winifred Edwards; Nashville, Tenn., Miss Elsa North-

rup; Trezevant, Tenn., J. D. Kivett; Springville, Tenn., Miss M. G. Mason; Hazel, Ky., Intermediate School, C. L. Stone, principal, Mrs. C. L. Stone, assistant, Mrs. C. G. Lowry, music.

Although the Tenn. River Con. is scarcely more than a mission field, the few scattered brethren have felt the importance of having an intermediate school where the youth may be properly educated. They not only felt the need of this, but they have given most liberally of their means that one might be established. As a result, we have at Hazel a neat two-story building that will accommodate eighty students.

Proper arrangements for building were not completed until October. Jan. 1, 1902, the school opened. The enrollment at that time was thirty-three, but it has since increased to thirty-seven. We have a class of bright, earnest young men and women, many of whom are preparing to enter some branch of the Lord's work.

From a human standpoint it would have been discouraging to begin school with no seats, no desks, and no blackboards, with not a door hung in the whole building, and with windows on only one side; but so anxious was everybody to have the school begin, that we gladly took up our work in midwinter under these conditions. No murmuring was heard, but all entered heartily into the work. Many expressions of gladness were heard, however, when the doors were hung, and the windows put in, and when our new desks arrived.

Our school-house is not yet complete, because of a lack of funds. Some small donations have been received from the children in church schools in the North, and others would be greatly appreciated.

MRS. MAY PINES STONE.

CHILDREN CANVASS FOR "CHRIST'S OBJECT LESSONS."

The school at Thomson, Ill., has been in progress six months, and many things have happened to encourage us.

Bro. Kendall, the elder of this company, gave the school instruction forty minutes

each day for two weeks on "Christ's Object Lessons." The school was dismissed two days last week that we might canvass. I went out with six of the older students.

We took thirty-three orders. My youngest pupil, feeling that he should do something, took the "Gospel Primer," and canvassed in town, taking four orders.

Last Sabbath each one who had canvassed gave his experiences. There was a song of praise in every heart for the privilege of having a part in this work. The rest of the church will canvass this week.

L. A. JACOBS.

CORA SHAW, Sandyville, Ia., writes: "Of course I think that we have the nicest school in the world. We have enrolled 26 pupils. My oldest is my own age; the baby is six. The boys and girls read in one of their lessons that angels go through our rooms, and that if these are neat and clean, they will love to tarry with us. The thought has been a wonderful help to the children.

The school has worked up a branch Sabbath school. There were thirty-four present last Sabbath. The younger people act as teachers, and the little folks help gather in the children. My boys and girls are also writing missionary letters to prisoners. I wish you could read some of them. The boys are also making us a birthday box, and we will have three or four birthday offerings this month for the Southern work. My children disposed of the first ten ADVOCATES the day after I received them, and the second ten I sold one evening after the Sabbath."

PROF. GRIGGS, of South Lancaster Academy, writes thus for the *Atlantic Union Gleaner*: "There are between ten and fifteen church schools in the Atlantic Union Conference. This number would have been nearly doubled if we had had teachers. Some schools were established, but were unable to procure teachers and consequently they were obliged to close. Somebody must have had a call to prepare for this work, and failed to answer it; for I can not believe for a moment that when the Lord is saying so

much to our people regarding the importance of the church school work, it can be his will that these established schools should thus be obliged to close. It may be well for all those who might have taken up this work, to ask themselves, 'Lord, is it I who have failed to do my duty?'"

H. N. LISCO, writing for the *Instructor* of the work of students in South Lancaster (Mass.) Academy, says: "A new feature of our work this year is what may be called the Student Canvassing Movement. By the advice of those in charge of the work here, several students entered school with the purpose of canvassing a certain number of hours a week instead of doing manual labor for the academy. A number of others have also been putting in as much time as possible in this way. The movement is a success. It not only assists the student financially, and brings the truth before the people of the vicinity, but it gives the canvasser many precious and valuable experiences in meeting and helping others. The student is thus becoming truly trained for missionary work."

"I HAVE visited," writes B. B. Noftger, in the *Indicator*, "the church school at West Salamanca, N. Y., several times. I have eaten with them, and slept at the home, and I know I am right when I say that faith, good works, prayer, and sacrifice are the constitutional elements of this school.

There are youth and children here in training for work in the Master's cause, and at the same time they are becoming proficient in arithmetic, grammar, and all the common branches. Already they are studying 'Marvel of Nations' and 'Coming King,' and it is expected that the last few weeks of the school will be devoted to canvassing. I wish to say that the promoters of this school have erected an altar upon which they themselves have placed large sacrifices and offerings."

MISS HELEN MCKINNON, Sabbath school secretary of Ontario, says: "As a result of writing to the isolated members, ten family

Sabbath schools have been started. I sent the questions on the Testimonies on Sabbath school work, as suggested, and a number are using them. At the beginning of this quarter, I wrote a letter to all the new officers. In the Toronto school all take an interest in the study. When there is something that is applicable to the whole school, it is read the next Sabbath. One superintendent wrote to me that when he presented the need of a uniform study of the Testimonies on Sabbath school work, all responded. The result of the study so far has been for the best."

LAST summer C. P. Moon and wife left Wisconsin to connect with the Chinese school in Honolulu. Bro. Moon writes for the *Wisconsin Reporter*: "We have enrolled 118 boys this year. About 40 of these board with us, and the others are day pupils. Two of our boys are attending school at Berrien Springs. Two others were baptized and joined the church a few weeks ago. Still others have expressed a desire to be Christians. We are full of courage, our health is good, and we enjoy the work."

OF the Sabbath School convention held at Lewiston, Maine, Marilla E. Manson, writes: "The attendance from neighboring schools was not large, but all enjoyed the meeting, and expressed a wish to attend another. The president of our conference was very much pleased with it. One interesting paper, which was freely discussed, was entitled 'Reverence for the House of God.' The children took an active part."

AN isolated sister writes that every Sabbath morning she gathers into her home from the neighborhood from seven to fourteen children, and, with her own four children, conducts a little Sabbath school. What this one sister is doing can be done by hundreds of others. Why are so few doing it?

THE New Zealand Sabbath schools have contributed \$500 to the Material Fund of "Christ's Object Lessons."

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 Educational Dept. of General Conference, Berrien Springs, Mich.

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

H. K. SALISBURY, Educational Supt., England, Scotland, Ireland, 451 Holloway Road, London, England.

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

F. 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.

W. D. 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. HOFFMAN, 118 East 5th St., Topeka, Kan.

E. W. CATLIN, Anoka, Minn.

MRS. FLORA H. WILLIAMS, Keene, Texas.

RUBY KOACH, Welsh, La.

AMOS EVERETT, Cuthbert, Ga.

Ordering.

In ordering the *ADVOCATE* it is well to bear in mind that the lists are closed the tenth of each month. Perhaps you have ordered the paper about January 25, expecting to get the January issue. You were disappointed in not getting the first issue of the year, but the supply of January journals was exhausted before you even wrote your order. When the February number did not come, you were still more perplexed, and perhaps wrote to find the reason. This is the explanation: The mailing list for February was closed January 10. Your order left you January 25, consequently you missed the February paper unless by chance there was an extra supply, and your copy was mailed later. It seems a long time to wait, and indeed it is. Therefore we urge our friends to send subscriptions so they will reach us the 10th of the month previous to the date which their first paper will bear. In case we can do so, we will gladly furnish back copies. At present we can supply a limited number of the March issue.

A word of explanation will make it clear why it takes so long to issue the *ADVOCATE*. Our pub-

lishing plant is not equipped as the Roycroft shops, mentioned on page 105, but has only one small cylinder press, capable of printing four pages of the *ADVOCATE* at a time. In printing this paper, it is necessary to run eight forms, the printing of each form requiring, with our present circulation, about eight hours. The folding, trimming, mailing, etc., requires five days. The work in both the composition and the press-room is done in large part by students who meet the expense of their education in this way. The work could be greatly expedited by the employment of experienced workmen, but the *ADVOCATE* stands for Christian education, and one feature of that system is that it enables young men and young women to be self-supporting. Should student labor be refused, and experienced help hired, the journal would advocate one thing while practicing another—a sign of inherent weakness. The readers of the *ADVOCATE* are friends to the boys and girls. They desire to see the youth of the denomination prepared for mission fields. Unconsciously, it may be, yet nevertheless surely, they are by their loyalty to the journal, helping a number of promising young men and women whom God has called to work for him.

May this word of explanation increase your interest in the cause for which the *ADVOCATE* is published. May it lead you to work for the principles set forth in its pages, and to encourage young people everywhere to respond to the numberless calls for workers in the broad harvest field.

THE PUBLISHERS.

A teacher of ten years' experience in the public schools, who is now teaching a church school, says: "I believe that every member of our church should read the *ADVOCATE*, and I shall do all I can to put it into the homes of all who will read it. I believe that just as surely as the *Review* and *Good Health* have their places and their work to do in carrying this last message to the world, just so surely the *ADVOCATE* has its mission. And not only this, but I believe that if we fail now to understand the true science of education, we shall never have a place in the kingdom of God; and I think that our educational literature is not only the quickest, but it is the only way that many will ever have of obtaining this knowledge.

I am sure that it is true that years ago schools should have been established for our children, and teachers fitted to take charge of them, and books prepared for their use. But we missed that opportunity, and now the work can not be done just as it might have been done then. Now the work must be done speedily, and I believe that many of our teachers, instead of being educated and fitted in our own schools to do this work, will be taken from the ranks of public school teachers, who have already learned the principles and methods of correct teaching. I believe, also, that our school journal is the only means of searching out many

of these. I think there are many who will come at the first call, just as soon as the churches are in a condition to accept their services. Then, too, I think that the journal will be the means of enlightening the churches in regard to the school work. How very glad, how exceedingly thankful I am that the school journal and *Sabbath School Worker* have been combined, and I look forward to the time when the Sabbath and church schools will be just as perfectly united."

To California Through Colorado.

By all means the most interesting way to reach California is via Denver and Salt Lake City. We have selected that route for our personally conducted every week excursions, planning the train schedule so that all the magnificent Colorado mountain scenery is passed by daylight. These excursion parties travel in Pullman Tourist Sleeping Cars, which are thoroughly comfortable, contain every convenience, and cost much less than ordinary Pullman sleepers. The rate for a berth holding two, from either Chicago or St. Louis, to California, is only \$6. Kindly write for particulars. Enclose six cents in postage for our beautiful seventy-two-page book on California, full of illustrations. Address P. S. Eustis, General Passenger Agent, C., B. & Q. R. R., Chicago, Ill.

Cheap Colonist Rates to the Northwest.

To Oregon, Washington, Idaho, Montana, Utah, and Northwest Wyoming, the Burlington Route will sell very cheap tickets every day during March and April, from Chicago, Peoria, and St. Louis. If you want to get there in quick time, comfortably, yet with the least expense, ask your ticket agent about our chair car and tourist sleeping car service, or write me for our colonist folder, which tells all about it. P. S. Eustis, General Passenger Agent, C., B. & Q. R. R., Chicago.

Train Took its Own Photograph.

A large, handsome engraving, 18x28 inches has been made of "The Burlington's Number One" while going at sixty miles an hour between Chicago and Denver. It is the best picture of a train in motion ever taken, and "the train took the picture itself." This is explained in a folder which will be sent free on application. Price of large engraving, 20 cents. Postage stamps received. Address P. S. Eustis, General Passenger Agent, C., B. & Q. Ry., 209 Adams Street, Chicago.

One teacher writes thus concerning the distribution of a club of ten ADVOCATES: "Two are paid for by monthly subscriptions, two are remailed to friends, two are sent to the mothers' meeting held in the vicinity. One of the parents of my school at first thought it unnecessary for him to read the ADVOCATE, since, as he stated, he was already a believer in the church school; but by reading

aloud to him one night when he was unoccupied, I succeeded in interesting him so deeply that he suddenly exclaimed, 'We must have that paper.' Both he and his wife are now constant readers of the paper."

We can use a club of ten ADVOCATES each month. The children enjoy selling them. We hope in this way to reach many with the truth. We have left a copy of each issue at the public library. We have also planned to place a number of our books in the library. VIRGIE JOHNSON.

I have long felt called of the Lord to cut loose from public school work, but have hitherto been so tied down that I could not attend a training school where Christian methods are taught. The Correspondence-Study Department seems like a gleam of new day. A TEACHER.

Ruth Prindle, writing from Berlin, Wis., says: "I received a greater blessing selling the ADVOCATES this time than ever before. It occurred to me that this was because I let the Lord sell them, and did not try to do the work in my own strength."

James E. Shultz, of Clyde, Ohio, writes: "The ADVOCATE more than fills the place for which it is intended. It has been a great help to me in the schoolroom. We now have a membership of eighteen, the ages ranging from six to sixteen."

"Enclosed find 50 cents for one year's subscription to the ADVOCATE. I must have it; I can not do without it, especially since it married the *Sabbath School Worker*." F. R. ROGERS, Vicksburg, Miss.

Something for your study table. "Gems of Thought." A collection of choice quotations bearing on conduct and character. Artistically printed. Price 25 cents. Henry B. Damon, South Lancaster, Mass.

"The journal should be in every home, and I shall endeavor to have the people subscribe for it whenever possible." MRS. CLARA M. FLECK, San Diego, Cal.

Mabel Bostwick, writing from Willow Hill, Ill., says: "My children are enjoying their school work, and are very fond of their sloyd, especially the sewing."

One little girl in an Iowa church school, who had been canvassing for our educational journal, said to her teacher: "I wish I had an armload to sell."

Lulu Piper, of Elgin, Ohio, writes: "My little pupils enjoy selling the ADVOCATE very much. Please increase our club to 12 each month."

Living Fountains or..

Broken Cisterns

An Educational Problem for Christians

A book of deep interest to all educators. Contains the history and philosophy of education, briefly, yet plainly told.

Education has been an important factor in all stages of the world's history, and to-day it is a problem affecting all classes of society.

The life of the state depends upon the popular system of education.

The strength of the church lies in the proper training of the children and youth.

This vital question is presented in a striking manner in "Living Fountains."

The book portrays the present condition and the need of an educational reform in the twentieth century. This work should be read by every educator, whether he be parent or teacher.

425 pages; postpaid, \$1.25.

Address—

Review & Herald Pub. Co.,
Battle Creek, Michigan.

Christian Schools

For the youth, and for young men and women who desire an education which will fit them for all kinds of evangelical work. Correspondence is invited

Emmanuel College,
Successor to Battle Creek College,
Berrien Springs, Mich.

Union College,
College View, Neb.

Healdsburg College,
Healdsburg, Cal.

Walla Walla College,
College Place, Wash.

American Medical Missionary College,
Chicago, Ill. and Battle Creek, Mich.

Claremont Union College,
Kenilworth, near Cape Town,
South Africa.

South Lancaster Academy,
South Lancaster, Mass.

Mount Vernon Academy,
Mount Vernon, Ohio.

Southern Industrial School,
Greysville, Tenn.

Keene Industrial Academy,
Keene, Texas.

Avondale School of Christian Workers,
Coorangbong,
N. S. W. Australia.

Chicago Medical Missionary Training School,
1926 Wabash Ave.,
Chicago, Ill.

Oakwood Industrial School,
Huntsville, Ala.

Cedar Lake Industrial School,
Cedar Lake, Mich.

Sheridan Industrial School,
Sheridan, Ill.

Woodland Industrial School,
Bethel, Wis.

Duncombe Hall Missionary College,
451 Holloway Road,
London, England.