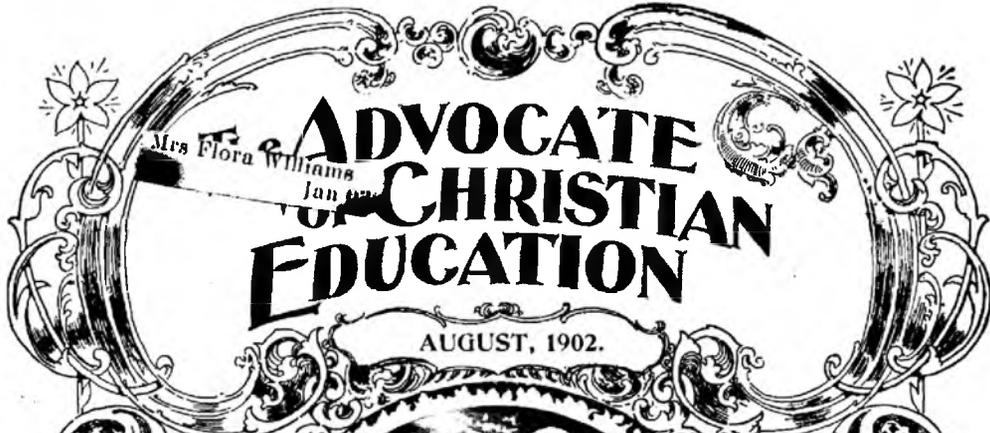


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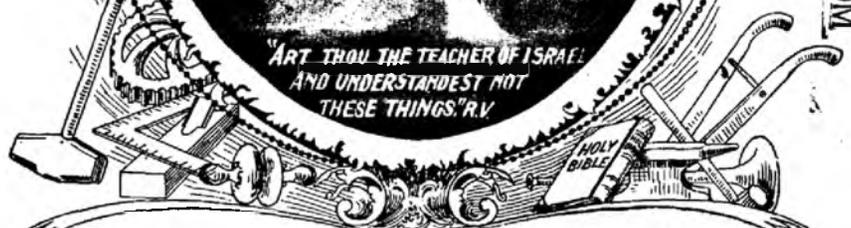


ADVOCATE OF CHRISTIAN EDUCATION

AUGUST, 1902.



"ART THOU THE TEACHER OF ISRAEL,
AND UNDERSTANDEST NOT
THESE THINGS?" R.V.



ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN
HERITAGE ROOM

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The Educational Department

OF THE GENERAL CONFERENCE.

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Vol. IV

No. 8

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Thirteenth Chapter of First Corinthians.

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

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

THE ADVOCATE

A Journal of Christian Education

VOL. IV

BERRIEN SPRINGS, MICH., AUGUST, 1902

No. 8

Heart Music

A laugh is just like sunshine,
It freshens all the day ;
It tips the peak of life with light,
And drives the clouds away.

The soul grows glad that hears it,
And feels its courage strong,—
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music,
It lingers in the heart,
•And where its melody is heard,
The ill of life depart,

And happy thoughts come crowding,
Its joyful notes to greet,—
A laugh is just like music
For making living sweet! —Selected.

Christian Education as a System

BY M. BESSIE DE GRAW

Any system of education, whether it be Christian or secular, if able to bear the dignity of the term *system*, must have for its foundation a definite object; and toward the accomplishment of that object every effort will tend. When this fails to be true, the work ceases to be systematic; it becomes local in its application and consequently narrow in its achievements.

The popular schools of America have a definite object before them. That object is the education of loyal citizens of the government. Toward the accomplishment of that object every effort is directed; money is spent, teachers are trained, educators are sent abroad to study methods, experiment stations are maintained, periodicals are published,—every means is used to unite the constituents of the government for the upbuilding of the educational system which year by year produces men and women qualified to take up the duties imposed by citizenship. This is as it should be,

and from this well organized system of secular schools, including kindergartens, primary and secondary schools, high schools, academies, colleges, universities, and polytechnic institutes,—from this well organized system the Christian church may well take some lessons for the education of her children.

THE CHURCH SHOULD EDUCATE

To the church has been committed the privilege and the duty of providing a training for her children, in accordance with the object for which the church exists. If the church is the organization through which the salvation of Jesus Christ is brought to the world, then the object to be attained by the educational system controlled by the church must be the training of men and women through whom Christ can manifest his power,—in other words the education of *Christians*.

THE FUNDAMENTAL PRINCIPLE OF CHRISTIAN EDUCATION

The fundamental principle of Christian education is given in one sentence by the apostle Paul in his letter to the Hebrews. "Without faith it is impossible to please him [God]." The follower of Christ,—the product of the system of Christian schools,—must say, in the words of his Master, "I do always those things that please him [God]." Consequently faith will be the leading characteristic of the student who emerges from a Christian school. If faith is to become the controlling passion of the student, when must the training begin which will end by placing in the world a man or a woman of faith?

CHILDHOOD IS THE FAITH AGE

By a wise provision of Providence, child-

hood is the age of faith. To the mother and the father, and to the teacher of children is committed the care of minds whose strongest faculty is faith. There is a reason for this. It is that parents and teachers may direct that clinging faith so naturally placed in themselves to the God whom they, as Christians, represent. It is here that we find the very secret of Christian schools,—the sweet secret committed to the Christian teacher, who is a "laborer together with God."

An editorial in the *Teachers' Institute* (June) says, "It is of interest to consider the child as possessing certain qualities that make his education possible." And the first mental quality mentioned is faith, which is illustrated thus:—

"Not long since a father sent his son alone on a trip to New York. He gave the boy a letter and said, 'Mr. Blank will meet you at the depot in New York.' When the little fellow arrived at his destination, a gentleman whom he had never before seen came up and offered his hand, into which the child put his own. He had faith in his father, and in the man to whom he had been entrusted.

This illustrates the mind of a child when he enters school. Faith is an indispensable requisite to his progress. Through it the teacher is able to train the child's mind."

True faith is based on God's Word, and the system of schools which develops faith will make that Word the basis of all instruction. The system of Christian schools must, we conclude, begin with the child in the faith age, and the instruction given will be in harmony with the Bible.

EXTENT OF THE WORK

With such an object,—the Christian training of little children,—what is to be the extent of the work committed to the church? Shall this education be for the few, or is it democratic in spirit and true to that principle of Protestantism which recognizes the equality of all men? No better answer can be found than is contained in those thrilling words of Henry A. Wise,

"Educate your children, all your children,—every one of them!"

Christian education makes no distinction; it cannot discriminate. It is as broad as the world. It includes every child born into the world, and when the limits are narrowed, the church but repeats the experience of the Jewish nation, which narrowed its borders until the people themselves were accursed, and the gospel passed from them to those whom they attempted to exclude.

PROVISION FOR THE YOUTH

Viewed from a physiological and psychological standpoint, youth requires an education in which mental discipline is well balanced by physical training. The world is awake to this fact, and Christian schools should make this one of their most prominent features.

Of the training to be given in the new agricultural schools of Wisconsin, Superintendent Harvey says, "I believe that kind of instruction, whether it be for the farmer's boy or girl, or for the boy or girl in the city, is a kind of instruction that is not only practical, *but is of the highest value for disciplinary purposes.*"

It is in the school that deals with youth at the formative period that direction is given to the whole after life. Shall men and women crowd into the cities? Then let manual training be dropped from the secondary schools. But it is one mission of Christian education to turn the tide from the city to the country. This movement may be accomplished largely through the influence of agricultural training in schools for the children and youth. In the words of Mr. Harvey, "Instead of a few hundred boys studying agriculture, we ought to have thousands and thousands of them." "The industrial spirit," says the Rev. J. O. Spencer, "when properly directed, becomes the champion of liberty, the handmaid of education, the auxiliary of the gospel."

TRAINING SCHOOLS

In order to properly educate the children and youth, the church needs trained teachers. That the gospel may be preached

in all lands, the church needs men trained for the ministry. The successful carrying out of any and all plans for the evangelization of the world depends to a great extent upon the character of the training school from which the army of workers receives recruits. For this reason the central feature of the system of Christian education is the training school. "The school, necessary for the growth of the church itself, will always be a strong evangelizing agency." By the side of this statement, made by Rev. W. T. A. Barber, of London, place the following by Professor Laurie, of Scotland: "The whole solution of the problem of educational reform lies in the trained teacher." The training of missionaries, who in turn will train other missionaries, places upon the College a grave responsibility, and the burden itself defines the course which such an institution should pursue.

UNIVERSAL EDUCATION

In conclusion let us note that a system of Christian schools is not complete until it places Christian training within the reach of every child; until it provides intermediate industrial schools—not for the few, but for all the youth; until it offers special training for field work to every man and every woman. Christian education does not develop an aristocracy,—an educated few; it is true to that principle of Protestantism which recognizes the equality of all men.

The Call From Needy Fields

BY ESTELLA HOUSER

If "the need of the hour is answered by the coming of the man," then there are in preparation, somewhere, today, many upon whose hearts the Lord has laid or is laying a burden for the educational work in the needy fields abroad. No argument is necessary to prove that church schools are needed in the home field. The same need is pre-eminent in our mission fields. When a church is organized, and indeed even before,—as soon as a company of Sabbath

keepers is developed,—there is call for a school.

In some lands the little ones have no more home training than do the animals that share the shelter of their huts. Unless brought under the influence of a Christian school, the parents, even when they become Christians, are unable to cope with the evil around them, and train their little ones for heaven. Sin and vice stalk boldly forth on every hand. Even the children are steeped in wickedness. In some places, especially among the Pacific islands, it seems necessary to take the children into a home where they can be surrounded by proper influences outside of school hours; for the good that is accomplished in the schoolroom is more than counteracted in the home and on the street.

In some cases parents gladly give their children to missionaries to be educated, appreciating the superior advantages thus secured. Only a few weeks ago a native minister gave his son to Bro. J. E. Fulton, that he might attend school. This will be done more and more when we have schools properly equipped and conducted.

The need in other fields is made imperative by the treatment that our children receive in schools already established. Usually the only school is a denominational one, or a public school under the control of the missionary, and a Seventh-day Adventist child is often subjected to continual criticism and ridicule, and, at times, to abuse.

Again, in many places, when a church is erected, the people expect a school. Recently, in one mission field, when a lot was purchased for a church, the owner said, "When you get a church, I will send my children to your school." It did not occur to him that there could be a church without a school. Like this man, many not of our faith, yet anxious to see their children have privileges which they themselves never enjoyed, will send them to our schools as soon as established.

In Spanish Honduras, Bro. Herbert Owen has recently had an experience which verifies this statement. A poor man

whose only possession was a farm worth about \$1250.00, offered it with the one stipulation that its value be used in the education of his children. One of the members of the president's cabinet was planning to send his three boys to the United States or to Germany, to be educated, but told Brother Owen that he would send them to him if he opened a school. Other influential people were ready to send their own children, or work to secure other students. So even where we have no church, and practically no constituency, schools may be made a success. True, education is not the real end of our missionary effort, but it is a means to the salvation of souls, and therefore an essential part of the missionary work wherever we have churches.

The church schools at home will develop missionaries, and the same is true of schools in mission fields. Already this, too, has been demonstrated. Some of our boys in Matabeleland, gathered only a few years ago from heathen homes, are now among the kraals, teaching their own kindred not only to read and write and spell, but also the truths which have become so dear to them.

A few months ago Brother Anderson took two of the young men to Wankie's kraal, a distance of two hundred miles from the home station, to teach a school whence there had been a call for several years; and two young men returned with him to enter the training school.

In the forest, about forty miles from Gwelo, Brother Armitage is pushing the training of some of his school boys because there is an imperative demand for a teacher in that region, and he desires to fill it before appeal is made to some one else. The school in Basutoland is being taught by a native; and the same is true of several of our little schools in the West Indies, some of their teachers having been trained in our own schools in these fields. There can be no doubt that true Christian education will develop missionaries in the most benighted lands.

During the last few weeks, besides the

openings already mentioned, appeals have come from Fiji, where they need two schools; from the Bay Islands, where there are three more openings; from Sumatra, Paraguay, Jamaica; from British Guiana, where teachers are needed to labor among the Indians; and from Natal, where a school building is now in process of erection. This last call must be answered very soon. The openings will increase. Shall we respond to the needs?

As surely as children's voices are heard in every land, just so truly are Christian teachers needed in every land. And that need is greater in the regions beyond, where the population is more dense, and the spiritual darkness and degradation is deeper, than it is in the home field. Now is the time to save the children and youth in the needy fields. Many will go down to Christless graves who might have been saved in the kingdom of God, unless we answer the call.

Thoughts of Teachers

A public school teacher who has had seven years' experience in the schools of Illinois, says: "I have always believed in the system of Christian education, and have given much thought to this phase of the work. Should I leave the public schools now I would do so forever, consecrating myself unreservedly to Christian education,—a move which I have never yet made."

A Kansas teacher writes: "I have read the call for Christian teachers. I have been teaching in this state for more than twenty years. I am able to teach German, as I received my education in Germany. I do not care to teach any longer in the public schools, because I cannot conscientiously do so, in view of the many errors contained in the popular text-books. I am not, however, tired of teaching; consequently my attention has been turned to the church school work."

A young woman who for months has been undecided as to her future work, writes: "I now see things in a totally differ-

ent light. I believe that I am able to recognize the many ways in which church schools may be made the greatest blessing to our people; and I am perfectly happy and contented when making preparations to act a part in making real the ideal which they embody. I thank God for the light he has shown me. You know how I felt about it once. I received my greatest blessing when, last winter, I allowed the Author of truth to remove that prejudice, and I accepted in its stead the principles of Christian education."

A former public school teacher says: "Since the church school work has been introduced among our people, my heart is stirred; and the more I study, the more I see the need for thorough training of teachers. This I cannot get by improving my spare moments; therefore it seems clear that I must enter a training school."

"I am far from being at home in the public school," writes another teacher, "I realize as never before the importance of Christian education. I am doing the best I can under the circumstances. As I am teaching a public school, I make it a public school; but it is my last effort in this direction."

A church school teacher writes: "I hope that many who have not been in our ranks, may enlist in the cause of Christian education. Would that the young people could realize what blessings are to be found in this work! The last two years in the schoolroom have been the most precious in my life, and the experiences I have had with the children have helped me in working out my own salvation. I am very thankful for the privilege of being a co-laborer with the Lord in saving souls."

The Church School Teacher Should Receive Proper Financial Support

BY DAVID PAULSON, M. D.

The church school should not only provide an all-round education for children, but it should be a force for good in the community. A consecrated teacher, while

faithfully performing his divinely appointed task in teaching the children who have been called out of the secular schools, is no less a laborer for Christ than is the minister, giving instruction on the Sabbath to their parents, who have been called out of the world. Such a teacher just as truly deserves moral and financial support as does the minister, unless we are to assume that it is more important to teach grown-up people than it is to teach children.

If the teacher is not doing his work as faithfully as the minister does his, and upon an equally elevated plane, then some one should either assist him in attaining this ideal, or ask God to raise up some one who can reach the standard. The teacher who has not only spent his last dollar, but has gone into debt to acquire the necessary training properly to teach the children of our church members, should not be made to feel that it is a duty virtually to beg his way after faithfully performing his service, so long as there are other laborers who are being regularly and systematically supported. A different plan may be formed for imparting God's instruction to the children than has been adopted for adult members, but it is the duty of some one to see that it is done.

Why Don't You Hurry

A missionary was once asked why he labored with such untiring zeal. He replied:—

"One night I was going home across a field, and saw my little boy coming to meet me. Suddenly he disappeared.

"Then the thought flashed across my mind, there's an old well there, and he has fallen in. I hurried to him, reached down into the well, and lifted him out. As he looked up into my face, he said, 'O Papa, why didn't you hurry?'"

This same pleading question is addressed by thousands of children to the Christians who ought to be their instructors, but who still hesitate to accept the responsibility imposed by Christian education.

Great Educators

BY E. A. SUTHERLAND

"Of preaching the gospel, education is an integral part." This is true today, and it was also true in the history of Israel.

"When we lay the foundations of a new Christian state, we are bound to provide for school as well as church, for teaching as well as worship." The truth of this statement is also exemplified in the history of Israel. God laid the foundation of that nation in a school,—the school of Abraham. When through a series of digressions national history was at a low ebb, the kingdom was rebuilt, and the way paved for the glory of the universal dominion of Solomon's reign, by the establishment of schools.

Great educators are born, not made. Men do not accidentally become leaders in reforms. No life better illustrates this than that of Samuel. The devout spirit of Elkanah and Hannah; the parental influence brought to bear on the child, and his early dedication to the temple service, were influences outside the man which helped to shape his destiny. His own consecration, his education for the priesthood, and his call to stand as a prophet in Israel were potent factors in developing an educational leader.

The laxness in home government of which Eli's family was an example, revealed a weakness which would eventually lead to the utter destruction of the nation. It was the original plan that the home should be the only school, but as parents proved unfaithful in the education of their children, the Spirit of God revealed the one and only means by which the threatened national overthrow could be averted. The revelation was made to the prophet Samuel. The truth revealed was a system of schools which would do for the youth what the homes had failed to do.

Samuel became the leader in an educational reform. He established schools where young men could receive training for the service of God. There were at least

two such schools in the days of Samuel, and others were established later.

These "schools of the prophets" gave a thoroughly practical education. A study of the Scriptures, of national history, the sciences, and of sacred music was combined with systematic physical training. There were times when students erected their own buildings; they provided their own meals; and it was a principle strictly followed by the Jewish nation that every man should be proficient in some trade.

The character of the men called to stand at the head of these schools may be ascertained by a study of the life of Samuel, of Elijah and Elisha. The effect produced by the teachings of these schools may be read in the life of David, who was doubtless one of Samuel's pupils, and who was a man after God's own heart, not because perfect in all his ways, but because he had learned the science of repentance. The glory of the reign of Solomon was the result of this same teaching. The nations of the world recognized the wisdom of Solomon; his writings molded the literary style of tributary peoples; and the architecture of Greece, and consequently of the world at large, was patterned after the model to be found in the temple and other structures at Jerusalem. These results, far reaching as they may appear, are traceable directly to the influence of the schools of which Samuel was the founder.

Samuel himself did not live to see the greatest results of the work which he had begun. Through his instrumentality, movements were inaugurated which were in harmony with eternal principles. Free schools which train the heart, the mind, and the hand in harmony with the truths of God's word are the most powerful agency in the world for the upbuilding of nations and the spread of the gospel.

SCHOOLS founded for the purpose of teaching the industrial arts and sciences are the demand of the hour in many parts of the world. Such schools disarm prejudice. The man who comes into the country with the tools of industry, excites no fear. He gets at the heart of the people.—*Rev. J. O. Spencer.*

Educational World

Public Opinion Concerning Industrial Training

Abram S. Hewit in writing to Professor Daniels on his proposed bill concerning the introduction of agricultural training in the public schools, says:—

“For half a century I have been striving to bring public opinion to bear in favor of industrial training and education. I will gladly co-operate in any effort which may be made to popularize not merely the idea, but actually to establish such schools as the rising generation unquestionably needs. In the meantime, at my own residence, I have such a school in operation among very poor people, with very encouraging results. I am prepared, therefore, to indorse any scheme which will induce the government, after proper consideration, to assist by pecuniary grants in the states that may need them, the establishment of proper schools for the practical education of the rising generation.”

AGRICULTURAL TRAINING FOR WISCONSIN YOUTH

Superintendent Harvey of Wisconsin, in his address before the State Board of Agriculture said: “I would offer an opportunity for the boys and girls of the country to get what I conceive to be a practical education. There are men who do not like that term. There are schoolmasters and professors who do not like the term ‘practical education.’ They think you are lowering standards when you talk about practical education. I do not think so. I would have such an education for the farmer’s boy as would put him in touch with the soil, and make him see in it something besides dirt,—something which would show him the elements of that soil; which would make him understand how they came to be there; which would make that soil to him as interesting as the open book he loves to read; which would make him know what elements of that soil would be taken out by certain classes of products, and how, when

those elements were exhausted, they might be restored. I would have him know what is the best order of crops, and how to obtain the largest returns for the investment of work and money.

“I believe that this is not only practical, but it is of the highest disciplinary value as well. And it does not matter to this farmer’s boy whether he stays upon the farm or goes to the city to practice a profession,—the law, or medicine, or whatever it may be,—for that kind of training is worth infinitely more to him than the training which he gets in the district school today.

“If there shall be added to this a study of the plant life about him, which shall concern itself with something more than the mere formal work in botany; that shall go back and determine why particular kinds of plant life grow in certain soils; shall study the economic value in production of this or that kind of plant life upon the farm, and how to get better results for the time and energy spent,—I believe that kind of instruction, whether it be for the farmer’s boy or girl or the boy or girl in the city, is a kind of instruction that is not only practical, but is of the highest value for disciplinary purposes.”

MANUAL TRAINING FOR GIRLS

Mr. Harvey further says:—

“I should like to see every girl become master of that subtle art,—the art of preparing food adapted to the needs and conditions of those who are to be fed. You have heard for years about balanced ration. You are interested in a balanced ration for the cow; you are interested in a balanced ration for the horse, which brings certain results; you are interested in this for every kind of domestic animal excepting man only, and I submit to you that a balanced ration for that animal is of about as much importance as for the hog or the horse.

“Now, my friends, every girl who goes into a home becomes interested in this subject of a balanced ration for herself, her children, and husband,—for everyone for whom she prepares food or supervises its preparation. There come times in the lives

of these girls when some one dependent upon them lies at death's door, when it is only a question of *skilful nursing*, and *careful feeding*, and I submit to you that the preparation in a school which shall train the girl so that in that emergency she is able to rise to meet it, is worth as much as sentential analysis."

THE RURAL SCHOOL PROBLEM

Prof. L. H. Bailey, Editor of *Country Life in America*, in the July issue, says:—

"Too often what we call education is a mere garnish, not becoming a part of the fiber of the man. So completely is this word *education* associated with age-long methods and ideas, that it sometimes seems to be necessary to sweep it from our vocabulary, and to substitute *training* in its stead. The new day is coming, else what mean the training schools, the nature-studies, the gardening clubs, the kindergartens, the farmers' reading courses, and other movements that put the person into actual and sympathetic touch with the things with which he has to do? There is probably no greater problem awaiting solution than that of the rural schools.

"The time is coming quickly when the college or school that really wants to reach the people must teach rural subjects from the human point of view. The real solution of the agricultural problem,—which is at the same time the national problem,—is to give the countryman a vital, intellectual and sympathetic interest in the things with which he lives. Genuine nature study will do more for him that mere technical agricultural training. Agriculture must be spiritualized."

CHILD NATURE DEMANDS MANUAL TRAINING

"Children do not spend all their time quietly thinking," said Prof. Frank Morton McMurry, of Columbia University, New York, when addressing the Ecumenical Missionary Conference concerning missionary training. "To be sure they often surprise and please their elders by their bright ideas, but they also surprise them

by their striking love of activity. Little children are never lazy. They are continually using most of the muscles of the body in experimenting, constructing, destroying, and executing. They may even refuse to think out a plan clearly before acting; for very often, possibly as a rule, they do their thinking about a given plan after the execution has actually begun. It is not human nature, therefore, for children to sit still throughout the school day, and look at a book. Instead of chastising them, with the hope of reforming them, we have now concluded to let nature have her way, and to reform ourselves. From this point of view we again have a demand for cooking, sewing, manual training, and social work of many kinds, including self-government."

Circulating Libraries

The largest circulating library in the world, known as the Book-lovers' Library, was founded, in Philadelphia, a little more than two years ago. The founder, Mr. Seymour Eaton, a man about forty years of age, obtained his start in life as a school teacher. "Some years ago," says the *Bookman*, "Mr. Eaton went to work on a plan to make the Congressional Library a great circulating library, by use of the post office. This plan developed into the Book-lovers' Library of today."

Mr. Eaton himself says: "The best reading rooms in the world are the homes of the people, and our whole system is based on this principle. I saw it stated somewhere that the interest on the millions spent in the United States on buildings for the housing of books, would carry a book a week to every man, woman, and child in the United States, and pay for the annual depreciation in the value of the books."

In harmony with this idea, Mr. Eaton discourages large library buildings and reading rooms, and instead makes the home the reading room by offering to deliver new books, in the best bindings, always clean and pleasing to handle, and to call regularly weekly or monthly to make exchanges.

The plan is strongly suggestive of a work that might be carried on, in a limited way, by each school. The profitable and increased use of the school library is a problem which teachers should solve.

What Education has done for Porto Rico

"Porto Rico has learned," says Dr. Brumbaugh, commissioner of education in that island, "that entrance to statehood is through the door of the public schools." Speaking of the progress made in Porto Rico during the past two years, he further says:—"The Spanish conception, that a school is a vested right existing for the teachers, is gone. The American conception, that a school is an opportunity, that it exists for the child, is now universal. Good teachers are sought; poor ones are discharged.

"Spain in 400 years never erected a single schoolhouse in Porto Rico. There are now 992 schools, and illiteracy has been reduced six per cent.

"In 1899 there were 23,000 pupils; in 1900, 38,000; and in 1901 there were 50,000, enrolled in Porto Rican schools. Text-books and supplies are now furnished free.

"Almost a million and a half dollars have been spent in building schoolhouses and equipping them, since the Spanish-American war.

"Over 100 teachers from the states, and over 800 natives, are now employed, the latter almost all teaching English. In all schools the children sing our national songs in English, and read from English books."

A Plea for Fewer Studies

"The Role of Education in the Development of Self-control," is the title of a paper read at the convention of the American Medico-Psychological Association, held in Montreal, June 19, 1902. The paper was read by Dr. W. H. Hattie, of Halifax; and the *Montreal Witness* reported this physician as saying that "the multiplicity of subjects taught in schools tends to decrease the pupil's power of concentration, which is

a form of self-control. It was formerly thought that insanity is generally caused by great misfortune; but grief and misfortune come to all, and it is only those lacking in self-control that give way to them. For this reason it should be the aim of early education to inculcate sound mental and moral discipline rather than a great amount of knowledge. Teachers should have a thorough knowledge of child psychology,—a knowledge which will enable them to fit the work to the capacity of each child."

Short Study Periods for Children

Last year I took *The Journal's* advice and wrote, at the beginning of the school term, to the teachers of both my boy and girl, that under no circumstances would I permit any home study. The teachers came to me and explained that my children would fall behind in their studies. I told them that I was perfectly willing that they should. Other mothers, hearing what I had done, did the same. The teachers carried the matter to the principal; and to make a long story short, the studies were changed, and a study hour introduced at school. The result is that the health of the children is markedly better; progress has been actually greater and surer, and both teachers and principals concede the wisdom of the plan. In consequence, we are a very happy little community of mothers. It simply called for some one to take the initiative.—*A Southern Mother, in Ladies' Home Journal.*

DR. JAY W. SEAVER, a director and physical examiner in the Yale University gymnasium, finds, after an examination of 21,000 students, in eighteen American Colleges, that over 5 per cent of them are afflicted with curvature of the spine. The *Pacific Health Journal* offers the following advice:—"There should, therefore, be taught in every school the habit of correct positions in which to sit at study. This could be easily carried out by having certain hours of each day devoted to industrial pursuits, under the eye of competent leaders and instructors."


.. Editorial ..


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

Duties and Responsibilities of Educational Superintendents

There is no more important position in the educational work in its present state of organization than that of superintendent of church schools. The fact that the work is new; that many of the teachers are gaining their first experience in handling a school according to the principles of Christian training; and that a system of schools, offering the best training for children, youth, and adult students, is in process of evolution rather than wholly developed, throws upon the superintendent heavy burdens, and presents problems difficult of solution. No system of schools has sprung into existence full-grown. It took years to bring the public schools to their present state of perfection, and changes have not yet wholly ceased.

When the church attempts to conduct systematically the education of its children, the development of the system is necessarily slow and labored. But the worker whose faith enables him to foresee results of the present movement, will not forsake the post of duty because of criticism, nor because of some apparent failures.

A church school superintendent should be, first, an educator,—one who has received a training, and has had experience as a church school teacher. I would not say that superintendents lacking this experience are doomed to make a failure, but they must work under great disadvantages.

Teachers need practical assistance, and that can best be given by those who have met the problems of the schoolroom in the schoolroom.

Reforms must be made. The need of reform first, and, later the ability to bring about a reform, require an actual knowledge of schoolroom methods.

However, the fact that a person has

taught, does not guarantee that he will make a progressive superintendent.

It is Prof. Aaron Gove, who says, "Superintendents are not born, but made,—made exactly as are men in other lines of life, by training, discipline, and experience." Professor James, the psychologist, has written that a mere knowledge of psychology "can no more make a good teacher than a knowledge of the laws of perspective can make a landscape painter of effective skill." And yet a practical knowledge of psychology, and an actual experience in applying those laws, will greatly assist the superintendent of Christian schools.

To select teachers adapted to local conditions; to educate a church until the membership harmoniously upholds the teacher, supports the school, and advances as the light increases; to grapple with such questions as free schools, schools for scattered children, the proper grading of schools, industrial training for primary schools, and the methods and sphere of work for intermediate industrial schools,—these and a multitude of duties which apparently increase rather than decrease with the years, render it absolutely necessary to select the most competent persons to act as superintendents. The person qualified to hold this position can do as much if not more than any other one laborer, to uphold and support a conference president, and to strengthen the general work.

Education Should be Free

How is the school for your children supported? Do the children all pay tuition? De *some of them* pay tuition? Shall children pay for the gospel, or shall they receive it as it was given by Heaven, free as the air we breathe, and the water we drink? We advocate free pews in our churches, free admission to our evangelical services, but make a charge for Christian teaching when it goes to the children. The principle is wrong; it is time to correct it.

There was a time when the public schools were not all free schools. It was about 1856 that Hon. Henry Wise gave his stirring address in favor of free schools. He

said,—and his argument is equally applicable to primary Christian schools,—“The true course is to make the school free to all, and let all the children come, ‘without money and without price.’ Then no human pride will militate against education, but, on the contrary, every little checkered apron will be washed and ironed, and every little fly-flap bonnet will be stiffened and straightened, for the school parade. *Funds and the universal school are all that is wanting to enlighten every child among us.*”

That Christian education should be free to all, there is not the shadow of a doubt. Mr. John Eaton, formerly U. S. Commissioner of Education, in describing the educational system of Porto Rico, enunciates this principle: “One class was in danger (so long as tuition was charged) of asserting its superiority, and the other of cultivating the resentments and jealousies natural under such circumstances; thus there was danger of cultivating in childhood a class feeling which might be fraught with dangerous consequences in the future.”

Equality is the underlying principle of Protestantism, and democratic feelings must be cultivated in the schoolroom. An aristocracy in education savors of the Dark Ages, and notwithstanding the tendency on the part of some of our higher institutions to foster that spirit, Christian schools should avoid it utterly. Let the light shine first of all in the primary schools. Open the doors to every child, free of all charge.

The Teachers Wages

“We do not sympathize with those who attempt to crush all agitation for just salaries for teachers by expiating on the need of the missionary spirit in teachers. Of course the teacher is in need of the missionary spirit. So is the physician and the clergyman. The missionary spirit is patient and long-suffering when dealing with people who are walking in the darkness of ignorance, but there are people who prefer darkness to light, just because it is cheaper.”

The above appeared in a recent issue of an educational journal, and is so to the point that no comments are necessary. Two problems for the church are, “Free schools for the children,” and “The proper support of those schools.” These questions once settled, and the foreign work will no longer call in vain for consecrated laborers; neither will it lack means to carry the gospel to all nations.

Literature for Children

Christian schools for the children create a demand for juvenile literature which is in harmony with the spirit of the reform movement in education. On this subject H. J. Bruce says:—

“Too great importance cannot be attached to the necessity of giving our literature for children the utmost simplicity of style, so that it can be easily understood.

“The appearance of literature for children has been sadly overlooked. One reason for the great success in the publications of the Christian Literature Society, is that they are profusely illustrated.

“The aim of Christian literature should be to lead the readers, directly or indirectly, to Christ. Our literature for children, while it should not seem to obtrude the gospel, should nevertheless be so permeated with its spirit, that its tendency will be to lead to salvation.

D.

The Educational Convention

Many inquiries are made concerning the Educational Convention to be held at Berrien Springs, Mich., August 10–20. All church school teachers, educational superintendents, and persons connected with the educational work should attend. It was at first the plan to extend a general invitation to parents, young people, and workers; but the crowded condition on the Assembly grounds, renders this impossible. All who plan to attend, must not neglect to make proper arrangements beforehand. Be sure to ascertain what campers are required to furnish. Address, E. A. Sutherland, Berrien Springs, Mich.

The Sabbath School

Little Children

Thank God for little children,
Bright flowers by earth's wayside,
The dancing, joyous life-boats
Upon life's stormy tide.

I almost think the angels,
Who tend life's garden fair,
Drop down the sweet wild blossoms
That bloom around us here.

It seems a breath of heaven
Round many a cradle lies,
And every little baby
Brings a message from the skies.

Dear mothers, guard these jewels,
As sacred offerings meet,
A wealth of household treasures
To lay at Jesus' feet.

—Francis E. W. Harper.

Importance of the Sabbath School Work

BY J. O. CORLISS

There never was a more important time than the present. All the prophecies relating to these days point out that many delusions will appear, to entrap the unwary. And because of the danger of being led to believe lies through these delusions (2 Thess. 2:9-12), the Lord has exhorted us to have our "loins girded about," and our "lights burning." Luke 12:35. By reference to Eph. 6:14, and 1 Peter 1:13, we learn that this girding refers to the loins of the mind, and that truth itself is the desired girdle.

We are assured that the nearer we come to the end, the more persistent and cunning will be the attacks of Satan upon those who wait for the Lord from heaven. Rev. 12:12. This being true, it is necessary for every one who expects to endure to the end, to be thoroughly conversant with the truth on every point. Otherwise one will be likely to be confused by the "signs," "lying wonders," and "deceivableness of unrighteousness," which the mighty working of Satan is sure to produce.

It is only by a good understanding of the truth that any one can have abiding faith in

it. Many in the days of papal oppression yielded their faith under the pressure of persecution, simply because they were not strong in the trusting faith that the constant study of the truth gives. History will soon repeat itself. When the truth shall be oppressed by civil enactment, as it surely will before the final deliverance, some will fall away, and leave the truth, not because they are generally ignorant, but because their faith has not been strengthened by a thorough study of Bible subjects which specially relate to this time.

It is indeed time that all were girding up the loins of their minds with the Lord's message for these days, lest some lose their reckoning, and fall out by the way. Let all see to it, then, that they are anchored to the eternal truth of God, which only can bring us through the perils of the last days.

How to Secure and Hold Attention

BY FLOYD BRALLIAR

This is, perhaps, a serious question with most teachers. It need not be said that without the attention of the class, the work of the teacher is worse than wasted. It is only by getting near the pupils and talking with them heart to heart that the real object of the Sabbath school, or of any other school, can be attained. But we all know that to have heart to heart talks, we must have absolute attention. I shall attempt to point out a few helps in gaining this.

First, do not go to your class with a stock of set questions. They are all right and necessary in their place, as helps in studying, but are out of place in the class. We all shrink from hearing a minister read or even recite his sermon. Sometimes we have gone to hear a talk in which we expected to be much interested, and as the speaker produced a paper to read his lecture, we have settled back in our seats to endure it, rather than to enjoy it. The written essay may be much more elegant as a literary production, but it will never hold the attention like a talk from the heart. So it is with the lesson. We must get the lesson *into our hearts*, make it a

part of our being, and then teach it from the heart.

A gentleman once said to me, "Do you think you can ask better questions than the ones in the 'Quarterly'?" thinking thus to settle the whole matter. Our questions may not be very good, but they are ours, and have the vitality that comes from a living being. A teacher reading the questions from the lesson book, always says to me, "I have not thoroughly learned my lesson." Of course if we have not the lesson learned, we would better use the "Quarterly," and then go home and *learn* the next lesson. If a lesson is very difficult, it may be all right, occasionally, to ask the questions in the "Quarterly," to make the lesson easier for those who have not really learned it.

Next, I would say, get near your class. If you can avoid it, do not have them scattered a distance of ten or twelve feet each way. Seat them close together, and then come close to them. This inspires confidence. Stand or sit, as circumstances dictate. A minister stands in the pulpit so that he may be seen readily by all, and he gains the confidence and attention of the audience by it. The same man would lose both were he to stand while he gives personal help to two or three in the after meeting, or by the fireside. I usually sit while teaching a class in Sabbath school, unless it is large; and stand in a day school where the classes are larger, and there is order to maintain in the room. Some classes pay better attention to a teacher who stands (especially classes that are inclined to mischief), and others give better attention to a teacher who is seated. Try your class, and learn which way is better. I am inclined to think, however, that the more you win your way to the hearts of your pupils, the more you may sit while teaching. Your stature will also have something to do with this. If you are short, it may be better to stand.

Do not have your class too large. Six or eight pupils are enough ordinarily for a Sabbath school class. You may not always be able to regulate this, but remember that

a poor teacher can teach six or eight pupils much better than a teacher who is much his superior can teach fifteen or twenty.

Another thing: Do not read too much in the class. What you read may be much better than what you can say, but unless your class is well under your control, it will not hold their attention as well. I visited a Sabbath school not long ago in which a teacher was reading from "Christ's Object Lessons" to her class of five-year-olds. They were playing with one another, but they were quiet about it, and *she* was so interested in what she was reading that she did not notice their inattention.

Working for Children

BY MRS. SARAH HANSON

What is our Sabbath school for? Is it not to bring the youth and children to a better knowledge of God and their Saviour? How important then, that the school be one of life, one of continual growth, one whose motto is, "Onward and upward, higher and higher."

The Sabbath school should be a place to which the youth and children love to go; a place to which after they have grown to manhood and womanhood, they can look back and say, "That is where I received strength and courage to help me even now in the trying hours of life's battle." What can be done to make it so? First, we should have officers and teachers in charge of the school, who have a real burden for the work; those who will work unselfishly for the interests of the school, who will spare no time or labor in preparing interesting material for their pupils, and such as seek every opportunity to lead the lambs of the flock to him; for Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and, "If ye love me, feed my lambs."

To obtain the greatest success, teachers must have the support of the school. They should have the full sympathy, the earnest and sincere prayers of every Christian brother and sister in the school. Nevertheless, the teacher whose heart is wholly

in the work, as was the Saviour's, will not depend on others, but will go to the Source of all strength and wisdom.

Prayer, much talking with God, is most important when dealing with human minds. Further, it is not sufficient to go hastily over the lesson to be taught. Teachers should carefully study each member of their classes, until they know them and their individual needs. They should seek opportunity to talk with their pupils, to pray with them. But in making this acquaintance, it is necessary that parents and teachers work together. Children are the heritage of the Lord. May he help us to lay such plans, and to work with such earnestness that we shall see the salvation of many souls.

The Art of Questioning

BY E. A. SUTHERLAND

The lesson story was the offering of Isaac; the average age of the pupils, ten. The teacher was a consecrated Christian, and a lover of children. In return for the love bestowed, she had the love and respect of her pupils. I listened while she taught this touching lesson; and although I give some of her questions, the atmosphere of the class cannot be described in words.

The children gathered close about the teacher; each one was within reach of her hand, and every word she spoke was easily heard. A conversation was begun in which the details of the story were vividly portrayed. "Tell me, Mary, how that father spent the night before he decided to offer Isaac." And the child, as though describing something before her, said, "I can see Abraham praying outside his tent. Part of the time he lay on the ground, because he felt so bad. Everything was quiet, for Sarah and Isaac and all the others were asleep. Abraham looked up into the sky, and his heart ached until he cried. I think he felt as Papa did when my baby brother died." "Why did not Abraham tell Sarah?"—"Because," spoke up another little girl, "Sarah loved Isaac so much that Abraham knew it would

break her heart to give him up."

"Imagine you see Abraham waking Isaac. What did he say to his son, Gertrude?"

"He went into Isaac's tent very quietly, early in the morning, and almost whispered to wake him. When the young man was awake, Abraham asked him to go with him to worship. So Isaac prepared to go."

Then followed the picture of father and son as they journeyed and talked. The children expressed themselves freely when asked what they would do if bound on an altar. They were especially quick to draw conclusions concerning Isaac's training in obedience, his love for his father and for God.

I cannot give the details. The hour for recitation was too short to exhaust the lesson. The children appeared to have forgotten that any one was near. As the class closed, one of the boys rose from his seat, saying, "I wonder what my mother would have said if she had been in Sarah's place."

I was more than pleased with the recitation, and made mental note of methods employed by the teacher. She was one with the children when it came to interest and enthusiasm. Her imagination was strong, and she directed the minds of the children in harmony with the Bible narrative. Mistaken ideas were corrected by referring to Genesis or "Patriarchs and Prophets." Her questions were asked in such simple language that every child comprehended them. The questions could not be answered by monosyllables, but required thought, and usually, a detailed description of some phase of the lesson. There was no temptation whatever to ask book questions, for the lesson came from the heart of the teacher, and her questions were a result of her own experience.

The difference between the methods of this teacher and those of the one described by Superintendent D. C. Murphy in his "Turning Points in Teaching," is equaled only by the widely different results obtained by the two teachers. Professor Murphy describes a teacher standing before a Sunday school class of ten-year-old boys and girls. The teacher's first question was, "What was the ostensible purpose of Paul's visit

to Damascus?" There was no answer, and she tried again: "What was the obvious intention of Paul in arranging a journey to Damascus?" There was still no reply, and she tried again, emphasizing each word in a vain endeavor to help the children to understand: "What relation, connection, coincidence, or correspondence was there between Paul's visit to Damascus, and the remarkable impetus the Christian religion received, acquired, and experienced soon after this memorable visit?" The question was unanswered, much to the perplexity of the teacher.

Some teachers who are not guilty of using hard words, ask questions after the following manner: "Well, James, have you finished your problem?"—"Yes, ma'am." "Did you get $4\frac{1}{2}$ for an answer?"—"Yes, ma'am." "You reduced $6\frac{2}{3}$ to an improper fraction, did you?"—"Yes, ma'am." "You then reduced the improper fraction to a common denominator, did you?"—"Yes, ma'am."

The advice given by Mr. Murphy is valuable: "Every question ought to require, on the part of the pupil, an effort of the memory or the imagination or judgment,—possibly all these combined."

For pure, methodical, thought-producing questions, study the Saviour's methods of teaching scribes and Pharisees, old men and little children.

Methods of Teaching

A Study of the Testimonies on Sabbath School Work

BY MRS. L. FLORA PLUMMER

"How can I interest my class in the lesson?" is a question that is asked of a Sabbath school worker perhaps more frequently than is any other. In a previous number of this series, it was said that teachers should study the best methods of teaching. It is with the hope of helping them to answer for themselves the question before us, that the following quotations are grouped together. Special emphasis is placed upon the principle set forth in a former article, that talking is not always teaching.

"Those who instruct children should avoid tedious remarks. Short remarks made to the point will have a happy influence. If much is to be said, make up for briefness by frequency. A few words of interest now and then will be more beneficial than to have all at once. Long speeches burden the small minds of children. Too much talk will lead them to loathe even spiritual instruction, just as over-eating burdens the stomach and lessens the appetite, leading even to a loathing of food. The minds of the people may be glutted with too much speechifying."

"The teacher should not confine himself to the repetition of the set words of the lesson, yet he wants to be perfectly familiar with the words as well as the ideas. Every teacher, before he stands at the head of his class, should have his plans distinctly laid out in his mind as to what he wants to do for that day and on that occasion."

These principles are recognized by all educators. The mistakes pointed out are exceedingly common. It is possible for us to recognize the cause of our own failures; and an earnest effort to improve our methods will be blessed of God. Each teacher should thoughtfully, prayerfully, study how he may work to the best advantage. When careful work takes the place of haphazard efforts, we shall see results.

Following are further suggestions that will furnish a broad field for study to the teacher who is anxious to become a worker that God can use:—

"Some efforts have been made to interest children in the cause, but not enough. Our Sabbath schools should be made more interesting. The public schools have of late years 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."

"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 the Bible truth. This will do far more good than religious excitement of an emotional character, which passes off as rapidly as it comes."

Conventions

Miss Ella Merickel, the Minnesota Sabbath school secretary, has been conducting a number of conventions in local schools. In several of these she has had the presence and help of Mrs. Jessie L. Adams, the Northwestern Union Conference Sabbath school secretary. This plan of having the Sabbath school workers visit the local schools is in harmony with the light we have received. "Instruction in regard to conducting the Sabbath school should, to a large degree, be given in the home churches; for the labor can be made more direct, and the results will be more permanent if instruction is given at home. This work does not require the services of the ministers; they should be free to attend to the spiritual interests of the people."—"*Testimonies on the Sabbath School Work*," p. 113.

Bro. E. W. Everest reports a very profitable Sabbath school convention at Winnipeg, Manitoba. The attendance was excellent, representatives from the Parkdale and Selkirk schools being present. Carefully prepared papers were read, and the discussions were helpful, and showed a deep interest in the subjects introduced. The meeting was an inspiration to all present.

Several very profitable Sabbath school conventions have been held in Indiana. Elder Hankins, president of the conference, was present at the one held in Fort Wayne, and had charge of the question box. The secretary says through their state paper: "We consider the convention a great benefit to our Sabbath school, and hope to profit by it. We believe the Lord's hand is in it, and that he will bless every school that has one."

At Logansport the members responded heartily to the call for a convention. The Denver school joined with them. Considerable zeal and earnestness was manifested

in carrying out the program. The superintendent says, "I think conventions are just the thing to quicken the Sabbath school. The time has come for reform."

We can do no better than quote a portion of a report of the Indianapolis convention from the *Reporter*: "There is everything good to be said of the Sabbath school convention held in the Indianapolis church, Sunday, March 9. The program was excellent, and was quite fully carried out. The importance of the Sabbath school work, and the necessity of co-operation on the part of parents and teachers, was brought before the people so emphatically from the Bible and the Testimonies that each one present felt a new responsibility. There is need of more personal work, more love for the children, and above all, more consecration. Each paper read upon the different topics is worthy of special mention."

In a country schoolhouse five miles west of Aurora, Kan., a profitable Sabbath school convention was recently held. Four schools were represented. The following subjects were considered: "The Importance of Sabbath School Work," "Need of Searching the Scriptures," "Danger of Formalism," "Need of Devoted Teachers," "Co-operation of Parents and Teachers," "Treatment of Erring Pupils." The question box was quite an important feature. B. E. Huffman and Sr. Belle Emerson, state Sabbath school workers, were both present. Bro. Huffman says: "This convention was a blessing, not only to the older Sabbath school keepers, but to those who are just taking hold of the message at this place. They realize that brethren and sisters of like precious faith elsewhere, are interested in their souls, and thus their hearts are knit to ours and made to rejoice in the bond of Christian love."

"It was with much anxious thought as to the result that the Sabbath school of Sturgeon Bay, Wis., decided to follow the suggestion made to us, and hold a convention," thus writes the secretary, Flora Post. "We prepared a program, and sent slips of paper containing the topics, to the members selected to write upon them.

The weather was so cold that it was quite uncertain how many would attend, but when Sunday afternoon came, it found nearly every member of the school present, and also several visitors. We had a good time. If the thoughts presented are acted upon, it can but result in good to our schools. Those who took part were quickened and made more in earnest by their efforts. This in itself is a lesson to us.

The first paper read was on "The Object of Sabbath School Work." The discussion which followed was rather short and peculiar, as none of us were accustomed to the work. A little girl, not a member of our school, sang for us. The "Needs of our School" was next presented. The discussion was better than before, and covered the points of the paper; namely, regular and punctual attendance, rotation of teachers and scholars, and the missionary spirit. One beautiful thought was that the shepherd in reclaiming the lost sheep, did not merely invite it to return, but took it upon his shoulder and carried it home. A number of helpful suggestions were given as to how to increase the interest in the school.

Other subjects presented were "Importance of Searching the Scriptures;" "A Scholar's View of an Ideal Sabbath School," read by one of the young people; and "How to Teach Successfully." Another special song was entitled, "The Christ is Born Today." The best spirit and good cheer prevailed.

Special Mention

Sabbath school secretaries should at once send the quarterly report to the state Sabbath school secretary.

Membership cards for the Young People's Societies may be obtained at the office of the Sabbath School Department, 705 Northwestern Bldg., Minneapolis, Minn. Price one cent each.

The twenty-five cent edition of the little volume of compiled Testimonies on Sabbath school work, is exhausted. The thirty-five

cent book is bound in leather. Order of your state Tract Society office.

All orders for the ADVOCATE for Sabbath schools should be sent to your state Tract Society office. Please renew your subscription at least a month before it expires. This may save your missing a copy, and will certainly save extra work at the office of publication.

Quarterly reports are desired from all foreign fields. The Sabbath school secretaries of the conferences in other countries should send a copy of their quarterly report, and each mission Sabbath school is also invited to report. Address Sabbath School Department, 705 Northwestern Bldg., Minneapolis, Minn.

The following plan is suggested for the payment of a club of the ADVOCATES for the Sabbath schools:—Order a sufficiently large club to supply the officers and teachers of the school, paying for the same out of the Sabbath school donations. The club may be addressed to the secretary or to the superintendent. The secretary should make a special point of collecting from those who have had the use of the journal, quarter by quarter, the price of the subscription (ten cents per quarter), and turning the amount thus collected into the school treasury. By this plan, the club can be ordered for a year, and the acting officers and teachers be supplied with it, paying for the copies they receive. Those in charge should be very careful to see that the money paid out for the club is refunded by the persons receiving the ADVOCATE. Otherwise the missions will be deprived of means that should go to them.

L. F. P.

EDISON DRIVER, superintendent of the Fresno, Cal., Sabbath school writes:—

"What shall we do for those who are dropped from our Sabbath school classes? A boy or girl comes a few Sabbaths, and then disappears. What shall we do?"

"The most successful thing that we have yet found is this: The teacher sends a note

saying, in whatever words her Christian wisdom dictates, 'Dear boy, we miss you; will you not come back?' She never uses printed blanks, for they are dead and cold. She uses paper and envelopes, indicating that she is as sincere as her words. She does not preach; she does not flatter in the least, but she makes her invitation breathe a welcome.

"Some one may ask, 'Would not a personal visit be better?' I prefer the note.

"If for any reason the teacher does not write, the superintendent of the division may write, or, as a last resort, the general superintendent may do it. The main thing is to show the spirit of Christ, to leave the ninety-and-nine and seek the *one* that is lost. Try it, and you will be surprised at the result."

"Is Jesus Real?"

A little child who had been made the innocent victim of the popular stories of Santa Claus, fairy tales, myths and legends, as she grew older, learned of the deception. A little later when she was very ill and knew that she must die, she asked her mother the pitiful question, "Is Jesus real?"

There is great danger that the Sabbath school lessons may be taught to children as "a tale that is told." Why is it that the simple gospel story is often so unreal to the child mind? Is it not largely due to the fact that the power of the gospel is so completely denied in the lives of those who profess to believe it? There is much in our manner of teaching, our life, our example, our experience, that says to the child before us when we teach the words of a precious lesson, "There is nothing real in that." We may tell many that there is a power to save, but it is a solemn thing to think that any tried and tempted child may be led to doubt that power because we have simply taught the words of a theory, and failed to impress the reality of it.

L. F. P.

"THIS is certain, that Christ never intended by the translation of his body to heaven to deprive earth of any of his energy or power or virtue."



The Lesson



INTERMEDIATE DIVISION

Lesson X. September 6, 1902

The Birth of Isaac. Gen. 21:1-20

SPECIAL POINTS

The power of God's promise.
The children of promise.
Mockery and persecution by the children of the flesh.
God's loving care and angel ministers.

SUGGESTIONS

Again the lessons on "Creation" will be found helpful. The foundation truth of this lesson is shown in Rom. 4:17 to be that it is by the word of God that all things are produced, or brought forth.

God's word had declared that Abraham and Sarah should have a son, and every promise of God is a seed that contains within it the power to work out its own fulfillment. So the birth of Isaac was assured from the day when God first named him to Abraham.

An important phase of this lesson is the two classes that these two boys represent,—Ishmael, those born only of the flesh, in the bondage of sin; Isaac, those born again by the Spirit, made free by the new birth.

The significance of Isaac's name is "laughter." We are delivered from the bondage of sin by the new birth, and "when the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." Ps. 31:1, 2.

But "as he that was born of the flesh persecuted him that was born of the Spirit, even so now." Compare with Cain and Abel.

Lesson XI. September 13, 1902

The Offering of Isaac. Genesis 22

SPECIAL POINTS

An allegory.
Isaac a type of Jesus Christ.
The Father and the Son; a willing Offering.
A Ransom found.
The Lamb of God.

SUGGESTIONS

All the Bible stories, besides being the record of what actually happened, are parables, or object lessons, through which God has taught gospel truth in every age. Speaking of Isaac

and Ishmael, Paul said, "Which things are an allegory,"—the description of one thing under the image of another. The truth taught is of primary importance, the kernel, the narrative being but the shell which contains and preserves it. The thing to be kept before the minds of the children in this lesson is that which is symbolized, or shadowed forth. They have learned already that Isaac is a type of Christ, the true seed of Abraham. Let the children recall the points of resemblance between this story and the experiences of Christ. Read "Patriarchs and Prophets," p. 140, and chapter 33. Dwell upon the marvelous love of the Father, who for our salvation suffered the anguish of dealing the death-blow to his own innocent Son. There was none to stay the hand of God,—"no voice to cry, 'It is enough.'"

The deliverance of Isaac, and the substitution of the sacrifice God provided, is a striking picture of the redemption of man through the Ransom that God has found,—the Lamb of God, that beareth the sin of the world. This lesson cannot well close without an earnest personal appeal to each child to accept the salvation that God has provided at so tremendous a cost.

Lesson XII. September 20, 1902

The Marriage of Isaac. Genesis 24

SPECIAL POINTS

Separation from the world.

Yielding to God's guidance.

God's nearness, and swiftness to answer prayer.

Do not delay to answer God's call.

SUGGESTIONS

This lesson shows the firm position God's children should take with regard to having fellowships with the world. The lesson on "Lot's Wife" shows the danger of looking back. Each advance lesson in this series should serve to impress more deeply those that have gone before, while these should help to a fuller understanding of the one being considered.

Isaiah 40, verses 12 and 26, might be read to show how every atom of creation is a part of the great plan of God. If he disposes the grains of sand that compose the world, will he not much more order the lives of his children, and guide men in all the details of their affairs?

Contrast God's greatness and wisdom with our littleness and ignorance, showing how much better it is to let him choose for us and

lead us, than it is to choose for ourselves and to please ourselves.

God's nearness and willingness to hear are shown in the case of Eliezer, whom God answered before he had finished speaking. Isaiah 65:24. Are we as ready to hear and answer this call? When we hear God's voice, and know his will, we should be ready like Rebekah, to follow at once, without delay; for delays are dangerous. Is there anything God is calling you to do, that yet remains undone?

PRIMARY DIVISION

Lesson X. September 6, 1902

Isaac and Ishmael. Gen. 21:1-20

TEACHING POINTS

The birth of Isaac.

Ishmael's jealousy.

Hagar and Ishmael sent away.

Wander in the desert.

The angel of God speaks to Hagar.

The promise to Ishmael.

PRACTICAL LESSONS

Ishmael was angry because Isaac received what he wanted for himself. Anger and envy will destroy the peace of any home.

God's loving care is over all his children; his ear is ever open to hear their cry. "Even the very hairs of your head are all numbered," he says, to show how tenderly he watches over each one. When Hagar was lost in the wilderness, and Ishmael had fainted from thirst, God opened her eyes, and she saw a well of water. To all who are lost in the wilderness of sin, he offers the water of life freely.

SUGGESTED BLACKBOARD ILLUSTRATION

Under the words, GOD'S LOVING CARE, may be grouped a number of sentence-promises, showing God's love and watch-care over his children.

Lesson XI. September 13, 1902

The Offering of Isaac. Gen. 22:1-19

TEACHING POINTS

The command of God.

The journey.

Abraham and Isaac go forward alone.

Isaac's question and Abraham's answer.

The altar built.

"Lay not thine hand upon the lad."

The lamb provided.

The covenant renewed.

PRACTICAL LESSONS

"God did *prove* Abraham," is the rendering

of the Revised Version. The use of this word instead of "tempt" more clearly brings out the reason for asking the sacrifice.

God tests all.—God tests, or proves, his children now as truly as he tested Abraham. Sometimes he asks them to give up things that are very dear to them. The way in which we meet these tests plainly shows what spirit rules in our hearts.

The inheritance that God promised to Abraham, and which included the whole earth, is for all who love Jesus. In his Word, God says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

ILLUSTRATION

A good picture of Abraham and Isaac on their journey, if the teacher can obtain it, will be the best illustration for this lesson.

Lesson XII. September 20, 1902

The Marriage of Isaac. Genesis 24

TEACHING POINTS

Abraham's charge to his servant.

Eliezer sets out on his journey.

His prayer at the well.

Rebekah waters his camels.

Eliezer goes home with Laban.

Explains his errand.

Rebekah goes home with Eliezer to become the wife of Isaac.

PRACTICAL LESSONS

God will guide.—Abraham trusted God to direct Eliezer to the one whom he would have become the wife of Isaac; and the prayer of the servant at the well shows that he, too, looked to God to guide in the matter. God has a plan for every life,—not for grown-up lives only, but for the lives of children. If they will acknowledge him in all their ways, he will surely direct their paths.

SUGGESTED BLACKBOARD ILLUSTRATION

The map will be the best illustration to use with this lesson. Have the children locate the main lakes and rivers, also Canaan and Mesopotamia, Beersheba and Haran. Be sure that they understand that the former are the names of *countries*, and the latter of *places* in those countries. Impress also the idea of direction.

Lesson XIII. September 27, 1902

Review

The teacher will find the time fully occupied if the period of Bible history passed over

during the last three months is no more than outlined during the class hour. It may be well in some cases to assign special topics to different children on the preceding Sabbath, at the same time encouraging them to be ready to answer every question in the review. That the child gain a *definite, connected* knowledge of the Bible story is the object of these lessons. Let this thought be kept in mind by every teacher, and let each seek, by earnest study and much prayer, to gain such a preparation for his work that the Spirit of God may bless it, and water the seed sown.

In the division review, a list might be made, on the blackboard or a sheet of heavy paper, of the names of the persons mentioned in the last quarter's lessons, and volunteers asked to give a brief history of each. When the answers are not sufficiently complete, questioning will bring out additional points. A relief map, made of damp sand in a wide, shallow box, will be an interesting feature. Have prepared a number of toothpicks to which are fastened paper slips containing the plainly printed names of the different places that have been mentioned so far in the lessons. In the map exercise, the children may set these in place as they are named; or the teacher may hold one up, read the name, and call for volunteers to place it in position.

KINDERGARTEN DIVISION

Suggestions for Adapting the Primary Lesson to the Kindergarten Division

Lesson X. September 6, 1902

Isaac and Ishmael

Let each child fold in two an oblong piece of white paper for Abraham's tents. Tell the story of the feast, and of Hagar and Ishmael, leaving Abraham's home. A few stones arranged as naturally as possible on a part of the table, will help the children to think of a wilderness. It seems far better not to build a well of blocks in this case. Let the children picture one in their imagination. The thought that God loves and hears a little child, is the fundamental thought of the remainder of the lesson, and deserves most careful study to make the subject real to the children. As God heard Ishmael in his trouble, so will he hear every little child that asks him for help. Asking God for help to do the right, brings him very near to us. May the children learn by this day's lesson that they can have help in doing,

in the right way and spirit, the most trivial duties; such as, closing doors quietly, picking up playthings, keeping hands and clothes clean, etc., etc. Always use whatever pictures you may have or can secure, to illustrate the lesson.

Use only the first clause of the memory-verse, writing the same upon pieces of paper cut in the shape of an ear.

Lesson XI. September 13, 1902

The Offering of Isaac

Every teacher who reads chapter thirteen of "Patriarchs and Prophets,"—The Test of Faith,—will be impressed with the grandeur of this lesson. If this chapter is read several times, the story can then be told with many details, and with something of the life and power which are in it.

As such deep sorrow filled Abraham's heart at the thought of losing his only son, he realized the great gift of God in giving his only Son to die for us. Through this Bible story, the children may learn a little about the suffering it cost our Heavenly Father to give his Son to die that we might be saved.

In illustrating this lesson, some of the children may represent Abraham and the two servants. The servants are left at a certain point, and Abraham and Isaac go on alone. If they become restless, the children may be occupied by building the altar. Do not attempt to illustrate with material objects beyond this point. The child's imagination will cause him to see knife, fire, wood, and the "ram in the thicket." They may, of course, be shown these things in a picture.

Great care should be exercised never to use an illustration that will bring in a spirit of playfulness, and destroy the reverent spirit that should accompany these solemn lessons.

Write the words, "Thou hast obeyed my voice," on pieces of paper, and give them to the children.

Lesson XII. September 20, 1902

The Marriage of Isaac

After studying the story as a whole, before attempting to illustrate it, the teacher should always answer the question, "What is the spiritual thought, or in other words, the practical thought, for the little ones, in this lesson?" Bear that thought constantly in mind as you tell the story, or use the illustrations. The

children will then have one or two thoughts carefully defined and impressed, rather than a confusion of good ideas.

The thought for the little ones in this lesson is the ministration of angels, and answers to prayer. The story is beautifully told in chapter fifteen of "Patriarchs and Prophets."

Place a few tents on the table, to represent Abraham's home. Tell of the conversation between Eliezer and his master, and then of Eliezer's long journey with ten camels and a number of servants. Show a picture of a camel, and let the children imagine how ten of them would look walking along together. On one side of the table let the children build a well of cubes and oblongs, and reserve one cube to place over the opening of the well, as told in Gen. 29:8,10. If the teacher chooses, the home of Rebekah may be built of blocks, a little way from the well. The thoughts of the ministration of angels, and of answers to prayer, may be strengthened in the minds of the pupils by relating actual experiences known to the teacher.

The motto may be, "This is the way, walk ye in it."

Lesson XIII. September 27, 1902

Review

No review of twelve lessons can be given that every kindergarten teacher can follow. Each teacher must look over the lessons, and omit portions, and enlarge upon others, according to the comprehension of his class. He may select from the list of illustrations used during the quarter those most suited to recall to the minds of the children as a review of the whole subject. An excellent plan is to have a picture to illustrate each of the twelve lessons, and to let the children, tell all they know of the story connected with each picture. If the picture is one that has never been used in the class, they must be helped to see it as a whole, after they have told what they can see in it. To vary the day's exercise, tell a portion of some lesson-story, letting the children fill in omitted words, or complete it. Children also take great pride in answering questions. Several lessons may be reviewed by asking questions of each pupil in turn, adapting the same to the age and the understanding of each. It is astonishing how much the children can answer, if the questions are very simple and require no long answers. Two points must be borne in mind in a review,—1. Not to confuse the minds of the children by many illustrations, and a disconnected story; 2. To let the children tell the story of the lesson, and the practical truths they have been taught.

The children should be encouraged to review their memory-verses, and it would be a profitable exercise to have them take to Sabbath school on this Sabbath memory-verse cards, and see how many verses they can recall.

With The Teachers

What Wilt Thou Have Me To Do

Jesus, Master, whom I serve,
 Though so feebly and so ill,
 Strengthen hand and heart and nerve
 All thy bidding to fulfill;
 Open thou mine eyes to see
 All the work thou hast for me.

Lord, thou needest not, I know,
 Service such as I can bring;
 Yet I long to prove and show
 Full allegiance to my King;
 Thou art light and life to me,
 Let me be a praise to thee.

Jesus, Master, wilt thou use
 One who owes thee more than all?
 As thou wilt, I would not choose,
 Only let me hear thy call;
 Jesus, let me always be
 In thy service, glad and free.

—Francis Ridley Havergal.

Modern Nature Study is an Artificial Substitute for Rural Education

During the last fifty years, the population in our own country, and in most of the civilized countries of the world, has been rushing into cities and large towns. This rush into urban life has had a very ill effect on schools. It has tended to make schools large machines, and of course it has deprived the children of the natural out-of-door sports of country life. The condensation of population introduced new risks of health; so that what was the normal rural death rate, rose in all large cities and towns to an unnatural height. Gradually we began to escape from some of these evils. We gave greater attention to good air, proper heat, and proper light; we gave greater flexibility to programs and options among studies. But it has been absolutely necessary to do more than that.

When a child grows up in the country, he gets a natural training in accurate observation. He wants to find a four-leaf clover; he runs to see where the green snake went to; he tracks the woodchuck to its hole, and gets it out; he learns the songs of the

birds, and knows when the smelts run up the brooks and when the twilight is just right for finding the partridges. In short, the country child gets naturally a broad training in observation. He also has on the farm an admirable training in manual labor. From an early age he can actually contribute to the care of animals, the successful conduct of the household, and the general welfare of the family.

In the city all this natural training is lacking, and substitutes for it have to be artificially provided. This necessity has brought into our schools nature study and manual training to teach the child to use his eyes and his hands, and to develop his senses and its muscular powers; and these new, beneficent agencies in education, already well in play, are in the near future to go far beyond any stage reached at present. We do not yet see how to replace in urban education the training which the farmer's boy gets from his habitual contact with the forces of nature.—Charles W. Eliot, in *Ed. Rept.*, 1899-1900.

An Industrial School in the Punjab

[Miss Irene H. Barnes, secretary of the Church of England Zenana Missionary Society, London, Eng., in the following language, describes an industrial school for girls as it is conducted in India. The work is of such a practical nature that it cannot but prove very suggestive to teachers in the home land, as well as an incentive to those who contemplate teaching in foreign countries. When will we enter this work for all there is in it? M. B. D.]

Let me delineate the features of a girls' mission boarding school in India, which seems to me, at least, to approach very nearly the ideal. Some twenty or thirty girls, ranging from four to sixteen years of age, make one of the healthiest, happiest groups of little people that can be found the world over. The school is a large, well ventilated building with an airy compound, and surrounded by its own fields. In those fields are grown the cotton which is planted, gathered, carried, combed, spun, dyed, and woven by the girls themselves. The simple native garments they wear, even to the buttons and tapes, are made by their own

fingers. The cakes and bread they eat, are made by themselves from the grain ground by the same busy hands. The food is prepared and cooked on fires kindled with wind-strewn wood of their own collecting. No luxuries are needed. The children learn that if they want fine clothes, they must spin fine thread; and if they want good dinners, they must cook carefully, and make the best of the village produce.

HOUSE WORK AND NURSING

To each girl above eleven years of age is assigned the charge of a small child for whom she is responsible in every way. She weaves, and makes, and mends its garments. She washes and dresses it every day, prepares its food, and hears its prayers as they kneel together besides its cot, placed next to her own. It is the elder girl's place to tend the younger in sickness as well as in health, and in short, to expend upon it a mother's solicitude. Thus she gains for her after-life invaluable experience in the art of cooking in small quantities, and in nursing the sick. The house work of this boarding-school is performed entirely by the pupils, according to a schedule changed three times a year, and so arranged that the whole scheme is carried out by each girl during the twelve months. The tiniest scour the copper eating vessels with earth. Others sweep and dust; older ones cook, spin, and work in the fields. Each older girl washes her garments and those of her charge, in native fashion, at the little stream which runs through the compound for this purpose.

MENTAL EFFECT

The studies are according to the government code, and daily the upper-class girls are trained in teaching, by becoming pupil-teachers to practicing classes formed of the children. And here the question might naturally be asked, "Do not all these varied duties and the strain of manual labor prevent the advance of the children in their studies?"—Precisely the reverse. This school has a higher percentage of its pupils pass at the government examinations than has any other school in the same district. A

five-years' course of study was completed in three years by a girl who never had time for preparation unless she hurried in her grinding. School hours mean physical rest, and it has been proved without controversy that the constant change of occupation, and muscular exertion, sharpen the pupils' wits.

ITS PUPILS ARE ALWAYS IN DEMAND

With such a well balanced proportion of outdoor and indoor occupations, it is not surprising that the school enjoys an almost unbroken record of health. Quarreling is not indulged in, for there is not time for it. These busy lassies have so many kinds of work to do that they do not get tired of one employment before they have to do something different. The outcome of all this is that the girls of the school are sought for in many directions. Christian farmers know that their prosperity depends on healthy, hard working, happy wives. Mission hospitals are always demanding girls who are strong to lift and ready to turn their hands to anything, as well as able to give a Scripture lesson in the wards, or point a dying patient to Christ. Schools beg for teachers who can give elementary instruction in a bright and winning manner, and who are not above cooking their own dinner or washing the babies' clothes. And so from that school in the Punjab there is passing out a file of girls, who will leaven the surrounding villages with Christian homes, wherein daily toil is sanctified and God is glorified.

A Geography Lesson

Based on the Description of an Industrial School in the Punjab

BY M. BESSIE DE GRAW

After reading of the children in the industrial school in India, the class were eager to know more of the country and people for whom this school is conducted. Consequently, with the aid of maps, geographies, the encyclopedia, railroad guides, and other helps, we took an imaginary trip to the Punjab. Perhaps some other pupils would like to take the same journey. To them the

following outline may prove helpful:—

1. The route by rail from your home to the most convenient seaport from which to take passage to India.

(a) Over what road did you travel?

(b) Through what states did you pass?

(c) Name the cities having a population above 10,000, through which you passed.

(d) Describe a scene in each state, that represents one industry of that state.

(e) What did your ticket cost?

(f) How long did it take to make the trip? What is the distance?

(g) When did you start, and when did you arrive at the seaport?

(h) How, when, and where did you procure your steamer ticket?

(i) What connection did your train make with the steamship service?

(j) How did you spend the time while waiting for the boat?

2. Crossing the ocean.

(a) On what steamship line did you obtain passage?

(b) When did the boat leave port?

(c) Describe your quarters on the boat.

(d) What route did the boat take?

(e) Describe in detail the countries passed.

(f) What was the distance traveled by water, and the cost of passage?

(g) How long did it take to make the trip?

(h) At what Indian port did you land?

(i) At what ports did you stop, and what different nationalities did you meet on the journey?

3. In India.

(a) Describe the people you met on landing in India.

(b) Describe the scenery, the climate, the vegetation, the animals.

(c) What is the form of government? the religion?

(d) How do people travel in India?

(e) What kind of money do they have?

(f) How does the fare compare with that in the United States?

(g) Describe your trip to the Punjab.

(h) In what town in the Punjab do you live?

(i) Write a letter from that place to friends in the United States, describing the house in which you live, the food you eat, the clothes you wear, etc.

(j) What does it cost to send the letter? How soon do you expect a reply?

4. Needs of the country?

(a) What Christian missions are there in the Punjab?

(b) What are these missions doing?

(c) Are there any Christian schools there?

(d) What parts of India know most of Christ?

(e) What could a canvasser do in the parts of India that you have seen?

(f) What are the openings for nurses and physicians?

(g) Is the church of which you are a member doing anything for India? What? What might it do?

(h) Write a letter to the home church, telling them what you are doing, and how they can help.

(i) What does it cost to support a Christian teacher in India? What training does an American teacher need for the work in the Punjab?

This work kept the children busy for several weeks. They hunted everywhere for information. They took up a collection, and bought railroad and steamship guides; they wrote letters asking for information; they consulted the postmaster and the postal guide, the railroad officials and their maps, missionary magazines and reports. It was their first attempt to do original work, but the enthusiasm did not wane. One pupil helped another. Each member of the class contributed to a general fund of information. At recess and during intermissions, I could hear animated discussions on the subject.

The result was that the children were thoroughly stirred over the needs of India; many formed a resolve to prepare for missionary work. A knowledge of the countries between their home and India was indelibly impressed upon their minds; and what is better still, they discovered a way to study, and the value of maps and reference books.

Why Christian Schools Should Teach Trades

Whenever you go into a great, raw country like Africa, the first thing impressing itself upon you is the fact that you have to clothe those people, and teach them how to feed themselves. Two-thirds of the people of Africa are hungry simply because they do not know how to feed themselves.

It is a matter we sometimes forget, that the first missionary to the Gentiles was an industrial missionary, who made tents and supported himself. The first missionary of modern times to India was an industrial missionary; for Carey supported himself.

But we may say, "Let the people learn from the merchants how to work." If we depend on commerce to give these people their industrial training, we shall find we are making a grievous mistake. The savages who come down from different parts of Africa, go into the cities, and commerce gets hold of them. The merchants overreach them, and try to grind the life out of them; and the result is that those savages who live through it, are so disgusted with what is called the civilization of Christian nations, that they go back into the interior, vowing never to have anything more to do with either Christianity or civilization. But if one of these same men is taken to Lovedale, and trained to make those great Boer wagons; trained to make incubators for ostriches, and chickens, and geese; and trained to make furniture and chairs,—then when he goes out as a sort of an apostle of industry, how proud he is of the fact that he is able to work!—*Rev. Charles S. Morris, Missionary to Africa.*

How to Educate Missionaries

MISSIONARY LITERATURE

The Christian home is the most effective place for training young people in foreign mission work. We ought to find missionary literature in every Christian home. Father and mother ought to be familiar with the movements of our missionary heroes as they press forward into the darkness

of heathenism. Children's ears are ever attentive to a well told story. As the little ones gather around the mother in the hallowed evening hour, how easily can she, out of the fullness of her mind and heart, awaken in them an interest in foreign missions. One of our own greatest missionaries felt called to his work from his father's knee, where the boy sat one Sunday afternoon, while the father talked to him of mission work, and showed him an idol. Children thus trained will soon come to pray for missions, and they will give themselves to this great work.

MAPS AND CHARTS

The subject of missions, in its fascinating form, must be kept constantly before young people. If it is true that eighty-two per cent of the information gained by us comes through the eye, then let the eye be used to good purpose. Maps and charts are most helpful. Pictures are also a great help. Pictures illustrative of almost every part of the world and of every phase of missionary work, can be secured for a trifle. Nothing is more impressive than to see things for one's self.—*Mrs. J. M. Gant, (Missionary Conference, 1900.)*

WHEN Benjamin Franklin was ridiculed in Paris for his defense of the Bible, he determined to find out how many of the scoffers had read it. He informed one of the learned societies that he had come across a story of pastoral life in ancient times that seemed to him very beautiful, but of which he would like the opinion of the society.

On the evening appointed, Franklin read to the assembly of scholars the Book of Ruth. They were in ecstasies over it, and one after another begged that the manuscript might be printed. "It is printed," said Franklin, "and is part of the Bible."

On another occasion he copied and read to a company of freethinking wits a remarkable "ancient poem." It was received with extravagant admiration. Who is the author? Where did Franklin discover it? He informed them that it was the third chapter of Habakkuk.—*Selected.*



Joseph is Made Ruler of Egypt

Joseph said, "The dreams of Pharaoh are one. God has showed Pharaoh what he is about to do.

"The seven good cattle are seven years. The seven good ears are also seven years. The dreams are the same.

"The seven thin cattle that came up out of the river are seven years. The seven empty ears of corn, blasted with the east wind, shall be seven years of famine. God shows to Pharaoh what he is about to do."

And Joseph said, "There are coming seven years of great plenty throughout all the land of Egypt. Then shall come seven years of famine. All the plenty will be forgotten. The famine will eat up the land."

Then said Joseph, "The dream was given to Pharaoh twice because the thing is prepared by God. God will soon bring it to pass.

"Now let Pharaoh find a wise man and set him over the land of Egypt. Let him appoint overseers, and take up one-fifth of the land of Egypt in the seven years of plenty.

"Let them gather all the food of those good years, and lay up corn and keep food in the cities. That food shall be used during the seven years of famine. If not, the land will perish because of the famine."

The words of Joseph seemed good to Pharaoh and to his servants. Then said Pharaoh, "Can we find a better or a wiser man than Joseph? The Spirit of God is in him."

Pharaoh said to Joseph, "Since God has showed these things to you, there is no man wiser than you. You shall be over my house. According to your word, all my people shall be ruled. Only on the throne will I be greater than you."

And Pharaoh took the signet ring from his own hand, and put it upon Joseph's hand. He clothed Joseph in fine linen, and put a gold chain about his neck. Pharaoh made Joseph ride in the second chariot. He made him ruler of all Egypt, and the people cried before him, "Bow the knee!"

Pharaoh called Joseph Zaphnath-paaneah, the man to whom secrets are revealed. And he gave him Asenath, the daughter of the priest of On, for a wife. Joseph was thirty-six years old.

For seven years the earth brought forth by handfuls. Joseph went through all the land, and gathered up all the food of the seven years. Joseph gathered so much corn that it could not be measured, and he laid up the food in the cities.



= Progress =

Karmatar School (India)

BY J. L. SHAW

Our school was opened at Karmatar, March 5. We decided to start a school if ten pupils could be found. The number was found, and we now have a school of twenty, including teachers.

Karmatar is a beautiful, quiet place one hundred and sixty-eight miles from Calcutta, and a more desirable location for a school would be hard to find. The campus on which the building stands, is well supplied with different kinds of fruit trees; such as, lemon, orange, leechee, and mango. The fruit of the mango is very delicious, and is said to be the king of fruits in India.

The school is composed entirely of boarding students, nearly all of whom are Europeans or Eurasians. With the limited amount of room, it is well filled. It will not be possible to take in more pupils until the facilities are increased.

Sr. Thekla Black has charge of the school, and Sisters Orr and O'Connor are the teachers. We are very sorry that Sister Orr's time is taken up in school work, as she was sent to this field to work for native women; but our teachers are so few that we have to do this until a school teacher is sent to this part of the Orient. We hope we shall not be kept waiting long.

The opportunities for educational work among the natives, are abundant. The people are fond of learning, and many of them have very bright minds. In memorizing, they surpass Europeans or Americans. They are also very clever in mathematics. The most popular series of arithmetics used in English schools was compiled by a native.

The people in this country are sadly in need of practical education. All the schools, with few exceptions, teach theory only. Among the thousands of pupils that take their degrees, there are many who know nothing outside of books. Because of their impractical education, many walk

the streets to find employment, and have to resort to the work of servants to gain a livelihood.

We hope to connect some industries with our school, so that useful labor may be taught as a fundamental branch of education.

Keene Industrial Academy

BY ALVIN COVERT

The village of Keene is in north central Texas, six miles from Cleburne, the county seat of Johnson county. Here, surrounded by beautiful forests of oak, and farms dotted with cozy farm houses, and beyond all this, the broad, fertile prairie stretching for miles in the distance, is an almost ideal retreat for those who wish to escape the snowy blasts of the North, or the intense heat of the tropical South. Here, surrounded by nature, the student can develop physical vigor while prosecuting his studies.

The prime object of the school is to produce missionaries for this and foreign countries. Lying, as it does, so near the border of Mexico, it is the gateway to the Spanish-speaking countries beyond,—it is the heart of the church school system of the great Southwest.

The purpose of the managers of the school has always been to combine industrial and mental studies.

The Academy owns a large tract of timbered and cleared land, the timber furnishing all the wood needed for school purposes, as well as giving employment to the students, who find ready sale for it in the home market. The cleared land is devoted to gardening and fruit farming. There have been planted peach, apple, pear, and plum trees, together with such small fruits as grapes and blackberries. The farm produces all the fruits and vegetables needed for the school home, besides an extra supply for the market. The farm is in charge of an efficient manager.

The following industries are taught:—carpentry, blacksmithing, broom-making, sewing, dressmaking, and floriculture. Broom-making has brought the greatest

financial returns, having assisted many young men in meeting their school expenses.

The Bible Workers', Canvassers', Ministers', Teachers', Medical Preparatory, and Music courses have done much to train skillful workers for God's cause.

Prof. C. C. Lewis, who for many years has so successfully directed the affairs of this institution, has been called to the presidency of Walla Walla College, and I have been chosen to fill the vacancy. Although realizing the responsibility of the position, I shall strive to carry on the work so well begun by him, giving special attention to the Agricultural Department, which is the foundation of all true industrial reform. A true application of these principles will turn out from our schools an intellectual, sturdy, and hardy class of young people. While trades should be encouraged, agriculture should receive the first and greatest attention. With an enthusiastic board of trustees, an ideal climate, an earnest and consecrated class of teachers, Keene Academy offers to all seeking for missionary training, as good preparation as can be given by any school of like grade. For further particulars, all interested parties may address me at Keene, Texas.

Church Schools in Nebraska

BY GEORGE M. BROWN

There is a growing interest in Christian education in the Nebraska Conference. Since our last camp meeting there have been six church schools and four family schools in operation. The school terms have ranged from three to eight months in length, and with perhaps one or two exceptions, have given very general satisfaction.

The school at College View, under the supervision of Union College, had two teachers, and work was carried on in the first seven grades. All our other schools have been confined to the first six grades.

The total number of children in the Nebraska church schools was one hundred and seventy-five. In consideration of the fact that the past year is the first one in which

there has been any systematic effort to organize the school work in our conference, we feel that the attempt has met with gratifying success.

The prospect for the coming year is bright. I am receiving letters from churches and individuals asking how to organize schools, and how to secure teachers. It is safe to say that the number of schools in the conference will this year be twice what it was last year.

The first teachers' institute ever held in Nebraska will be conducted at College View in August. This institute will, we believe, mark a new era in our school work; for we expect to make it of practical benefit to our teachers.

During the summer, the principles of true education are being kept before our people by a general circulation of educational leaflets, and by correspondence.

The conference is manifesting a substantial interest in the educational work by helping some of our teachers to meet the expense of attending the summer school at Berrien Springs, Mich. We are putting forth special efforts to increase the circulation of the *ADVOCATE*. It should be in every family, for true education begins in the home.

With gratitude to God for the advancement he has enabled us to make, we confidently look forward to the accomplishment of a greater work for the children and youth among us.

Attempt Great Things for God

BY LOTTIE FARRELL

A member of the board of the Milwaukee church school wrote me as follows:— "Financially we have this year been better able to meet the expense of two schools than of one heretofore. For the past three months I have been able to pay the board and salary of both teachers on the closing day of the school month."

These words show how the Lord blesses those who perseveringly press forward in the path of duty. The Milwaukee church was one of the first in Wisconsin to establish a school, and it has kept up the

work even under severe trials and difficulties. Now it is able to support two schools more easily than one at the first. This is the result of following in the opening providences of God. The pathway grows brighter the farther we advance.

In all our educational work we have need of attempting great things for God, knowing that what he has promised he is able also to perform. Let every church rise to its privilege, and establish a school. Let the lambs of the flock be fed. Are there difficulties? Overcome them in the strength of the Lord. We can do all things through Christ, who strengthens us.

To those who walk by faith the Red sea opens, and the mountains of difficulty become plains of ease. While it is not by the might nor by the power of man that any work is accomplished, yet he may not see the revelation of the wonder-working power of God until he accepts it by a faith that works. It has ever been thus, and ever will be; for all things are possible, only to him who *believes*, and *acts* as though he believes. To act otherwise is to place ourselves where God can not make known his power through us. Thus the children of Israel were kept from the promised land. They doubted the ability of God to bring them in, and for this reason it was impossible for him to manifest his saving power.

Summer at Bethel Academy

BY A. W. HALLOCK

One of the most interesting phases of our work is that of the industries. Field work is placed on a par with literary studies. Every real teacher has on the farm an excellent opportunity to work both for the students and with them. In fact we have come to the conclusion that our best class work is done out of doors.

If a boy is asked to do a disagreeable piece of work, one which soils the hands and clothes, nothing serves better to keep up his courage than to have a teacher for a companion. If a boy or girl is careless or awkward, instead of exchanging for

another better qualified, we do just as would any teacher dealing with an awkward boy in an arithmetic class,—we endeavor, by example and by kindness, to enable the weak one to succeed.

Farm work begins at seven o'clock in the morning, and the school session at four o'clock in the afternoon. This enables students and teachers to have unbroken work hours, and it also meets the demands of the farm. Each student works a definite number of hours each day. At present none are working less than five hours, while some are putting in seven or eight. Each teacher also works five hours.

The literary work is arranged on the three-study plan, and the session closes at 6:35 in the evening.

By this adjustment of work and studies, nearly all the home students are able to work their entire way; some are earning wages that will be applied on school expenses next winter. By this plan also the teachers and students can do the farm work on forty acres of newly cleared, hardwood land. We have enrolled twenty-seven students.

Schools in Central America

BY H. C. GOODRICH

With few exceptions, the schools of Central America are under the influence of the churches, and exist by their patronage. It is true the government has some free schools that are not connected with any church, where the teachers are entirely supported out of the public treasury; but most of the schools are organized and fostered by the various churches, and receive aid from the state. This is especially true in British Honduras, where, as soon as the school has twenty pupils, the government allows it a small subsidy, which is increased with the growth of the school. But here the government discourages education beyond the sixth grade, and few children attend school after the age of fifteen.

The ordinary teacher completes his education, with a knowledge of fractions, elementary grammar, and possibly a smatter-

ing of geography. He is usually a poor reader. One wonders how ministers, teachers, or statesmen ever rise from among the common people. Picture a school governed by the rod, with no encouragement to study except a beating for poor lessons, the pupils sitting upon benches without backs and without desks, studying aloud and moving about at will, the teacher talking in a high key; and you have some idea of the schools of this country.

In Spanish Honduras the government is more liberal, but it is also more inclined to dictate as to how these "government schools," shall be conducted. So far as I have been able to learn, the churches in all the Central American states foster the schools, charging a small tuition to supply the deficiency in the government appropriation.

The teacher is usually a local preacher; or, if the church is of sufficient importance to have a minister of its own, a teacher, or catechist, is appointed by the church. This plan, followed by a lifeless church, makes dead formalists of the rising generation, and presents to us the hardest class in all the world to reach with the word of truth.

If this condition could be changed, and schools teaching the precious truths of God's Word could be established, what a power for good might be exerted! With teachers impelled by the Spirit of God, and filled with a desire to save souls, these schools might become a saving power in this country, that could be exercised in no other way.

Can such schools be established and sustained in Central America?—Yes; the way is open for them. The fact that nearly all the schools are controlled by some church, that the people expect the church to educate the children, makes it comparatively easy to establish such schools. Again, the people of this country believe that teachers from the United States are equal to any in the world; consequently they receive a hearty welcome even before the school is started.

In Utilla there was a call for a school. At the suggestion of Elder Hutchins, Miss

Winifred Holmden, of Michigan, came with her parents, and opened a school in the church. The attendance was at first twenty-nine, but it soon increased to sixty-three.

The people of the village raised a fund, and enlarged the church, which was much too small for the school. Miss Holmden being compelled to return home, Bro. L. O. Corwin and wife of Texas, took charge of the school. It is still a success.

In Bonacca we have four schools, with nearly one hundred pupils. In Ruatan we have one school with twenty-five pupils. These are all church schools, using the Bible and our publications as text-books. In every instance the influence is good. Three of these teachers are natives of this country. They are doing well, considering the amount of training they have had. There is at present a call for two schools in Ruatan, which I believe would be well supported. We hope soon to see similar openings in British Honduras.

Teachers can exert a mighty influence for the uplifting of the youth; through them the confidence of the parents is gained, and the books of heaven alone can reveal the good that will result.

Who should come?—Men and their wives who can sever all home ties and come to stay. The two can work together both in and out of school. Darkness has reigned so long that light will come but slowly, and the teacher who remains some time in one place has the greatest opportunity for doing good.

ELD. A. G. HAUGHEY, of Ohio, writes: "Our institute for teachers and Bible workers opened June 17. We have an attendance of fifteen. Professor Lawrence, educational secretary of the Southern Union Conference, is assisting the faculty of Mt. Vernon Academy in giving instruction."

MRS. O. M. HAYWARD, Graysville, Tenn., has been placed in charge of the Sabbath school work in the Cumberland Conference.

SEVERAL successful Sabbath school conventions have been held in Manitoba.

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Some employment can be given, but employment cannot be promised to all at first. Board and room will be furnished at the low price of \$1.75 per week. Tuition will be given free. Those interested in this matter should address at once, Training School Department, Battle Creek Sanitarium, Battle Creek, Mich.

The July issue of *Good Health* is well illustrated and particularly attractive in the presentation of the following articles:—

Disinfection in the Sick Room, by Newton Evans, M. D.; Sleep Producers, by J. H. Kellogg, M. D.; How to Keep Cool, by David Paulson, M. D.; The Settlement in Hot Weather, by Emma Winner Rogers; Germs in the Kitchen, by F. J. Otis, M. D.; Seasonable Cookery, by Mrs. L. T. Burden; and Swimming as an Exercise, by H. B. Farnsworth, M. D.

In lots of 10 or more, 5 cents per copy. Address *Good Health*, Battle Creek, Mich., or the state Tract Society.

Bible Training School is a monthly journal devoted to the interest of house to house Bible work. Eld. S. N. Haskell, one of the pioneers in the Third Angel's Message, is the editor. The training school conducted in New York City by Elder and Mrs. Haskell gives opportunity for testing the principles advocated by the journal. House to house work should be carried on in every part of the world. The sale of "Christ's Object Lessons" has impressed this truth upon many hearts. The work thus begun should be followed by home study of the Scriptures. *Bible Training School* will be a help and an inspiration. Subscription price 25 cents per year. Address Bible Training School, 400 West 57th St., New York City.

At the request of Professor Miller the following notice is inserted:—

For the benefit of those who desire instruction in sacred music, and who do not have access to a competent instructor, a course of lessons by correspondence has been prepared. These lessons include instruction in fingering, time, expression, harmony, and proper methods of accompanying congregational singing. Each lesson contains several hymns, phrased and annotated, and a graded system of exercises for the development of finger strength and agility.

For terms, etc., address Geo. B. Miller, Instructor of Music, Healdsburg College, Healdsburg, Cal.

The Lord blessed in a most marked manner the effort made in the June number of *The Life Boat* against the tobacco evil. The August number will take up the temperance question.

The twenty-five thousand edition of the June number was exhausted within a few days after it was off the press, and we had orders for five thousand more that we could not fill.

Orders for a hundred copies or more, furnished at one cent and a half per copy, and smaller orders at two cents per copy. Address *The Life Boat*, 28 Thirty-third Place, Chicago.

Prof. Chas. Hayton, of Union College, Kenilworth, Cape Town, South Africa, says: "Let me tell you how much we appreciate the *ADVOCATE*. The plan of co-operation between our Sabbath schools and the day schools is truly an educational reform. I am glad a work has been begun for our Sabbath schools, for they certainly are not doing all that should be done for the children. Some do not believe that methods applicable to the day school are equally applicable to the Sabbath school, but I contend that such is the case."

The Department of Education in the state of Wisconsin kindly sent free of charge to the teachers of the Summer Assembly a supply of the "Report of the Wisconsin State Board of Agriculture," which contains the address of Superintendent Harvey on the subject of agricultural training for youth; also a leaflet on agricultural instruction and manual training, published under the direction of the state legislature. Teachers can obtain this matter by addressing Hon. L. D. Harvey, Madison, Wis.

"Bible Nature Studies," by M. E. Cady. A book for church school teachers. Price one dollar. "Bible Nature Studies" and "Principles of True Science" for \$1.50. "Principles of True Science" alone, 75 cents. Address M. E. Cady, Healdsburg, Cal.

Subscribers to *The Gospel Farmer* are requested to send their present address to M. E. Yergin, 1249½ Broad St., Newark, N. J.

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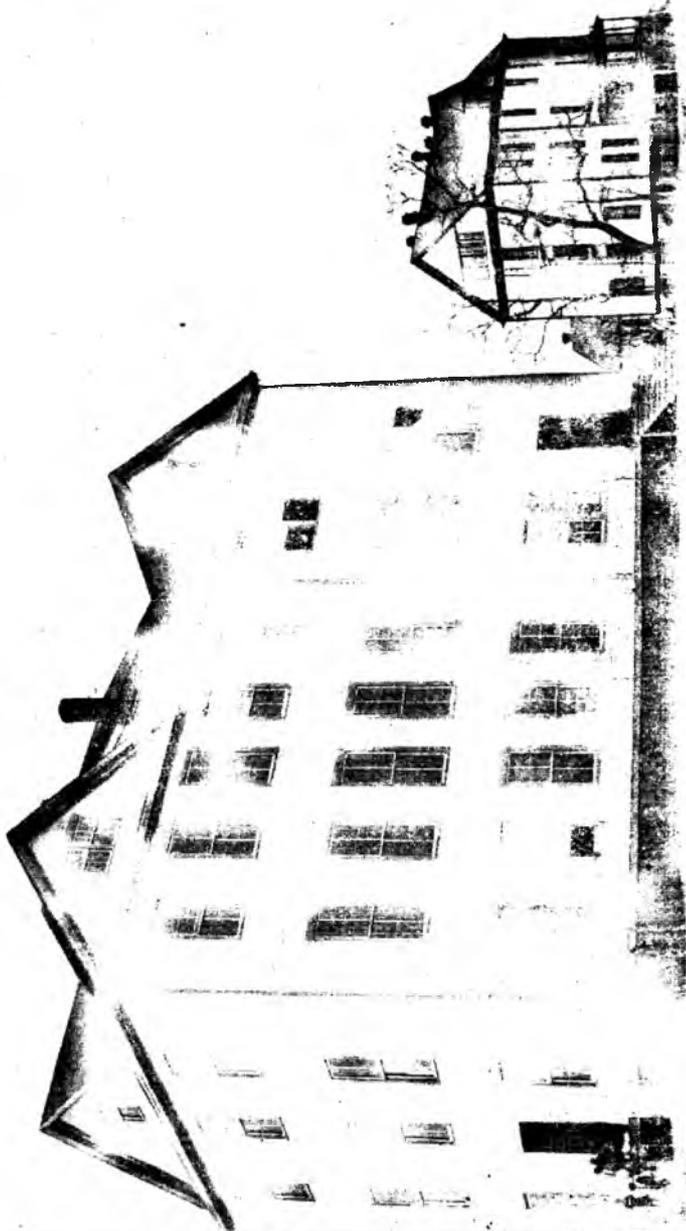
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