

Trained Teachers the Need ^{of} the Hour



The Advocate of Christian Education

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May, 1903

Vol. V
No. 5



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"No unskilled hand should ever play upon a harp where the tones are left forever in the strings" --- *Horace Mann*



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.. OF ..

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Thirteenth Chapter of First Corinthians—The Teachers' Guide

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

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

THE ADVOCATE

of CHRISTIAN EDUCATION

VOL. V

BERRIEN SPRINGS, MICH., MAY, 1903

No. 5

A Journal of Christian Education

PUBLISHED MONTHLY BY

The Educational Department of the General Conference

BERRIEN SPRINGS, MICHIGAN

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

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

A Prayer for the Children

Starting forth on life's rough way,
Father, guide them;
O, we know not what of harm
May betide them.
'Neath the shadow of thy wing,
Father, hide them;
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to thee,
Do thou hear them;
From the stains of sin and shame
Do thou clear them;
'Mid the quicksands and the rocks
Do thou steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up:
Lord, receive them.
In the world we know must be
Much to grieve them,
Many striving oft and strong
To deceive them;
Trustful, in thy hands of love
We must leave them.

—William Cullen Bryant.

The schools will be found to be the way that God has chosen for the regeneration of the world.—*Horace Mann.*

* * *

"We should awake out of sleep and put forth the entire energy of the church in behalf of the children."

* * *

A HOLY life has a voice; it speaks when

the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

* * *

EVERY man's task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him.—*Emerson.*

* * *

THE Lord has appointed the youth to be his helping hand. But with what sadness God looks upon the neglect of fathers and mothers! This neglect is registered in the books of heaven.—*Mrs. E. G. White.*

* * *

"If our whole nature consciously bathed in the being of God, we should not only be purer and holier, but we should have more talent, more genius, more ability of every kind."

* * *

THERE must be real love for our chosen work to make a success of it. Without such love we are apt to become discouraged and give up, while with it nothing can daunt us. It will rise superior to all obstacles; humble position cannot keep it down; sickness only increases it; death alone can stop it.—*William P. Bristow, in Chat.*

* * *

EDUCATION, more than anything else, demands not only a scientific acquaintance with mental laws, but the nicest art in the detail and the application of means, for its successful prosecution; because influences, imperceptible in childhood, work out more and more broadly into beauty or deformity in after life. No unskillful hand should ever play upon a harp where the tones are left forever in the strings.—*Horace Mann.*

TRAINING FOR TEACHERS

The necessity of preparatory training for the teachers is universally admitted.—
 "Education," p. 276.

If the alderman of a city or town should employ an engineer to build a bridge, and should spend the people's money in paying that engineer, and it should afterwards turn out that the bridge was worthless, and that the so-called engineer was no engineer after all, what would the people say? They would say that it was the duty of the aldermen to have employed a real, a trained engineer, so that their money would not have been wasted. Is it not as important to employ a trained expert to deal with souls as it is to employ a trained man to build a bridge?—*Southern Education.*

A MILITARY school would fall far short of accomplishing the work for which it was established if it should confine its effort to the class room. Efficiency is acquired as the students employ a portion of each day in field drill—in the doing of the very thing for which their schooling is designed to prepare them. We should exercise as much wisdom in preparation for the work of God as is manifested in worldly matters.—*J. E. Tenney, in Southern Watchman.*

How Teachers May Become More Efficient

BY FLOYD BRALLIAR

One of the most serious questions relative to primary Christian schools is, How shall our teachers be given the education they so much need to insure success? The demand for teachers is so great that it does not seem wise to ask them to cease teaching and go to school a year or two, and yet very many of them need a degree of training which they have never yet been able to receive.

We are told in the Spirit of Prophecy that the higher education a teacher has, all other things being equal, the better she will succeed. There is, perhaps, no other

work that calls for such all-round, practical, thoroughly educated men and women as does the education of the children.

The teacher who does work of the highest order must often go into homes to care for the sick; she is asked to give instruction in healthful cooking, and the general principles of sanitary science; she will be called upon to lead the missionary society, to conduct the church exercises, to teach in the Sabbath school, or to act as superintendent. All of these she should be able to do. She should be able also to teach vocal culture, the principles of agriculture and manual training, and sewing and hygienic dress-making.

It is unjust to say that every teacher should be required to do all these things in the church, or that she should be able to do them all before being allowed to teach, but every teacher must be able to do them before her work will meet the highest success.

This interpreted says that every teacher must be a constant, daily student. More than this, it means that every teacher who can possibly do so should come aside for a time during the vacation and do practical hard work under efficient teachers of general experience.

PHYSIOLOGY AND HEALTH PRINCIPLES

In visiting schools, and in my acquaintance with Christian teachers, I have been impressed with the necessity for thorough knowledge of physiology and hygiene.

How very few of our teachers are thoroughly conversant with this subject, and with health reform in all its phases. This can be remedied in two ways: first, the teacher may procure a good, well-advanced text-book on the subject and study it thoroughly. This can be done by the persistent student-teacher while she is teaching, and without an instructor. She can also make a thorough study of "Christian Temper-

ance and Bible Hygiene," and other works on health principles.

This is clearly her duty. But there is other very important work that she cannot do for herself. Each instructor should have a thorough course in hygienic cookery, and also a knowledge of elementary histology (a study of the tissues of the body under the microscope) having prepared a series of pen drawings for her own use. The teacher of children should have a course in simple nursing and practical hydrotherapy. This instruction may be obtained in a summer school such as is held especially for Christian teachers. As health reform is so essential a part of our message to the world today, no teacher should neglect these things.

PRINCIPLES OF CHRISTIAN EDUCATION

Again, our teachers should have a thorough knowledge of the difference between Christian and secular education. They may gain much information by a careful and prayerful study of the books, "Education," and "Living Fountains or Broken Cisterns," together with Volume Six of the "Testimonies for the Church." But in addition, every teacher should study this subject under those who have given to it years of thought and careful study.

Much benefit may be derived from a discussion of these and related subjects by teachers who are equally interested. This privilege can only be obtained in a summer assembly where many teachers congregate. Later, such gatherings may not be so essential, but at present if there is one thing above another that we need it is to see eye to eye, that we may work in harmony for the accomplishment of one great object. We must study these principles, and their practical application in teaching the elementary subjects.

Teachers should have good instruction in the principles of agriculture and horticulture. They need to learn how to show the love of God while teaching the science. Such courses will probably be provided in all our summer schools.

I do not consider a summer school the

panacea for all evils, neither do I think that attending one of these schools will guarantee the success of the teacher; but these schools are conducted especially to meet the needs of our teachers, and no one can attend them and faithfully occupy the time without being greatly benefited and very materially helped in his school work.

Thoroughly Qualified Teachers

BY B. E. HUFFMAN

I have been asked what, to my mind, is the greatest need of the school work in Kansas.

My answer is, A multitude of teachers who understand the principles of Christian education, and who know how to apply them.

Many of our churches have, to a certain extent, at least, recognized the need of separating the children from the influence of public school life, and of maintaining Christian schools for them. This they have tried to do, employing as teachers either young church members with no experience or preparation for the work, or those whose preparation had been for public school work. In neither case were the results what they should have been.

With a firm belief in the need of Christian schools, some of our churches have repeated their efforts from year to year. There is one church in particular which will illustrate the situation:—

After encountering many obstacles, it was a serious question last fall whether they should make another effort. Encouraged by the prospect of getting a teacher of experience, one who had finished the normal work in one of our colleges, they resolved to try again. They did so, and the Lord rewarded them for it.

Soon after school opened the children began to sell the *Life Boat*, and to do various kinds of missionary work. Their hearts were imbued with the Spirit of Christ, and when, during a course of revival meetings, the church saw children leading their parents to seek the Lord, they could praise God for the influence of a Christian school.

This church asks for an experienced teacher, one who has had training in the principles of Christian education. I assure them that we shall be able to supply them with such teachers, for our colleges and summer schools are training them every year.

The question of the support of our schools will be more easily settled when the teachers are thoroughly qualified. Our people are willing, I believe, to support the schools when it is demonstrated that teachers are as truly soul-savers as any ministers or missionaries sent to foreign fields.

I cast no reflections upon those who have taught without training. They were pioneer workers, and their efforts will be rewarded, but the work moves slowly under those conditions.

The teachers who attended the four weeks institute last fall have been blessed in their work this winter, but they feel the need of more training in principles and methods.

The difficulties to be met are great. We have few properly prepared text-books. Again, parents do not understand the principles of Christian school work, and our teachers need to educate them until the schools are well organized.

With a well organized system of schools, with carefully prepared study-books, and with thoroughly trained teachers, we expect to see an army of children prepared to act a part in the closing scenes of the gospel work.

What Do We Need

BY ROSMA WHALEN

"Rest is not quitting the busy career,

Rest is the fitting of self to one's sphere;

'Tis loving and serving the highest and best,

'Tis onward unswerving, and this is true rest."

I am thinking as I write of those teachers who, alone with God, have heard unmistakably the bidding, "Feed my lambs;" those teachers who are growing more and more to look upon their work as closely akin to that of the mother and the father, and who do not regard the work of teaching as a mere stepping-stone to some other work any more than does the mother of a

family of children. They love their work, and expect always to do it. They place no confidence whatever in that popular opinion that teachers must in a short time leave their work with broken health and shattered nerves; for have they not that sweet assurance given us in the "Desire of Ages," and repeated in Volume VI, that, "all who consecrate body, soul, and spirit to God will be continually receiving a new endowment of physical, mental and moral strength"?

The mother may of necessity leave her children for a time, but they are continually in her mind. She is constantly planning, thinking, and praying for them. This, it seems to me, is the way in which every true teacher should feel. She says, "I am to have a vacation through the summer months. Where and how can I spend this time in such a way that I shall return to my children a better mother-teacher than I am now? I want to be stronger in health, so that I can put more vigor and Christ-like enthusiasm into my work. I want more of the sweetness of the "hoarded love of eternity" which Jesus had, and I want to know better how to teach my children Bible, reading, arithmetic, grammar, etc. Where shall I spend these three short, precious months?"

About a year ago I saw these words from the Spirit of Prophecy, addressed to teachers: "God will teach you all that is needful for your pupils to know." As I think of them today, it makes me long, as a teacher, to return and "rest awhile," and, with those other teachers of his whom he sent abroad through all the land years ago, learn from the Master-teacher the lessons which my pupils will need next year.

Are we to be the Calebs and Joshuas who will train our young people to such unwavering faith and steadfastness of purpose that they will not tremble before walled cities or mighty giants? It makes me think we have not a moment to lose in strengthening our own minds and characters.

But in addition to the spiritual preparation, we are also in great need of intellectual improvement. I dare not think about

this except in connection with that promise that "God will complete our education step by step." God's ideal for our schools is so high, and our present attainments so low. Would our work now stand the test of even a worldly examination? And God expects at least tenfold better results.

There are also the questions of methods of teaching and discipline, which to even a secular teacher are always a life-long study, but much more so to us who have been told that Christ should be brought into every recitation. While methods should always bear the stamp of the teacher's individuality, yet contact with, and suggestions from, other and older teachers are a real necessity to one who wishes to improve constantly in his work.

If we are not stronger at the close than at the beginning of the school year, have we not another problem which we ought earnestly to face and solve? Aside from violations of physical law, nothing tends so much to wear out teachers as worry and anxiety. Doubtless we are all seeking to obey God's command to drop these forever out of our lives, but nothing will so surely help us to do this as to be constantly improving in our work in such a way that we shall have less and less to worry about. As our little verse says, "Rest is the fitting of self to one's sphere," and when we have perfected ourselves in his service, as God has promised he will give us opportunity to do, we shall know only peace, joy, and daily rest, even in activity.

How to Spend the Vacation

BY LOTTIE FARRELL

As the time draws near for the work in the schoolroom to cease, how and where to spend the vacation becomes a pertinent question.

The Christian teacher's vacation is not time spent in idleness nor enervating amusement. It is such a change of employment as will produce health of body, soul and spirit,—a change that will find us truly refreshed and strengthened for the work of the coming year.

HOW OBTAINED

We are invited to take his yoke upon us, and to learn of him, if we would find rest. Rest is not necessarily inactivity. On the contrary, godly activity produces rest,—spiritual rest, mental rest, and physical recuperation.

Again it is written, "They that wait upon the Lord shall *renew* their strength." These promises make it plain that true rest comes from such a thorough acquaintance with our Heavenly Father that his character is revealed in us.

WHERE BEST OBTAINED

We find God revealed in his Word, in his works, and through his providences. Therefore the ideal place to gain this knowledge of him is the place where we can come close to nature and learn from her through the Word the secrets she has to reveal; the place where the works and words of man will not engage our attention, but where we shall hear the voice of God on every hand.

To such a place are we invited in the call to attend the Summer Assembly at Berrien Springs, Michigan. Shall we not make the most of this opportunity? Shall we not determine that we will improve every moment of our vacation this year in a way that will be pleasing to God?

Questions Based on Articles on Preceding Pages

1. What kind of teachers do the churches demand?
2. In what subjects are many Christian teachers deficient?
3. What means have been provided for increasing the proficiency of teachers?
4. Name several things which characterize the successful teacher.
5. Should Christian teachers have special training?
6. Why should teachers attend a summer school?
7. What may be gained by individual study?
8. What works are recommended for the consideration of teachers?

EDUCATIONAL WORLD

A Post Graduate Course

"An apprenticeship in overalls," says the *Chicago Tribune*, is required now of the young man who would take his place as a specialist in mechanics or as a captain of industry. After three or four years in a university he must take his course of professional work in the branch he intends to enter. After he has spent three or four years in actual work in the shops, he is prepared to step on the industrial ladder which he is trying to mount.

"In Altoona the Pennsylvania railroad has a sort of hospital for broken down engines, and there among the smoke begrimed workmen, one will find a little colony of men from the universities, working for a dollar a day. Young fellows just out of Harvard, Yale, and Cornell, who some day will succeed their fathers at the head of great plants, are working from seven o'clock in the morning until six o'clock in the evening, learning to build locomotives, freight cars, and passenger coaches. They have a regular course of work as carefully planned as any of their studies in universities.

"The Great Northern railroad runs another apprentice school like this, and more than one financier has sent his boy, just out of college, to the post-graduate school which President Hill conducts in these shops.

"In the great electric manufacturing works at Schenectady, N. Y., is one of the greatest workshop universities in the country. There one can find men from all countries and all universities working side by side. There are men from different American schools with students from England, Scotland, France, Germany, Switzerland, Sweden, Norway, Denmark, Holland, Spain, Italy, Russia, Brazil, Mexico, Canada, Siam, and Japan, representing all the leading engineering schools in the world.

"Probably nowhere else in the world can be found such a cosmopolitan colony of university men. Two young men will be

testing a motor, intended perhaps for a London underground railway or for a South African gold mine, and one young man will be from the University of Tokio, Japan, and the other from the Ecole Polytechnique in Paris.

"Working beside a young student from London university, will be a man from the famous German technical school at Charlottenberg. The student apprentices who have gone through the work at Schenectady are to be found in electrical engineering in all quarters of the globe."

San Francisco's System of Appointing Teachers

The *Educational Review* (January) is authority for the following:—

"In July of last year the San Francisco board of education adopted a civil service examination for the appointment of teachers. The beginnings of the system were made in 1901, but the essential civil service features were made prominent only in the present year. In the history of all precedents and traditional methods of the appointment of teachers in San Francisco, the measure is revolutionary, and while in its present stage the system is perhaps not entirely above reproach, it certainly takes its place as a most radical step toward a merit plan of appointment.

"The system includes both a written and oral examination, each counting one-half in the marking of the applicant. In answer to an announcement previously made by the board of education, over two hundred teachers holding certificates authorizing them to teach in California, assembled on July 9, and submitted to a written examination. For ten days following the written examination, the applicants were admitted individually to the board rooms, and in the presence of the board of four members, were orally questioned for a period of fifteen or twenty minutes. The questions asked were chiefly those of general methodology, aimed to determine the applicant's readiness in matters of practical knowledge. Each member of the board was at liberty to ask questions. Upon the retire-

ment of the applicant, his credentials of experience were examined, and then each member gave the applicant a marking upon a scale of one hundred credits, which represented his judgment of the applicant's fitness. These individual markings were averaged, and the result stood as the oral mark of that applicant. After the mark of the written examination had been obtained, the two were averaged, and the entire list of applicants were then graded in the order of their standings. The highest thirty were thereupon elected to the substitute list of the department."

Enlarging the Province of the School

Boston, through the influence of Mr. J. J. Storrow, a prominent young lawyer and member of the public school association, has recently opened a number of her public school buildings for general exercises. It was found that, as a rule, the public school buildings and grounds lie in profitless idleness eighteen hours out of every twenty-four. In Boston it was found that the city's educational plant, which cost over thirteen million dollars, was being used only five hours per day for about two hundred days per year—only about a quarter of the possible working time.

The Hancock school at the north end of the city, where the foreigners live, and where a great majority of the children leave school at the age of fourteen, and the Lowell school, in the suburb of Roxbury, were thrown open for evening work known as the "public school extension." Evening classes were organized in cooking, dress-making, millinery, drawing, gymnastics, and other studies. In the summer the school yards were turned into playgrounds.

Sylvester Baxter, in writing for the *World's Work* (March), says: "In the North End School there was a kindergarten of one hundred and fifty children, a reading-room furnished by the Boston Public Library; and in the neighboring Paul Revere school, a bathing establishment that served two hundred persons a day.

Did the children appreciate these privileges? The average attendance in the yard of the Hancock school was two hundred and fifty in the morning, and three hundred and fifty in the afternoon, and as only young children were admitted, it was not uncommon to see a ten-year-old youngster borrowing a baby to take care of in order to gain admittance."

The movement is an interesting one, and other cities are ready to take up the experiment.

Practical Education

Edward Bok, editor of the *Ladies' Home Journal*, says: "Those who have made the closest and most sympathetic study of the present 'higher education' of woman, as it is called, admit as its weakest point that much of the learning acquired at college is of no practical value to the woman in her after-life. If she becomes a teacher, or follows some other strictly professional career, then her book-learning becomes a real factor in her life. But statistics have proved that by far the largest majority of college girls marry and become home-makers. These girls find themselves seriously handicapped. They can extract nothing practical from their collegiate training and apply it to the work which they suddenly find has become the work of their lives.

"Then it is that, to many women, their college education appears as singularly ineffective. But, says one president of a large girls' college, 'Girls do not come to college to learn how to sweep or cook.' And one can almost hear the sniff with which the words 'sweep and cook' are written. 'To teach a girl how to sweep and cook would be to lower the standard of the modern college for women,' argues another. Then, by all means, let it be lowered, and may God speed the day! The good Lord knows that anything would be welcome to many parents if a few of the standards of incomprehensible studies which form part of the curriculum of girls' colleges were lowered. It might be that by this method

they would reach the plane of comprehension and common-sense."

John Wesley's Bi-Centennial

Next June it is planned to celebrate the two hundredth anniversary of the birth of John Wesley. There is at present a revival in the study of his life. Augustine Birrell, in his biographical sketch of Wesley, says: "John Wesley contested the three kingdoms in the cause of Christ during a campaign which lasted forty years. He did it for the most part on horseback. He paid more turnpikes than any man who ever bestrode a beast. Eight thousand miles was his annual record for many a long year, and he preached more than five thousand times. Throughout it all he never knew what a depression of spirits meant, although he had much to try him, suits in chancery, and a jealous wife."

Zion's Herald, the leading Methodist organ of New England, says: "We are prepared to affirm that we thoroughly believe that not one in all the world's history surpasses, and very few, if any, have equaled, John Wesley in the completeness with which he dedicated himself to God, in his unselfish, unswerving, whole-hearted devotion to duty. He was simply a consistent Christian, all for Christ and naught for self. He was filled with an all-consuming zeal to do good. He had a passion for God's glory. He lived for eternity."

Southern Education

The general education board incorporated by an act of Congress, whose work is to receive and to spend money for the aid of Southern education, spent during its first year about two hundred thousand dollars. This, however, does not measure the extent of its work, for it has made investigation to find out where help can best be given. "Its general rule," says the *Ladies Home Journal*, "is to help only those neighborhoods where the people will increase their school taxes. Thus for every dollar it gives in this way it induces the people to

give an extra dollar or two. The board is thus directly or indirectly causing within a year perhaps one half million dollars to be spent on Southern country schools and for the training of teachers, that would not otherwise have been spent."

Meeting School Expenses By Work

Statistics, in the bureau of self help of Yale University, record the fact that about three hundred men have applied for and secured work, and of this number over two hundred have been able to pay their own tuition fees. A smaller percentage have been entirely self-supporting. Over one hundred and twenty five young men from Yale were employed in Atlantic City last summer. A dozen students wash dishes, and about twenty care for furnaces. A few serve as conductors on trolley lines on night trips, and on Saturday nights a large number find employment in stores. Many young men act as tutors or stenographers.

It will be remembered that Hon. Cecil Rhodes, before his death, arranged for American students to obtain scholarships in Oxford University. Massachusetts, Connecticut and Rhode Island college authorities have met in Cambridge with Dr. Parkin, representing the trustees of the Rhodes scholarships at Oxford, and decided on methods of choosing candidates to take the Oxford examinations. Each state sets forth its own terms. The Connecticut plan, which is the simplest, is the following: "It is the sense of the Connecticut representatives in the Rhodes scholarship conference at Cambridge that a committee of three college men, one from each college, and two schoolmasters be appointed by President Hadley of Yale University to select Rhodes scholars from Connecticut, in accordance with the conditions of the Rhodes bequest."

"WANT of faith springs from too much knowledge; want of love, from too little; want of hope, from both."

 EDITORIAL

 The Summer School

No more interesting class of students ever gathered at Emmanuel Missionary College than that composed of teachers during the summer term. There is a oneness of purpose which serves as an inspiration to all. There is a definiteness of aim which shows that the students are thinkers, and that they are determined to get what they need.

Those who have dealt with children for several months feel a leanness of soul. Teaching draws upon the very life, and teachers need seasons of refreshing. The summer school should be to them, in a measure at least, what the mountain experiences were to Christ. It offers an opportunity for prayer, for study, and for interchange of thought. This is what it means to the tired soldiers.

Others who attend the summer school have never taught. By mingling with those who have come from the battle, these catch the spirit and bend their energies to gain the strength needed in actual warfare. Why should any who have the gift of teaching hesitate any longer to take the preparation?

Information concerning the teachers' annual assembly to be held at Berrien Springs, June 24 to August 30, may be obtained by addressing E. A. Sutherland, Berrien Springs, Mich.

 A Time for Everything

Have you ever noticed that some people are a little behind in all the affairs of life? As some writer has expressed it, they are always one train late. They work as hard and they travel as fast as others, but they always reach their destination too late to be a benefit or to be benefited. This unfortunate class of individuals are not confined to our generation. Solomon was evidently acquainted with some of them, for he writes, for their benefit and for ours, that "there is a time [an opportune time] for everything under the sun."

As the plant that blooms late in the season fails to mature seed, so men who let the opportune time pass, see their hopes nipped in the bud. Many men never have a part in reform movements because they wait to see results before joining the ranks of reformers. Such may live to see what is accomplished, but they will be like the fifty sons of Elijah who might have stood by Elijah when he was translated, but who instead, "viewed afar off," and consequently had no share in the blessing.

In this age of activity the Lord's work must be done by men who are quick to act—men who can sense a need and who are willing to meet it.

The success of laborers in the early days of the message, was due to the spirit of devotion and self-sacrifice—to a determination to succeed in spite of all opposition. Some of those men are still alive and working, but the brunt of the battle should be borne now by younger men. Reforms today will be wrought by men who are kept vigorous by strong and active faith. But it is a fact that when a man, fired by such a spirit, attempts to put into execution plans known to be of God, and looks for some one to uphold him, to stand by him and push, there are few who are ready to develop the principle.

Elijah had this same experience, and God sent him to a young farmer,—a man following a plow,—and that farmer left his oxen, and became first a student, and then a teacher in the schools and a prophet in Israel. Likewise today, God will call men from the field and the shop; he will accept rich and poor alike, men and women of any profession, who will consecrate themselves to his service.

New life, new strength, must be infused into the hearts of our youth. Every Christian should be a laborer. Power should attend the efforts of every man. Now is the opportune time to work. Every young man and woman should be trained for service. Volunteers are called for. It is dangerous to delay. Enlist while there is time. Do not come late to the battle. Victory may be sweet, but it is the reward of effort.

Haste That Does Not Hasten

When Emmanuel Missionary College was established, among the first words of instruction given were these: "Do not think that you can blossom into a perfect school in the very planting on new soil. You must remember that it takes time to plant and to perfect that plant." The idea, as I understand it, is that the work of our institution, and our whole work in the world, is like the development of a plant. We must not expect blossoms immediately, and we should remember that the fruit comes even later than the blossom. Often we are in haste to see the results of our efforts. But that haste is decidedly human; it lacks the first element of divinity.

"God is never in a hurry, but we are." It is strange but true that our haste is too often not to obey, but to see the fruits of our own labor, and so it happens that in preaching the gospel we strive by all means but the appointed one to bring the world to a knowledge of the Christ.

Is there not a touch of inspiration in the words of Horace Mann? "The schools will be found to be the way that God has chosen for the regeneration of the world." "God," said that great educator, "might speak all the harvest of the earth, and all the races of animals and of man into full formed existence at a word, and yet the tree is elaborated from the kernel, and the wing from the chrysalis, by a series of processes, which occupies years, and sometimes centuries, for completion.

It is in accordance with this principle of gradual development, that parents are commanded to make it their first duty to provide for the Christian training of their children and youth to become missionaries. It is by the training of children that the most substantial, the most far-reaching work can be done.

D.

Responsibility Resting Upon Young Men

The history of the Young Men's Christian Association shows that a vast amount of work has already been done by young men,

and that new fields are constantly opening before them. Confucius once said: "Fear not the old, but fear the young."

Mr. Willard Lyon, editorial secretary of the Y. M. C. A. of China, writing from Shanghai, says: "If ever this injunction should be heeded, that time is at present. The destiny of new China is in the hands of our own men."

To show what young men have already done in the Orient, he says: "A group of young men, who had learned something of the power of western civilization, gathered themselves around the young emperor and influenced him to issue edicts which overturned educational schemes that had been in existence for ages, and converted temples into colleges. Although this promising movement was doomed to sudden defeat, yet its defeat was only temporary. Since the Boxer cataclysm of two years ago, there have been many sure signs of the reviving of the reform spirit. It is among the young men that the enthusiastic agitators of reform are to be found; and although as yet they have but little power, their influence is steadily growing, and is sure some day to be in the ascendant."

If earnest young men of the world can break the bonds which have for centuries surrounded China, what limit is there to the power of young men who know the truth of the third angel's message?

A HIGH school girl, full of ambition and preparing to become a teacher, visited a church school one day. She had recently become a Sabbath-keeper, and knew but little of the work of Christian education. She watched the work of the school, and remained an hour after the children were gone, to talk with the teacher. As the importance of the work dawned upon her mind, she said: "I can never teach in a public school." If every church school teacher received during the year a visit from but one young person whose heart was turned toward the educational work, how long would it be before every child in the world could be provided with the privileges of Christian training? Does your school bear such a strong testimony that others watching that work are convicted and led to consecrate themselves to this work? If not, why not?

THE SABBATH SCHOOL

The Voices at the Throne

A little child,

A little meek-faced, quiet, village child
Sat singing by her cottage door at eve
A low sweet Sabbath song. No human eye
Beheld the upturned aspect, or the smile
That wreathed her innocent lips the while they breathed
The oft-repeated burden of the hymn

"Praise God! Praise God!"

A seraph by the throne

In the full glory stood. With eager hand
He smote the golden harp-strings, till a flood
Of harmony on the celestial air,
Welled forth unceasing. Then with a great voice
He sang the "Holy, Holy, evermore,
Lord God Almighty!" And the eternal courts
Thrilled with the rapture, and the hierarchies,
Angel, and rapt archangel, throbbed and burned
With vehement adoration. Higher yet
Rose the majestic anthem, without pause,
Higher, with rich magnificence of sound,
To its full strength, and still the infinite heavens
Rang with the Holy, Holy evermore!
Till trembling with excess of awe and love
Each sceptred spirit sank before the throne
With a mute Hallelujah. But even then
While the ecstatic song was at its height
Stole in an alien voice—a voice that seemed
To float, float upward from some world afar,
A meek and childlike voice, faint, but how sweet,
That blended with the seraph's rushing strain,
Even as a fountain's music with the roll
Of the reverberate thunder. Loving smiles
Lit up the beauty of each angel's face
At the new utterance. Smiles of joy that grew
More joyous yet, as ever and anon

Was heard the simple burden of the hymn,

"Praise God! Praise God!"

And when the seraph's song had reached its close,
And o'er the golden lyre

Silence hung brooding—when the eternal courts
Rung but with echoes of his chant sublime,
Still through abysmal space, that wandering voice
Came floating upward from that world afar,
Still murmured sweet on the celestial air,

"Praise God! Praise God!"

—Athenaum.

The Sabbath and Sabbath School

FROM "EDUCATION."

Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through his works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and his disciples went to the synagogue,—across the fields, along

the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the work and to sing the praise of the Father above.

By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken.

As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath school lesson be learned, not by a hasty glance at the lesson Scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost.

In listening to the sermon, let parents and children note the text and the Scripture quoted, and as much as possible of the line of thought, to repeat to one another at home. This will go far toward relieving the weariness with which children so often listen to a sermon, and it will cultivate in all a habit of attention and of connected thought.

An Essential Education

BY WILLIAM COVERT

An essential education is that training of all the faculties which enables one to know and do the necessary things in life. With finite man all knowledge is limited. It is not possible for any man to acquire an education which comprehends all things.

The training of each individual should qualify him to fill his station in life pleasantly and acceptably. The initial step in such an education will connect the faculties of the learner with the divine mind. David says: "The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments." There can be no true success in education where this connection with God is not maintained.

Too often the means used in acquiring an education,—such as a knowledge of reading, writing, grammar, arithmetic, etc.,—is mistaken for the education itself. Those who use the term in this sense expect the student to complete his education before severing his connection with classroom work. That which is done in the school and in the class is indeed important, yet for the most part, if well done, it merely puts the student on the right road with the proper equipment for learning.

The teacher who does the best work in school, is the one whose disciples gather the most from the things which they meet on the highway of life. The best trained student is that one who extracts the greatest amount of sweets out of his life's environments, and distributes these sweets in the most helpful way to bless humanity through the whole length of this journey.

The teacher who sends forth this grade of students must labor to have his pupils personally and individually introduced to and connected with the great Teacher whose school never closes, and whose disciples never cease to learn.

An essential education makes of life one continuous school. An able student in this course knows how to connect with the divine mind, for he learns from him who said, "I am the Way, the Truth, and the Life."

This education deals with those things which are common to everyday life. The food that he eats, the water that he drinks, the air that he breathes, the light that he beholds, the seasons as they come and go, the seeds and the soils, and all the agencies by which life is maintained, demand a share of each student's attention.

As all persons should know all that is necessary for their well being and comfort, the teacher needs wisdom that he may know how to keep his work in proper bounds to accomplish just what is needed. A fulness in necessary things is an ideal education. Many attempt more than this, and while doing so they neglect essentials. Such students become one-sided, and cannot easily follow the straight road.

The true educator leads his students to early choose a calling. He then proceeds to fit them for this calling. The practical instruction which will tend to make the student successful in the chosen line, is given prominence. Strong qualities and even poise are insisted upon. The finest embellishments for such an education will be found in the fulness of the essentials, and the approach to perfection which will characterize the efforts of such a student.

Means of Strengthening the Sabbath School

"I have been impressed," says Mrs. G. W. Post, "that the Sabbath school could be made more of a training school for our children than we are making it."

Others have received the same impression. The *Sunday School Journal* offers the following practical suggestions:—

"The Sabbath school teacher should know not only what to teach but also how to teach, for though he may have the information, if he does not know how to impart it and with it make the right impression, he must to that extent fail in his work, and to say that is to say that though he has the knowledge, he does not teach.

"To know how to teach, there must be mastery of the principles of teaching, and to have this mastery there must be a knowledge of human nature and particularly of child nature.

"In addition to this the worker should know something about the principles of school organization, including the ideas of grading, classification and management, because a poor organization or defectiveness in management may prevent effective instruction.

"In view of present conditions, it is necessary to have something that will bring quick results to those who are now acting as teachers, and to those who are immediately needed for the work of teaching.

"To meet this emergency, there should be in every church a teachers' training class following some carefully prepared line of work."

Of Interest to State Secretaries

As an encouragement to the state Sabbath school secretaries who are trying to reach the isolated members, the following report from Sister Ella Merickel, of Minnesota, will be of interest:—

"The work with the isolated Sabbath-keepers in the state was taken up last spring, and the results are encouraging. The names on our list at the present time number two hundred and four, and all of these have been heard from personally. A few figures may be of interest. Of the number heard from, twenty-six are not connected with any church; sixty-six are taking the *Review*; eleven are not taking any of our denominational papers; fifty-two were studying the Sabbath school lesson regularly; nine studying it a portion of the time; while forty were not making any effort in this direction. Quite a number of these have since sent for lesson pamphlets, and are now following the study. The main object in this line of work is that our scattered brethren and sisters may be kept in touch with all lines of conference work, the same as those who are connected with our regularly organized companies. The holding of family Sabbath schools and a regular study of the Sabbath school lesson, has been encouraged; sample copies of the *Review* and other periodicals are sent out. An invitation has been extended to each family to connect with our state Home Department Sabbath school, and report to the state secretary each quarter, the same as larger schools. At the close of the quarter ending September 30, twenty-four of these little schools reported. Their total membership was sixty-three, and their donations to the foreign missionary work was \$12.74."

This report shows the possibilities in this work. Comparatively little effort is usually made by other conference workers to bring the isolated members into close relationship with the conference work. This affords our Sabbath school secretaries an opportunity to work in a way that is greatly appreciated.

I quote further from Miss Merickel's report:—

"The duty of the Sabbath school toward those not of our faith, is a question of no little importance. We are told that 'parents who can be approached in no other way are frequently reached through their children. Sabbath school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle.' This has been an interesting feature of the work in St. Paul during the past summer. At the present time there are four branch schools held in different parts of the city, with an attendance of eighty or ninety. Something has also been done in Minneapolis. Word received a few days ago from one of our isolated sisters, told about their work in this direction. She and her mother began this work about a year ago with two little neighbor boys. Their work has grown until sometimes the attendance reaches as high as thirty, and the interest is such that the children are often there an hour and a half before the time appointed. This is a work that can be carried on by every school in the state, and also by our family schools, and should receive our support and encouragement."

In the reports each worker should find suggestions and encouragement.

MRS. L. F. P.

The Door-keeper

BY EDISON DRIVER

Every Sabbath school whose general superintendent is unable to care for visitors, should appoint a door-keeper. There is no more important office in the school than that of door-keeper. If one does not think so, let him go to a strange church and be allowed to find his own way to a seat or to a class, doubting meantime whether he is welcome. After such an experience it requires an unusual amount of courage to repeat the visit.

The door-keeper is not a police officer. His office should be to welcome. The first person to meet either pupils or strangers should be the door-keeper, who does so

with a smile and a cordial greeting. He should prevent loitering in the hall, and should seat visitors and strangers.

If we have such officers—and we certainly should have them—let them be the most courteous and agreeable persons at our command. First impressions are always strong, and if the visitor is treated with the utmost kindness at the door, he will not only come again, but the chances are he will bring others. Courtesy and love characterize every Christian.

Fresno, Cal.

How Can the Day School Counteract or Make More Effective the Work of the Sabbath School

The Sabbath school has been called the nursery of the church. From it our churches should recruit their workers. Here young and old meet for a few minutes once a week, on God's holy Sabbath, and consider together some portion of God's Word. Here they are instructed in the truths we hold dear at the present time, and the necessity of being a "peculiar and separate people." Here we seek to impress upon minds, young and old, that God has called us to a great work: that he has given us great light and privileges, and to just that extent we are responsible; that he desires us to be co-laborers with him in enlightening the world in regard to the third angel's message; and more especially than anything else, that "all Scripture is given by inspiration of God," that it is to be the "man of our counsel," and by it our footsteps should be guided; that all real, true science must be in harmony with it, and that which is not in harmony is not science, for science is truth.

Let us glance at the first part of our subject a few moments,—how the day school may counteract the work of the Sabbath school. Many a parent who has carefully tried to train his child in all the truths we hold dear, has, after sending him to public school for a few years, seen him wholly out of harmony with the truths we profess, and thoroughly imbued with the idea that

father and mother are much deluded people, and the Bible behind the researches of modern science.

We are told that "the fear of the Lord is the beginning of wisdom." Then how can you expect your child to learn true wisdom when sending him where the whole trend of the teaching is that the opinions and writings of so-called "great men" are the beginning of wisdom, and that the only heresy is in doubting their teaching? When young the mind is plastic and easily impressed. Ideas imbibed in youth go with us through life, and only the grace of God can ever efface them. So when the child's mind is led through a maze of absurd fairy stories and old pagan myths,—where a mysterious power is made to do all sorts of ridiculous things, and only a magic wand is needed to change everything to meet our wishes,—a glamor and unreality of life are developed. When in his own home the miracles of Christ are read to the same child, in his mind they are a continuation of "fairy stories." Of course, he learns that there are no fairies now, and never were. And yet in what child's mind does there not linger a questioning if, away back in the dim and mysterious past, there was not something to give rise to all these wonderful, fascinating stories. If there are no fairies now, no mysterious power by which things can be transformed at a touch (and teacher says there is not) then, of course, those miracles, if they ever were real, are no longer possible. Natural logic, but sad conclusion.

And so your child will gradually learn skepticism. His mind is not sufficiently developed to distinguish between truth and error, and the sophistries of Satan are indeed plausible. The child soon learns that father and mother are not "up to date" in their knowledge of school books; that he is having better educational advantages than they ever enjoyed, and, of course, he is soon far ahead of them in wisdom (?). He is taught that the earth was once a molten mass thrown off from the sun, no one knows just how, and was sent whirling through space, and gradually

cooled, and in the cooling process were gradually developed its physical features as we see them today. This took thousands of years. The idea that there was ever a flood covering the whole earth is preposterous. Father reads in his Bible that in "six days the Lord made heaven and earth," and "he spake and it was done; he commanded, and it stood fast." But the child who has remembered the teachings of his school says, "Why, that doesn't mean literal days." And as the Bible must be made to harmonize with science, the creation days are made to mean long periods of time. Thus the very foundation of Bible truth, God's creative power, is covered by pagan ideas.

Evolution is taught from the second grade. Through the Spirit of Prophecy we are told that "lessons containing falsehood are given them [the children] to learn." With such teaching five days in the week, can you hope to counteract it by a half hour's teaching on the Sabbath? You may counteract it to a certain extent by home teaching; but what parent has not learned that the twentieth century child is far wiser than his parents, and that all wisdom is learned in school? It is not necessary to further enlarge upon this phase of the theme. Any discerning mind can see that the whole tendency of the public school is to lead the child's mind away from the Bible, and so away from real truth, and thus to counteract the work of the Sabbath school. But so skillfully is this hidden by much that is really good, and by methods that outwardly seem so pleasing, that many fail to look beneath the surface.

Let us consider for a few moments how the work of the day school may help the work of the Sabbath school. A school is established whose motto is, "The fear of the Lord is the beginning of wisdom." The whole aim in every lesson is to impress this motto upon the lives of the children. As reading is taught, the lesson accompanies it that we learn to read because it enables us to know for ourselves what God says in his letter to us; that our voices are given us that we may use them to

glorify God; that he wishes us to read distinctly, and give the sense, and cause them to understand the reading. Neh. 8:8. Selfishness is thus eliminated.

In geography God's purpose in creation is the first thing considered, then the earth in its Edenic beauty, then as marred by sin, and finally its restoration. As each country is studied, its needs in reference to the gospel are considered, even more that its commercial value or the strength of its armament. God "hath made of one blood all nations of men for to dwell on all the face of the earth," and so all people become our brethren, and as such have a sacred claim upon us.

History is studied to the intent that we may know that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Nations rise and flourish only so long as God can use them in the working out of his great purpose, and then they give place to others.

Nature study is dwelt upon, not as a subject of curiosity and simply to become familiar with the things about us, that it may add to our knowledge, but as another revelation of God, another way in which he reveals himself to man, and an older revelation than his Word. Although marred by sin, traces of the divine wisdom are all about us, and we study nature in order to become better acquainted with nature's God.

He that said, "Add to your faith virtue; and to virtue knowledge;" and "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it;" he who promised that grace and peace should be multiplied unto us through the knowledge of him; who commanded us to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," surely designed that we should understand the principles of arithmetic. In even this study our lessons may lead us nearer to God, and assuredly to a better understanding of his Word.

Grammar is essential that we may learn to rightly express our thoughts and inter-

pret those of others; that we may enlarge our vocabulary, and thus be enabled to present more fully the truths God has given us.

Each day lessons are learned directly from God's Word. Sacred history and biographies written by God himself are studied, ever with the thought that these things were written aforetime for our learning and admonition. Prophecy is studied as a lamp unto our feet, and a light unto our path. It is unnecessary to dwell further upon each subject. Enough has been said to show that God's system of education differs very materially from man's. All through the week the mind is trained in the things of God. His Word settles all questions. It becomes the text book from which there is no appeal, and the source of all knowledge. Science is science in so far only as it agrees with revelation. The school closes Friday night, and Sabbath opens again, the Sabbath school being only a continuation, or summing up, of the week's lessons. There is no questioning if "these things are so," for have the pupils not been taught all during the week that God's Word is supreme?

And thus home teaching and day school and Sabbath school are in perfect harmony, and the work of the Sabbath school is rendered more effective by the work of the day school.—*Mina Mann, in Pacific Union Recorder.*

The Sabbath School a Mission Field

BY A. E. JOHNSON

In the Sabbath school great opportunities are offered to the true officer and teacher. It is therefore a most important missionary field.

On page sixteen of "Testimonies on Sabbath School Work," we have the following statement:—

"There is earnest work to be done in the Sabbath schools, and those who have the management of the schools should seek to move with wisdom and tact. It is a nice and important work to deal with minds, to leave the right impression, to give the right mold to characters."

The true educator will seek to carry the minds of his hearers with him. His words will be few but earnest. Coming from the heart, they will be full of sympathy, and warm with the love for precious souls which are being trained for usefulness in the cause of God.

We are plainly told that "young men and women are to come forth from our Sabbath schools and colleges to become missionaries for God." In order to reap good results from our work, we are instructed that "there should be zealous, faithful workers in our Sabbath schools, who will watch and discern upon whom the Spirit of God is moving, and co-operate with the angels of God in winning souls for Christ. There are sacred responsibilities intrusted to Sabbath school workers, and the Sabbath school should be the place where, through a living connection with God, men and women, youth and children may be so fitted up that they shall be a strength and blessing to the church." *Id. pp. 33, 92.*

Our faithfulness in the work will be seen by the fruits of our labor. No one should be satisfied without seeing youth and children saved. To Daniel the angel Gabriel said: "And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

The Teacher and His Work

BY MARY L. ZANE

While the parents' work is the foundation of the religious education of children, the teacher should co-operate with the parents.

When parents do their duty at home, teaching the children and studying the lessons with them, and the Sabbath school teachers are what they should be, well equipped and ready for work,—we may expect good results.

We have seen schools where the children come in and sit any place in the school, instead of the place assigned to them. They take no interest in the singing, they do not listen to the minutes, nor to the

prayer. All this should be corrected. Each class should have a place assigned it for the opening exercises of the school; each teacher should be in his place several minutes before the time for opening; and each pupil should, as he comes in, take his seat in the place assigned to his class.

Let the teacher take interest in the singing, and also see that each child that is old enough to read is supplied with a song book. Little unnecessary whispering will be engaged in if children are taught that they are in the presence of the Lord and his angels, and that they have come to the Sabbath school for the purpose of meeting him and learning of his words and works. Children, as a rule, are naturally reverential, and if the right example is set by their elders, they will be more often found doing right than wrong.

Reforms

The great Pestalozzi, whom today the world recognizes as one of its greatest educational reformers, once wrote:—

“The difficulties that opposed my enterprise in the beginning were very great. Public opinion was wholly against me. Thousands looked upon my work as quackery, and nearly all who believed themselves competent judges declared it worthless. Some condemned it as silly mechanism; some looked upon it as mere memorizing, while others contended that it neglected the memory for the sake of the understanding; some accused me of a want of religion, and others of revolutionizing intentions. Thank God, all these objections have been overcome.”

Such must be the experiences of all reformers, as may be judged from the following by George Hemple, of the University of Michigan, who says:—

“Every reform that has brought our educational systems and methods more nearly into harmony with the need of the world in which we live, has been bitterly opposed by representatives of education, who have succumbed only when the pressure from out-

side became too strong to be longer withstood.”

WHAT do our teachers need? Some of them need a greater awakening to the possibilities of the work, and a great number of them need a stronger desire to improve their opportunities and blessings in a way that will make them more efficient. So often we are satisfied with small things when the Lord would be glad to do great things for us. LOTTIE FARRELL.

“MEN are trying to find the right way to educate children. Never before has the problem received so much attention.”

THE LESSON

Intermediate and Primary Departments

Lesson X. June 6, 1903

Balaam Tries to Curse Israel. Numbers 22-24

TEACHING POINTS

Overcoming the giants.

The mighty men of Moab tremble. See Ex. 15:15, 16.

Balaam refuses to be guided by the Lord. Kindness to animals.

The results of disobedience.

Mighty Giants and Walled Cities.—Forty years before this time the heart of Israel had fainted when they heard of the giants and their walled cities. But the Lord could have given them to his people just as easily then as later; he had promised to drive out their enemies before them, and it was only necessary that they go forward trusting in his strength. The giants were not smitten with a plague, nor driven out of the land. They were right there, and stronger than ever, when Israel came the second time to the borders of their inheritance. But where their fathers had failed, Israel went forward, and, trusting in the Lord, gained the victory. Impress the lesson that those who hope to have a part in the heavenly Canaan will have to overcome temptations, which are often like the giants in their walled cities. If those are not overcome the first time they are met, we are brought to the same place again and again till the victory is gained. Those who enter heaven will all be conquerors. See Rom. 8:37.

Grudging Obedience.—Instead of plainly telling the men from Moab what the Lord had said, Balaam temporized. "The Lord refuseth to give me leave to go with you," he said, thus giving the messengers and the king reason to think that he wished a greater reward. And when the temptation was again presented, Balaam had less strength than before to resist it. Make the spirit that dominated his first refusal plain to the class by asking if they ever heard a child ask mother's permission to go somewhere, and then, when told not to go, say, complainingly, "I can't go. *Mother won't let me!*" Such grudging obedience is never pleasing to one's parents or to God.

Balaam's Cruelty.—If Balaam had been a true prophet, and had been doing the will of the Lord, he would have been merciful and kind. "A righteous man regardeth the life of his beast." Those who truly love God will show it in no way more plainly than the way they treat those who are weaker than themselves, and the animals that God has placed under their care.

The Results of Covetousness.—"Disappointed in his hopes of wealth and promotion, in disfavor with the king, and conscious that he had incurred the displeasure of God, Balaam returned from his self-chosen mission. . . . In the war of Israel against the Midianites, Balaam was slain. He had felt a presentiment that his own end was near when he exclaimed, 'Let me die the death of the righteous, and let my last end be like his.' But he had not chosen to live the life of the righteous, and his destiny was fixed with the enemies of God."

Use the map with this lesson, making sure that the children get a clear idea of Israel's journey from Kadesh, and the location of the different countries mentioned.

Lesson XI. June 13, 1903

The Call of Joshua, and Death of Moses. Deut. 31:1-13; 34.

TEACHING POINTS

Moses' prayer and its answer.

The men whom God chooses.

Instruction and warning.

The two ways—life and death.

Death of Moses—Moses in heaven.

The Answer to Moses' Prayer.—Moses prayed earnestly that he might "go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." But God, though he heard the prayer of Moses, did not say Yes. Sometimes he answers very earnest prayers by

saying No. Seek to impress the thought that God never says No unless, as in the case of Moses, he sees that it will be better for the suppliant that his request should be denied. He *always* hears and *always* answers. Our part is to lay our needs before him, and then trust him fully.

The Men God Chooses.—Joshua had chosen the Lord, and through all the long journey had rendered faithful service to him. The men whom God chooses are the ones who choose him.

Moses in Heaven.—Explain simply how we know that Moses has entered on his inheritance of the heavenly Canaan. See Matt. 17:3.

The map should be used with this lesson. When the death of Moses is reached, review his life briefly, writing on the board as the different points are brought out by simple questions—

MOSES

Courier, forty years.

Shepherd, forty years.

Leader, forty years.

Call on the class to give, at the close of the lesson, (1) reasons why Joshua should be strong and of a good courage; (2) reasons why those who choose God today should be strong and of a good courage.

Lesson XII. June 20, 1903

Crossing the Jordan. Joshua 3, 4

TEACHING POINTS

Go over this Jordan—promises to Joshua.

Good report of the spies.

The people are ready.

Israel passes over Jordan "on dry land."

The story to be retold.

Israel's Faith Tested.—It was at the season when Jordan overflowed its banks that the command was given to go over. But Joshua believed God, and encouraged the people; and when the time came, the waters parted, and Israel passed to the other side. God never asks any one to do anything that he will not help them to do. His grace is sufficient. Those who go forward, believing that God knows best and trusting his grace, will find that the Lord prepares the way before them. This point may be further illustrated by some little everyday incident that will show how God makes a way for those who trust him.

The Waters Stayed.—The manifestation of divine power at the Jordan was designed to increase the fear with which Israel "were re-

guarded by the surrounding nations, and thus prepare the way for their easier and complete triumph. When the tidings that God had stayed the waters of Jordan before the children of Israel, reached the kings of the Amorites and of the Canaanites, their hearts melted with fear. . . . To the Canaanites, to all Israel, and to Joshua himself, unmistakable evidence had been given that the living God, the King of heaven and earth, was among his people, and that he 'would not fail them nor forsake them.'

Tell It Again.—If Israel had not repeated to their children the story of God's dealings with them, they would in a few years have forgotten God. So we, if we would keep alive in our hearts a love for him, shall tell what he has done for us. Point out to the class that in the Sabbath God has given us a "memorial" of his work at creation, and that one purpose of that memorial is to help us to keep in remembrance God's love and power.

On the map indicate the Jordan river, and Jericho on the other side. Sketch the camp of Israel, the river, and the promised land in the distance. The tents may be made of white paper, and at the proper time moved across the river. Twelve stones of suitable size and shape may be brought to the classroom, and the children asked to name and pile them up. This will help them to become familiar with the names of the twelve tribes.

Lesson XIII. June 27, 1903

Review

TEACHING POINTS

Suggestions for the review lesson will be found in the notes in the *Youth's Instructor*. For a blackboard exercise, if one is desired, it would be well to take the name of the Lord, of which all his dealings with Israel in the wilderness were a revelation. Write at the top of the blackboard the name by which he first made himself known to Israel: I AM. Below this write, at the dictation of the children, *what he is*, as shown by his dealings. For instance:—

The Light of the World.	The Pillar of Fire.
As the Dew unto Israel.	The Pillar of Cloud.
The Way.	Across the Red Sea.
The Bread of Life,	The Manna.
The Water of Life, and	Water from the Smitten
The Smitten Rock.	Rock.
The Great Physician.	Healing the serpents' bite.
The Lawgiver.	At Mount Sinai.

This will help to impress the fact that he who has Christ has all things, and that he is "the one thing needful," for "in him all things consist." Close with a personal appeal to the chil-

dren to accept this unspeakable gift; for "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give all us all things?"

Kindergarten Department

Lesson X. June 6, 1903

Balaam Tries to Curse Israel. Numbers 22-24

TEACHING POINTS

Moses was not to fear the giants by the way, because he was obeying God. We need not fear enemies, if we are doing right.

There are giants, by way of temptations, to be met by even children; but help them to see that they need not fear, if they are in the right path. A child that goes where he is told not to go, may expect to be met and overcome by temptation.

God's children were safe, even though the enemy tried to do them harm.

Riches and the praise of men tempted Balaam to try to do what he knew was wrong. The Lord said No to him the first time he asked to go, but he "teased," and the Lord let him have his own way. But it was not best for him. He lost his life by it. When papa or mamma says "No," it is not best or right to tease.

Try to help the children on this point. Parents sometimes yield when children tease, but the children should see that they start the wrong course by teasing.

Balaam abused a poor, dumb animal, because he himself was doing wrong. By simple stories, impress the lesson of kindness to dumb animals.

Trace the steps of Balaam to the point where he struck the animal. First, tempted by rich presents offered; when told No, began to tease, etc. The enemy always leads one on little by little, till a great wrong is done. Show the necessity of resisting the *first* temptation. Tell how the spider traps his prey—one thread at a time.

Balaam won nothing in the end, but lost his life.

With the little ones, it is better to say nothing about the battles, simply that the Lord gave these cities into the hands of the Israelites. The cities may be illustrated with blocks, to show the walls, or pictures may be shown of walled cities.

Illustrate the camp by the river Jordan, either by drawing or with sand-pan and little folded squares of papers for tents.

Lesson XI. June 13, 1903

The Call of Joshua and Death of Moses. Deut. 31:
1-13:34

TEACHING POINTS

Moses had again led the people close to the promised land. He was now an old man, one hundred and twenty years of age, but his eyes were as clear as ever, and he was not bowed down with his years.

One day he called the people all together. (Sketch on paper). He told them that he was not to go with them into Canaan; but said he, "God will go with you, be strong and of good courage." He reminded them of what God had done for them, pleading with them to obey and trust him.

Make plain the fact that God chose one to take Moses' place whom he could trust and who had been faithful. So today God is looking for faithful ones whom he can trust to do his work. And he will use little children, if they are obedient and loving.

When Moses had finished his talk with the people, and bidden them all farewell, he began to climb Mount Nebo. (Sketch a mountain). As he began to climb, the tear-dimmed eyes of all the people followed him. Higher and higher he went, till distance hid him from their sight. Then the people went to their tents.

A word picture of his journey up the mountain will be more impressive than to use objects to represent it to the children.

The book of the law might be represented by a rolled paper on which are written some of the simple laws which the children can understand. They can see that there were two laws given—one written by God on stone, and the other by Moses in a book.

Lesson XII. June 20, 1903

Crossing the Jordan. Joshua 3, 4

TEACHING POINTS

When the time came for the Israelites to cross Jordan, the Lord said to Joshua, "Arise, go forward into the promised land."

At once he sent word through the camp for the people to get ready. He trusted God's promise. What a time of rejoicing in the camp! I imagine even the little ones were excited as they talked about "going into Canaan." Only three more days! Some of the wee ones could not understand how long that was, so each morn they eagerly asked, "Mama, is it today we are to go?"

Many of them wondered how they were to get across the wide river, but some of them thought of how their fathers went through the sea.

Joshua knew all about how they were to go, for he told the people to follow the priests bearing the ark. (Show pictures of the priests carrying the ark, or sketch the same).

How anxiously the people watched the priests as they slowly marched to the river. (Sketch river).

I imagine how wonderful it seemed to those little boys and girls as they marched down through the bed of that river. They had something to remember that would always remind them that God was with them.

Have a large picture of a river sketched on a board, then pin in the river a picture of the priests bearing the ark.

For class work, if pencil and paper are used to illustrate, draw the stones to form the pillar. If sand-pans are used, twelve little pebbles or blocks may be used to make the pillar. Be sure the little ones understand that it was built because they were to remember something.

The Lord wakens us every morning. Do we remember to thank him?

Lesson XIII. June 27, 1903

Review

TEACHING POINTS

Help the children to really review—to view once more the principal events from Sinai to Jordan.

Draw the outline of their journey, and although the little ones know nothing of maps, they can see the crooked journey they made. There was a shorter way, but unbelief kept them from it.

If pictures of the different events cannot be secured, give a word picture, and let the children tell what place it was, as: "I see a great many people all looking toward a mountain near by. They all look very sad. Even the children's eyes are filled with tears. I see a lone man, slowly climbing up the mountain," etc. Be sure to have them raise their hands, and not tell until they all can guess what picture it is that you are telling about. Children enjoy word pictures, if they are painted with enthusiasm.

All word pictures for a review would become monotonous, so use drawings too.

WITH THE TEACHERS

Spring Songs and Poems

LONG AGO

I once knew all the birds that came
 And nested in our apple trees;
 For every flower I had a name—
 My friends were woodchucks, toads, and bees,
 I knew what thrived in yonder glen,
 What plants would soothe a stone-bruised toe—
 Oh, I was very learned then,
 But that was very long ago.

I knew the spot upon the hill
 Where checkberries could be found;
 I knew the rushes near the mill
 Where pickerel lay that weighed a pound!
 I knew the wood—the very tree
 Where lived the poaching, saucy crow,
 And all the woods and crows knew me,
 But that was very long ago.

And pining for the joys of youth
 I tread the old familiar spot;
 Only to learn this solemn truth:
 I have forgotten—am forgot.
 Yet there's this youngster at my knee
 Knows all the things I used to know;
 To think I once was wise as he—
 But that was very long ago.

I know it's folly to complain
 Of whatso'er the Fates decree;
 Yet were not wishes all in vain,
 I tell you what my wish should be:
 I'd wish to be a boy again,
 Back with the friends I used to know;
 For I was O! so happy then—
 But that was very long ago.

—Eugene Field.

THE GRAND OLD TREES

(Tune—There's Music in the Air.)

We love the grand old trees,—
 With the oak, their royal king,
 And the maple, forest queen,
 We to her our homage bring.
 And the elm with stately form,
 Long withstanding wind and storm,
 Pine, low whispering to the breeze,
 O, we love the grand old trees!

We love the grand old trees,—
 The cedar bright above the snow,
 The poplar straight and tall,
 And the willow weeping low,
 Butternut, and walnut, too,
 Hickory so staunch and true,

Basswood blooming for the bees,
 O, we love the grand old trees!

We love the grand old trees,—
 The tulip branching broad and high,
 The beech with shining robe,
 And the birch so sweet and shy.
 Aged chestnuts, fair to see,
 Holly bright with Christmas glee,
 Laurel crown for victory.
 O, we love the grand old trees!

—Journal of Education.

A LAUGHING CHORUS

Oh, such a commotion under the ground
 When March called, "Ho, there! ho!"
 Such spreading of rootlets far and wide,
 Such whispering to and fro!
 And "Are you ready?" the Snowdrop asked,
 "'Tis time to start, you know."
 Almost, my dear," the Scilla replied;
 "I'll follow as soon as you go"
 Then, "Ha! ha! ha!" a chorus came
 Of laughter soft and low
 From the millions of flowers under the ground—
 Yes, millions—beginning to grow.

"I'll promise my blossoms," the Crocus said,
 "When I hear the bluebirds sing."
 "And straight thereafter," Narcissus cried,
 "My silver and gold I'll bring."
 "And ere they are dulled," another spoke,
 "The Hyacinth bells shall ring."
 And the violet only murmured, "I'm here,"
 And sweet grew the air of spring.
 Then "Ha! ha! ha!" a chorus came
 Of laughter soft and low
 From the millions of flowers under the ground—
 Yes, millions—beginning to grow.

Oh, the pretty, brave things! Through the coldest
 days
 Imprisoned in walls of brown,
 They never lost heart though the blast shrieked
 loud,
 And the sleet and the hail came down,
 But patiently each wrought her beautiful dress,
 Or fashioned her beautiful crown.
 And now they are coming to brighten the world,
 Still shadowed by winter's frown;
 And well may they cheerily laugh, "Ha! ha!"
 In a chorus soft and low,
 The millions of flowers hid under the ground—
 Yes, millions—beginning to grow.
 Margaret Eytinge, in *Harper's Young People*.

Springtime

"Lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig-tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance.
Arise, my love, my fair one, and come away."

They Taught Poetry

BY A. W. SPAULDING

The statement sticks in my mind: in the school of the prophets they taught poetry. And in the light of some pedagogic experiences, I have wondered how those Israelitish youth were brought, not only to appreciate and love, but to produce, that vivid verse which has lived to our present day, and which will reach into the cons of eternity as the noblest product of time.

It is no uncommon thing to hear from a young boy an expression of distaste for the dose of poetry put into his reading lesson, or especially if it be given to him for grammatical analysis. Perhaps you yourself have had the experience of being met only by a shamefaced amazement when you have asked your rhetoric class how many of them thought they were or could be poets. And the definition of poet in the average student-mind remains, "a rhymers." In how many eyes do you see a soul shining, a soul that *lives* in the world God put him in, a soul that is able to read in the lowly things a personal message?

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past:
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast;
Till thou at length art free,
"Leaving thine outgrown shell by life's unresting sea."

But poets are born, not made. Well, "Except a man be born again he cannot see the kingdom of God." Then this time why not be born a poet? for a true poet is simply a man or woman who sees things

as God sees them, one who transforms plain truths into beautiful truths, one who attracts rather than drives souls to the glorious gospel of salvation. Every Christian is in some degree a poet.

How shall we bring into being souls that will see and think and speak, with the eyes and the brain and the tongue of a poet? To the child a Christian education is what conversion is to an adult. That is the new birth. And he by whom the Lord forms that young soul in the image of God, is its spiritual father or mother. Then bring to bear upon it the influences which you would wish to have affect the forming life of the natural child.

An incident of which I read a few years ago left upon my mind a deep impression. A lady who was noted for her intelligent appreciation and spiritual perception of the poets, was asked where she had gained that power. It was a memory of her earliest childhood, she replied, that as she was with her mother about the daily tasks of the home, her mother would repeat to her bits of verse, beautiful winged messengers from a world often incomprehensible to her. Yet their music entered into her nature, and her growth in appreciation and love of beautiful truth deepened with her added years.

The author of "A New England Girlhood" relates how, with aching legs dangling from the pew's high seat, and brain weary of the thunder from the pulpit, she found refuge in a conning over of the hymns in the big family choral. And finally, with encouragement from an older sister, she memorized the greater share of Watts and Doddridge. He who has some acquaintance with the spirituality and moving power of the higher poetical works of Lucy Larcom, will not fail to see a cause thereof in that early education.

Such was the early training of the Hebrew child. Music and poetry, if not inborn, were inbred in him, and their constant influence was felt as a counterbalance to that spirit of commercial activity which has been evident in the strain since the days of Jacob. Without it he became a Jew; with

it he was an Israelite indeed. And from the songs of Miriam and Moses to the psalms of David and the recitatives of Ezra, the poetic temperament of the Hebrew thrived by reason of his early education.

The growth of the average child in this work will not be rapid. But it is feeding in pleasant pastures, and the ambrosial food is good. Let the church school be content therewith, and leave wicked grammar alone,—for at this period it is wicked. Let the music of the 8th, 19th, and 23rd, 24th, 27th, 34th, 42nd psalms, and all the innumerable company that follow, sink into their hearts by daily repetition. Let the words of Joseph, of Judah, Israel, Moses, Jotham, Ruth, David, nestle in their hearts, and teach them the language of Canaan. Do not forget the liquid flow of that—"Consider the lilies of the field, how they grow," the "Blessed are they," and "In my Father's house are many mansions." Listen with them to the glorious roll of the catalogue of heroes in the 11th of Hebrews. Teach them the blessings that Christ the Revelator pronounces upon the faithful. And what child will ever pause when there comes to his memory, "And he showed me a river of water of life, clear as crystal," until he repeats "Even so, come, Lord Jesus"?

Do you seek for Japhetic meter? Perhaps you do not know your hymn book except in song. Take the good old S. D. A. hymnal and find the sonorous trumpet calls—"From Greenland's icy mountains,"—and the soothing benedictions—"We may not climb the heavenly steeps." Teach them to know the authors as well as the hymns. Call up your memories (judiciously assorted) of Whittier, Bryant, Longfellow, Tennyson, Wordsworth, Montgomery, Holland, Mrs. Hemans, Lucy Larcom, Alice and Phoebe Cary. Search out the gems of prose poetry in "Desire of ages," in "Early Writings," in the "Testimonies." Live in a world of beauty and creative power; and let grammar alone. It belongs to the analytical period, which is far ahead.

This is the reception work. The creative side, that constructive work which the

child shall do, will suggest itself to you: in expression of inborn thought, in government of voice, in accurate description of things observed. If the teacher is living with his children in this atmosphere, their hearts and lips will bubble over with eager desire to compose and beautify. They will not have to be dragooned into writing "compositions." But do not expect too much too soon. Teaching is not forcing. That which they are receiving must be given time to do its work; and hot-house culture will but weaken the tender plant, though it make it bloom early.

School Gardens and the Discipline Question

BY M. BESSIE DE GRAW

I was recently asked what solution I would offer for the discipline problem in primary and intermediate schools. My attention was soon after directed to a most interesting article in *Home and Flowers*, by Miss Louise Klein Miller, Dean of the Lowthorpe School of Horticulture, Groton, Mass., entitled, "An Experience and a Lesson in Preparing School Gardens," from which the following extracts are taken. I hope to see the day when, in a great measure at least, the question of discipline will be met in the way suggested by these paragraphs.

Miss Miller says: "The Lowthorpe garden is in the recreation park, a short distance from the village. I planned and directed the garden myself, with the aid of some students, laying out each garden ten by ninety feet. The boys planted flowers, cucumbers, radishes, lettuce, carrots, turnips, tomatoes, peas, beans, potatoes, and corn. Before beginning the work, I made a careful plan, which we studied. After the ground had been plowed and harrowed, we laid out the garden and beds with a tape line, and staked them off. This was the most difficult part of the work, as it was necessary to have it exact, but it was excellent practice for the boys.

Conditions were fortunate for us. The ground was given to us by the park commissioners. A farmer sent two horses and a

man to prepare the ground. A man from Boston, who heard of the work and became interested, sent a donation of money which I used for buying tools. Each boy was supplied with a hoe, rake, trowel, and spading fork, and there were wheelbarrows and watering pots for general use. The seeds and tomato plants were also given.

The boys came from the school in the village. All the gardens were occupied at first, but several, finding the work too hard, dropped out. Others took their places, and the gardens have been occupied all summer, and each boy has engaged the same garden for next year. I taught them something each day, and often found it difficult to make them stop work. One day we were driven in by a storm. After the tools had been put in their proper places, they begged me to stay and talk to them. They arranged themselves on a pile of lumber. I sat in the wheelbarrow; the rain poured without, the lightning flashed, the thunder pealed; but there sat that little company of boys, breathless. They were being initiated into some of the marvels of creation."

Miss Miller continues by telling of the lessons which she gave the boys in the soil and the way plants take their food. She taught them about the insects to be found in the garden and orchard, and then tells how her work with the boys in the garden became a real means of discipline.

She says: "Boys will be boys, and they are not always thoughtful, and I have had occasion to speak to them about *politeness*. I asked them to raise their hats when they spoke to the teachers, and before they left the garden to come and say good-night. I urged them to be kind and considerate toward one another. When they were agreeing upon the points to be considered in awarding the prizes—attendance, punctuality, care of tools, well-kept garden, good products—one boy suggested *courtesy*. They had learned the lesson.

"They are dear, interesting boys. They have organized themselves into a club. During the winter I am giving them some experimental work on soils, plant physiology, simple work in physics and chemistry,

and a stereopticon lecture on the life histories of the insects they found in the garden, and the birds that keep them in check. The possibilities are endless. The object is to make, not gardeners, but men."

A Suggestion for the Christian Teacher

During the trouble in the Philippines, a young man by the name of Louis Morgan, of Chicago, enlisted in the United States army. Mr. Morgan had been a student in the Bowen School. After spending some months in army life in the Philippines, he secured an appointment as a teacher, and was assigned to the Piddig school. He taught the children, and also the men and women of the village who desired to learn English. He began with an attendance of fifty children, but the school grew until there are at present eight grades. Mr. Morgan acts as principal, and associated with him are a number of native teachers.

Six months ago Mr. Morgan wrote to the principal of the Bowen School suggesting that the children in his school should exchange letters with the children of the Piddig school. The teachers say that the letters from both schools have improved greatly. They have aroused the interest of the Chicago students in the history of Spain and her former possessions, and have kept them studying United States history in order that they may be able to enlighten their correspondents. This ought to suggest to the teachers in our country a plan for carrying on a correspondence with the children in some of the foreign mission schools. What would serve better than this as a stimulus for diligent study and careful work?

M. B. D.

Creating an Interest in Geography

Last winter I discovered that there was a good stereopticon belonging to the school, but that it had never been used. There was also a fairly good set of geographical and historical views or slides. We planned to give a geographical stereopticon entertainment in each of the ward schools. I se-

cured the loan of about one hundred slides from a neighboring superintendent. These with our own gave us a fine collection. A list of all the different slides was sent to each teacher who had a class in elementary or advanced geography. Each teacher then selected certain slides or subjects and assigned them to members of her geography class. Each pupil assigned a subject was to be prepared to tell something concerning the picture when it was thrown on the canvas. Or, in other words, children from the geography classes were to do all the talking, in describing the places or telling the events represented in the pictures. This awakened great interest. Each pupil wished to do his best, and the parents wished to see, or rather to hear, their children speak.—*f. K. Stableton.*

What a Diploma Should Be

"Can you let me have a bill of particulars concerning this youth: where he is strong and where he is weak—not for disciplinary purposes, but that I may see what the promise of the man is?" This is the commonest question I ask the school master, says Nathaniel Shaler, of the Lawrence school, and he adds: "Such a statement is hard to get."

Walter H. Page, in his interesting little volume entitled, "The Rebuilding of Old Commonwealths," in describing an ideal school, says:—

"The diploma given by the school tells something more definite than most diplomas tell. One recites what courses of study a boy has taken, and how well he has mastered them; but it tells also that he can swim well, that he can do work in iron, that he can draw, that he has good muscles. It tells, too, that he is persistent and plucky, and that he is unselfish and thrifty. THE DIPLOMA IS MADE TO FIT THE BOY, AND NOT THE BOY TO FIT THE DIPLOMA. It tells what sort of a boy he is, what he has done, and what he is good for."

A girl's diploma likewise describes the receiver.

"The diploma will tell that the girl is of sound body, that she can sing, that she can row; and it plainly says that she has good manners. It tells her good qualities of mind and temper, as well as the success with which she has pursued her studies. It tells that she can lay out and work a garden of roses or of potatoes."

There are other schools which keep a permanent record of each student, showing not only the advancement made in class, but making note of all those details concerning work, deportment, regularity in attendance upon duties, and other things which reveal strength or weakness in the character of the student. In Emmanuel Missionary College such a record takes the place of the diploma ordinarily granted. Every teacher should keep a similar history of his pupils.

E. A. S.

"THE agricultural and horticultural progress of Europe," says the editor of *Home and Flowers*, "is due largely to the efficiency of the school gardens. In Belgium the study of horticulture is compulsory. Each school must have a garden. In Austro-Hungary there are more than eighteen thousand school gardens. In Russia the school gardens include two hundred and ninety-six acres vineyards, one thousand two hundred fruit trees, and one thousand bee-hives. School gardens are not regulated by law and encouraged in Germany; but in France, according to a decree of December 11, 1887, no plan of a school building in the country, to which the state contributes, shall be accepted unless a plan for a garden be attached."

"EACH soul worth calling a soul comes into this world unlike all other souls; and the urgency of God and nature within it cries out: Be thyself, not another. Do the work, speak the word thou wast born to do and speak. God makes each one; the inner voice each one hears is God's; become God's man, and let God's word find embodiment in the air thou coinest into human speech."

PROGRESS

Spanish Honduras

Mt. Infernitos, or Infernal Mountain, in its descent to El Chimbo pauses at one point, and spreads out into a beautiful savannah of rich, black soil. Mountain springs water this land, so that in the dry season, when all the country around is dry and brown, the Cieniga, or place of springs, is fresh and green.

To this place of natural beauty, Don Juan brought the woman of his choice. A home was built, and Don Juan daily went to his toil in the mine. At evening he came out of the dark tunnel, and mounting his little mule, rode through the pueblo, past the hill of many crosses, and by a winding path reached his pasture gate. In a few minutes he was at home.

After fifteen years, bent with toil and the drinking of much *guara*, he bethought himself of his old home in England, of the days of his childhood, and of his own six dusky children growing up in ignorance in this land so destitute of all human influences that are pure. He said, "What must I do to save my children?" This question, asked in sincerity, is akin to that other, "What must I do to be saved?"

While searching for a suitable location for our school, I learned of this man, and visited him at Mt. Infernitos. With tears in his eyes he repeated to me his story. He wished to give his home, farm, and cattle for the education of his children.

The farm was just such a place as we had been praying for as a school location, a good distance from the city (three leagues), high above the malarial levels, good irri-gable land. Our friends in Tegucigalpa rejoiced with us in what we all called a providential opening for our school.

In due time the transfer was made, and we came into possession of a fine piece of property for school purposes, but with only sufficient house room for six students.

Native kitchens have no chimneys, the women working in the smoke. We first

built a stone chimney, and set up our cook stove; then there were stone fences to repair and raise. We work in the forenoon with the hired help and children, and have school in the afternoon. I presume this is the first time 'Joy to the world' and 'Just as I am' have been sung in Central Honduras by native voices. The children are learning rapidly, and we are teaching them of Jesus.—*H. A. Owen, in Review and Herald.*

Reports from the South

M. C. Strachan writes: "Ours may be regarded as pioneer mission work. It was begun a little over a year ago. Before opening the school, we spent a month in canvassing the town, thus becoming acquainted with the people. Our school is conducted in one room of our own house. Our quarters are limited, and we have all the children that we can accommodate. With an enrollment of thirty, we have an average attendance of twenty-five. Comparing our work with that of the secular schools, we carry about the first four grades. We make use of many of the kindergarten methods. Each week we conduct a mission Sunday school in which the lessons are illustrated. Several evenings in the week are spent in giving Bible readings. In this way we endeavor to reach the parents with the truth."

Thomas Murphy writes: "This school was first opened four years ago. We began work this season with an attendance of twenty, and there has been a gradual increase in our numbers until we now have fifty-three students. We are also conducting a night school. I find great pleasure in teaching a number of old ladies how to read and write."

F. R. Rogers superintendent of schools in Mississippi, writes: "At five Sabbath school conventions that have been held recently, such subjects as "Methods," and "The Missionary Work Sabbath Schools May Do," were discussed. The children were also given an opportunity to take

part." Brother Rogers is heartily in favor of holding these conventions.

W. B. King writes that the school at Vicksburg, Miss., which opened the 15th of September, now has an attendance of fifty.

C. G. Howell, writing from Earleyville, Tenn., says: "Last May Mrs. Howell and I came South to work wherever the Lord should direct. We were especially interested in the education of the children and youth. Mrs. Howell is now teaching a primary school at Manchester, Tenn., and I am conducting a mission school in the district school house at Earleyville. I have forty-five pupils. The question of books is a perplexing one. But few of the students are supplied with more than one or two books. My younger pupils are reading 'Best Stories,' and the more advanced pupils are using 'Great Controversy.' There is every opportunity for missionary work here. Within two miles of us there are between fifty and one hundred grown people who cannot read. These we must reach by first teaching the children and young people. We hope soon to see an intermediate industrial school started. A portion of a farm has been donated to this work."

Sabbath School Convention in Trinidad

BY MRS. M. E. KNEELAND

A Sabbath school convention was held in Port of Spain from June 20 to 22. Representatives were present from eight schools in the island, including Port of Spain. Four sessions were given to the Sabbath school work, during which time the following subjects were considered: "Object and Use of the Sabbath School Contributions," "How to Secure and Retain the Attention of the Pupils," "The Use of Helps," "How to Maintain Order," "How to Make Our Teachers' Meetings a Success." Previous to the meeting we had asked different ones to write on the above subjects, and during the meeting we found that papers had been carefully prepared on all the subjects, showing by their contents that much thought

and study had been given to their preparation.

At present we have eight organized schools on this island and one on Tobago, with a membership of two hundred and seventy-three. The amount of donations received from the schools during the quarter ending March 31 was \$127.13. One new school has been organized during the year, and we have just organized a Sunday school here in San Fernando. There are many children in this city who receive no religious instruction except what they receive in the Sunday schools, and many do not attend these to get the instruction there. We shall find it somewhat difficult to carry on this work, as we have neither papers nor other supplies.

A Letter from New York

HOMER W. CARR

Dear ADVOCATE Readers: The Lord has blessed us in our work at West Salamanca this year. Our school has been in close quarters, and it has required tact to supply such necessities as room, furniture and books. We started in a humble way one year ago last November, with sixteen pupils. This year we have an enrollment of fifty-two. One week ago we baptized twenty-three of our number who gave evidence of a good conversion. Others are awaiting baptism.

Our school has been active in missionary work. The students have disposed of many hundreds of the *Life Boat*, and we are now working for the ADVOCATE. We are planning to put two hundred copies of this excellent minister of truth in the hands of teachers within our reach.

We are looking for a permanent site for our school.

Rhode Island

"You would be pleased," writes Hilda Norman, of Adamsville, "to visit us in our schoolroom. My youngest pupils have been studying the book of Genesis. They have made two illustrated books, one en-

titled 'The Story of Creation' and the other 'Enoch and Noah.' Each page was a writing lesson, with a picture or drawing to illustrate. Our neighbors seem well pleased with what the children have done. The boys are studying the life of David. We began with Samuel, and they, too, have been very much interested in a book which they are making. They have illustrated the gems of thought in each story. The girls have almost finished their books on Daniel.

"All of the children are intensely interested in physiology. We have been using 'The House We Live In' and Kellogg's first and second books.

"I have found the mental arithmetic very helpful, and am anxious for a copy of the practical arithmetic.

"My boys and girls are all interested in sewing and sloyd, although I can only teach them paper sloyd at the present time. We shall have a small vegetable garden this spring."

Wisconsin

H. A. Washburn writes for the *Wisconsin Reporter*: "The winter term of Bethel Industrial Academy was the most successful in the history of our school at Bethel. An excellent spirit has been manifested, and the students have done better work than we have before seen. We are highly pleased with the students in general. The attendance has increased, one hundred and sixty-seven pupils being enrolled this term, which is almost as many as were enrolled during all last year, and seven students more than the total enrollment the year before. More than two hundred have been enrolled this year. We praise God for the blessings which are coming to us. The reports of the students show the blessed experiences they are receiving.

"We wish to call special attention to the fact that the summer term will be of special value this year, and we desire all the young people of the state to know this. We invite correspondence from any interested persons. Better classes will be offered than

heretofore, and unusual opportunities for paying expenses by labor."

Iowa

During the winter an intermediate industrial school was held in temporary quarters at Stuart, Iowa. T. H. Jeys writes for the *Workers Bulletin* that it has become necessary to withdraw the appointment for the spring term, and to devote the time to the erection of suitable buildings. W. H. Cox, writing for the same paper, says: "Teachers and students were invited to meet with the citizens of Stuart one evening last week to rejoice with them over the raising of the three thousand dollars necessary to purchase forty acres of land for the permanent location of the school. A large number of people were present, and an interesting program, consisting of speeches and vocal and instrumental music, was carried out. The Stuart band and the Ladies' Mandolin Club furnished the instrumental music. A male quartet from the Academy rendered two numbers which were applauded heartily. All who spoke were very enthusiastic, and expressed themselves as highly pleased at having the Academy located at Stuart. At the close the students were asked to come forward and sing the closing song."

Effects of "Christ's Object Lessons" Campaign

A brother who met the students in the "Object Lessons" campaign writes: "I am thinking of the pleasant time you will have with the students on their return to the College, and of the sweet Spirit of God which will be with you. The presence of these dear young people was an inspiration to me. I could not but think what a glorious movement this is, and of its final outcome. Eternity alone will reveal the results. Go forward in the work. To me it is exceedingly refreshing to find those who believe the testimony of God's Spirit and are willing to carry out the instruction which has come through this channel."

PUBLISHERS' PAGE

Subscription, single copy, 50 cents per year

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

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Southern Summer School

There comes to our table the Announcement of the Third Annual Summer School of the Southern Union Conference, to be held at Graysville, Tenn., May 13th to June 23rd. In view of the present agitation of educational topics in the South, the effort to increase the number of schools and the length of the school term, and the effort to improve the condition of both races in the South by means of education, the coming meeting of Christian teachers at Graysville is especially important. Now is the time for Christian teachers to work for children in the South. Delay means the loss of God-given opportunities. Teachers for this field need to study carefully the needs of the field. Interested persons should address J. E. Tenney, Graysville, Tenn.

Southern Education

Are you interested in the effort to improve the educational methods of the South? If so, you should read *Southern Education*, a sixteen-page journal, published weekly by the Southern Educational Board, Knoxville, Tenn.; subscription price, fifty cents a year. This periodical is only about two months old, but it is strong and vigorous. It represents the work now being done by such active men as President Charles Dabney, of the University of Tennessee, Governor Charles B. Aycock, of North Carolina, Ex-Governor Thomas J. Jarvis, Dr. Charles D. McIver, Walter H. Page, Dr. H. B. Friesel, Booker T. Washington, and others. You need to know what *Southern Education* will tell you.

What Our Friends Write

"I do not wish to miss any of the papers, as I am greatly interested in Christian education. All the education I have was obtained in the public schools, but I do not think that is the place for Seventh-day Adventist children to obtain their education." Miss Alberta Pruett.

"I find your good paper a great help in the Sabbath school work, and in the home as well." Mrs. Maggie Johnson.

"I am intensely interested in the Advocate and the principles it advocates. Although I am over seventy years old, I wish to do all in my power to

help spread the gospel methods of education." Mrs. L. W. Crandall.

A teacher says: "I received the Advocate yesterday. It has given me great joy to read the good experiences of other schools. We expect to assign the different schools in the city to members of our church and missionary society, and they will visit their respective schools and hand the papers to the teachers. I am very much pleased to signify my satisfaction with the Advocate. None can fail to appreciate the matter and make-up of the journal." G. H. Gibson, M. D., Papanni, Christchurch, New Zealand.

"I greatly enjoy the Advocate, and find it a most useful paper." Emma Mathe.

A. M. Woodall, of Keene, Texas, says: "Please renew my subscription for the Advocate. I enjoy the paper and cannot do without it. I appreciate it more than any other journal I take."

"I am reading the Advocate with deep interest. Many thanks for the help it has been to me." R. R. Hess.

"I receive many blessings from reading the Advocate, and am glad to pass the good things on to others." Nellie Clark.

Teachers will be interested in "Educational Conditions in the Southern Appalachians," and in "Proceedings of the Fifth Conference for Education in the South." Address, Robert C. Ogden, 784 Broadway, New York City.

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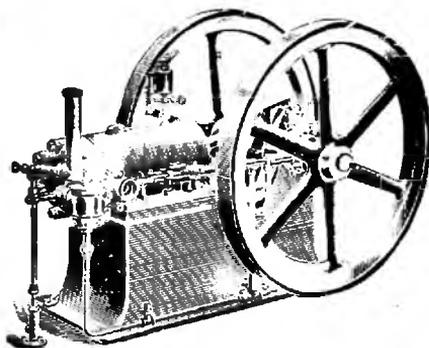
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