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# The ADVOCATE of CHRISTIAN EDUCATION

MAY, 1902.



"ART THOU THE TEACHER OF ISRAEL  
AND UNDERSTANDEST NOT  
THINGS?"

HOLY BIBLE

PUBLISHED BY

## The Educational Department

OF THE GENERAL CONFERENCE.

BERRIEN SPRINGS, MICH.

Vol. IV

No. 5

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## Thirteenth Chapter of First Corinthians.

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

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

# THE ADVOCATE

A Journal of Christian Education

VOL. IV

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No. 5



## \* TWO ILLUSTRIOUS EXAMPLES OF HOME EDUCATION.

BY MRS. E. G. WHITE.

The king and his counselors had hoped to subdue the Israelites with hard labor, and thus decrease their number and crush out their independent spirit. Failing to accomplish their purpose, they proceeded to more cruel measures. Orders were issued to the women whose employment gave them opportunity for executing the command, to destroy the Hebrew male children at their birth. . . .

While this decree was in full force, a son was born to Amram and Jochebed, devout Israelites of the tribe of Levi. The babe was "a goodly child;" and the parents, believing that the time of Israel's release was drawing near, and that God would raise up a deliverer for his people, determined that their little one should not be sacrificed. Faith in God strengthened their hearts, "and they were not afraid of the king's commandment."

The mother succeeded in concealing the child for three months. Then, finding that she could no longer keep him safely, she prepared a little ark of rushes, making it water-tight by means of slime and pitch; and laying the babe therein, she placed it among the flags at the river's brink. She dared not remain to guard it, lest the child's life and her own should be forfeited; but his sister, Miriam, lingered near, apparently indifferent, but anxiously watching to see what would become of her little brother.

\*Extracts from "Patriarchs and Prophets," and "Desire of Ages."

And there were other watchers. The mother's earnest prayers had committed her child to the care of God, and angels, unseen, hovered above his lowly resting-place. Angels directed Pharaoh's daughter thither. Her curiosity was excited by the little basket, and as she looked upon the beautiful child within, she read the story at a glance. The tears of the babe awakened her compassion, and her sympathies went out to the unknown mother who had resorted to this means to preserve the life of her precious little one. She determined that he should be saved; she would adopt him as her own.

Miriam had been secretly noting every movement; perceiving that the child was tenderly regarded, she ventured nearer, and at last said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And permission was given.

The sister hastened to her mother with the happy news, and without delay returned with her to the presence of Pharaoh's daughter. "Take this child away, and nurse it for me, and I will give thee thy wages," said the princess.

God had heard the mother's prayers; her faith had been rewarded. It was with deep gratitude that she entered upon her now safe and happy task. She faithfully improved her opportunity to educate her child for God. She felt confident that he had been preserved for some great work, and she knew that he must soon be given up to his royal mother, to be surrounded with influences that would tend to lead him away from God. All this rendered her more diligent and careful in his instruction than in that of her other children. She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed

that he might be preserved from every corrupting influence. She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God, who alone could hear him and help in every emergency.

She kept the boy as long as she could, but was obliged to give him up when he was about twelve years old. From his humble cabin home he was taken to the royal palace, to the daughter of Pharaoh, "and he became her son." Yet even here he did not lose the impressions received in childhood. The lessons learned at his mother's side could not be forgotten. They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court.

### MOTHERS SHOULD BE TEACHERS.

BY M. BESSIE DE GRAW.

I visited a popular kindergarten in one of our cities, and watched with deep interest the children and their teacher. There were fifty little ones between three and five years of age. They sang, played, and listened to stories about birds and flowers; and while I enjoyed it all, and could not but admire the response which the teacher's instruction awakened in those infant minds, I could not help thinking of the fifty mothers who were unconsciously losing such golden opportunities. At the very age when the mind is most easily moulded, to send the children from you! How can you do it? Mothers often justify themselves by saying that they do not know how or what to teach. But how can a Christian mother content herself with this thought? My mind turns instinctively to that beautiful description of the Jewish mother-teacher given by Prof. Hinsdale. He says: "Jewish education began with the mother. What the true Jewish mother, considered as a teacher, was, we know from both the Testaments, and from many other sources. *The very household duties that she performed moulded her children in accordance with the national discipline.* The Sabbath meal, the kindling of the Sabbath lamp, and the setting apart of a

portion of the dough from the bread for the the household — these are but instances with which every *Taph*, as he clung to his mother's skirts, must have been familiar.

The bit of parchment fastened to the doorpost, on which the name of the Most High was written, and which was reverently touched by those who came and went, with fingers that were then borne to the lips, would be among the first things to arrest his attention. Long before the child could go to school or synagogue, the private and united prayers and the domestic rites, whether of the weekly Sabbaths or of festive seasons, would indelibly impress themselves upon his mind. 'These early sense-elements of education associated themselves with the mother. More than this, it was in the school of the mother's knee that the stories of patriarchs and prophets, of statesman and warriors, of poets and sages, of kings and judges, wise men and patriots, and of the great Lawgiver himself — the whole forming the very best body of material for the purposes of child-nurture found in any language — were told and retold until they became parts of the mind itself. It was not strange, but quite the contrary, that Timothy, although the son of a Gentile, and living at a distance from any school or synagogue, should have thoroughly known the Holy Scriptures from his infancy. As teachers of their children, the women of every country may learn lessons from the matrons of Israel.'

Household scenes and duties formed the basis for much spiritual instruction in the Jewish home. The same condition should be found in every Christian home in our land. Painter, describing the education of children in the early Christian church, enforces this same thought. "The tender solicitude of these early Christians for the religious instruction of their children," he says, "is one of their most beautiful characteristics. They taught them even at the earliest dawn of intelligence, the sacred names of God and the Saviour. They sought to lead the infant minds of their children up to God by familiar narratives from Scriptures, of Joseph, of young Sam-

uel, of Josiah, and of the holy child Jesus. The history of the patriarchs and prophets, apostles and holy men, whose lives are narrated in the sacred Volume, were the nursery-tales with which they sought to form the tender minds of their children. As the mind of the child expanded, the parents made it their sacred duty and delightful task daily to exercise him in the recital of select passages of Scripture relating to the doctrines and duties of religion. The Bible was the entertainment of the fireside. It was the first, the last, the only schoolbook, almost, of the child; and sacred psalmody, the only song with which his infant cry was hushed as he was lulled to rest on his mother's arm." Where are the mothers who will agitate and work for a system of home training for the little children?

### RIVERS OF LIVING WATER.

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

One whose work in the Lord's cause required a constant outlay of thought in writing and speaking, wrote to a friend, expressing his fear that he might run out, and the quality of his work be deteriorated; to whom the friend replied, in words that all would do well to remember:—

'What you say about 'running out' reminds me of 'a spring of water whose waters fail not.'

"Dig channels for the streams of love,  
Where they may broadly run,  
And love has overflowing streams  
To fill them every one.'

I am glad that all we have to do is to let the water from this unfailing spring run through, and then we can not run out until He does, so long as our connection with Him is unbroken. If otherwise, the sooner we run out the better. I am fond of connecting Prov. 16: 22 with 18: 4, and these with the texts in John, which show that the well of water springing up in us unto everlasting life, sends out streams of life as a flowing brook or a river of living water to others."

### \*PARENTS SHOULD BE STUDENTS.

BY HORACE MANN.

*Two grand qualifications are equally necessary in the education of children,—Love and Knowledge.* Without love, every child would be regarded as a nuisance, and cast away as soon as born. Without knowledge, love will ruin every child. Nature supplies the love; but she does not supply the knowledge. The love is spontaneous; the knowledge is to be acquired by study and toil, by the most attentive observation and the profoundest reflection. *Here, then, lies the fatal error: parents rest contented with the feeling of love; they do not devote themselves to the acquisition of that knowledge which is necessary to guide it. Year after year, thousands and tens of thousands indulge the delightful sentiment, but never spend an hour in studying the conditions which are indispensable to its gratification.*

And what is the consequence of this excess of love and lack of knowledge on the part of the parent? More than one-fifth part—almost a fourth part—of all the children who are born, die before attaining the age of one year. A fifth part have died before a seventieth part of the term of existence has been reached! What would the farmer or the shepherd say, if he should lose one-fifth part of his lambs or kids before a seventieth part of their natural term of life had been reached? And before the age of five years, more than a third part of all who are born of our race have returned again to the earth, the great majority of them having died of that most fatal and wide spread of all epidemics—*unenlightened parental love.* What an inconceivable amount of anxiety for the health and life of children might be prevented; how much of the agony of bereavement might be saved; how much joy might be won from beholding childhood's rosy beauty and bounding health, if parents, especially mothers, would study such works as those of Dr. Combe on the Principles of Physiology, as applied to Health and

Education, and on Digestion and Dietetics ; of Dr. Brigham, on Mental Excitement ; or Miss Sedgwick's, Means and Ends ; and (if they are to stand at all in the way of mastering this knowledge), throw Cooper, and Bulwer, and Marryatt, and Boz, into the grate, or under the fore-stick !

Love of children has no knowledge of the four different temperaments, — the fibrous, the sanguine, the nervous, the lymphatic, — or of the different combinations of them, and how different a course of treatment each one of them, or the predominance of either, demands. Love of children does not know how to command, in order to insure the habit of prompt and willing obedience — obedience, in the first place, to parental authority, afterward to the dictates of conscience when that faculty is developed, and to the laws of God when those laws are made known to them. Love of children does not know in what manner, or in what measure, to inflict punishment ; or how to reconcile inflexibility of principle with changes in circumstances. It does not understand the favorable moments when the mind is fitted to receive the seeds of generous, noble, devout sentiments ; or when, on the other hand, not even the holiest principles should be mentioned. All this invaluable, indispensable knowledge comes from reading, from study, from observation, from reflection, from forethought ; it never comes, it never can come, from the blind instinct or feeling of parental love. Hence, as we all know, those parents do not train up their children best who love them most. Nay, if the love be not accompanied with knowledge, it precipitates the ruin of its object.

Solomon says, — explicitly and without qualification, — “train up a child in the way he should go, and when he is old, HE WILL NOT DEPART FROM IT.” Now, if this be true, then it is a short and a clear syllogism, that if *men* do depart from the way in which they should go, they were not, *as children*, trained up in it. Or, take the saying only as a general proposition, — one to be applied to the great majority of cases, — and it equally follows that if men, *gener-*

*ally*, do depart from the way in which they should go, then, *generally*, they were not trained up in it. Under the loosest construction, Solomon must have meant that there are powers, faculties, instrumentalities, graciously vouchsafed by Heaven to man, by which, if discovered and applied to the processes of education, children, generally, when they become men, will go and do, and love to go and do, as they ought to go and do. No latitudinarianism of interpretation can escape this inference.

My friends, is it not incredible that any parent should ever attempt to manage and direct that mighty force, — a child's soul, — without having first sought to acquire some knowledge of its various attributes, of its upward and its downward tending faculties, of the reciprocal relations existing between it and the world into which it has been brought, and of the manner in which its marvelous capacities may be developed into harmony and beauty, and sanctified into holiness ?

*Surely, in no other department of life is knowledge so indispensable ; surely, in no other is it so little sought for. In no other navigation is there such danger of wreck ; in no other is there such blind pilotage.*

But the parent has the child on hand, and he *must* educate and control him. For this purpose, he must apply such means and motives as he is acquainted with, and use them with such skill as he may happen to possess. In regard to the intellect, the parent has one general notion that the child has faculties by which he can learn, and he has another general notion that there are things to be learned ; but, at the same time, he is utterly ignorant of the distinctive nature of the intellectual faculties ; of the periods of their respective development ; of the particular classes of objects in the external world, and the particular subjects of philosophical speculation, which are related to particular faculties, and adapted to arouse and strengthen them ; and he is also ignorant of all the favoring circumstances under which the faculties and their related objects should be brought into communion. *In such a condition of things, are not the chances as infinity*

*to one against the proper training of the child?*

I say, the parent who has never read or reflected on this subject, is necessarily ignorant of the favoring circumstances under which knowledge should be addressed to a child's mind.

### \* INDUSTRIAL EDUCATION--AN ARGUMENT IN ITS FAVOR.

BY ELBERT HUBBARD.

To take a young man from work, say at eighteen years of age, and keep him from useful labor, in the name of education, for four years, will some day be regarded as a most absurd proposition. It is the most gigantic illusion of the age. This separation from the practical world for a number of years, where no useful work is done, and the whole attention is fixed on abstract themes and theories, often tends to cripple the man so that he can never go back to the world of work and usefulness . . .

The priestly method of education, of trust and reverence, and of repression,—pouring ideas in from the outside,—still obtains in most of the large colleges. The pupil is not taught to think for himself or express himself. The system of recitations where the lecture plan is in vogue, is such that nearly every youth who stands on his feet to recite, is nearly paralyzed with fright,—his teeth chatter and his knees knock together. All that fine spontaneity which one sees in a well-regulated kindergarten, is noticeable by its absence.

In the smaller colleges, especially in the West, many instances are found of students working their way through school. My experience leads me to believe that such students stand a very much better chance in the world's race than those who are made exempt from practical affairs by having everything provided. The responsibility of caring for himself is a necessary factor in man's education, that must not be too long delayed.

And the point of this preachment lies right here, that to make a young man exempt from the practical world, from eighteen to twenty-two, is to run the risk of ruining him for life. Possibly you have taken opportunities from him, and turned him into a mnemonic machine.

There are people who are always talking about preparing for life, and preparing for eternity, and preparing to meet God. We are living in eternity now as much as ever we shall, and the only way to meet God is to have his Spirit in our hearts. God is not away off there; he is here, and every day is Judgment Day.

A school should not be a preparation for life—A SCHOOL SHOULD BE LIFE.

There will never be a science of pedagogy so long as you take the pupil from his work to educate him. Isolation from the world, in order to prepare for the world's work, is folly. You might as well take a boy out of the blacksmith shop in order to teach him blacksmithing. College is a make-believe, and every college student knows it. From the age of fourteen upward, the pupil should feel that he is doing something useful, not merely killing time. And so his work and instruction should go right along hand in hand. And this sort of education is given out, in degree, in Purdue University, in the Schools of Technology, the various agricultural colleges, the Ferris Institute, by that strong and useful man, Beardshear, of Iowa, and that other equally excellent man, Booker Washington, and by various others scattered here and there.

But we will not approximate the perfect college until we have an institution where any boy can go and earn his livelihood, and will not be humiliated by the operation. The students will be paid for their work, and then in turn they will pay for certain advantages, and thus the idea of mutuality, reciprocity, and economy of time and money, will be fostered and encouraged.

The best lesson in life is the lesson of self-reliance, and the college that inculcates this best, will approach the ideal.

\*In *The Philistine*, March, 1902.

## Educational World

### THE TEACHINGS OF HIGHER CRITICISM.

Those who advocate simple faith in the Bible, and the use of the Scriptures as the foundation upon which all teaching should be based, will note with interest the frank statements of Theodore D. Bacon, who writes for the *Outlook* on the subject, "The Outcome of Higher Criticism."

Concerning the rapid growth of this theory, he makes the statement that "every new Biblical scholar who appears, is practically sure to prove a 'Higher Critic'; the exceptions are so few as to prove the rule." This statement should receive the careful consideration of those who are loath to acknowledge the tendency of an education received in the schools of the world.

Higher criticism is but the application to the Bible of the methods followed by the ordinary educational institution in teaching history, philosophy, and the sciences. Mr. Bacon expresses it thus: "As a clincher, we find that this criticism is but the application to the Bible of that method of study which is universal in the investigation of *other historical documents*, and which has reconstructed the history of Greece and Rome. It is evident that the Bible is no more exempt from these methods or rules than it is from the ordinary rules of grammar. But these methods are not those of historical investigation alone; they are but the application to these questions, of the *universal method of scientific investigation which has proved so marvelously fruitful during the last century.*"

Concerning the effects of higher criticism on Bible students, the writer makes the following significant statement: "Theology becomes an inductive science, such as physics, chemistry, biology, and psychology have become, one after another. The teachings of the Bible are not on that account held to be untrue; on the contrary, they have a strong presumption in their favor, and should be held as *a working hypothesis, to be used until modified or over-*

*thrown by further investigation.* Nor does it follow that the Bible is no longer to be used as a source of religious teaching. *It simply can no longer speak with unquestioned authority.*"

The subtlety of the present method of teaching truth could not be more plainly stated. How blind are those who still contend that the secular system of education is untainted by infidelity!

When the question arises as to the effect which such teaching will have upon the religious belief of the Christian, Mr. Bacon says, in part: "Poor old Adam disappears, of course, but the fundamental fact remains that we come into the world with a brute and savage inheritance which must be subdued; and that, as each one comes to consciousness of himself, he comes also to the consciousness that he has fallen short of his best self, and has chosen the evil when he should have chosen the good. *The new doctrine is the old purged of its absurdities and historical inaccuracies, and made real.*"

This is what the children are taught when the church fails to provide schools for them.

The practical working results of the teachings of Higher Criticism are thus depicted: "There is no longer the feeling of frantic haste to save a few souls out of countless millions from going down to endless torment; nor is there any burning desire to let every heathen know of the name of Jesus in order to hasten the time of the second coming, without reference to the welfare of the heathen. . . . *It is not to be denied that there has been, in consequence, a certain cooling of the interest in foreign missions.*"

Read that, and then answer these questions: Why do we see such a dearth of foreign workers in our church? To what extent can this dearth be attributed to the influence cast about those who should today be foreign laborers, who were educated in the secular schools?

What must be the dividing line between the methods and the subject matter in schools which turn out Christian workers, and the methods and subject matter in the secular schools?



## TRAINING TEACHERS FOR CUBA.

The State Normal School, located at New Paltz, N. Y., has among its students sixty young Cuban women, who are under contract with the Cuban government to teach in the public schools of Cuba. "The school authorities of the State of New York," writes Lillian W. Betts, in the *Outlook* (March 15), "entered into contract with the Cuban government to receive these students, and to assume the responsibility for their professional training."

The Normal spares no pains in furnishing the best of facilities and competent teachers to these Cuban students. The one in charge of their academic work is a woman of twenty-five years' experience as teacher in Spanish-speaking countries. The students themselves come from some of the oldest and most influential families in Cuba, and their earnestness in fitting themselves to serve their country as instructors of the children, is attested in the following language: "It is difficult to realize, when in the language classes, that but five of these students spoke English when they entered the Normal school [fifteen months ago]. There are two grades in English. As rapidly as the vocabulary necessary to class work in any subject is acquired, the students begin grade work with the regular students. So intense is their interest, so earnest are these students, that they have astonished their teachers by their advance."

In addition to the purely intellectual culture, the Cuban students are given instruction in physical culture, and simple treatments for the sick. The important feature of this educational effort is the fact that both the United States and Cuba realize that the progress of liberty in the Island depends upon the careful education of the rising generation. This is true of the State; it is equally true of the church. The sad feature is that the church is so slow to recognize the truth and provide universal Christian education for the children.

## NO SCHOOLROOM BEFORE THE AGE OF EIGHT.

It is hard for some parents to grasp the fact that the child kept out of the schoolroom until eight or ten years of age, (see "Christian Education," p. 9), has a better chance to become a scholar than the one who is pushed in at the tender age of six years. Occasionally some wise mothers and fathers do believe and act upon this truth. A parent writing for the *Ladies' Home Journal* (February), says:—

"For twelve years I have had the following rules in my family of five children: No child under eight years of age is allowed to enter a schoolroom; from eight to twelve years, three hours' work daily; from twelve to fifteen years, four hours' work daily. No lessons are prepared at home; no schoolbook is allowed to be brought home under any circumstances. All lessons that can not be learned and recited properly in from three to four hours, remain unlearned. To demonstrate that four hours' time in school, properly applied, is sufficient, I give an outline of the work actually accomplished last session by my little daughter of thirteen years:—

"Hours: Daily, from 10 a. m. to 2 p. m.

"Daily: Geography and Spelling.

"Alternate Days: Arithmetic, Writing, Latin, French, Grammar, History.

"In addition, there is a music lesson of half an hour twice each week, and one hour's practice daily. When this is over she goes outdoors and plays in any manner suitable for a girl of her age.

"Results: Good reports; pleasure in attending school; steady advancement; the highest commendation from teachers; mutual satisfaction—and no doctor's bills."

## CENTRALIZING EDUCATION.

The tendency to centralize education, although so decidedly popular in the world to-day, still meets with some opposition from a certain class of thinkers. The recent consolidation of the Armour Institute of Technology, located on Thirty-third

street and Armour avenue, Chicago, and Chicago University, called out the following editorial in the *Tribune*:—

"It is urged in favor of the change that greater educational opportunities will in this way be afforded at less cost. This is true, but that argument does not comprise all there is to be said concerning such instances.

"Armour Institute, for example, was founded with especial reference to its being a local educational agency. Mr. Armour's brother had previously established a mission at the place, and the school was located with the distinct purpose of giving new and superior educational opportunities—not to them alone, but particularly to the boys and girls of the neighborhood. Indeed a considerable part of its endowment was put into the form of new and improved flats near by, which would aid and be aided by the school.

"Its removal to the university campus will mean increased efficiency. It will also mean, however, the impoverishment of a neighborhood peculiarly in need of intellectual opportunities. It will mean the withdrawal of the personnel of the institution from the environment of the common people to a specialized environment. It may mean that many to whom the institution is now available will not be able to attend. On the other hand, it will afford superior educational opportunities for students who can 'attend the university.' One can not view with entire equanimity the operation of the centripetal force in the distribution of educational agencies. It means the progressive isolation of student life, the depletion of certain needy neighborhoods, and the sacrifice of that culture which comes only from contact with the common existence."

THE number of women students in some of the co-educational institutions is causing some anxiety. President James, of Northwestern University, while not wishing to discourage young women from taking a university course, finds it necessary, however, to offer special inducements to men

students. To the board of trustees he made the following suggestions: "A comfortable and modern dwelling place—a first-class, thoroughly equipped, modern dormitory, where for a reasonable price young men may obtain lodgings suitable for the purposes of a college student.

"A college commons, where the young men may obtain at a reasonable price healthful and abundant food.

"A large and well-equipped gymnasium, sufficient to accommodate the entire student body.

"The social side of college life must be considered, and its interests advanced by a commodious students' club, similar to that unique creation, the Houston hall, at the University of Pennsylvania, where all the men students may come together in an informal way, and where all college organizations—the Young Men's Christian association, the athletic committee, the editors of the college papers, etc.—may have their headquarters."

Chicago University is meeting the same problem, and it appears that the gift deed of Leland Stanford University places a limit upon the number of women students.

THE advocates of Christian education as a system capable of developing a character in harmony with the standard set forth in the word of God, will have many and strange theories to withstand. For instance, when they reason that truth is the proper mental food for children, they will be met by such theories as the following, propounded by Dr. M'Clintock, dean of the University College, Chicago. He is reported to have said that "American children are irreverent because they do not get a dash of nonsense now and then in the public schools. Good nonsense makes great logicians and great painters."

It might seem strange that in the light of this wisdom (?) the instruction concerning the correction of foolishness and irreverence (Ps. 119:9), reads thus in the Scriptures: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."



## •• Editorial ••



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

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### THE LOCAL SCHOOL BOARD.

The importance of the duties devolving upon the local school board are not always fully appreciated. With the present organization of church schools, the continuance of each individual school depends largely upon the attitude assumed by those members of the church constituting the board. Because a school has been conducted by the church this year is not absolute proof that the school will be maintained next year. This uncertainty is deplorable, and at present must be obviated by the prompt action of the school board. I hope to see the time, and that very soon, when a school once started will continue in spite of local conditions. But we must meet the situation as it is to-day. This may require firmness and promptness of action on the part of church members. If that is the case, let there be a quick response to the necessities of the situation. Procrastination may bring serious trouble and multiply difficulties.

The schools will soon close for the summer vacation. In most places the major part of the school board close their term of office at about the same time. Except a new board is elected at once, educational matters become very much disorganized. The results may not at once appear, but they are no less disastrous to school interests. Some one must be responsible for the school next year, or in all probability you will have no school; or, if you have a school, you will not have made arrangements for a competent teacher.

*It is important therefore, that every church should elect a school board before the close of the current school term.*

Who should serve on the school board? Put your best men and women on the board. By *best* I mean those who are consecrated, those who are active, those who have faith; and in addition to these qualifications, men and women who will study the educational problem and follow the light as it is revealed.

Passive assent to the needs of schools for the children is not enough. This is a reform movement; there is opposition to be met, and activity is needed. The school board, of all church committees, should be an active committee.

The duties of the local board may be somewhat exacting, but every board may have the assurance that its work has the divine sanction. As the children are yours, whether you are a parent or not; as the children are *yours* by virtue of your connection with the church of Christ, their education is a heaven-imposed duty. Recognizing this fact, the duty becomes a pleasure, and the discharge of the duty brings a blessing.

The school board should be in close connection with, and have the support of, every member of the church. Likewise it is to the advantage of the church that each board should be in direct communication with the conference superintendent of church schools.

Before the close of school this spring, let all arrangements be made for the reopening next fall. All necessary improvements in schoolroom facilities should be provided for during the vacation. It is so easy to postpone this from week to week. In our educational work, let us make a record for promptness.

If a change of teachers is necessary, it should be reported *early* to the superintendent. If a church desires to open a school for the first time next fall, then the application for a teacher should be filed with the superintendent *early* in the season.

So far as possible each State should furnish trained teachers in numbers sufficient to meet the demands for schools. This is not always true, however. There has been, each year in the history of church schools, a dearth of qualified teachers. For this rea-

son each church is requested to select young people of ability from its membership, and assist these persons to prepare for the work. In what other way shall we build up our members? In this matter the school board should take a deep interest. In fact this committee should lead out.

I will say again: there is every reason why the local boards should be elected before the close of the spring term of school. Elect your board, and then as a church insist upon prompt and vigorous action. Call frequently for reports of work being done. Insist upon a study of the educational question by the church. Make a call upon your superintendent for educational literature. Agitate, agitate; that is the only way to accomplish the greatest good.

#### GIVE TEACHERS SURE SALARIES.

Teaching is very often made a stepping-stone to other professions. The educational world bemoans this fact, and educators say that their vocation should be raised to the dignity of the other professions. The *Tribune* (Chicago) of recent date says:—

A visit to a country teachers' institute is enough to convince one that the masses who are instructing the young, are decidedly amateurs, the greater numbers ranging in age from 17 to 24 years. It is only an occasional man or woman who has remained in the field after that age.

The reasons for this are obvious. All know there is no future to the teachers' work; their term of school is only from six to eight months in the year, while they are compelled to live twelve; their salaries are small; their calling requires them to dress well; they must buy papers, journals, and books to keep abreast of the times; they must prepare for and take examinations for which they must pay; they are required to attend summer normals, institutes, and associations, which cost money. Where is the coin to come from? What have the teachers at the end of the year to show for their wasted energy? What inducement have they to remain in the field of tutorism longer than till something more profitable opens for them?

If this is true of state instructors it is true in a greater degree of those who have entered the ranks of church school teachers.

Because the Christian teacher is doing a philanthropic and missionary work is no argument for the small wages and

irregular pay which is forced upon many.

On the other hand this is the reason why those who believe in the education of the children as missionaries for the spread of the gospel, should rally to the support of teachers. If men are liberal with their means for foreign fields, why should they stint those who are training laborers to fill the calls from heathen countries?

The life of the foreign work is in the Christian school. From the schools now in existence there will, a few years hence, go forth an army of laborers. Not only will the pupils from the church schools be prepared to answer calls from abroad, but from the ranks of the teachers must be drawn workmen who have gained their efficiency for difficult foreign fields by working for the children in some church school.

By that I mean to say that already there is a call for many teachers outside of the United States, and to-day the Foreign Mission Board is looking to those who have had experience in church schools to fill these positions.

Shall we hinder this work of training by our lack of financial support to the teachers of our children?

Each year teachers desiring to improve their efficiency by attending the teachers' institute or summer school, complain of their inability to do so because of the small pay received during the school term. Many spend their few weeks' vacation earning money to pay the expense of more training. These missionary teachers need help, and until the support of the church school is placed upon a substantial basis, the educational work can not meet with the greatest success.

Without doubt there are men now acting on school boards, or in some other way connected with or interested in this financial problem, who have studied the situation, and are prepared to express an opinion concerning its solution. The *ADVOCATE*, in behalf of the teachers, solicits contributions on this subject.

The system of schools for the Christian training of the children began on a small scale. The first teachers volunteered to work for the smallest wages because they consid-

ered no sacrifice too great in starting the movement. The present condition can not continue however. There is a means of substantial support. The editor invites your correspondence.

#### OUT INTO THE COUNTRY WITH THE CHILDREN.

God pity the city-bred child! Men make the cities, but God made the country, and into the country every child should be hurried—*hurried* because every day spent in the city endangers the moral health of the child. I can imagine that if angels were commissioned to visit the homes in our large cities in the same capacity that they visited Lot in Sodom, that they would take the children in their arms, and never turn back until they were beyond the utmost limits of these centers of corruption. And yet to-day how many mothers would turn back? How many *cling* to city life when every inducement is offered them in the country! The call has been made to flee out just as truly, just as distinctly as it was given to Lot and his family.

Before the end of time, God's people will be out of the large cities. We preach that the end is near, and yet we linger in the cities with the children. It is a sad fact that many who profess to love God confess that they do not love the country. This is a perverted taste which can be cured only by contact with the beauties of nature. Will you let your children grow to manhood and womanhood without a love of the good, the pure, the natural, as found in the country?

Any one having a family of small children, who finds it impossible to leave the city, is as truly in the bondage of Egypt as were the children of Israel. To them a deliverer was sent. To the bondman to-day deliverance is offered.

It is an unfortunate thing when parents are insensible to the dangers of city life; it is a deplorable condition when ministers and teachers—recognized leaders—fail to grasp the situation, and yielding quietly to this condition, cease to raise their voices to warn parents of the dangers surrounding their children. Any church school teacher

who fails to work energetically to place this truth before parents, is missing a God-given opportunity.

Teachers who have this problem to meet should encourage the school garden; cultivate a love for flowers, fruits, and vegetables. Children will learn to love the cultivation of the soil, and through their instrumentality, it is possible to start an exodus. Let us work for it.

#### SUMMER SCHOOL.

"Will there be a summer school?" is asked on all sides. We are glad to announce through the columns of the *ADVOCATE* that the General Conference and Foreign Mission Board have arranged for a summer school for the special training of church school teachers, and the speedy preparation of workers for foreign fields. This school will be held at Berrien Springs, Mich., from June 12 to August 20.

Students are offered the advantages of the summer school practically free, for their only expense will be for board. The reason for making such an offer is this: many who will attend are teachers who are devoting their lives to the salvation of children; they receive small remuneration, and the value of their work is thus recognized by the General Conference. It is supposed that all who become students at the summer school are equally devoted to the cause of Christian education. Every possible encouragement is held out to them. Illinois has 140 children in Christian schools, and 500 others who have just as good a right to the privileges of Christian education, but who can not have it because there are no teachers. Indiana has nine teachers when it should have at least ninety to supply the need of children already in the bosom of the church. This proportion would vary but little throughout the United States. It is time an effort should be made to train teachers.

The effort will be made at the summer school. Announcements giving particulars may be had by addressing, Secretary of the General Conference Educational Department, Berrien Springs, Mich.

# The Sabbath School

## WISHING.

Do you wish the world were better?  
 Let me tell you what to do,  
 Set a watch upon your actions,  
 Keep them always straight and true.  
 Rid your mind of selfish motives,  
 Let your thoughts be clean and high.  
 You can make a little Eden  
 Of the sphere you occupy.

Do you wish the world were wiser?  
 Well, suppose you make a start,  
 By accumulating wisdom  
 In the scrap-book of your heart.  
 Do not waste one page on folly;  
 Live to learn, and learn to live.  
 If you want to give men knowledge,  
 You must get it, ere you give.

Do you wish the world were happy?  
 Then remember, day by day,  
 Just to scatter seeds of kindness  
 As you pass along the way,  
 For the pleasures of the many  
 May be oftentimes traced to one,  
 As the hand that plants an acorn  
 Shelters armies from the sun.

—Ella Wheeler Wilcox.

## THE CHRISTIAN TEACHER.

BY J. O. CORLISS.

Said an eminent Christian, "I have only one passion, and that is Christ." It is this passion alone that can qualify one to work for the Master. It is every successful teacher's foundation of prosperity. The person who does anything for Christ's sake, will be strong in such work, because of the love which prompts it, and because the love that prompts it is the power that God gives by which to operate the faith of men in his work.

The more one works with Christ, the more this passion will be fed, because he is thinking Christ's thoughts, which are only thoughts of love. To take in the meaning of Christ's words, is to expend our affection upon, and solicitude for, the same objects on which his heart is set. We thus become one with Christ. -

This is, or should be, the motive for studying the Sabbath school lessons. Properly learned, they will advance us in the knowledge of our Lord and Saviour Jesus Christ. Let none lose the benefit of the next Sabbath's lesson.

Remember that each lesson is a living message from God, and should be studied as such. To treat it in any other way is to belittle it, and so lose its intended effect on the mind. By all means make the thought of God in the lesson your own.

This can not be done, however, by mere mechanical effort. It is necessary to hear the voice of God speaking through the operation of his Holy Spirit. The Spirit and the word agree. Pray earnestly for the enlightenment of the Spirit, then study the lesson carefully, expecting the needed help.

Nothing is beyond the power of the Holy Spirit. Receive this gift of God, and you may depend that it will reveal to you the "deep things of God." Go boldly to the "throne of grace," and fear not to ask for the needed help; for God does not upbraid those who plead for wisdom, but gives it freely and plentifully to the needy applicant. Go to Him, then, believing that "all things" are held by him for your benefit, and that asking in faith is receiving.

The best teachers are those who by living in close communion with God have come to know the practical bearing of the lessons to be taught, by having applied them to their own hearts. The truth, to be properly wielded in behalf of others, must first be permitted to do its work upon the wielder.

Such an experience will help the teacher to know the needs of his pupils, and enable him to feel their worth, so that he may draw nearer to them in his efforts to give them a helping hand.

In this way only can the teacher discover the secret passage to the minds of his pupils, by which the lesson may be made clear and interesting to them. Filled with truth and devotion himself, the teacher's presence in his class may be an inspiration which will cause truth to flow into the hearts of all, as a stream of living water.

## THE CONVERSION OF OUR SCHOLARS.

BY ESTELLA HOUSER.

"When Sabbath school teachers have taught the lessons of external revelation, their work is but just begun, and they should not cease their labor until they have evidence that the precepts of Heaven are not only accepted by the understanding of the pupil, but written upon the heart."

A leading Christian worker who has made a careful estimate of the conversions among eight hundred thousand children who attend Sunday school in the State of New York, reports that only forty per cent. of these are converted while in the school; twenty per cent. more of the number are converted after leaving the Sunday school, and forty per cent. go into Christless graves.

What an alarming picture! This is not an isolated case. The same conditions exist in other States. Neither is it peculiar to the Sunday-school. Who is there that does not now call to mind some young man or young woman who has been reared in the truth, a regular attendant at the Sabbath school, but for whom evidently no definite work was accomplished, else to-day he would not be in the world, a part of it, and bitterly opposed to God's precious message for these closing days?

Much of the responsibility for this condition of things rests upon us as teachers and officers. Every Sabbath an opportunity to lead some soul to Christ is either lost or embraced. If we engaged in our work with this thought uppermost in our minds, how different would be the results! But the tendency to make the work intellectual, leaving out that most important part—the salvation of the soul—is sapping the life out of our work.

No teacher should be satisfied to let one Sabbath pass without definitely and conscientiously pointing some soul to "the Lamb of God which taketh away the sin of the world." With the love of God burning in his own heart, his appeal Sabbath after Sabbath will not be in vain. Let the conversion of our pupils be the burden of our daily prayers, and God will reward the

effectual, fervent prayer of the righteous teacher, and new light and life and power will take possession of our schools.

"He that winneth souls is wise." "And the teachers that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." (*R. V., margin.*)

## THE SABBATH SCHOOL A FACTOR IN CHRISTIAN EDUCATION.

BY MRS. CARRIE R. KING.

Too much can not be said of the importance of Sabbath school work as an educating factor. The Sabbath school has been called the "first-born of the church," and it was brought into existence for a definite and lofty purpose—to lead to a deep and systematic study of God's word, which will result in the salvation of souls.

The Sabbath school and the church school are sister organizations, and are working for the same purpose; but only the young have the advantages of the latter, while the Sabbath school should be the "*church organized and equipped for the systematic study of God's word.*" Here men, women, and children can obtain an education which surpasses that offered in any school where God's word is excluded.

"The word of God is like a treasure-house, containing everything that is essential to perfect the man of God." "The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual." "The study of God's word is continually expanding the mind and strengthening the intellect. There is nothing that will so refine and elevate the character and give vigor to every faculty as the continual exercise of the mind to grasp and comprehend weighty and important truths."

These quotations state clearly the educational value of a thorough study of the Bible. This is not theory. These truths are verified by actual experience. I have heard students, who at first thought that they could not spare time for Bible study,

exclaim with surprise, that they could learn all their lessons more readily with the Bible study, than they could without it. "The entrance of thy words giveth light; it giveth understanding unto the simple."

Bible study must be systematic and thorough. Sabbath school work should not be confined to the Sabbath day. *Daily home study* is a very important part of Sabbath school work for both teacher and pupil. In no other way can we be properly prepared to receive and to impart the help that ought to come from the associations of different minds upon the Sabbath.

Are you planning to be a missionary? Take up the Sabbath school work, for the Lord says, "There is a most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done."

Great results have already followed the Sabbath school work: nevertheless, since "our Sabbath schools are nothing less than Bible societies, and in the sacred work of teaching God's word, they can accomplish far more than they have hitherto accomplished." "The Sabbath school, when rightly managed, possesses marvelous power, and is adapted to doing a great work; but it is not now what it may and should be." "Our Sabbath schools are not what the Lord would have them to be," for "there is altogether too much dependence placed upon form and machinery, while the life-giving power of God is not manifested for the conversion of souls, for whom Christ died. This order of things *must be changed* if our Sabbath schools meet the purpose for which they exist." "The great want in the Sabbath school is not the want of machinery, but the want of knowledge in spiritual things." The Lord says that this work is "crippling along" for the want of efficient, discerning men and women, who feel their accountability to God to use their powers . . . to do good."

What can students and church school teachers do to help this work? We are just beginning to awake to the fact that

the Sabbath school work should not be confined to our own church. Most excellent results have already been seen from what is known as "Branch Sabbath Schools." Families have been brought into the truth as the result of seed sown in this way. This illustrates the words: "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."

You may say that you have not a gift for this work. The Lord has provided for this. He does not say that the work is crippling along for the want of *gifted* workers, but for the want of those who feel accountable to God to use their powers in doing good. If we ask him, he will lay upon us a burden for souls. "The Lord has made ample provision that teachers may have increased ability from Sabbath to Sabbath."

The only way to receive the real benefit from our own studies, is to impart to others the knowledge we have gained; so the Bible student receives a twofold blessing when he teaches the word of life to others. It is "not by might nor by power, but by my Spirit saith the Lord."

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### SHALL WE HAVE BRANCH SABBATH SCHOOLS?

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BY A. HELEN WILCOX.

It was God's design that all men should be saved. He gave the light to the Israelites that they might diffuse it to others; they failed to do this, and were destroyed as a nation; they enjoyed the favor of God and despised those about them. Seventh-day Adventists are in danger of repeating the experiences of the Israelites.

The Lord has committed to us a wonderful truth that we might in turn spread the knowledge of it to all the world; but too many of us sit down in our own homes, content with being one of the chosen people. We do very little to spread the third angel's message among our neighbors and their children. The minds of some of these neighbors are so burdened with the cares



and pleasures of this life that they have neither time nor inclination to study the word of God, but possibly we may be able to reach them through their children. The Lord has told us that "parents who can be approached in no other way are frequently reached through their children." Let us, then, work for the children. God could spread his truth without the aid of man; but man's salvation depends upon working for others, and so he gives us the privilege of being "laborers together with him."

The reason why some young people's societies have been so devoid of interest, is because they have failed to realize the importance, yea, the necessity, for systematic, continuous missionary effort on the part of each individual member of the organization. Branch Sabbath school work is an ideal work for young people. They may organize schools, with older ones to direct their efforts, and gain a wonderful experience for themselves, and lead the little lambs to Jesus.

The branch Sabbath school work has proved to be a panacea for the many perplexities of the Des Moines Young People's Society. A number of the members have been engaged in this work all winter, the largest school having a membership of between thirty and forty, and another school is about to be organized, that all who desire to do so may have an experience in the work. The consecration meetings are no longer a dread to the young people, but the testimonies given inspire one with a desire to labor for souls.

We have thirteen branch schools in Iowa. Some are very small, but all are doing good work. Busy mothers, who have thought they could do nothing in the cause of God, have found that they may gather the children of unbelievers into their homes, and teach them the word of God, and they rejoice in the blessing which it brings. The object, then, of branch Sabbath schools is twofold; namely, that the unbeliever may be brought to a knowledge of the truth, and that the laborer may work out his own salvation. We should work for the children; first, because Jesus has said, "Feed

my lambs;" secondly, because he said, "Feed my sheep," and the work for the children, if properly conducted, will surely open the way for Bible-readings and personal work for parents.

Children preached the truth in the opening of the message (see "Rise and Progress of Seventh-day Adventists"), and they will do a work that older ones will not be permitted to do in its closing. "As the children sang in the temple courts, 'Hosanna! Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up."—*Vol. VI, p. 203.*

Let us, then, employ every means to prepare the children of our own faith, and those of unbelievers, for the work in which it may be their privilege to have a part.

Shall we not have one or more branch Sabbath schools wherever there is a Sabbath school?

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## CO-OPERATION OF PARENTS.

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### A Study of the Testimonies on Sabbath School Work.

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MRS. L. FLORA PLUMMER.

The indifference of many parents to the Sabbath school has led the children and youth to consider it unimportant. Poorly prepared lessons, irregularity of attendance, and frequent tardiness on the part of the parents, all have their effect in a marked degree upon the character and disposition of the child. It is almost an impossibility to teach a child by precept to be regular, prompt, and attentive, when the child's parents are, by their example, teaching him just the opposite. That the real success of the Sabbath school work rests in large measure upon the parents, even though they may be neither officers nor teachers in the

school, is evident from the following extracts:—

“The parents have a serious responsibility resting upon them to co-operate with the teachers in the Sabbath school.”

“Parents and children should work in harmony with superintendent and teachers, thus giving evidence that they appreciate the labor put forth for them. Parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures.”

“While it is essential that wise, patient efforts should be made by the teacher, the work must not be left altogether to the Sabbath school and church worker, but it must find its foundation and support in the work of the home. Parents have a sacred responsibility and charge committed to them, and they are called upon to keep their charge, to bear their responsibility in the fear of God, watching for the souls of their children as they who must give an account.”

“The responsibility which God has given to men and women as parents, many have shifted from themselves to the Sabbath school worker and to the church influence. But each instrumentality has its work, and parents who neglect their part will be weighed in the balances and found wanting.”

“God would have those who profess to be his followers thoroughly furnished with proof of the doctrines of his word. When and where can this be better obtained than in youth at the Sabbath school? Parents should in no case treat this matter indifferently.”

This instruction establishes perfectly the relationship between the school and the home. The most powerful influence for good that can possibly be thrown around the youth, is the safeguard of home religious training. It is not the plan of the Lord that parents should leave to others the entire fitting up for an eternal life of their most precious jewels. It is a sad condition that makes the statement true in some cases that the teacher has more influence for good with a child than the parents. While religious

teaching may be successful without the aid of parents, and may even thwart the worst home influences, the best results are obtained only by the co-operation of parents and teacher.

## PRAYER A PART OF THE TEACHER'S WORK.

BY LOTTIE FARRELL.

It is essential that teachers and all workers in our Sabbath and day schools should know how to prevail with God in prayer. This is necessary not only that they may be able to maintain their position on the highway of holiness, but that those for whom they labor may be blessed. Jesus said to his disciples, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

We see, therefore, that in order to be in a position to offer the “effectual prayer of the righteous man” that “availeth much,” we must have the experience of our Saviour. The word must abide, live, in us. As the word is thus made flesh in us, our wills are brought into perfect harmony with the divine will. Our prayers will be according to his will, and John informs us that such prayers are heard and answered. 1 John 5: 14, 15. Then it is that whatsoever we desire when we pray, is given us if we but believe. Mark 11: 24. This promise follows the statement that if we have faith in God nothing can oppose us, for whatever we ask shall be accomplished, even to the removing of mountains.

In 1 John 5: 16 we are told that if we ask we shall receive life for those who sin not unto death. With these gracious promises given us by our Heavenly Father, why do we not witness the salvation of God in our homes and schools? Why do we not begin at once to live for the salvation of those around us? Why are we satisfied to see so little accomplished when the power to do great things awaits our demand and reception? O shall we not begin to-day, even at this moment, to seek God by prayer and the study of his word, that he may teach us, as he is so anxious to do, how to become “fishers of men”? Who

is willing this day to consecrate himself to this work until the whole earth is lightened with the glory of God?

### SINGING IN THE SABBATH SCHOOL.

BY RUPERT C. SPOHR.

"Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5: 18, 19.

"O there's music, sweetest music.

There's music in the name of Jesus;

"O there's music, heavenly music,

With Jesus in my soul."

To be filled with the Spirit is one of the first requisites to good singing; without this our songs lack inspiration, and may as well not be sung. The music, that sweet music in the name of Jesus, of which the poet speaks, must be heard by every soul who endeavors to sing and make melody in his heart to the Lord. It is heavenly music with Jesus in our souls, that we want in every song in all Sabbath schools.

"Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases; and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.

"But it is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God." *Testimonies, Vol. IV, p. 71.*

In these expressions, we have brought to our attention another requisite to good singing; that of leadership. Much of the poor singing in our schools is due to the lack of a leader, or to the fact that proper

attention is not given to the leader when there is one. Every one who engages in the praise of God by singing, should give the closest attention to the directions of the leader, in order that the harmony and melody of every song may be acceptable to Him to whom we render our songs of praise. The angelic choir in the courts above is led by an angel who strikes the keynote of every song, and the heavenly hosts unite their voices in glorious harmony. Why not have a little taste of heaven here below?

There is nothing can equal the tender hours

When life is first in bloom;

When the heart, like a bee in a wild of flowers,

Finds everywhere perfume.

When the present is all and it questions not

If those flowers shall pass away;

But pleased with its own delightful lot,

Dreams never of decay. —Henry G. Bohn.

Fair laughs the morn, and soft the zephyr blows,

While proudly rising over the azure realm,

In gallant trim the gilded vessel goes,

Youth on the prow, and pleasure at the helm.

—Gray.



## The Lesson



### INTERMEDIATE DIVISION.

#### Lesson X. June 7, 1902.

The Sabbath. Gen. 1:31; 2:1-3; Ex. 20:10, 11.

#### I. SPECIAL POINTS IN THE LESSON.

The Sabbath was made for man.

A memorial of creation.

A sign by which the true God is known.

A surety that all things shall again be restored to their Edenic beauty.

#### II. PRACTICAL LESSONS.

The Sabbath is not an arbitrary institution imposed upon man. It is a blessing bestowed upon him by his Creator.

The Sabbath was given that we might know and remember God. It keeps in mind the creative power of God which is his distinguishing characteristic. Do not fail to make this plain to the children.

"Creative power is the power of the gospel," so that which commemorates creation also commemorates redemption. Christ is Redeemer by virtue of his power to create. "We are his workmanship created in Christ Jesus unto good works."

Help the children to understand the true meaning of the Sabbath. It is not a burden; through it God designs that our minds shall be directed to his created works, and through these to him.

### III. SIDE LIGHTS.

Mark 2:27; Ezek. 20:20; Rom. 1:19, 20; Ps. 111:2-4; Matt. 12:8; Ezek. 20:12; Isa. 58:13, 14; Matt. 11:28, 29; Heb. 4:1-11.

### Lesson XI. June 14, 1902.

The Fall. Gen. 2:16, 17; 3:4-6; James 1:15.

#### I. SPECIAL POINTS IN THE LESSON.

God's commandments are promises.  
The fall the result of disobedience.  
Disobedience the result of unbelief.  
Sin separates from God.  
Obedience is life.

#### II. PRACTICAL LESSONS.

Satan's only opportunity to tempt Adam and Eve was at the forbidden tree. He was not allowed to follow them through the garden with continual temptations, and only as they came to this tree contrary to God's commandment were they exposed to his wiles. Just so God will not allow the smallest child to be tempted above that which it is able to bear.

Satan's work ever since the fall has been to tempt man to distrust God's love and doubt his wisdom.

God does not change. Disobedience to God's law to-day will bring the same result that it brought back in the Garden of Eden.

It is worth the effort to bring the children to see how God looks upon sin. A lie is a lie whether to us it appears great or small, just as water is wet whether you take it in the ocean or only a single drop. It will require no great evil in our lives to shut God out of our lives. Neither will it require a great evil in our lives to debar us from the new earth, Eden restored.

#### III. SIDE LIGHTS.

Isa. 59:1, 2; Rom. 6:23; 1 John 1:9; 2:1, 2; Isa. 1:16-20; 2 Peter 2:19; 1 Cor. 10:12.

### Lesson XII. June 21, 1902.

The Promise of a Saviour. Gen. 3:15; John 1:14; Heb. 2:4.

#### I. SPECIAL POINTS IN THE LESSON.

As soon as man fell a Saviour was promised  
As Jesus is the Seed from which all creation comes, so He is the Source of all life.

Every good impulse comes from Jesus as a result of the promise made in the Garden of Eden.

Sin brings death; Jesus offers life.  
God's great love for man.

#### II. PRACTICAL LESSONS.

Where sin abounded grace abounds much more abundantly. Help the children to realize that just as Jesus was promised as soon as man fell, so provision is made for us. We need not delay to seek the Saviour for one moment. He stands ready to receive us and blot out our sins.

You can illustrate the death of Jesus by the seed which must be sown in the ground and die before it can produce more life. Jesus gave his life that we might not only be partakers of that life, but be sons of God, equal with Himself.

Just as the falling leaves and fading flowers show that death is on every hand, so the reviving life in the early spring is an evidence that Jesus gained the victory over death, and will eventually give life to all who yield themselves to Him.

The sacrifice demanded by the first transgression reveals the sacred character of God's law. The deeper our appreciation of the death of Christ in our behalf, the deeper will be our determination to permit Him to rule in our lives.

#### III. SIDE LIGHTS.

Heb. 2:9, 18; 2 Cor. 5:19; 1 John 3:2, 16; 12:31, 32; Micah 4:8.

### Lesson XIII. June 28, 1902.

#### Review.

In the review of the Intermediate, Primary, and Kindergarten departments no better work can be done than to focus the work of the seven days of creation, not neglecting the practical thoughts that have been brought out from Sabbath to Sabbath. Let the review be what its name implies,—a viewing again of what has been studied during the quarter. This will be of greater value to the children than to endeavor to bring out new points.

They should not only be able to point out the work of each day, but to give practical illustrations showing that that same work still continues. Let the one thought, "in Him we live and move and have our being," be made a permanent experience in their lives.

## PRIMARY DEPARTMENT.

## Lesson X. June 7, 1902.

The Sabbath. Gen. 2:1-3.

Memory verse.—Ezek. 20:20.

## CENTRAL THOUGHT.

*The Sabbath a blessing to all.*

## RESULTS.

To realize the sacredness of the Sabbath, that the day was made holy by God; and that we must be made pure if we *keep* the day holy.

## SUGGESTIONS.

Briefly review the successive steps of creation, showing how much God had done for man. Draw seven squares on the blackboard, or a large piece of paper, writing in each the work of each day.

Try to help the children to see that the crowning blessing to man was the Sabbath. If possible, get that thought from them by questioning. Read "Gospel in Creation," pp. 145-169.

## Lesson XI. June 14, 1902.

The Fall. Gen. 2:8, 15-17.

Memory verse.—Prov. 3:7.

## CENTRAL THOUGHT.

*The sure and sad consequences of sin.*

## RESULTS.

Temptations resisted, gives moral strength. If we honor God, and keep away from evil, we shall not disobey. God's way is best. We can not hide from God.

To know how to treat temptation, bravely say, "No."

## SUGGESTIONS.

Give illustration as to how to avoid temptations. Talk over some childhood temptations, and show the results of yielding to them. Help the children to see that work is a blessing.

Write on the board—

Sin brings—shame, fear, sorrow, loss.

Obedience brings—life, joy, peace, earth made new.

Describe the leaving of the Eden home.

Read "Patriarchs and Prophets," pp. 61, 62.

## Lesson XII. June 21, 1902.

The Promise of a Saviour. Gen. 3:14, 15.

Memory verse.—John 3:16.

## CENTRAL THOUGHT.

*Life only through Christ.*

## RESULTS.

God's promises are sure. To always flee to God, even if we have sinned. Ps. 143:9. Jesus is the only safe refuge. His arms of love are extended to all who will come.

To read God's love in falling leaves and opening buds.

## SUGGESTIONS.

Review the fall, showing man's lost and helpless condition, and the joy that came with the promise of a Redeemer. Teach the resurrection from the opening buds. In Adam all die, in Christ all shall be made alive.

Write on the board—

Jesus buys back—life, home, purity, freedom.

Read "Patriarchs and Prophets," chapter 4.

## KINDERGARTEN DIVISION.

## Lesson X. June 7, 1902.

Suggestions for Teaching the Primary Lesson to Kindergarten Children.

Instead of improvising a Garden of Eden in a sand-pan, with a few twigs, leaves, and flowers, decorate the room as prettily as possible with branches of living green, flowers, and plants. Let the children catch your spirit of love and thankfulness to God for the beautiful things he has made, as they, at your direction, pass their little fingers over the soft petals, count them, examine their round, fuzzy, or smooth stems, or open *one* little bud to see the mysteries inside the little brown coat. Call their attention to the shades of red and green in the tiny new leaves.

This will teach the little ones to see more in their Sabbath walks, and, consequently, being better prepared to be thankful to God for his gifts, their Sabbaths will be purer and sweeter. Then, loving the things that God has made, and the One who made them, they can go back with you to the *first* Sabbath, and to some extent appreciate its glory.

As the days of the week are counted, an inch cube can be used to represent each one. If you review the events of the week of creation, place a piece of paper on the first block for light; nothing on the second for air; grass or fruit on the third; pieces of paper cut out to represent sun, moon, and stars, on the fourth; a picture of animals on the fifth; and a picture of

man on the sixth. The seventh may have something placed upon it to distinguish it from the others—perhaps a flower. Let the children tell you all the things that it is right and proper to do on the Sabbath.

#### Lesson XI. June 14, 1902.

This lesson requires careful study, that a very vivid word-picture may be given. Describe the Eden home of Adam's family to the little ones as naturally as you would describe your own home to them. Use any picture that you may be able to find, that will help the children to realize the beauties of this home—pictures of colored fruit, kind and noble animals, large trees, etc. Very small children can not grasp a picture as a whole; so in introducing one to the class, let the children name all the things that they see in it; then as soon as they are acquainted with it, direct their attention to that which the picture illustrates.

To illustrate the leading thought in the lesson—that "obedience to God brings happiness and life, and that disobedience brings sorrow and death"—use several pictures of children who show by their faces the pleasure they find in right doing. It is easy to find such pictures in our various papers and books. Appropriate stories may also be told for the same purpose. This is always very interesting to children, and impresses their minds in a way which they will not soon forget.

#### Lesson XII. June 21, 1902.

There are always two voices speaking to us. One tells us what it is right to do; the other tells us not to obey the right voice.

If mama calls us from our play, the right voice says: "Go quickly to mama;" the wrong voice says: "Go in a little while." If you are asked to do something that you do not like to do, the right voice says: "Do it cheerfully;" the wrong voice says: "Look cross; maybe you will not have to do it," etc.

God told Adam and Eve not to eat of the fruit of the tree of the knowledge of good and evil; the serpent told them to eat of it. They could not say "No" to the wrong voice. Give many instances in their daily lives when they should say "No" to the wrong voice.

Failing to say "No" to the wrong voice *once*, can be illustrated by laying down *one* thread, which is easily broken. (Show this by breaking one.) Repeated wrong doing creates a stronger desire to do wrong, as combined threads are stronger than one thread. (Show this by attempting to break several threads together.)

Deciding which voice to obey can be illustrated by the diverging lines of an acute angle. Impress upon their minds the necessity and importance of deciding aright; for as scars remain even after the nails have been removed from the wood, so sin forever scars the heart which has allowed it to enter.

### QUARTERLY SUMMARY OF SABBATH SCHOOL REPORTS

FOR QUARTER ENDING DECEMBER 31, 1901.

#### Eastern Union Conference.

	No. Schools	Pres't Mt'g's	Average Att.	No. of Classes	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Or'p'ns
Atlantic.....	18	633	427	88	\$ 187 79	\$ 78 30	\$ 91 22	\$ 19 43
Chesapeake.....	12	551	345	62	91 41	27 11	44 82	7 74
Maine.....	22	387	266	...	106 52	8 69	50 80	15 17
Maritime Provinces.....	13	296	194	35	56 27	41 20	11 92	3 15
New England.....	42	1120	826	152	570 76	140 87	180 53	194 70
New York.....	62	1080	735	155	240 66	56 84	121 81	.....
Pennsylvania.....	82	1448	991	206	324 86	113 32	195 17	16 37
Quebec.....	11	184	132	27	25 19	5 60	19 59	.....
Vermont.....	31	410	335	72	122 59	7 68	70 29	29 52
Virginia.....	11	167	94	23	27 53	16 26	9 51	2 64
West Virginia.....	14	250	174	33	42 55	8 20	33 04	.....

#### Northwestern Union Conference.

Dakota.....	60	1048	737	....	249 69	54 20	127 53	67 96
Iowa.....	185	3200	2737	375	631 11	230 27	332 45	68 39
Manitoba.....	32	468	264	51	108 37	21 44	71 96	11 33
Minnesota.....	113	2545	1786	357	627 30	212 80	249 65	100 94
Nebraska.....	111	2299	1783	342	459 61	158 72	285 54	9 58

Lake Union Conference.

	No. Schools	Pres'ts	M'ns	W'ns	No. of Classes	Total Contributions	Ex. of Schools	Donations to Miss'ns	Don't'ns for Or'p'ns	
Illinois.....	67	1717	1268	241	441	84	155	68	54	79
Indiana.....	81	1366	1016	194	282	91	122	55	7	70
Michigan.....	162	5231	3487	508	847	80	337	40	502	72
Ohio.....	68	1598	1140	228	572	63	186	69	275	03
Ontario.....	19	460	334	59	125	07	41	34	64	11
Wisconsin.....	120	2605	1800	342	595	68	85	17	366	86

Southern Union Conference.

Alabama.....	21	324	280	53	53	81	20	89	16	13	6	13
Carolina.....	15	210	153	27	27	02	19	23	8	94	1	50
Cumberland.....	16	342	290	46	93	15	45	27	22	99	6	38
Florida.....	14	322	209	39	61	21	19	06	32	47	12	47
Georgia.....	7	182	114	22	22	84	12	25	7	16	1	70
Louisiana.....	12	162	124	25	122	80	18	60	42	22	13	68
Mississippi.....	6	123	104	.....	22	25	9	04	9	72	3	49
Tennessee River.....	16	425	270	57	72	87	26	07	36	56	10	24

Southwestern Union Conference.

Arkansas.....	17	305	248	47	40	89	8	60	29	43	2	86
Colorado.....	65	1500	1104	186	360	62	261	74	92	20	29	19
Kansas.....	107	2253	1644	317	679	91	231	88	52	42	33	01
Missouri.....	53	1412	999	203	279	89	186	28	46	84	16	18
Oklahoma.....	65	1142	995	117	271	37	90	51	27	49	.....	.....
Texas.....	16	763	507	98	90	51	27	49	.....	.....	.....	.....

Pacific Union Conference.

Alaska Mission.....	2	15	14	5	6	37	1	65	.....	.....	.....	.....
Arizona Mission.....	5	139	62	19	36	41	8	00	.....	.....	16	95
Hawaiian Mission.....	3	35	24	5	19	30	.....	.....	.....	.....	12	65
Montana.....	21	359	252	46	174	30	74	36	10	07	.....	.....
Northern California.....	116	3353	2435	477	673	60	406	88	84	29	.....	.....
North Pacific.....	84	2042	1619	300	467	03	244	20	30	89	.....	.....
Southern California.....	19	542	335	76	144	38	40	70	9	50	.....	.....
Upper Columbia.....	37	1098	875	152	276	11	79	85	37	50	.....	.....
Utah Mission.....	4	127	95	20	27	44	12	45	.....	.....	.....	.....

\*Australasian Union Conference.

New South Wales.....	18	714	540	93	219	54	132	58	.....	.....	.....	.....
New Zealand.....	46	645	454	87	265	13	197	62	.....	.....	.....	.....
Queensland.....	7	222	152	.....	104	61	87	33	.....	.....	.....	.....
South Australia.....	11	311	210	.....	78	99	45	51	.....	.....	.....	.....
Tasmania.....	8	191	146	28	73	96	38	30	.....	.....	.....	.....
Victoria.....	12	579	458	.....	165	98	100	63	.....	.....	.....	.....
West Australia.....	6	135	113	.....	.....	.....	50	52	.....	.....	.....	.....

\*European Union Conference.

British.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Norway.....	20	496	289	48	.....	.....	57	96	.....	.....	.....	.....

\*Mission Fields.

†Brazil.....	28	718	552	73	242	30	69	57	148	50	24	23
West India.....	47	1397	.....	.....	79	95	.....	.....	31	68	.....	.....
Arne, Tahiti.....	1	32	19	3	.....	.....	.....	.....	.....	.....	.....	.....
Papeete, Tahiti.....	1	18	18	3	.....	.....	.....	.....	.....	.....	.....	.....
Pæa, Tahiti.....	1	13	9	1	.....	.....	.....	.....	.....	.....	.....	.....
Nukualofa, Friendly Islands.....	1	17	10	3	10	47	.....	.....	.....	.....	.....	.....

Total..... 2264 51726 36593 6226 \$12003 15 \$2386 40 \$6198 20 \$1664 55

## With The Teachers

### THE HEART OF THE WOODS.

I hear it beat in morning still,  
When April skies have lost their gloom,  
And through the woods there runs a thrill  
That wakes Arbutus into bloom.

I hear it throb in sprouting May—  
A muffled murmur on the breeze,  
Like mellow thunder leagues away,  
A booming voice of distant seas.

In daisied June I catch its roll,  
Pulsing through the leafy shade ;  
And fain I am to reach its goal,  
And see the drummer unafraid.

Or when the autumn leaves are shed,  
And frosts attending the fading year,  
Like secret mine sprung by my tread,  
A covey bursts from hiding near.

I feel its pulse 'mid winter snows,  
I feel my own with added force,  
When red ruff drops his cautious pose,  
And forward takes his humming course.

The startled birches shake their curls,  
A withered leaf leaps in the breeze ;  
Some hidden mortar speaks, and hurls  
Its feathered missile through the tree.

Compact of life, of fervent wing,  
A dynamo of feathered power,  
Thy drum is music in the spring,  
Thy flight is music every hour.

—John Burroughs.

### ORGANIZATION OF THE EDUCATIONAL WORK.

[The meeting of the Lake Union Conference in Chicago, March 27 to April 3, called forth a discussion of the educational question, and led to the formulation of plans for the advancement of that work, which will, to a greater or less extent, effect the work of the denomination. Every progressive teacher must realize that we now face momentous problems. The annual report of the Educational Secretary contains suggestions which may assist the church school teachers of the land in directing their forces to the accomplishment of a higher and more perfect form of organization on the part of the educational work. That there may be a general understanding of the steps which have already been taken, or are now under consideration, a portion of this report is here given.]

The educational work is inseparably

bound up with the problem of reorganization which is before the Seventh-day Adventist denomination. The permanency of the reforms which our leaders are now instituting will depend upon the direction given to the organization of our system of schools.

Fifty years ago a system of education was made known to the denomination. Our people pleaded poverty, and the light was rejected. Parents believed heartily in education, and since Christian schools were an unknown thing, the children were placed in the public schools. The men who are to-day standing as leaders in the third angel's message remember it well, for they were thus educated. In their minds the truth of God was mixed with the teachings of the world. They were not to blame, but they were unfortunate, for they lacked opportunities which God intended they should have. As a natural result of this mode of training, men were developed who were clear-headed and keen in matters relating to the world, but when these same men were called to deal with purely spiritual questions, they were confused. Confusion, or the spirit of Babylon, had been planted in their minds independent of any wish on their part.

This condition has been recognized and deplored. Schools have been established that our children may be educated out of Babylon instead of into it.

As a denomination we stand for Christian education. Where failure was made fifty years ago, we expect to have a glorious victory to-day. God has brought us a second time to the borders of the promised land, and we are going in ! It must be so because forces are now in operation which will place the leadership of God's work in the hands of men whose minds have been renewed by the power of the Spirit in Christian education.

#### THE CHURCH SCHOOL MOVEMENT.

The educational reform began in a feeble way about five years ago. It had been the policy in years past to centralize. Battle Creek College stood for centralization. God called for a change—a scattering as from the tower of Babel. Small schools were established for the children; the youth were



kept out of Battle Creek by the establishment of preparatory industrial schools; the ultimate results of the movement was the relocation of Battle Creek College, taking it bodily from the center, where all things were congested, and placing it in the open country where it could be developed to the highest degree, a school for adults—a training station for missionary workers. One and the same principle was at work from the day the first church school was established until Emmanuel Missionary College was opened; and God only knows the joy which came to the men who were in this movement, when last spring, the assurance was given that the right plan was being followed.

#### RESULTS.

The results have been far reaching. The establishment of church schools has developed a large class of consecrated, God-fearing teachers, who, working for a mere pittance, have given their lives for the salvation of Seventh-day Adventist children. To the founding of these schools may be attributed the development of an educational literature which stands for clear-cut principles and ideas. These schools have revealed the need of a system of text-books, written, not by worldly authors, but by men who know the truth and who understand the proper methods for its presentation.

#### TIME TO ORGANIZE.

There are now nearly three hundred church schools in existence. The work began without Conference recognition; it has been carried forward for a number of years, practically without recognition as an organization. The time has come for organization. How shall we organize? This is the problem for our solution. Shall we form an organization, separate and apart from the church organization; working in harmony with it, but still independent of it? Or shall we, as we would much prefer to do, become a part of the State Conferences? Which shall it be? I appeal to you. An organization according to one plan or the other, must be effected very soon.

#### SUPPORT OF THE ORGANIZATION.

Naturally the foremost question which arises is that of financial support. A study of the Scriptures reveals unmistakably that there is a definite manner in which these schools should be supported. God not only provides a system of education for every child, but he provides a means of liberal support for those schools. Of this plan the people are already getting some idea, and when the matter is presented they will respond.

The question then resolves itself into this, Will the school organization be adopted by the Conferences, thus allowing the means for its support to flow through the Conference, or shall the school organization stand outside the Conference, and take the means of support directly from the people? Should the Conference adopt the organization, it must no longer merely direct expenditures, it must raise means.

Some are calling for independent organization. For the best and most lasting good of all lines of work, my vote will be cast on the side of adoption by the Conference, then our educational laborers will be recognized as Conference workers; then they will stand side by side with the ministers, as the Levites stood by and helped the priests.

#### TEACHING NO LONGER A STEPPING-STONE.

The educational work has connected with it men who are willing to give up all worldly inheritance, devoting their entire energy to the upbuilding of this cause. Moreover this work has now reached the place where it must be placed on a more substantial basis. Men must not become teachers for a year or so, making this a stepping-stone to other professions; they must become teachers for life; consequently the educational organization, of whatever sort it is, must be able to offer substantial educators a fair remuneration.

#### FIRST RECOGNITION.

At the meeting of the General Conference one year ago, the church school movement, as a movement, received its first substantial recognition. That body provided for an educational department composed of seven

strong educators. This department acts as an advisory committee. Should not the Lake Union Conference do the same?

#### PRESENT PLANS WEAK.

The present manner of supporting and superintending schools is weak and inefficient, I speak advisedly; neither do I discount the work which has been done by our present State superintendents. Their work has been excellent, but in the future they must have better opportunities to carry out the plans of the organization.

The reason for my saying that the present plan is weak, will be evident to all if I am allowed to speak of certain existing conditions.

1. As schools are now conducted, there is seldom universal co-operation on the part of patrons and church members. A few persons are usually left to carry the burden, and in a large number of cases this burden falls upon those who are poor in this world's goods and who have a family to support. Often indeed it means that the school expense largely devolves upon widows or upon sisters whose husbands are not in the truth.

2. The present system of support throws the heavy burden on weak churches while the strong churches are but lightly taxed. What wonder then that there is a tendency on the part of parents to move to the large churches, which are often city churches, thus violating the Bible principle of scattering instead of congregating.

3. Weakness is seen in the instability of the schools after they are established. Whether or not there shall be a school in a certain church depends upon the vote of the company. One year the children have church school privileges, the next they are returned to the public school. Perhaps poor crops, or a change of church officers, or the failure of the minister to teach the importance of the school, is responsible for this fluctuation; nevertheless the fundamental cause lies in the weakness of the present plan of financial support. The support must be so provided for that a school once started, will continue independent of local feelings or conditions.

4. I find by consulting the report that there is a great variation in the length of the school term, some schools continuing not more than three or four months out of the year. This is a sad state of affairs, and unless speedily remedied, will lead to trouble with the state. I note it because it is the outgrowth of the present system of financial support, and is one of the most serious signs of its weakness.

5. To the matter of text-books I need make but brief reference. Go through the church schools of any State; ask the teachers in any part of the country, and practically the same story will be given. Text-books of all types and character, in number too few; in fact, a "hodgepodge" collection, coming principally from the public schools. This too is a most deplorable condition which can be improved only by the adoption of a system of school support adapted to our needs.

There is a remedy for all these evils, and I believe our people have come to the place where they appreciate the situation, and are willing to make a change for the better. I have confidence in them, and will take this opportunity to suggest to you a plan which would make a change.

#### PLAN OF ORGANIZATION.

Let each Conference have an educational department, composed of strong educators, whose duty it shall be to superintend all primary and secondary schools in the Conference.

The duties of this committee would be:—

1. To provide a school for every church or company where the number of children demands a school. More than that, let them establish a school in every locality where patronage can be gained from those outside the church, for the planting of schools must be a part of our missionary effort to evangelize the world. Plant schools for children as you would conduct tent meetings for adults. Again, they should establish schools without waiting for the support of the church,—plant the school, and then if the people are not converted to the truths of Christian education, convert them! What

Conference sends men into a community with a request for financial support for a tent effort? The thing would be preposterous. Is the principle any different with a school?

2. It should be the duty of this department to decide upon the length of the school term, never in any case allowing the standard to fall below that set by the secular schools.

3. The Conference educational department should create a general educational fund, from which the expense of each primary school should be met. This fund should be contributed to by every church-member in the Conference, either in the form of a school tax or its equivalent. The education of the children of Israel was thus provided for, and the Bible plan will be a successful one, if put in operation to-day.

4. A fourth duty of this educational department shall be to supervise the hiring of teachers, working and advising with the local boards, examining the teachers as to their qualifications, and then allowing them to be recognized as Conference laborers.

5. This department should provide for a uniform system of text-books which can be procured by students at a reasonable price, and which are, in their methods and subject matter, in harmony with the truth.

6. Let the educational department encourage and provide for industrial work in connection with every primary school. This may be in the form of a school garden and light hand work.

7. To advise concerning the erection of school buildings, properly heated, lighted, and equipped.

8. In order to carry forward its work, this committee will find it necessary to educate the people to accept the Biblical plan for the payment of Levites.

9. In order to provide competent teachers for the number of schools which it will be necessary to start, each educational department will find it necessary to search out all the capable young people in the Conference, and give substantial assistance for their education in our training school. Herein lies a great work.

10. Futhermore the Conference educational department should wrestle with the problem of industrial intermediate schools. It should select the site and provide for several schools in each Conference; not large schools, which will become Conference schools, but several small local schools, supplied with from thirty to fifty acres of land, having small, but convenient buildings with two or three strong teachers, where the youth from fourteen to eighteen can be trained in heart, mind, and hand.

STATISTICS FOR LAKE UNION CONFERENCE.

Total number church schools . . . . .	75
Total number preparatory . . . . .	3
Academies . . . . .	1
Colleges . . . . .	2
Total number churches . . . . .	427
Total number Sabbath schools . . . . .	531
Total number students excluding Emmanuel Missionary College and the Medical College	1675
Total number children and youth of school age not in school . . . . .	3760
Number Seventh-day Adventists teaching in public schools . . . . .	350

MUSIC IN CHURCH SCHOOLS.

BY O. A. MORSE.

THE DEVELOPMENT OF RHYTHM.


Rhythm is the soul of music. It is essential therefore that children should at the beginning of their education have their rhythmic sense cultivated. Every child has a rhythmic feeling; the only requirement is that this feeling be brought out, applied to, and combined with, melody.

In beginning these lessons, read to the children, one stanza of a simple poem, and follow that by a few lines of prose, and direct their attention to the difference. It may be allowable to read with special emphasis on the accented syllables, giving to the poetry a decided "sing song" so that they will feel the swing. They will easily discern that the poetry has this "swing," or rhythm, while in the prose this is lacking.

Take a little time to talk about rhythm, illustrating by tapping on the table in different rhythms, accenting every other, every third, fourth, sixth, or eighth tap. Tell the children that the music of many savage peo-

ple is only rhythm, marked by hand clapping or a drum. The Samoans pound on the trunk of a hollow tree at the same time humming in a low monotone. Their music has no melody but consists of rhythm only. A musical sound differs from a noise in that the vibrations of the air producing a tone are regular or rhythmic, while in a noise the vibrations are irregular. All these things may be told in such an interesting way that children will easily grasp the importance of rhythm.

Now draw their attention to the fact that rhythm in music is produced by accenting a note at regular intervals. Introduce only the simplest kind of time—two beats. Then show them how these two beats are inclosed by upright lines, called measure lines, the space between two lines being called a measure. The first note after each line is the accented note. They will at once see that if the accents are regular, the space between the lines must be equal. Use two quarter notes in each measure. When you wish a pause equal to two quarter notes, use two notes, uniting them with a bind

 Explain that the bind means that the note is to be held. Later the half note may be introduced with the explanation that it is equal in length to two quarter notes.

NOTE.—The writer of these articles will be glad to answer any inquiries, or give any assistance in his power to help teachers to a practical use of the lessons. There are a number of radical departures from old methods, but every principle and every step has been thoroughly tested, with results beyond anything before reached. Address, Emmanuel Missionary College Music Department, Berrien Springs, Mich.

As my school began late this year, I had opportunity to do some school visiting. I was informed by a friend that Miss R., teacher of a second grade, was considered a fine disciplinarian, so I took occasion to visit her room. I determined, if possible, to discover the secret of her success, and I think I did so, at least in a measure. I noticed that invariably she talked or read to her pupils in a very low tone, yet loud enough to be heard by those who were expected to

hear her. A low voice demands quiet on the part of pupils that they may hear the teacher, and where quiet reigns there is less desire on the part of pupils to overstep the bounds of propriety.

A teacher who always talks in a low voice is apt to keep her patience, and a low voice need not have less of authority than a high one. We know a high, quick voice is indicative of a high, quick temper. Miss R., I noticed, moved about the room very slowly, which was in keeping with her quiet tones.—*A. B. C., in Teachers' Institute.*

### THE BIBLE AS LITERATURE.

"The English Bible is the natural source to which the English people should go for their training in literature. The Bible is in fact the supreme English classic. . . . The Bible is a whole literature within the compass of a single volume. It is universally recognized as being on the highest conceivable literary level."—*R. G. Moulton, Chicago University.*

"Take the Bible as a whole, make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history, . . . that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form. . . . By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities."—*Thos. H. Huxley.*

SOUNDS addressed to nought save head, are lost  
and die  
In one short hour; but that which moves the heart  
Lives long within the mind: the faithful shaft  
Engraveth knowledge as with beams of light.



## JOSEPH IN EGYPT.

Joseph was brought down to Egypt. Potiphar, an officer of Pharaoh's, bought him of the Ish-me-el-ites. Potiphar was an Egyptian, and captain of the guard.

The Lord was with Joseph, and he was a prosperous man. Joseph was in the house of Potiphar, the Egyptian.

Potiphar saw that the Lord was with Joseph, and that the Lord made all that Joseph did to prosper.

So Joseph found grace in the sight of Potiphar, and served him. Potiphar made Joseph overseer of his house. He put all that he had in Joseph's hands.

And it came to pass from the time that Potiphar made Joseph overseer in his house, that the Lord blessed the Egyptian's house for Joseph's sake. The blessing of the Lord was upon all that Potiphar had in the house and in the field.

Potiphar left all that he had in Joseph's hands. And Joseph was a goodly person, and well favored.

It finally came to pass that Potiphar put Joseph in prison.

Joseph was in the prison, but the Lord was with him, and showed him mercy. The Lord gave him favor in the sight of the keeper of the prison.

Then the keeper of the prison gave Joseph charge of all the prisoners. The keeper of the prison looked not to anything, because the Lord was with Joseph. The Lord made all that Joseph did to prosper.

It came to pass that the butler and the baker of the king of Egypt offended their lord.

Pharaoh was angry with his two officers, and he put them in the prison, where Joseph was bound. The captain of the guard told Joseph to serve the two officers, and he served them.

The butler and the baker each dreamed a dream in one night.

And Joseph came in unto them in the morning. He looked upon them, and, behold, they were sad.

Joseph asked Pharaoh's officers, "Why look ye so sad to-day?"

And they said unto him, "We have dreamed a dream, and there is no one to tell us the meaning of it."

Joseph said, "God can give the meaning. Tell me the dream."

And the chief butler told his dream to Joseph.



## EMMANUEL MISSIONARY COLLEGE.

Prof. P. T. Magan, financial secretary of the General Conference, outlined before the delegates of the Lake Union Conference, the plan for the erection of buildings for Emmanuel Missionary College. The following are extracts from his report:—

“The Board of Trustees have given considerable study to the principles which shall govern the erection of the school buildings. The main buildings will be erected upon one of the most beautiful parts of the estate overlooking the river. One general principle will govern in the erection of all the buildings. They will be simple and comparatively small, so as to fit, rather than to unfit, the students for the kind of buildings which they will have to live and work in during future years, in home and foreign fields.

On this account there will not be one large and handsome main building. In the place of this there will be a number of small, simple, neat structures, adapted to the purpose of the school. It is the design of the trustees not to erect any building over two stories high.

The buildings will not be erected on the ordinary quadrangular plan, but will be situated with the view to obtaining the largest amount of sunshine and fresh air in every building and every room.

The Board contemplate first of all, the erection of the following buildings: (1) The Study Hall; (2) The Domestic Arts Building; (3) The Manual Arts Building; (4) Cottages in which to domicile the students.

The Study Hall will be a small one story building containing the chapel, capable of seating about two hundred persons. I may state here that the entire school plans for an attendance of from two hundred to two hundred and fifty students. If more school room for the same class of students is needed, it will be better to erect buildings at other

parts of the world than to carry the whole work at Emmanuel Missionary College. Study Hall will also contain the library and reading room and two recitation rooms. It will be heated by a furnace. There will be no steam heating or electric light plant in connection with the buildings. In all probability our students will not have these luxuries in foreign fields, therefore we think it best that they be not accustomed to these things in the training school.

The Domestic Arts Building will contain a dining-room, kitchen, and store-room on the first floor. The second floor will be devoted to class rooms for teaching hygienic cookery, hygienic dressmaking, and other domestic arts.

There will be no large dormitory for the ladies and gentlemen. Small cottages will be used instead. In this way home life will be better preserved, and a more natural tone given to the ideas and sentiments of the students.

The teachers' cottages will be erected on the estate, at some distance from the main buildings. These will be small, and for the use of them a sufficient rent will be charged to cover the investment and keep up repairs.

Manual Arts Building will be a practical workshop, where blacksmithing, carpentry, and other trades can be taught.

It is the intention to make the printing plant one of the most perfect and useful in the institution. We aim to teach young men and women to become expert not in one department of the printing office only, but to become experts in every line of the printer's trade. We are glad to report that thus far this year our printing office, with an equipment valued at about twenty-five hundred dollars, the entire amount of which, with the exception of four hundred dollars, was a gift to the school, has been a powerful educational factor in the school.

The money derived from the sale of “Christ's Object Lessons” in Michigan, Indiana, Illinois, and Wisconsin, constitutes the only fund at the disposal of the trustees for the erection of the buildings.

## \*BETHEL INDUSTRIAL ACADEMY.

This institution is a school of intermediate character, doing a grade of work between the church schools and the Emmanuel Missionary College, and is situated in a retired locality in central Wisconsin. The school is now in the latter part of the third year of its work. A survey of the year's work and experiences, brings forcibly to mind many evidences of the Lord's special care and favor. The year was begun with a new faculty, and under some especially difficult circumstances, yet the Lord has made it manifest that he is the superintendent and guardian of the school. Many very precious victories have been gained through a confident trust in him. The testimonies of our students in their social meetings ring with praise to God for the blessed experiences he is giving them. Many have been converted to God, and some who were not keeping the Sabbath upon coming to the school, have gone away strong in the precious truth and an individual Christian experience.

While we have carefully guarded against developing the work of the school in such a way as to intrude upon the sphere of our training school in this district, yet every effort put forth has been in the direction of the preparation of laborers for the field. So far as our knowledge goes, no students have come to the school who would have otherwise attended our Emmanuel Missionary College; and more than this, we have a large number of students whose aims in life have been so moulded that they are now planning to enter our training school as soon as they are fitted. Several will attend the summer school at Berrien Springs, and enter the church school work next fall. We have a large number of young people of good Christian experience who give excellent promise of becoming efficient laborers in the great harvest field.

The average attendance has been one hundred pupils, and the enrollment since last September is 157. This includes pupils of

all grades, The grades properly belonging to the church school comprise about one-third of the total attendance.

Advance steps in the development of the industrial character of the school have been taken during the year. Although difficulties presented themselves, a beginning was made in faith, and the industrial classes have constituted a regular part of the school work as much as arithmetic or grammar. Each student is required to take at least one industrial study. Daily classes, conducted by the various teachers in the same manner as any other class work, have been held in the following studies: agriculture, horticulture, floriculture, carpentry, sewing, cookery, simple treatments, and stenography. Six of these classes are being conducted at the present time. This work presented many difficulties to the teachers, and it was at first very distasteful to the students. It has been found, however, that it has been a great blessing to all. A change has taken place in the minds of the pupils, and industrial education now seems to them a very proper thing. Instances might be cited, showing how this class work has drawn students to the Lord. The students living in the school home have paid nearly one-half of their expenses during the winter term by their own labor. As we develop our agricultural opportunities, we shall doubtless be able to do much more in this respect. We are being forced by the study of this matter to consider the advisability of having our strong term of school coincide with the season of agricultural operations, with the vacation in the winter for those who desire it.

Especial interest is now being taken in the development of our agricultural work as a means of education; and in view of important steps about to be taken by the State of Wisconsin in the public school system, we can see that the Lord is at the present time leading his people out in this work in advance of a general movement soon to be seen in the world.

Problems which are causing some hesitation in the establishment of agricultural schools of intermediate character by the

\*Read before the delegates to the Lake Union Conference, Chicago, April 1, 1902.

State, are now being studied by us, and are in process of solution which will give us power and influence when the advance movement shall be made by the State. There is a most excellent prospect that a very few years will bring us a large patronage from people not of our faith, and that other similar schools can likewise be successfully conducted by our people in Wisconsin.

H. A. WASHBURN.

#### HEALDSBURG COLLEGE.

From the report of the Pacific Union Conference made by the president, Elder A. T. Jones, the following interesting facts concerning the educational work of Healdsburg College, are culled:—

“As Christianity means work (John 5: 17; 2 Thess. 3:10), work is an essential of a Christian school: an essential of Christian education; and all honest employment is equally honorable and equally Christian (Titus 3:14, margin). “Since the opening of the present school year, a blacksmith and wagon and buggy repair shop has been set up, well equipped, and with a first-class Christian blacksmith in charge. Also painting, not only house painting but carriage painting as well, as a regular trade, has been established, with a thoroughly competent leader and instructor in charge. A good Christian shoemaker, able to teach his trade to others; also a good Christian carpenter, live, active, intelligent, and thorough in the trade and able to teach it—these two are especially wanted now. We have been trying to get them, but so far have found none.

“As the school stands to day, the trades and occupations that are actually in operation, in which work and instruction are given daily to the students, are: cooking, dressmaking, blacksmithing, printing, painting, tent-making, farming, broom-making, and nursing. The trades that are wanted just now are carpentry, shoemaking, baking, upholstery, of the strictly Christian sort.

“Further: since work is an essential of Christianity, and so of Christian education, the board decided that we would not coun-

tenance anything that would in any way suggest that there is a distinction between work and education; we would hold steadily and uncompromisingly that education is work, and work is education.

“Accordingly, the board unanimously decided that we would not employ as a teacher in the college any one, man or woman, who would not spend the work hours with the students at their work, just as they would spend the recitation hours with the students in their recitations. We easily secured a full corps of teachers who cheerfully do just this thing every day. One teacher goes with the students to the wood-yard, another to the farm, another to the tent factory, another to the dressmaking, etc. As a matter of course, the results are excellent in every way.”

#### BRANCH SABBATH SCHOOLS.

A number of wide-awake workers are making successful efforts in interesting the children of neighbors and friends in the study of the Bible. Miss Cora Shaw, the church school teacher at Sandyville, Iowa, reports a most interesting branch Sabbath school at that little village. The school has been running now for two months, and there are between thirty and forty in regular attendance. Nearly all of these are children not of our faith. The young people and children of the church are active helpers.

This work can also be carried on in the country. Sister Honora Holiday, at Coon Rapids, Iowa, reports that she is holding a Sunday school in a near-by school-house, and is experiencing a real blessing in the work.

She uses our denominational books as a circulating library, and each member of the school can take a book, and when it is returned, get another one. This privilege seems to be very much appreciated by those in attendance, and is certainly an excellent way of getting truth into the homes of the people.

Two sisters in the church at Osage, Iowa, each hold a neighborhood Sunday school in their respective localities.



ELDER AND MRS. E. W. SNYDER, of Paraguay, send a description of the first attempt to start a church school in that country, and with it a most earnest plea for workers and means.

Mrs. Snyder, after describing the demoralizing influences which surround the children and youth of Paraguay, many of whom live in hovels, use tobacco from the time they are three years old, and whose fathers are habitual drunkards, says: "There is, however, a ray of hope, for a small company has been organized, and there is a demand for a school. There is at present only one miserably conducted government school at this place, the teacher of which is paid the equivalent of six dollars per month in United States money. The town contains no churches, but there are ten factories of the native cana, or white rum.

"We hope to put up a building which will serve primarily as a schoolroom, but which can also be used for Sabbath school and Sabbath services. We wish, also, to erect a small cottage for the teacher and his wife, who will come to us from the training school in Argentina. The cottage will serve as a model to the people of what a home should be in point of neatness.

"A sufficient amount of land has been secured from the government to accommodate the buildings and supply the teacher with garden room. The garden will serve both as an object lesson to the people and as a means of support to the teacher.

"All of our people are deeply interested in this project, and they will assist to the utmost of their ability. Some will donate labor, and others lumber in the rough, but money they do not have to give. We must not go in debt, so we are waiting. A young man, Swiss by birth, who has attended our training school in Argentina, and who has had some experience in teaching among the Germans, is now with us. He has been offered the use of a room in the home of one of the brethren, and in this way, our first school will open, we hope, in the course of a few weeks.

"To carry out the plan for the school

building, about four hundred dollars will be required. It is impossible to portray the poverty of the people. Unless help comes from the homeland, we do not see how the work can be done. We have sometimes thought of appealing to the children in the church schools at home, but we have hesitated, knowing that they receive many appeals. To the appeal made through the *Review*, we have, so far, had no response."

Is there a church school anywhere that will start a movement to open church schools in foreign countries? God has blessed in the home movement; is it not time to inaugurate a campaign among the children and their teachers, to help educate the children in other lands? Who has a suggestion? Who will work for it during the summer?

M. B. D.

The Iowa Sabbath school secretary, Miss A. Helen Wilcox, is interested in the organization of branch Sabbath schools. A recent appeal which she made through the Iowa paper is full of suggestions: "We have branch Sabbath schools for the children of unbelievers at the following places: Grinnell, Davis City, Sandyville, Salem, and Des Moines. There are four at Des Moines, with a prospect of others. We should like to see one or more of these schools organized wherever there is a company of believers; it would be excellent work, also, for isolated Sabbath-keepers. There are children all about us who would make consecrated missionaries, and for whom the Lord will hold us accountable. Children will do a wonderful work in the closing of the message. Let those who can not leave their homes to attend Sabbath school, gather the children who live about them into their homes, and give them lessons from the word of God; and they will be greatly blessed in so doing. Let us feel our responsibility for all the children, and labor for them 'as they that must give account.'"

"He prayeth best, who loveth best  
All things, both great and small;  
For the dear God who loveth us,  
He made and loveth all."

—The Ancient Mariner.

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