

50 CENTS A COPY

Published Monthly.

50 CENTS A YEAR

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

Mrs Flora Williams
Vol. IV

The ADVOCATE of CHRISTIAN EDUCATION

JULY, 1902.



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



PUBLISHED BY

The Educational Department

OF THE GENERAL CONFERENCE.

BERRIEN SPRINGS, MICH.

Vol. IV

No. 7

Contents

GENERAL

	PAGE
Study Children	193
The Trainers of Our Missionaries	193
The Price of True Greatness	194
Should the Church Educate its Children?	195
What a Farmer May Teach his Son	196
All Effects of Placing Young Children in School	196
Industrial Schools in Ancient Israel	197

EDUCATIONAL WORLD.

At Leland Stanford University	198
Progressive Teachers	198
Effects of Beautiful Surroundings	199
Education Tends Toward the Practical	199
Agricultural Schools	199
The American College in Asia Minor	200

EDITORIAL.

The Educational Convention	201
Industrial Schools for the Youth	202
A Course in Agriculture for the Christian School	202

THE SABBATH SCHOOL.

How to Study the Word	204
Election or Selection. Appointment of Sabbath School Officers	204
Sabbath School Teachers Should Study Methods	205
Methods of Teaching	206
THE LESSON	206-212
Study the Quarterly Report	212
Quarterly Summary of Sabbath School Reports	212-213

WITH THE TEACHERS.

Open the Door	214
Busy Work for Primary Pupils	214
An Interesting School Garden	216

CHILDREN'S CORNER.

Pharaoh's Dreams	217
------------------------	-----

PROGRESS.

The Berrien Springs Church School	218
School Work in the South	218
Emmanuel Missionary College	219
Letters from the Field	220-222

PUBLISHERS' PAGE.

What Our Friends Say	223
Do Your Friends and Neighbors Use Tobacco?	223
Annual Calendars	223
Directory of Educational Workers	224
Directory of Sabbath School Workers	224

Thirteenth Chapter of First Corinthians.

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

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

THE ADVOCATE

A Journal of Christian Education

VOL. IV

BERRIEN SPRINGS, MICH., JULY, 1902

No. 7

Study Children

"There's nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child.

"The sinless lips, half parted,
With breath as sweet as the air,
And light that seems so glad to shine
In the gold of the sunny hair.

"O little one, smile and bless me!
For somehow—I know not why—
I feel in my soul, when children smile
That angels are passing by.

"I feel that the gates of heaven
Are nearer than I knew,
That the light and the hope of that sweeter world,
Like the dawn, are breaking through."

How cheap, and how beautiful too, are the joys of childhood. Paley, in speaking of the evidences of the goodness of God, says: "I seem to see the benevolence of the Deity more clearly in the pleasures of young children than in anything in the world."

Even to those who have no children of their own,—unless they are as the apostle expresses it, "without natural affection,"—even to those, the wonderful growth of a child, in knowledge, in power, in affection, makes all other wonders tame. Who ever saw a wretch so heathenish, so dead, that the merry song or shout of a group of gleeful children did not galvanize the misanthrope into an exclamation of joy? What orator or poet has eloquence that enters the soul with such quick and subtle electricity as a child's tear of pity for suffering or his frown of indignation at wrong? A child is so much more than a miracle that its growth and future blessedness are the only things worth working miracles for. God did not make the child for the sake of the earth, nor for the sake of the sun; but he made the earth and the sun as a footstool

and a lamp, to sustain his steps, and to enlighten his path, during a few only of the earliest years of his immortal existence.—
Horace Mann.

The Trainers of our Missionaries

BY W. A. SPICER

The Macedonian cry for Christian teachers is beginning to sound persistently in the regions beyond. Pass the word down all the ranks of the church school teachers. We count every one as definitely enlisted in the missionary campaign.

It is not merely that scores and hundreds of teachers will yet go into the mission fields abroad. Not less as helpers in the war do we count those who are called of God to work at home as trainers of our missionaries.

Mary Lyon, of Mount Holyoke Seminary, had ever upon her heart the burden of the mission fields. It was the inspiration of her life to know that God had called her to train young women to bear the message of salvation into all lands. Perhaps no one woman ever did more for the mission fields than she, who never crossed the seas. The Mount Holyoke school was known as "a nursery of missionaries." The one aim in the school was to develop character, and to fit students for practical service. Mary Lyon was even more than a missionary;—she was a trainer of missionaries.

It is this same calling that so ennobles the office of the Christian school teacher in these days when a whole people is to arise to the evangelization of the world in one generation. The missionary idea has all along been the heart and soul of the educational reform among us. That is why we who viewed it from afar, in the mission

fields, hailed it as the heaven-sent answer to the cry from the peoples sitting in darkness. The new day in God's work has been dawning. The way is preparing for a quick work. The training of the children and youth for immediate service is the call of the hour. It is answered by the coming of the Christian teacher. The man at the battle's front has no graver responsibility than the one whose duty it is to bring forward the reserves, fresh and well-equipped, to strengthen and push forward the line of battle.

We are bound to say much about going. We must frequently turn to the ranks of the teachers for volunteers for service abroad, but be it known that those who stay to train recruits, are responding to the call equally with those who go. We count every one as a comrade in the missionary crusade. Only let us be ready for any call that comes from God. Then we can teach others to be swift to hear the call to service. No workers for God face graver responsibilities than do the church school teachers; to none are opened more glorious opportunities. They have already done splendid service for the missionary cause; and as so much depends upon their faithful labors, we pray God to bless every loyal teacher with abundant grace and courage to do the right. In the last address Mary Lyon ever gave her girls, she declared: "There is nothing in this universe that I fear, but that I shall not know all my duty, or shall fail to do it." That is a sentiment befitting one who accepts the high calling of a trainer of missionaries.

The Price of True Greatness

BY DAVID PAULSON, M. D.

If you are willing to herd sheep, then you may be a Moses. Are you willing to sacrifice all your home associations? Then you may be an Abraham. Are you willing to be cast into the lion's den? Then you may be a Daniel. Are you willing to pine away in a miry pit? Then you may be a Jeremiah. Are you prepared to live an abstemious life, and sacrifice all the allurements of society? Then you may be a John the

Baptist. Are you determined to have your own way and shirk known duties? Then you *must* be a Jonah.

When we see what some have been able to do in wordly enterprises, because of their enthusiasm and determination, it should teach us what a consecrated man can do if he, in the same determined manner, places himself upon the altar of service, and devotes his energies to the good of humanity.

This generation needs Josephs and Daniels, but as we see our boys and girls drifting off into the world to live cheap and useless lives, the question naturally arises, Where shall we look for standard bearers?

Some entertain the idea that God is especially good to some men, that he particularly favors them, and selects them as special objects of his mercy. But God *chooses* no man, for he is "no respecter of persons." There are some men who *choose* God, and this gives him an opportunity to do wonderful things for them, but this chance is open to *every* man. What men have done, men may do. Each one of us has a legitimate right to aspire to fill such a place as did Daniel. No one but ourselves can prevent us from reaching it. If we possess an inspiration that nothing can smother, then we shall yet walk in this sinful world as witnesses of what God can accomplish in human flesh when it is fully surrendered to him, and this will be the most effective sermon that can be preached. In the face of such possibilities, how can we afford to be indifferent and careless in reference to our relationship to God?

Paul paid the price of being what he was; and if you and I want to be a power for good in the world, if we wish to be used to thrill human hearts, and to have the satisfaction of knowing when our last day's work on earth is done, that hundreds and even thousands have been made happier and better by our existence, then we must be willing to pay the price. It will often mean that we must forego personal pleasure to make some one else happier, and that we must often step out of the way to say a kind and helpful word to some struggling soul that is down in the very depths of de-

spair. No man can become a leader of men and be placed in a responsible position where his influence will be molding other men's lives, who is not willing himself to bow to the yoke of right principles, no matter how inconvenient it may seem at the time.

Some of the Jews could see nothing desirable in Christ, but "the common people heard him gladly." Whole villages wept when Christ departed from them. Ought we not to see something like this in the community where our church school teachers have labored when they lay down the work in which they have been engaged?

Every man is absolutely the arbiter of his own destiny. Neither the forces of good nor evil can shape our destinies. At the close of each day, we may say, "Tomorrow shall begin a new career in my life," and Divinity will put upon such a resolution the stamp of approval. Our greatest ambition should be to live a life such that thousands of others may go in through the pearly gates because we have lived; and he who has caught a glimpse of such an opportunity will cheerfully toil for the Master whether he has a salary assured him or not; and he who enjoys such an experience has been delivered by God from evil surmising, petty jealousies, and a list of similar evils that cripple so many workers.

Thousands of workers are poisoning their Christian experience by cherishing personal and selfish ambitions, instead of cultivating an ambition to be great for God,—to make master strokes in behalf of humanity. At the same time, we should be perfectly willing to work in the most humble manner, and in the most obscure and out-of-the-way places, if Providence so determines for even in such places a touch of the hand, or a word, may change the future of a human soul. Those who grieve because they have no great opportunities, may rest assured that they would not use them if they had them. If God does not give us splendid chances, it is because he knows that we cannot safely be entrusted with them.

Should The Church Educate Its Children

BY M. BESSIE DE GRAW

A consideration of the fundamental principles of the religion of Christ reveals the duty of every Christian parent to provide Christian training for his children. If fatherhood imposes the duty to provide physical support for the offspring, why should any one question a parent's obligation to provide the means for mental and moral growth? The extract which follows, taken from an appeal made by Dr. J. H. Thornwell to Mr. Manning, then governor of South Carolina, puts before the reader the reasons why Christians should not entrust the education of their children to those who cannot or do not recognize the importance of religious training. Dr. Thornwell says:

"The only principle which has vitality and power enough to keep the stream of private charity steadily turned in the direction of education, is the principle of religion. A godless education is worse than none, and I rejoice that the sentiment is well nigh universal in this country that a system which excludes the highest and most commanding, the eternal, interests of man, must be radically defective, whether reference be had to culture of the individual or to his prosperity and influence in life. Man is essentially a religious being, and to make no provision for this noblest element of his nature, to ignore and preclude it from any distinct consideration, is to leave him but half educated. The ancients were accustomed to regard theology as the first philosophy, and there is not a people under the sun whose religion has not been the chief inspiration of their literature. Take away the influence which this subject has exerted upon the human mind, destroy its contributions to the cause of letters, the impulse it has given to the speculation of philosophy, and what will be left after these subtractions, will be comparatively small in quantity and feeble in life and spirit. We must have religion if we would have and reach the highest forms of education. This is the atmosphere which must surround the

mind and penetrate all its activities, in order that its development may be free, healthful, and vigorous. Science languishes, letters pine, refinement is lost, wherever and whenever the genius of religion is excluded. Experience has demonstrated that, in some form or other, it must enter into every college and pervade every department of instruction. No institution has been able to live without it. . . . Have godly teachers, and you will have comparatively godly schools."

What a Farmer May Teach His Son

William Cobbett, celebrated in English history as a reformer and journalist, received his start in life on his father's farm. In a sketch of his life by Herbert B. Adams, the following paragraphs appear:—

"William Cobbett; born in a thatched cottage near Aldershot, on the borders of Berkshire and Hampshire, was the grandson of a day laborer, and the son of a tavern keeper who was intelligent enough to teach his boys to read, write, and cipher. 'I do not remember the time,' wrote Cobbett, 'when I did not earn my own living. My first employment was scaring birds, my next was weeding beds of flowers in the garden of the Bishop of Winchester at the Castle of Farnum, Cobbett's native town, and tending a single horse at harrowing barley. Hoeing pease followed; and then I arrived at the honor of joining the reapers in harvest, driving the team, and holding the plough.' Such was the thrifty, rural, agricultural curriculum of that son of the soil, that English journalist and demagogue, William Cobbett.

"William Cobbett ascribed his 'birth of intellect' to reading Dean Swift's 'Tale of a Tub,' but he owed more to his sensible father, who taught him to read and to work. The son was a hard reader, and worked to the end of his days; but he was first really educated by outdoor life, farming and gardening, in rural England. Agriculture is still a sufficient school for many a *village Hampden* in England and America."

III Effects of Placing Young Children In School

*BY OLIVER J. D. HUGHES

Some remarkable facts in regard to the influence of school on the physical development of children have been gathered by Dr. Schmidt-Mounard, of Leipzig, who has spent several years in making the observations which have enabled him to arrive at certain definite conclusions. In the first place, he maintains that exact information as to the manner in which attendance at school affects the growth and weight of children is hardly obtainable; but on the other hand he says positively that during the first year at school the growth of children, both as regards height and weight, is less than it was during any preceding year. Thus he says that during this first year at school the average child gains only two and one-half pounds in weight, instead of four pounds as heretofore, and only increases two inches in height, instead of three.

Further, he claims that children who do not go to school until they are seven years old become stronger, and are in all other respects better developed than those who go to school a year younger.

According to Dr. Schmidt-Mounard, the physical well-being of children, and incidentally their growth, is in many instances injured by ill health which is very often caused by their long confinement in unhealthy schoolrooms. Imperfect sanitary conditions and inadequate supply of fresh air and light, are in his opinion the main causes of such ill health. Chronic ailments, on the other hand; such as, headaches, sleeplessness, and nervous troubles, are to be found far more frequently among pupils of the higher than those of the elementary schools. They afflict severely during the period of youth, and frequently as high as fifty per cent of the girl pupils suffer in some such way, while the number of boys who are similarly affected is never more than thirty-five per cent. Eight per cent of the children of this age, says the

*United States Consul to Germany. Extract from Report of the Commissioner of Education 1899-1900.

doctor, suffer from insomnia, the prime cause of which is undue excitement. In the higher boys' schools, in which the pupils are obliged to practice gymnastic exercises, and in which on such occasions no lessons are taught in the classrooms during the afternoon, the percentage of sufferers from some ailment varies from twenty to thirty-five, whereas in those schools in which there are no compulsory gymnastic exercises, and in which the pupils are obliged to study every afternoon, the percentage is as high as seventy-nine.

In these latter schools eighteen per cent of the boys complained that they could not sleep at night. In conclusion, the doctor says that there are two main causes of these evils. One is because too much labor is imposed on children,—he cites, for instance, the number of children who are obliged to remain indoors studying music,—and the other is because in too many schools no steps are being taken to improve the physical condition of the pupils.

Industrial Schools in Ancient Israel.

BY E. A. SUTHERLAND.

Educators are seeking improved methods in teaching. Industrial training appeals to ambitious teachers, and there is scarcely a magazine but presents articles on agricultural training and instruction in manual and domestic arts. The public mind is agitated over these problems. European schools are visited, and it is found that for years the cultivation of the soil has been a part of the curriculum in many schools in Sweden, Russia, and Germany.

Hon. L. D. Harvey, superintendent of public instruction in Wisconsin, writes of the two schools of agriculture about to be started under his direction, and says: "I want men who can organize the work, who have had some experience in teaching, and who will take hold of it with enthusiasm and energy. I am satisfied if this experiment is a success, that schools of this kind will spring up all through the agricultural sections of the country."

Where did this idea originate? Was it born in the last decade? History says, No.

Bible history traces the movement for industrial training, and shows agricultural pursuits to be the center of such training, when it opens to man's gaze the garden of Eden, and when the pen of inspiration portrays the divinely appointed occupation of the human race this side the gate of Eden.

To the chosen people of God agricultural pursuits and an agricultural training for the youth has been known for generations. There is, then, let us think, a great principle underlying this movement, and in our appreciation of and co-operation with the present effort to start industrial schools, let us profit by the experiences of men living in other ages.

Abraham was an industrial educator, and his son and his son's sons followed in his footsteps. In the history of Israel, however, there came a time when education declined, and it was left for the prophet Samuel to revive the system, and to restore to Jewish youth the privilege of hand as well as mind and heart culture. The schools of the prophets were founded by Samuel, and during his lifetime two were maintained, one at Ramah and the other at Kirjath-jearim. The most interesting feature of these schools, is the fact that the pupils sustained themselves by their own labor in tilling the soil, or by some mechanical work.

These schools increased in number until every youth in the nation had the privilege of attending. In fact, it was considered a sin for a child to reach maturity without first having mastered a trade. This instruction was obtained either in the home or in one of the industrial schools. To Samuel belongs the honor of founding the first schools of this kind in Judah. The idea was further developed by Elijah and his successor Elisha, both of whom carried the industrial phase of education to a high degree of perfection. David and Solomon are illustrious examples of students whose early education began in industrial schools.

Modern educators who wish to make a success of agricultural and mechanical training will do well to study the principles underlying the work of such educators as Samuel, Elijah, and Elisha.

Educational World

At Leland Stanford University

Mr. Irwin, writing for the *World's Work* (May), thus describes one feature of Stanford University, said to be the richest educational institution in this country, and one of the best endowed in the world: "Stanford University makes training for usefulness in life its aim. There are no honorary degrees. In granting the regular degrees, no distinction is made between course and course. A Stanford Bachelor of Arts may have gained his degree for work in Greek, or in chemistry, or in steam engineering, or in economics, or in biology. There is no comparative scholarship ranking. There are no ceremonial observances, and there are as few rules as possible. Until recently, when some of the women students adopted the custom under mild protest, there were no caps and gowns at Stanford commencements. Even the diplomas are little squares of sheepskin printed in English, and certifying in business-like terms fulfilment of requirements.

"Stanford is an out-of-doors college. Around the campus lies a broad estate of nine thousand acres, all University domain. Three miles to the front lies San Francisco bay and behind roll the foothills, green in autumn and winter as are all California hills, yellow in late spring, brown and dry in midsummer. Between the arch and the gate opening on Palo Alto lies a mile of forest, artificially planted except for some old oaks native to the soil. No shooting is allowed. Quail whistle under the windows of recitation rooms; the mornings are melodious with the songs of meadow-larks; jack-rabbits, running from dogs, trail across the field during football practice; coyotes have even come down from the hills and serenaded the dormitories. Deer can be killed within twelve miles of the campus.

"This isolation has bred a peculiarly delightful student life. Women from the first have been admitted on equal terms

with the men, although a rule, never enforced, limits their number to five hundred. The poor student is the rule. About one-third of the men support themselves wholly or in part, and fully one-half of the whole student body work in the summer vacation. Thus traditions are most democratic. The man who waits on the table at the Stanford Inn goes out afterward to sing on the steps with the men whom he has just served."

Progressive Teachers

"To keep all the teachers of a system in the way of growth, or a continuously increasing state of knowledge, is one of the greatest problems connected with the profession," says a city school superintendent, writing for the *World's Work*. Since the same problem faces the superintendents of church schools and our educational secretaries, further thoughts of this particular city school superintendent may serve to explain present conditions in the system of Christian schools, and will, let us hope, show teachers what is expected of them.

"The rank and file of the teaching force, from the highest to the lowest positions, are non-progressive and non-studious. Few are close, thoughtful students in any line of education or of sound scholarship. Such a condition can only be accounted for on the hypothesis that most persons who secure a position as teacher have reached their highest ambition, and are content to spend most of their time in merely holding what they have, as the way of living out their monotonous lives with the least annoyance and friction. They are satisfied if they draw their salaries. If they read, it is not the quality of reading that develops mental power or broadens or deepens the sources of knowledge. The dense ignorance displayed by the teaching fraternity on many subjects directly connected with their work, is something beyond ordinary comprehension, and can only be paralleled by their disinclination to make even an effort to learn more in any direction of knowledge or culture. Earnest workers are few indeed. Could we have five hundred thousand progressive,

earnest, thinking teachers in our schools now, the next generation of men and women would stand on a far higher level intellectually and morally than we do today."

Effects of Beautiful Surroundings

"The movement for the decoration of schools is becoming so wide-spread as to command attention as an important educational factor," writes Bertha Damaris Knobe, for the *World's Work* (June). "The organized placing of pictures and casts, mostly reproductions of masterpieces, began in the Eastern states, about ten years ago. The beautifying by landscape gardening is more recent, but it is a part of the outdoor art movement developing everywhere, and should be stimulated by the example of Europe, with its 81,000 school gardens. The 'school beautifying' enthusiasts believe that by ennobling the environment of children, and cultivating in them a love of painting, sculpture, and flowers, they are adding to the higher education an influence not imparted by any text-book.

"For exterior embellishment with gardens, some of the most attractive schools are in Massachusetts. The George Putnam school at Roxbury has continuously taken the first prize offered by the Massachusetts Horticultural Society for the best school garden. The Webster school at Cambridge has been transformed from a bare building into an ivy-covered bower, while its surrounding garden shows what can be accomplished in a small area. At the Curtis school at Medford, where one hundred and fifty varieties of ferns and native plants are under cultivation, all the garden work, except digging, is done by the pupils."

Education Tends Toward the Practical

A strong movement is on foot to increase educational advantages in the South. In the endeavor to bring about an educational reform, it has been found that "educational method until very recent years has been the

most stubbornly conservative thing in modern life; and the hand of the school men of the Middle Ages is yet visible in much of the work done." "The demand," says the *World's Work* (June) is that children shall be trained to skilled work with their hands. A kitchen and a garden and a workshop are considered necessary parts of a school. The foundation is to be laid in the common school for technical and industrial training, and for the most direct help towards better house-wifery and better farming."

Shall Christian teachers allow other educators to make reforms more rapidly than they (the Christian teachers) are willing to advance?

Agricultural Schools

Hon. L. D. Harvey, superintendent of public instruction in Wisconsin, asking for teachers for the new county schools of agriculture and domestic economy which have recently been established in that state, says: "These two schools are the first of the kind in the United States, and are an experiment. They are organized for the purpose of offering a two years' course to pupils who have completed the work of the rural schools. A line of work will be carried on during the whole two years in agriculture, another in manual training, and a third in academic work in high-school branches that may be taken to fill out the course. For the manual training we shall need some one who can handle work in sloyd, and in such work as will require the use of the ordinary carpenter's tools, some elementary blacksmithing, and some elementary work in architecture, so far as it pertains to the construction of farm buildings. I want men who can organize the work, who have had some experience in teaching, and who will take hold of it with enthusiasm and energy. I am satisfied, if this experiment is a success, that schools of this kind will spring up all through the agricultural sections of the country."

This may serve to indicate the field now open to intermediate industrial schools as a part of the system of Christian education. Where are the men to fill these positions?

The American College in Asia Minor

The largest American institution of learning outside the United States is the American College at Beirut, Turkey in Asia. Besides Arabic, Turkish, French, and German instructors, it has sixteen American professors and tutors. Over 600 students are in attendance, representing Egypt, Greece, Turkey, Persia, and Syria. Two years ago the college opened a School of Commerce, the effect of which is to open up new markets, introduce modern tools and machinery, and elevate the business of the Orient to the occidental standard of morality. Men recognize the truth of Mr. Mann's statement that "the school is the means that God has chosen for the regeneration of the world."

PROF. GEO. TRUMBULL LADD, of Yale University, writing for *The Forum* (May), says: "The teachers of any nation always constitute the most important professional class. Next to the parents, who have in this country so largely abandoned to others their natural rights and inalienable duties toward their children as respects discipline and instruction, the teachers stand nearest to the springs of national life. The degradation of the teachers of any nation, whether by the lowering of appreciation, of care in selection, of grateful recognition, or of more substantial reward, is an exceedingly dangerous thing. It is more dangerous than even the degradation of the clergy."

In the public schools of France 24.2 per cent of the scholars are short-sighted, in those of Germany, 35 per cent, and in those of the United Kingdom, 20 per cent. The percentage of myopy, is highest in the classes of rhetoric and philosophy. The hygienic condition of the school does not seem to affect it, but, in the opinion of Dr. Martin, a French authority, want of physical exercise is the chief cause. By modifying the work of the classes, and allowing reasonable spells of exercise between them, the proportion of myopy in the college of Geissen fell from 26.6 to 17 per cent in five years.

THE *Youths' Companion* gives a pretty story, revealing the love of nature which is cultivated in the hearts of German children. In a German city, recently visited by an American woman, is a fine equestrian statue in bronze, around the base of which blooms a gay little garden. The visitor exclaimed with delight over both the flowers and the statue, but expressed some wonder that the blossoms were left entirely unprotected by either railing or notice. "In our country I am afraid some of the children might be tempted to pick a flower now and then, as this seems to be aside from the busy part of the city," she said to her German friend. "But that would never be here," said the friend in amusement; "here the garden was planted because the children would mount to the back of the horse, and the bronze was getting the wrong sort of polish: but when the flowers began to come up, there was no more trouble. Our children are very fearful lest they should hurt any little growing thing, and they would see a green peeping through the earth, and not take another step toward the tempting horse."

"FOR every dollar given by the wealthy or by the state to colleges, to cultivate the higher branches of knowledge, a hundred should be given for primary education. For every acre of land bestowed upon a college, a province should be granted to the common schools. Select schools for select children should be discarded, and universal education should be insisted upon."

DR. JORDAN, president of Leland Stanford University paid his way through Cornell University by waiting table, husking corn, and digging ditches. "A young man with good health and good habits is not worth educating if he can't get through college in that way." says Dr. Jordan.

SUPERINTENDENT R. A. OGG of the Kokomo (Indiana) schools was astounded to find, by careful investigation, that out of 1,300 boys in the Kokomo schools, 400 were addicted to smoking cigarettes.


 .. Editorial ..
 

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

The Educational Convention

"Educate your children, all your children,—every one of them!" With such a message sounding in our ears, how can any worker in the cause of Christ, any member of the church, hesitate as to his duty. The first work for every Christian, the missionary work that lies nearest to our doors, is the education of the children and youth.

The educational problem does not belong alone to teachers; it is a part of the minister's work; it is the first duty of every parent.

The Summer Assembly and the various teachers' institutes offer work adapted primarily to teachers, but the Educational Convention to be held at Berrien Springs, Michigan, August 10–20, is of general interest. Parents, teachers, and evangelical workers should all participate in the work of the convention.

Looking at the future from an educational standpoint, the denomination is confronted by two problems of vital importance. The first involves the question of an educational system that will provide Christian training for every child, youth, and worker. The second is the financial question,—By what means shall the church schools be supported.

We are facing a crisis in this work. An organization is to be effected, and in this constructive process it is the privilege of all to have a part. These two questions will form the nucleus of the convention.

Upon a proper solution of these problems depends the permanency of our educational work. Will you act a part?

Correspondence concerning the convention is invited. A large body of church school teachers, students of the Summer Assembly, young people full of vigor and enthusiasm, invite you to study these problems with them. There is life in the movement. To you they say, "Come thou with us."

Schools For All The Children

"One of the most perplexing problems with which I am asked to deal," writes one of the superintendents of church schools, "concerns the education of isolated children. How can we provide schools for those who are widely scattered?"

This one question must be settled,—Has every child a divine right to a Christian education. If that query is answered in the affirmative,—and we dare not answer otherwise,—then we must admit that there is a way to provide school privileges for even the isolated children. In the words of Henry A. Wise, I would say, "If I had an archangel's trumpet,—the blast of which could startle the living of all the world,—I would snatch it at this moment, and sound it in the ears of all the people where there is a solitary child untaught at a free school. Tax yourselves to educate your children—every child—at common primary free schools. That is my legacy of advice to you before I leave my country's shores, to return, perhaps, no more forever. . . . *Educate your children, all your children,—every one of them!*" If we catch that spirit, we shall not long hesitate because of apparent obstacles.

The state provides for the education of every child. Under certain conditions, a central school is conducted in the place of several scattered schools. In such cases the children are obliged to travel several miles each day. A means of transportation is provided by the state. What the state does for its children, the church can do for hers.

"The practice of consolidating small schools and transporting the more distant pupils to a central school at public expense, is now being carried out, to a greater or less extent, in eighteen states. It is the general experience that a saving of funds is effected through the consolidation of schools. The testimony is very general that consolidation results in improved schools." So says Hon. W. T. Harris, U. S. Commissioner of Education. State Commissioner T. B. Stockwell, of Rhode Island, says: "I know of no other possible way

whereby the rural sections of the state can ever again be provided with anything like suitable schools."

Children are transported to these central schools in wagons, which call at each home at a specified hour each morning, and the driver is held responsible for their return at a definite hour in the afternoon. There is some expense connected with such a plan, to be sure. But is the education of your children worth it? "There is no easy mode of taxation, no royal road to education. Industry, honesty, economy, and education, alone can make you a free and happy people." There is, however, means in the church for the education of every child. There is a divine plan for the support of Christian schools, and when this plan is followed, it will create a fund sufficiently large to provide liberally for the free education of every child. Christian parents should demand schools,—school privileges for all. The blessing awaits our demand and reception. When parents bestir themselves, they will set in motion certain forces which will bring the desired results. Try it.

Industrial Schools for the Youth

No phase of education demands more immediate consideration than the problem of industrial training for the youth. Between the common school and the college there is a gap which must be bridged. Youth are not prepared, on leaving the church school, to enter a training school. Even the colleges and academies that offer general instruction, hesitate to take the average fifteen-year-old boy. In the words of the announcement of one such institution, "Parents are requested not to send young boys to the school unless they are naturally of a quiet, studious nature." Alas, for the boy who is not quiet and studious! What shall be done with him? Again, is the college the place for young boys and girls, even though they are quiet and studious? The laws of nature emphatically deny that it is. Youth require an education adapted to their mental and physical development. A course of in-

struction which will meet the needs of men and women cannot educate the boy and the girl. Combined mental and physical training is the correct education for youth. Every youth should have the privilege of an education in an intermediate industrial school. Educators are coming to recognize this fact, and some states have already arranged for agricultural training for the youth in the public schools. Wisconsin takes the lead in this particular movement, and two schools of this character will be opened next fall.

The movement is a wise one. The church, in its endeavor to properly educate its children, should not be slow to act on the suggestions made, by establishing intermediate schools which will place industrial training within the reach of every youth.

These schools should be small, accommodating 30 to 50 pupils; they should be located in the country; they should cultivate a few acres of land, and should employ two or three thoroughly competent teachers. Everything in these schools should encourage a love for home life, for thrift and industry. When properly conducted, such results will be seen in the community as attended the work at Alfter, Germany, as described on another page.

Many small intermediate industrial schools should be established. I would emphasize the idea of *many*; for none should be large, yet every youth should have access to one. Several conferences have made a beginning; others are now deciding upon plans for such schools. The immediate need is for men and women qualified to control such schools. This is one of the problems to be met by the teachers of the Summer Assembly at Berrien Springs.

A Course In Agriculture for the Christian School

The course of instruction in agriculture as outlined for the German provincial schools, may be helpful to church and intermediate industrial school teachers. When our teachers grapple with the problem of school gardens with as much vigor

and determination as does the principal of the Alfter school, it may be said of our patrons as it has been said of his, "All are experienced gardeners."

The outline for two years' work is as follows:—

FIRST YEAR

April and May.—1. Inner structure of plants: plant cells and tissues and their functions. 2. Outer divisions of plants: *a.* The roots—their function in the nourishment of plants by the absorption of mineral matter, as phosphorus, potassium, sodium, iron, chlorine, and water; *b.* The trunk—its branches and buds, the structure of the cambium, and the occurrence of ring growths.

June.—1. The leaf: the nature and function of chlorophyll in the life of the plant and the effect of light on chlorophyll development; breathing of plants; nourishment of plants from atmospheric constituents,—carbon, nitrogen, oxygen. 2. The blossom and its fertilization 3. The fruit: seeds; reproduction of plants by seeds and by division of members.

July.—1. The soil and its improvement,—lime soil, clay soil, loams, sand. 2. The using up of plant food, and its replacement by barnyard manure, compost, wood ashes, and indirect manures, as lime and gypsum. 3. Influence of the climate on plants.

August.—*A.* Fruit culture. 1. Planting and nursery management of seedlings. 2. The most important methods of fruit improvement—root and stem grafting, and budding with active and dormant buds. 3. Management of improved seedlings in the nursery: formation of the trunk and top; transplanting; handling of trained trees, especially espalier forms, with reference to their training against schoolhouse walls. 4. Culture of small fruits,—gooseberries, currants, raspberries, strawberries, and blackberries; setting grapevines, and their after-culture.

September.—*B.* Fruit utilization. 1. Ripening of the fruit; gathering, sorting, and storing winter fruits. 2. Fruit varieties,—selection of the more commendable sorts with regard to their suitability to different climates and soils and at varying altitudes. 3. Drying fruits; preserving; making fruit sirups; wine making. This work is planned especially for the girls.

October and November.—*C.* Fruit tree management. 1. Planting trees; pruning the roots and branches; watering newly-set trees and tying to stakes. 2. Care during the first year; top pruning. 3. Management of old trees; rejuvenating by pruning, grafting, and scraping the bark. 4. Diseases of fruit trees and their prevention,—knot growths, blights, gum excrescences, and frost injuries.

December.—1. Enemies of fruit trees in the vegetable kingdom,—misletoe, mildew, lichens,

and moss. 2. Animal enemies of fruit trees,—rabbit, mole, marmot.

January.—June bug; plum, apple, and pear curculios; wasps, white butterfly, woolly aphid, and winter cankerworm.

February.—Minerals,—soft coal, stone coal, petroleum, clay and its application in the manufacture of pottery and bricks, table salt.

March.—Iron, lead, copper, nickel, gold, silver, German coins.

SECOND YEAR

April and May.—1. Garden work,—laying out plats, spading, manuring, sowing seed, watering plants, hoeing. 2. Vegetables,—white and red cabbage, savoy cabbage, lettuce, spinach, carrots, and onions.

June.—1. Legumes,—beans, peas. 2. Asparagus, cucumbers. 3. Utilization of vegetables,—drying, pickling, making into kraut, and preserving. 4. Field work,—plowing, harrowing, rolling.

July.—1. Field crops: cereals,—rye, wheat, oats. 2. Potatoes, beets. 3. Fodder crops,—clovers, grasses.

August.—1. Necessity of crop rotation and consequent methods of manuring. 2. Weeds in garden and field; and their eradication 3. Animal enemies of plants, and their control,—field mice, phylloxera, asparagus fly, ground flea.

September.—1. Cabbage butterfly, gooseberry measuring worm, pea weevil, army worm. 2. Useful insects,—bees, ichneumon fly; useful mammals,—mole, hedgehog.

October and November.—Plant enemies among the birds,—swallow, nightingale, lark, robin, owls.

December.—Domestic animals,—dogs, cattle, horses, chickens, doves.

January, February, and March.—Physiology of man.

Two great problems are before the teachers assembled at Berrien Springs,—the first, an educational system for Seventh-day Adventists, that will provide for every child and every youth; the second, how to support the primary schools of that system. The solution of these problems affects every individual in the denomination, and it is the privilege of all to have a part in formulating plans for the success of the educational work. Work and pray, for this movement involves the salvation of the children.

"THE work which we, as teachers, have before us," said Elder Wm. Covert, "would make angels glad, if they had the privilege of doing it. We are laboring for the salvation of children."

The Sabbath School

I AM with thee in the sunshine,
 Cheering, leading on,
 When around thee all is gladness
 And thy life a song.
 Yea, and when the cloudlets hover
 Darkly o'er thy way,
 I, the Lord, will fringe them over
 With a sunset ray.
 Sunlight, twilight, starless midnight—
 I am by thy side ;
 Take my hand and lean thou on it,
 Safe in me abide.

—Selected.

How to Study the Word

E. J. WAGGONER (LONDON, ENG.)

There is no teacher like God, no book that equals his Word. To know God, and to be familiar with his Word, is a "liberal education." This means first of all submission to God to do his will, and then constant application. Take a portion of Scripture, no matter where, anything that first specially attracts you, and study it; that is, give diligence to find out *just what it says*; for when you have God's word, you have his thought; you can think clearly, because his word is (*logos*) logic. Note the different subjects in a chapter, if there are several, and group the details under those heads, to enable you to take in the whole at one view. Question the text to find out the purpose of each word and sentence, and its relation to every other. Hold your mind to the exact statement, to just what the text says, and do not allow it to wander for a moment into speculation. Soon you will become so well acquainted with the portion of the Scripture that you are studying that you can "think through it" without the Bible open before you. Then you can "meditate" upon it. You can think—not *about* it, but—the text itself, when you are sitting in the house, and when you are walking by the way, and when you rise up, and when you lie down. "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Prov. 6:22.

By this means right thoughts will in time be natural to you. Every case that comes under your notice will, as a matter of course, be decided by the principles of truth, which are your life. You will be astonished every day to see how comprehensive God's Word is, as the Spirit of God brings to your mind the thoughts—God's word—that make every obscure thing plain. And this reference to the Spirit of God brings us to the conclusion of the whole matter,—that we are properly but agents of the Holy Spirit. There is no perfect thought except when God thinks in us. Our brain is simply the instrument through which God will think his thoughts; and when the word, which is Spirit and life, permeates us, and we exist only for him to reveal himself in us, that will be the case.

Election or Selection

Appointment of Sabbath School Officers

BY W. A. SPICER

This question has been submitted by a Sabbath school worker:—

"Is it best to allow every member of the school who can vote intelligently to vote for the officers, or should only church members be allowed to vote? Some of our people think it opens great possibilities for evil to allow any but members of the church to vote in the Sabbath school elections."

No one need be so particular as to object to the use of convenient terms, as the words "vote" and "election," which are perhaps borrowed from the field of politics; but let us forever shut out of the church and Sabbath school the ideas usually associated with these terms in the world.

Really, the appointment of Sabbath school officers is a *selection* rather than an *election*. The company of believers, walking in love and fellowship, recognize the fact that the Holy Spirit has given gifts to the various members of the body. For the orderly conduct of the school it is needful that certain ones shall lead and assist in the work in a special way as officers. It is a matter for prayer and counsel, and not at all a question for an election contest.

When the term for which officers have been elected is about to expire, a committee

of Christian members of the school is appointed, to act in consultation with the Fathers of the church, or any others whose experience in the things of God gives weight to their counsels, to nominate officers for the coming term. Thus, seeking God for the promised wisdom, the selection is made and submitted to the school. In no spirit of a party election, but merely as a convenient way of saying "amen" to the results of the committee's prayerful work, the expression of the school is taken. All interested in the school should certainly have the privilege of joining in this expression. Wherever a church is really alive to the Sabbath school interests, the church membership must be the molding and controlling influence in the school.

No one at all fitted for the place would think of going into any office in the school as the result of a party election. Anything savoring of this spirit is a call to the whole church to humble itself before God and repent of its sins. We must keep the whole matter of God's service on so high a plane of actual *service* that the ideas associated with officers and candidates in the political world will obtain no place in the church and work of God.

Sabbath School Teachers Should Study Methods

A Study of the Testimonies on Sabbath School Work

BY MRS. L. FLORA PLUMMER

Many teachers study the lessons very faithfully. They are greatly helped in their own experience by this study. Not all who thus study and are thus helped, succeed in teaching others what they themselves have actually learned. Why not? Because talking is not necessarily teaching. If one's heart is full of a subject, it is so easy to talk. It is quite another thing actually to cause the members of the class first to become interested in that subject, then to study it for themselves, and lastly to know and understand it. For the very reason that we, as Sabbath school teachers, have given too little attention to the study of successful methods in teaching, the following instruction is given us:—

"It is not the best plan for teachers to do all the talking, but they should draw out the class to tell what they know. Then let the teacher, with a few brief, pointed remarks or illustrations, impress the lesson upon their minds."

"Reciting a lesson yourself before the class is not teaching it; you want simple words and plainly, clearly stated ideas. Make sure that your scholars understand you. If they cannot comprehend your ideas, then your labor is lost."

"Let the teachers enter, heart and soul, into the subject-matter of the lesson. Let them lay plans to make a practical application of the lesson, and to awaken an interest in the minds and hearts of the children under their charge. Let the activities of the scholars find scope in solving the problems of Bible truth. The teachers may give character to the work, so that the exercises will not be dry and uninteresting."

"There should be more self-denying, self-sacrificing labor in the right direction. There should be thoughtful, prayerful study, seeking how to work to the best advantage. Careful plans should be matured. There are minds among us that can invent and carry out, if they are only put to use. Great results would follow well-directed and intelligent efforts."

"Superintendents and the workers in our Sabbath schools have a very important, broad field to cultivate. They need to be baptized with the Holy Spirit of God, that their minds may be impressed to use the very best methods, and follow the best plans to make their work wholly successful."

"Not all who teach in our Sabbath schools qualify themselves for the work. Let every teacher feel that he must know more; he must be better acquainted with those with whom he has to deal, better acquainted with the best methods of imparting knowledge; and when he has done the best he can, that he has come far short."

Since the crying need of the hour is for trained teachers, and since the instruction here points out clearly our lack in a certain direction, will not our teachers everywhere

take greater pains to improve their methods of work? Through the plan of a weekly study of the testimonies on Sabbath school work, by the holding of conventions, and by the circulation of the *ADVOCATE*, we hope to improve the quality of the work the Sabbath school teachers are doing. We invite each teacher in each school to cooperate in these plans.

Methods of Teaching

BY E. A. SUTHERLAND

II. The Art of Questioning

"Cultivate the creed of efficiency," is a motto which every teacher should make his own. And what does it mean when applied to the Sabbath school teacher who is studying the art of questioning? How to question is a serious problem, and the first requisite to success in this fundamental art is a spirit of conscientious study on the part of the instructor.

How do you, teacher as you are, acquire knowledge? How do you test your own powers as a student? Do you find that the Spirit of God suggests to your mind a series of questions concerning the subject under consideration? If not, then there is yet to be developed in you the first requisite for scientific teaching. But if you do have this experience, how do you answer these questions? Do the questions inspire enthusiasm and an intense desire to find the answer? If so, those same questions would doubtless arouse the same ambition in some one else; that is, these questions create a desire for study.

It is wholly a mistaken idea that questions serve only to find out what a pupil already knows. Questions that are asked for that purpose alone are mere quizzes, and the questioner becomes an inquisitor, and the class recitation an inquisition. Now none of us wish our pupils to pass through an inquisition at our hands. Then do not attempt to follow a mechanical set of questions. Questions should be the outgrowth of mental activity; they should be the result of a contact of souls,—your soul with the soul of the children.

To be able to ask questions which are full

of life and which inspire life in others, the teacher must be *full* of his subject. Live with the subject for days before attempting to teach.

Perhaps you can imagine Adam and Eve as they studied together until their minds were so full of questions that they, like little children, fairly hurled their inquiries at their angel instructors.

Christian parents living in the first centuries of this era, often told their children the thrilling stories of the early missionaries. Jewish mothers related to their children the history of men whom God guided in a remarkable manner. Think you that those children sat with wandering minds and dreamy eyes? Let parents and teachers today feel the thrill of the message, let them study the lives of missionaries, and read to the children the early history of the denomination, so that both children and parents can talk of these experiences, and questions will be the inevitable result.

Study the creed of efficiency; know, *know* something, and both teachers and pupils will say, in the words of the apostle, "We cannot but speak the things which we have seen and heard."



The Lesson



INTERMEDIATE DIVISION

Lesson V. Aug. 2, 1902

The Rainbow SPECIAL POINTS

Noah's thanksgiving.
God's promise.
The sign of the promise.
What the rainbow reveals.

SUGGESTIONS

Refer to the root of the sin that led to the Flood,—unthankfulness (Rom. 1:21), and show that the first thing Noah did on leaving the ark was just what the wicked were destroyed for not doing. Through unthankfulness men lost the knowledge of God. Show how thankfulness led Noah to know God better, to see more of his glory. Call attention to the way in which God regards our offerings of praise, and how he responds to them. Ps. 50:23.

God's promise not to destroy the earth by another flood, came from his character of mercy and long-suffering. Refer to his name, as declared to Moses, and show how this is written in the rainbow. Connect this with the lessons on "Day and Night," and "Sun, Moon, and

Stars," in which the children learned that God himself is the one source of light. Then by breaking up the light with a prism, show that all the beautiful colors revealed, are the beauty of the glory of the Lord. His glory is his goodness, and this is just what the rainbow shows. "God is Love" is written upon it.

Read 1 Cor. 13, which shows the different characteristics of love, just as the rainbow shows the varied beauty of the light. All colors are in the rainbow, yet these colors, wherever seen, are from the same source, and teach the same beautiful truth that the rainbow reveals. All the beauty of the earth comes from the light, and God is the light. The whole earth is full of his glory.

Lesson VI. Aug. 9, 1902

The Tower of Babel

SPECIAL POINTS

The works of God, and the works of men.
The confusion of tongues.
The beginning of nations.
A universal language.

SUGGESTIONS

Contrast the God-made country with the man-made cities, and see if from their lessons on the "Creation" and the "Sabbath" the children have learned the importance of studying God's works rather than man's. Show the effects of the latter as seen in the pride that led the Babel-builders to seek to make a name for themselves, and leave something to be seen of men in coming ages. Thus men's minds would have been turned more and more from God to man. Tell that God now wants his children to get out of the cities into the country, where they will see his works, and be constantly reminded of him, and so be prepared for his coming.

Let the children help you to show the inconsequence of a multitude of tongues, and make it clear that this division came through sin,—pride. When we let God take our sins away and make us meek and lowly in heart, we are doing our part to bring back the time when the whole earth will again be of one language and one speech. Read the beautiful passage in Ps. 19, showing that there is no speech nor language where the voice of God is not heard speaking through nature; so all who do not know him are without excuse.

Lesson VII. August 16, 1902

The Call of Abraham

SPECIAL POINTS

Called out from the nations.
Strangers and pilgrims.
Looking for a better country.
Not striving for things on this earth.
Who are Abraham's seed?

SUGGESTIONS

Question particularly about the former lesson, bringing out the fact that the people were divided into nations through sin, and that all the nations of the earth are heathen. This may necessitate some explanation of the term

"Christian Nation," showing that none of the nations of this world are such, for God's people are all "called out" as Abraham was, from the nations of earth.

Show from Rom. 4:13 and Heb. 11 that it was the new earth that was promised to Abraham and his seed. Make plain that Abraham's seed embraces all who belong to Christ. Gal. 3:16, 29. If we are the children of God, all the promises made to Abraham belong to us. But if we are looking for that better country, we are only strangers and pilgrims on this earth, with no abiding place here.

Show what a practical thing this was to Abraham, and how it governed his conduct toward Lot with regard to the land. He was not seeking for any treasure on this earth. Show different practical ways in which the hope that Abraham had, will influence our daily life.

Lesson VIII. August 23, 1902

The Destruction of Sodom

SPECIAL POINTS

The City of Destruction.
Escape for thy life.
Remember Lot's wife.
An example to the ungodly.

SUGGESTIONS

If the children have read "Pilgrim's Progress," this lesson can be made more vivid by referring to the experiences of Christian in the City of Destruction, and his escape therefrom. Recall the reason why Lot went to live in the city of Sodom, and show how in seeking for worldly gain he lost all that he had, while Abraham, who had been willing to give up everything, was made exceedingly rich. Show that the City of Destruction represents the whole world, and the awful danger of making this our dwelling place.

The angels who visited Sodom to save all who could be saved, represent the multitudes of angels now at work, seeking to save all whom they can from destruction. To each one who has "ears to hear," and even to those that mock, the message is being given, "Up! get you out of this place, for the Lord will destroy this city." God's anxiety for our salvation is shown in the way that his messengers took Lot and his family by the hand when they lingered, and hurried them out. The picture of Christian fleeing from the doomed city might be displayed, if available.

Make clear that it is where our hearts are that determines what becomes of our bodies; and our hearts will be where our treasure is. Lot's wife had all her treasure in Sodom, so she perished with it. If our treasure is in heaven, if our hearts are set on Jesus, our bodies will be safe; for the angels of God will care for us when God's judgments are in the earth. From Christ's words comparing the days of Lot to the time of his coming, show the parallel between that time and the present, and show how he is now calling and hurrying his people out from the city of destruction to abide in him and be safe.

Sodom is set forth for an example; what

happened to it will be the fate of the whole earth, because of the wickedness of its inhabitants.

Lesson IX. August 30, 1902

Hagar and Ishmael

SPECIAL POINTS

- The promise of the seed.
- The trial of faith in the promise.
- The birth of Ishmael.
- God a very present help in trouble.

SUGGESTIONS

The lessons on the "Creation," if they were faithfully studied, will have laid the foundation for the understanding of all subsequent lessons. These must be referred to again and again for illustration and demonstration of the working of God's word. As the children are taught, through faith, to "understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," they will understand also how the word of God works in every instance to produce the thing of which it speaks.

In the present lesson, in connection with the promise of the seed as the dust of the earth and the stars of heaven, emphasize again that the word is itself the seed of all things. Show, if possible, a picture of the heavens,—a part of the Milky Way, or some thickly starred portion,—and show how impossible it is to number the stars. Yet "by the word of the Lord were the heavens made, and all the host of them, by the breath of his mouth." The word was the seed that brought forth the starry hosts that God told Abraham to look upon; and when he said, "So shall thy seed be," that word was itself the seed that was to bring forth the great multitude.

If Abraham's own faith in that word had not in some degree failed for a time, he would have let it do the work, and would not have taken Hagar for his wife; so Ishmael would never have been born. This was why God never counted Ishmael as a child of Abraham,—he was not the child of promise.

A beautiful lesson of God's tenderness and forgiving love can be drawn from Hagar's experience in the wilderness. God is the Comforter, ever present with every individual, able to comfort us in every trouble, not dealing with us after our sins, nor rewarding us according to our iniquities.

PRIMARY DIVISION

GENERAL SUGGESTIONS

A brief synopsis of the preceding lesson will often be the best introduction to the lesson for the day. Sometimes a little story, or a few questions on some related topic, will serve to gain the attention of the class; but when the teacher has this, it is of little use to proceed.

Encourage the children to give a connected story in their own words of any subject passed over. In order to secure this result, care will need to be exercised lest the illustrations and practical applications cause the lesson itself to become confused or obscured in the child's mind. Frequent class reviews will give the teacher an idea of the real advancement of the class in the object sought,—a familiarity with the Sacred Word. That word, planted in the heart, will bring forth fruit in due season.

Care should be taken that the children understand the meaning of the words used in the lesson. Not long ago a

class of thirty-five bright twelve-year-old boys and girls were asked to tell the meaning of the word "prodigal." They were familiar with the story, but the replies given showed that they had no idea whatever of the meaning of the word.

Lesson V. August 2, 1902

The Bow of Promise. Gen. 8; 9:1-17

TEACHING POINTS

- God remembered Noah.
- The drying away of the waters
- Sending forth of raven and dove.
- Waiting for God's command.

The sacrifice.
The covenant.

The bow.

Helps.—"Patriarchs and Prophets," pp. 105-107.

1. "No doubt the ocean holds much of the waters of the flood today. The earth before the flood was not so uneven as it now is. . . . In the breaking up of the earth during the flood, great masses of land were exceedingly elevated, while other large areas were correspondingly depressed, in which the waters of the flood are now largely resting. . . . The ocean stands as a solemn witness to a once universal flood"—*Mrs. E. G. White*.

Similar changes in the earth's surface and in the ocean bed are taking place today. In 1883 the explosion of the crater on Krakatoa, an island lying between Java and Sumatra, "submerged an island six miles square and seven hundred feet high, to a depth of one hundred and fifty fathoms, and created two new islands."

2. The children will have noticed how quickly wet clothes become dry on a windy day, and that when wind follows a rain, the streets soon become dusty. The moving air quickly gathers up the vapor that forms about the damp surfaces, and carries it away. Thus the great wind that the Lord caused to pass over the earth, carried the moisture away from the higher parts of the earth, and it became fit for man to live upon.

PRACTICAL LESSONS

God's loving care—God remembered Noah. He thinks of all his children. Though even a mother may forget her child, he declares, "Yet will I not forget thee."

Kindness to animals.—God not only remembered Noah, but the animals with him in the ark. The covenant made with Noah also included "every living creature." Nothing that he has made is of little value in God's sight. Matt. 10:29. We should treat all God's creatures kindly.

SUGGESTED BLACKBOARD ILLUSTRATION

Rainbow, with Noah and his family offering sacrifice at one pole, and children looking at the bow and listening to its story at the other. The idea may be elaborated or simplified, to meet the requirements or facilities of different schools.

Lesson VI. August 9, 1902

The Tower of Babel. Gen. 11:1-9

TEACHING POINTS

God's command to Noah; his plan.

Man's plan ; the plain of Shinar.
The city and the tower.
Object in building the tower.
The language confounded.
The people scattered; God's plan carried out.
The name Babel.
Helps.—"Patriarchs and Prophets," pp. 118-120.

PRACTICAL LESSONS

In love God watches the works of men. Nothing they do can be hidden from him who reads the very thoughts of the heart as easily as one reads the alphabet. He came down to see the city and the tower that these wicked men built; in the investigative judgment he will examine *our* work. He knew what these men were doing; but when he examined their work, he decided what should be their punishment. So he knows our work today; but at that time the cases of all will be decided. All whose names are in the book of life, whose sins are forgiven, and who love and fear God, will be saved.

The people who built the tower saw the rainbow, and knew its meaning; but their actions tell us that they neither loved God nor believed his promise. A child's actions tell others plainly whether or not he loves God, and believes his word.

SUGGESTED BLACKBOARD ILLUSTRATION

An outline of the tower can be easily drawn from one of the many pictures. In the rectangles forming its base might be written some of the evils that led the people to build the tower; such as, pride, unbelief, rebellion, hatred, self-will, disobedience, etc., etc.

Lesson VII. August 16, 1902.

The Call of Abraham. Gen. 12:1-10; 13

TEACHING POINTS

God's command to Abraham.
The promises; their meaning.
Abraham's trust in God.
The entry into Canaan.
The separation from Lot; his choice.
Promises repeated to Abraham.

Helps.—"Patriarchs and Prophets," pp. 125-128, 132, 133.

PRACTICAL LESSONS

Trust and obedience.—Abraham obeyed God's commands, and he is called "the friend of God." Jesus says, "Ye are my friends, if ye do whatsoever I command you." Any one who chooses may be a "friend of God."

Unselfishness.—Abraham's treatment of his nephew, Lot, is a wonderful example of that love commanded by the apostle, which looks not on its things, but on the things of others.

SUGGESTED BLACKBOARD ILLUSTRATION

Write the word **CHOSE** in perpendicularly extended letters, with a bracket on each side. In the upper section to the left, write *Abraham*, and below it, in the lower section, *Lot*. At the right, opposite *Abraham*, write, *To forsake home; To be led of God; To please others*. Below

this list, and opposite Lot's name, write *Beautiful home; To please himself*.

Under this outline place the words, *We will choose*, filling in the things chosen as the children name them.

Lesson VIII. August 23, 1902

Hagar and Ishmael. Genesis 16

TEACHING POINTS

Abraham's faith tested by waiting.
The counsel of Sarah followed.
Hagar in the wilderness.
The angel of the Lord speaks to Hagar.
Abraham's love for Ishmael.
The change of names; their meaning.

Helps.—"Patriarchs and Prophets," p. 145.

At last Hagar, feeling that she could no longer endure the harshness of her mistress, which her own haughty ways had brought about, "fled from her face." Being fatigued and overwhelmed with distress, she sat down by a fountain of water. Here the angel of the Lord spoke to her; and by addressing her as "Hagar, Sarai's servant," made her understand that she had done wrong in feeling exalted above her mistress. At the same time, he comforted her with the assurance that she should have a son, who would become the father of a great nation.

PRACTICAL LESSONS

God sees.—"His eyes are upon the ways of man, and he seeth all his goings." In gratitude, Hagar called the name of the angel who spoke to her, "Thou God seest me." God understood Hagar's sorrow; and while he reproved her for her sin, he comforted her heart. He understands all the troubles that come to every child. "Come unto me," he invites; and to all who do come to him, he gives comfort and help. More than that, his love reaches out to those who forget their need of him; and in many ways he speaks to them, inviting them to return.

SUGGESTED BLACKBOARD ILLUSTRATION

Draw two outline hearts, and opposite these, two outline houses. Connect each with the words, *In the heart brings into the home*. In the upper heart, write the word **PRIDE** in red crayon, and in the upper house, *anger, envy, jealousy, hatred, strife*. In the lower heart, write, using blue crayon, the word **HUMILITY**; and in the corresponding house, place the words, *peace, gentleness, unselfishness, love, God's Spirit*.

Lesson IX. August 30, 1902

The Destruction of Sodom. Gen. 18:1-8, 17-33; 19:1-3, 12-28

TEACHING POINTS

Abraham's hospitality.
God reveals his purpose to Abraham.
Abraham pleads for the city.
Angel's come to Sodom; go home with Lot.
Lot warns his daughters.
Lot, his wife, and daughters brought out of city.
The fate of Lot's wife.
Abraham views plain.

1. "The apostle Peter says that Lot was 'vexed with the filthy conversation of the wicked.' We must therefore conclude that his character was upright, and on the whole his example good. But he wanted firmness, and was not fit for the situation into which he had intruded himself; nor was he able to 'set his face like a flint' against the wicked inhabitants of Sodom."—*Scott*.

2. "Not a soul seems to have been won over by Lot's residence in the place, to the worship of the true God."—*Puller*.

3. "In order to evince the cordiality of Lot's invitations, the angels at first declined them; but he 'pressed upon them greatly,' aware that insults awaited them in the street."—*Scott*.

4. The words of Jesus, "Let him likewise not return back. Remember Lot's wife," clearly indicate that the intention to return to Sodom caused her to disobey God's express command, and turn to look with regret and longing at the doomed city.

PRACTICAL LESSONS

Hospitality.—The example of both Abraham and Lot teaches a beautiful lesson of kindness and attention to strangers. Their hospitality is alluded to in the text used as a memory-verse for this lesson, Heb. 13:2.

Obedience.—God's commandments are an expression of his love for man; the way we treat them shows how truly we love him. John 14:21. Obedience would have saved the life of Lot's wife. Eternal life is given on the same condition,—“If thou wilt enter into life, keep the commandments.” In the day when the whole earth will be destroyed, none in whose hearts is the love of the world will be preserved.

SUGGESTED BLACKBOARD ILLUSTRATION

Six circles, containing the numbers 50, 45, 40, 30, 20, and 10, may be placed on the board. Erase the first five as the lesson proceeds, leaving the circle containing 10 until the last, when it may also be erased. A map exercise may be profitably introduced into this lesson.

KINDERGARTEN DIVISION

Suggestions for Teaching the Lesson to Kindergarten Children

Lesson V. August 2, 1902

The Bow of Promise

The teacher may again build the ark with blocks, or show a picture of the ark. Pictures for these lessons may be found in "Best Stories from the Best Book," and "Easy Steps in the Bible Story." The children will be much interested in the picture, and also in a rough sketch made by the teacher, as they tell what they have learned about the ark on previous Sabbaths. If the teacher thinks himself unable to draw a simple outline of the ark, let him make a copy of one after this manner: Find a picture of the ark, and put a blank sheet of paper under it, between which and the picture place a sheet of carbon paper (secured at any stationer's) with the glossy, or carbon side, on

the blank paper. Use thin carbon. Then, with anything that has a dull point, so as not to injure the picture, trace the important lines. This will give a fairly good drawing, which can be cut out, and thus be very pleasing to the children. In speaking of the dove, show the picture of a dove or bird, or draw one, either before you come to the class or in the class. It would be very nice to cut doves out of white paper, and at the close of the school, to give one to each child in the class, having a memory-verse written on each one. Take a green leaf to your class, to represent the olive leaf. If preferred, the memory-verse may be written upon an olive leaf cut out of green paper. Instead of using the memory-verse given in the primary lesson, use 1 Peter 5:7, "He careth for you." God's constant care for Noah was shown in the ministry of the dove and olive leaf; so also we see a token of his care for us in every rainbow.

The joy of the family at sight of the olive leaf, the patient waiting until they could go out of the ark, the angel opening the door, the building of an altar, and Noah's thanksgiving to God for keeping him through the flood,—these make a beautiful lesson indeed. Let the children build a simple altar of eight cubes.

Show a picture of a rainbow drawn with colored crayon, or painted in water-colors, or made with tissue paper. The colors of the rainbow may be seen in a ray of light passed through a prism,—violet, indigo, blue, green, yellow, orange, and red. Children have often seen these colors in soap-bubbles. They can also find them in fruits and in flowers. When God sees a rainbow, he thinks of us and his promise to us; and so, whenever we see a rainbow, or the bright colors of a rainbow, we may think of him and his care for us.

The rainbow is a circle, never-ending, a symbol of God's love. There is a rainbow about the throne of God. Rev. 4:3.

Lesson VI. August 9, 1902

The Tower of Babel

Each teacher should read chapter 10 in "Patriarchs and Prophets."

Many years passed after the flood, and again the earth was peopled. But the people were wicked. They would not believe that God had given them the rainbow to remind them of his promise that there would never again be a flood to destroy the earth. So they said they would build a tower so high that, should there be another flood, they could climb up into it and be safe. They also planned to build a city, thus making for themselves a great name. Let the children build a number of houses for the city. Build a tower of the cubes, half-cubes, and quarter-cubes. The first circular row is made of six cubes and six half-cubes; the second, of six cubes and six quarter-cubes; and the third, of five cubes and five quarter-cubes. The fourth row is left with only one or two cubes and quarter-cubes, as the tower was never finished. With the block tower, the teacher can make quite clear the result of the

confusion of languages. Had these people built altars for worship, instead of building a tower for themselves, how happy they might have been! They were so proud that they thought they knew how to care for themselves. Little children sometimes act like these people. They think their own way is better than their mamma's or papa's way. Tell a story to illustrate this.

Write the first clause of the memory-verse on a piece of paper cut in the shape of a tower, or on a piece of brick-colored paper, cut to represent a brick. When the children have learned thirteen verses, one for each Sabbath in the quarter, the teacher may mount the cards on a few squares of matting paper. These may then be tied with narrow ribbon, and returned to the children. Encourage the children to review the verses.

Lesson VII. August 16, 1902

The Call of Abraham

We are to study about a man who was called "the friend of God." His name was Abraham. We want to be friends of God. Jesus says, "Ye are my friends, if ye do whatsoever I command you." A great many people who lived in the days of Abraham worshipped idols. Abraham worshipped God, and believed that Jesus would come as a little child, and that he would live on the earth. Read the description of idols in Psalms 115:4-7. Show an idol to the children, or the picture of an idol. (Deal with this subject very carefully that no wrong impression may be given.)

Whenever Abraham and his wife, his nephew, and his servants stopped, they pitched their tents, and built an altar to the Lord. Take as many small, square pieces of white paper to the class as you have pupils. Let the children, at your direction, fold them carefully in two for tents. Near these tents, when pitched, let the children build an altar of blocks. Whenever Abraham and Lot moved, they left the altars standing. These remained as witnesses for God; for, whenever any one came along and saw them, they knew that some one had been there who worshipped God. When the herdsmen of Abraham and Lot quarrelled, Abraham was very kind and unselfish. He let Lot choose the land that he wanted. Abraham would not quarrel. It is better to give up our way than to quarrel.

If the teachers choose, they may use crumpled light green tissue paper to represent the river watering the plain in which Lot settled. Relate the Lord's promise to Abraham.

After the teacher has passed over the lesson once, let him remove the tents, blocks, and tissue paper, and place a large sheet of common cream-colored wrapping paper on the table. Repeat the lesson, letting the children tell the story.

Having illustrated the first stopping-place, and having come to the second, pass your pencil to the children in turn, letting one make the men, another the cattle, etc. At one stopping-place let them tell you what Abraham was called, and why, and how we may be called the same;

at another, the good it did to leave the altar standing; at another, about Abraham's unselfishness; and at another, about God's promise to Abraham.

The memory-verse may be written on little pieces of paper folded in two like the tents.

Lesson VIII. August 23, 1902

Hagar and Ishmael

Hagar, Sarah's maid, left home because she did wrong, and was not kindly treated. She went to the desert alone. But, although sinful, worn, faint, and weary, God did not forsake her. He saw her and sent his angel to her. The central truth of this lesson is found in the memory-verse, "Thou God seest me." After teaching this lesson, the dominant thought in the children's minds should be that God is looking down upon us in loving tenderness, to protect us from evil, and to help us. Through the wrong teaching of this verse, many children are led to dislike it, because the impression is left upon their minds that God is merely watching for all the evil he can find in us.

Spread a large sheet of common cream-colored wrapping-paper over your table, and on the edge of the paper place two pictures a few inches apart,—one of Jesus and one of a little child. Picture to your class the events likely to take place in a day in the life of a child. Draw an oblong to represent a bed. Here the little child gets up in the morning. Mamma has taught him to pray; so he kneels by his bedside, and asks Jesus to help him be good that day, and he really means to try. He tries very hard to dress himself, for that is helping Mamma. Jesus whispers in his heart, to help him. He listens to that "still, small voice," and so keeps cheerful till breakfast time. (Draw a table and chairs. Let the children help in making the short straight lines for people, the chairs, etc.) But at breakfast he does just the opposite from what that quiet voice says, and gets cross and cries. Jesus wants to help him; but the little boy will not listen because his heart is wrong. He is sorry; and, as Jesus still whispers to him what he ought to do, and as the little boy wants to do right, he does better for a while. Make a drawing for each event of the day, and show by the pictures that when Harry does wrong he leaves Jesus, and when he does right he comes near to him. Jesus is constantly drawing the child to himself, whispering in his heart the right way.

Numerous illustrations may be used,—as helping Mamma indoors, running errands, being tempted to touch forbidden fruit while Mamma is away, and perhaps yielding, etc. Be specific. If you mention rocking the baby, draw a little cradle; if slamming a door, draw a door, etc.

It may be possible for some teachers to use magnets, or have steel pocket-knife blades magnetized near a dynamo, to show how Jesus by the silent whisperings in our hearts draws us to him. Bright tacks and rusty nails may be used to show how much easier little children are drawn to Christ than are the older people.

Write the memory-verse on a heart-shaped piece of paper.

Lesson IX. August 30, 1902

The Destruction of Sodom

Make a paper tent, as before described. While in this place Abraham had three visitors. Let the children imagine the three that Abraham thought were men. When Abraham found out who his wonderful guests were, how glad he must have been that he had treated them kindly! The Lord told Abraham his plan about Sodom. Friends often tell each other their plans; and, you know, Abraham was called "the friend of God."

Build the city of Sodom of blocks, and make a gate. The people of Sodom were very wicked. Lot tried to teach them how to do right; but they would not listen to him any more than the people before the flood had listened to Noah. The Lord waited patiently to see if any would do right, but they would not.

The two angels left Abraham and came to Sodom. Lot bowed to the strangers, as Abraham had done, and begged them to stay all night at his house. He treated them kindly, although he did not know that they were angels. (This will give an opportunity to strengthen the impression already made, of the desirability of being kind to every one.)

Let the children see the result of leaving sound apples in the same dish with decayed fruit. Thus it was with Lot's sons-in-law; they could not resist the influence of evil associates; and when Lot went, in obedience to the angel, to warn his sons and daughters,

they would not believe. They, like all the other people, were now very wicked, and would not be saved. So, all God could do was to destroy them, as we have to throw away all the spoiled fruit.

Lot and his wife and two daughters left Sodom. The angels took them by the hand and hastened them away from the city. God would not destroy the city until they had left it.

Lot's wife turning to salt shows us that God's simplest demands must not be disobeyed.

Write one clause of the memory-verse on papers cut in the shape of a house.

Study The Quarterly Report

Compare the figures representing your state with those of other states.

Note the difference there is in the items of several states having about the same membership.

Find the difference between the membership of your schools and the average attendance, and note how many members are absent each Sabbath.

What proportion of the total contributions is given to mission work?

Do you think the proportion given to missions is about the right proportion?

How can you help make the next quarterly report a better one? MRS. L. F. P.

Quarterly Summary of Sabbath School Reports

FOR QUARTER ENDING MARCH 31, 1902

Eastern Union Conference.

	No. Schools	Pres't M'b'ship	Average Att.	No. of Classes	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Orp'ns
Chesapeake.....	15	584	367	71	\$ 102 74	\$ 80 30	\$ 12 16	.....
Greater New York.....	12	458	291	64	152 67	76 64	75 46	.....
Maine.....	23	383	250	.....	98 49	25 81	48 77	\$ 23 91
New England.....	41	1097	816	149	470 13	113 48	178 78	145 94
New Jersey.....	14	278	176	40	87 36	36 96	34 91	13 82
New York.....	78	1315	931	193	395 77	71 47	100 99	193 96
Pennsylvania.....	105	1524	1072	225	481 99	128 00	189 21	164 78
Vermont.....	33	426	280	67	94 95	22 28	51 02	13 48
Virginia.....	12	243	158	33	48 00	12 01	17 67	4 86
West Virginia.....	14	227	162	.....	41 60	12 55	18 74	9 13

Canadian Union Conference.

Maritime Provinces.....	13	274	182	26	93 37	37 24	18 33	37 80
Ontario.....	21	471	325	64	108 70	53 47	52 03	3 20
Quebec.....	11	158	100	.....	32 72	9 34	13 33	10 05

Northwestern Union Conference.

Dakota.....	71	1282	1021	164	242 74	45 23	149 15	48 36
Iowa.....	199	3103	2281	487	548 00	166 97	326 87	54 16
Manitoba.....	34	476	241	59	126 97	7 67	66 97	42 65
Minnesota.....	106	2068	1478	301	500 40	194 28	283 79	96 06
Nebraska.....	111	2014	1545	316	395 91	148 99	262 46	49 14

Southern Union Conference.

	No. Schools	Pres'ts	M'brs	Av'rage Att.	No. of Classes	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Orphan's					
Alabama.....	21	345	274	50	41	58	15	60	21	52	3	49		
Carolina.....	9	244	188	30	22	75	11	37						
Cumberland.....	9	329	254	45	54	43	29	26	19	49		1	54	
Florida.....	10	251	175	32	48	61	18	81	29	20			70	
Georgia.....	8	196	120	25	29	61	11	04	17	09				
Louisiana.....	10	202	147	26	40	98	22	95	18	03				
Mississippi.....	10	116	98	17	13	81	4	04	9	22			10	
Tennessee River.....	14	410	240	42	67	18	20	68	33	74			4	37

Lake Union Conference.

Illinois.....	70	1718	1131	247	410	56	181	95	170	20			54	87
Indiana.....	86	1451	1002	246	280	77	129	85	112	17			38	75
Michigan.....	144	4601	3355	671	1061	13	389	86	574	92			96	35
Ohio.....	63	1609	1127	243	603	39	168	06	228	65			166	01
Wisconsin.....	121	2806	1458	371	613	76	149	10	299	95			60	39

Southwestern Union Conference.

Arkansas.....	18	389	313	55	26	18	6	43	19	43				42
Colorado.....	60	1685	1330	227	543	90	207	23	219	02			117	65
Kansas.....	110	1880	1271	255	246	10	86	99	98	77			4	34
Missouri.....	53	1454	1026	200	219	19	139	52	51	70			27	97
Oklahoma.....	68	1077	1162	122	210	00			128	42			5	85
Texas.....	23	994	700	122	152	94	44	19	96	89			11	86

Pacific Union Conference.

Alaska Mission.....	2	16	13	4	6	87		30	1	10				
Arizona Mission.....	5	135	100	12	6	07		1	05					
California.....	114	3378	2410	399	783	61	398	36	299	64			26	90
Hawaiian Mission.....	2	66	40											
Montana.....	22	403	331	50	138	06	41	03	74	70			22	30
North Pacific.....	77	1820	1387	260	544	19	112	09	242	19			167	96
Southern California.....	21	860	685	81	129	00	70	78	36	73				50
Upper Columbia.....	40	750	535	89	140	73			73	07			21	91
Utah Mission.....	4	129	100	14	25	25	13	35	11	90				

*Australasian Union Conference.

New South Wales.....	19	650	415	83	189	69			94	55				
New Zealand.....	44	592	463	83	245	29			163	63				
Queensland.....	6	193	122		70	16			35	74				
South Australia.....	14	301	290		82	68			39	83				
Tasmania.....	7	196	136	29	91	07			48	46				
Victoria.....	12	557	452		174	59			94	63				
West Australia.....	7	149	117		80	92			54	91				

*European General Conference.

British.....	29	759	576	82	186	65			65	20				
Central European.....	28	524	417	61	118	20								
Norway.....	21	457	305	45					61	42				
Sweden.....	27	401	277	41					49	62				
South Africa.....	12	358	275		195	20	49	00	126	68				

*Mission Fields.

Basutoland, Africa.....	1	6	15	2										
Finland.....	3	30												
Japan.....	2	25	15	4										
Orients.....	3	236			32	00			32	00				
Raiatea, Society Islands.....	1	30	27	4	4	20			4	20				
Tahiti, Society Islands.....	3	56	61	11	4	10			4	10				
West Indies.....	46	1352	1238	159	95	88								

Total..... 2383 52567 37852 6708 \$12053 70 \$3565 58 \$5654 35 \$1745 53

*For quarter ending December 31, 1901.

With The Teachers

Open the Door

Open the door, let in the air ;
The winds are sweet, and the flowers are fair.
Joy is abroad in the world today ;
If our door is wide, it may come this way.
Open the door !

Open the door, let in the sun ;
He hath a smile for every one ;
He hath made of the raindrops gold and gems ;
He may change our tears to diadems.
Open the door !

Open the door of the heart ; let in
Sympathy sweet to stranger and kin ;
It will make the halls of the heart so fair
That angels may enter unawares.
Open the door !

—Selected.

Busy Work For Primary Pupils

BY EMMA L. RUNCK

A leading educator has said, "Make the schoolroom a little heaven for the children."

Ruskin says, "Give a little love to a child, and you get a good deal back." So if we give a little and get a great deal, love will reign supreme in the schoolroom, and one of the first principles of heaven will have been established. The schoolroom should be a place of joyful growth, of systematic development, mental, moral, and physical.

If the busy-work is what it should be, it will do much toward bringing about the desired conditions.

What shall the busy-work be? Pleasant employment will make the children happy. This employment may be profitable as well as entertaining. It is important that children have a change of work. This rests the weary brain.

After a period with readers and slates, it is well to give the children a short time for card-sewing, clay-modeling, stick-laying, or something of a similar nature. They need this change of work, and the teacher should be careful to give them work which will help them to gain new knowledge or to impress lessons already given, for the busy-

work should be closely connected with the other lessons of the day.

First grade children need the constant supervision of the teacher during the busy-work period, as this is the time for them to form habits of exactness and neatness. They need a variety of work, and only a little at a time. After the first year they can do much without the teacher's guidance. Before the child entered school, he was surrounded with objects having color and form. The teacher should bring to her aid this interest and knowledge. Have frequent talks with the children about familiar objects and scenes.

Card-sewing is an excellent exercise. Give a child a large needle, some colored thread and a pretty card, and notice the expression of his face as he stitches the outline, especially if it be a large red apple or a little brown dog.

The following are some methods that may be used:—

1. Draw pictures or forms on the board, and have the children reproduce them on their desks, with pegs, corn, or lentils.

2. Make objects with peas and toothpicks.

3. Give each child a number of sticks of uniform length, and ask him to make a design and draw it on his slate. Take the same number of sticks, and make another design and draw it on his slate as before. So have each continue till he has made all designs that he can invent.

Next day give him one more stick, and instruct him to make and draw designs as he did the day before, each succeeding day giving him an additional stick. Then give sticks of different lengths.

4. Place on the board simple forms; such, as leaves, apples, ships, stars, etc., and have the children copy the forms on slates or paper.

5. Draw pictures, and write sentences in them.

6. Give the children envelopes containing letters, from which they may make words or sentences.

7. Have the children draw pictures to illustrate their number work.

8. Write sentences with nouns omitted,

and let the pupils rewrite, and draw pictures in the vacant spaces.

9. Cut up pictures and put in boxes. Give each child a box, and let him put the pictures together.

10. Distribute easy drawings for reproduction.

11. Give to each pupil a square of colored paper. Ships, pocketbooks, envelopes, picture frames, flowers, windmills, etc. may be made.

12. Paper cutting and mounting may be used to teach form and neatness.

13. Mat-weaving is excellent for teaching form and combination of colors.

14. Card-sewing.

15. Clay-modeling trains the eye and fingers, and gives the child a good idea of form, size, and proportion.

16. Read a verse of poetry or a short story, and have the children express their thoughts by a picture.

Let it be the teacher's object to reveal to the child's mind the light, beauty, and truth of creation; surround him with an atmosphere of love and refinement, and point out the way that leads to the mountain top, where he can get a broader view of all that is beautiful and true.

An Interesting School Garden

Circular No. 42 issued by the Office of Experiment Stations of the U. S. Department of Agriculture, is entitled, "A German Common School with a Garden." The subject matter is so wholly practical that portion of it is quoted. This leaflet should be read by every teacher. It, as well as many others equally valuable, may be obtained free of charge by addressing Hon. A. C. True, Department of Agriculture, Washington, D. C.

"Most of the common schools in the smaller villages of Germany have attached to them a small garden. This garden is intended, primarily, for the use of the teacher of the school. It serves his table with a few fresh vegetables and fruits in their season, and thus indirectly adds a mite to his modest salary. In most in-

stances this garden is used solely as a source of income and pleasure to the teacher. Occasionally, however, some especially active and wide-awake teacher sees in the garden a means of instruction.

"A school of this sort is located at Alfter, a village of some two thousand inhabitants, in the German Rhine Province, and is known as the people's school. This is the common school of Germany. Only the fundamental branches are taught in these schools, and the whole course is completed in eight years.

"The Alfter common school contains four hundred pupils and six teachers. In this school, as in all others in this province, two hours' instruction weekly in fruit culture, gardening, and general farming, during the last two years of the course, is required. Thus at Alfter nearly every possessor or renter of a small piece of ground is an experienced gardener. He understands thoroughly the value of cultivation. His wife and children work in the field with him. The children at an early age have a very clear understanding of garden operations.

"In the matter of fruit culture, however, the community is not so far advanced. The principal of this school is at present, therefore, giving especial attention to this branch of horticultural work, and for this purpose has planted his garden largely to various fruits. The whole garden contains about one-half acre. Dwarf fruits or flowers border the paths about the garden. A nursery grown from seeds planted by the pupils, and afterwards grafted or budded and pruned by them, occupies a prominent place. Currants, gooseberries, raspberries, and other small fruits and flowering shrubs, annual and biennial flowers, and some vegetables, planted in an orderly manner, serve to utilize every foot of available space. A few hives of bees are located on one side of the garden.

WORK FOR THE PUPILS

"The whole work of spading the soil, planting, seeding, cultivating, pruning, and harvesting the crop in this garden, is

done entirely by the boys of the sixth, seventh, and eighth grades, under the direction of the principal, who always works with them. Two hours a week is given to this work during the growing season, and at such times as the conditions of the garden may require. About twenty boys work in the garden at one time, while the remainder of the pupils of the principal's room are having exercises in gymnastics. At the time of a visit to this school, a part of the pupils were sowing seed, others were covering them with soil to the required depth, while still others were laying out paths, picking off the dead leaves from flower stems, replanting beds, watering seeds already sown, etc. A few days later the fruits require attention.

"The children use the pruning shears and do the actual pruning, each pupil being given an opportunity to trim some portion of a tree; but no twig is allowed to be pruned until it is perfectly clear that that particular twig requires pruning, and indeed to be pruned in a particular place, which the pupil himself first determines upon. The necessary tools for this work are furnished by the school. Whenever there is a deficiency, it is made up from the principal's own stock, or the children bring them from home. When it comes time for budding, each pupil buds trees in the nursery. The fall pruning is always done by the children, and small fruits, vines, and shrubs put in order for the winter, by wrapping some with straw, laying others on the earth and covering, and the like.

"The garden is intensively farmed, and made a source of revenue. The same soil is utilized for two or three crops during the growing season, and the produce sold. This gives the pupils an opportunity to learn what crops best form a succession with each other during the season, and also gives them practice, in a limited way, in preparing and putting up fruits, flowers, and vegetables for the market.

the garden each morning before school. Should he discover a harmful insect or disease, a specimen is immediately taken to the schoolroom, and the nature and work of the injurious agent shown to the pupils and discussed. This enemy is especially hunted for during the following work hour, and the children are asked to search the gardens at home for similar insects or diseases. Thus, by daily association with the garden, daily watching for every new development, and daily discussions and explanations, all the phenomena of the garden are encountered and brought to the attention of the pupils before the year's cycle is at an end.

"Occasionally the bees are made the subject of a special lesson in apiculture. One morning a hive swarmed and flew by the school window, alighting on a small tree. The school was taken to observe the phenomena. The queen was found among the mass of clustering bees, and was placed in the hive, the workers were gathered and placed with her, and a new colony was formed. Work in the apiary is incidental, but no opportunity is lost to make available anything of an especially instructive nature concerned therewith, and in the nature work the history of bees is considered.

"So, likewise, flowering plants in the school windows are incidentally made a means of instruction. The principal's room contains three windows. These are filled with potted plants. The children (boys) are allowed to tend these flowers, to water them, guard them from insects, remove dead leaves and blossoms, and are permitted to have all the cuttings from the plants, either to take home for themselves or to plant in the school garden. The results of this plan are apparent in every garden and window of the village, where flowers are seen growing in greatest profusion."

BASIS FOR A STUDY OF BOTANY AND INSECT LIFE

"The principal purposes to walk through

THERE is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes.—*F. B. Meyer*



PHARAOH'S DREAMS

Two years after the butler's dream, Pharaoh dreamed that he stood by the river, and there came up out of the river seven fat cattle, and they fed in a meadow.

Then seven lean cattle came up out of the river, and they ate up the seven fat cattle. After this Pharaoh awoke.

Pharaoh slept, and dreamed the second time. He saw seven ears of corn growing on one stalk. These were rank and good ears. Then seven thin ears, blasted by the east wind, sprung up after them. The thin ears swallowed up the seven full ears.

Then Pharaoh awoke, and found that he had dreamed.

In the morning Pharaoh's spirit was troubled, and he sent for all the magicians and wise men of Egypt. Pharaoh told them his dream, but none of them could tell him the meaning.

Then the butler said to Pharaoh, "I remember my faults today. Pharaoh was angry with me and with the baker, and put us in prison. He and I dreamed a dream the same night.

And there was a young man with us. He was a Hebrew, and a servant to the captain of the guard. We told him the dreams, and he interpreted them for us. And it came to pass as he had said: I was restored to my office and the baker was hanged."

Then Pharaoh called Joseph. They made him run out of the dungeon. He shaved, and changed his clothes, and came to Pharaoh.

Pharaoh said to Joseph, "I dreamed a dream and no one can interpret it. have heard that when thou hearest a dream thou canst interpret it."

Joseph answered, "It is not I who interprets the dream. God shall give Pharaoh an answer of peace."

Pharaoh then told his dreams to Joseph.

What river is meant in the first sentence? What plant grew on the banks of this river? Ex. 2:3.

How does that river differ from other rivers? Draw a map of the country over which Pharaoh reigned.



The Berrien Springs Church School

BY J. H. HAUGHEY

The ideal for the Christian church is completeness and perfection,—perfection in character, in word, and in work; and completeness in number. Recognizing this truth, the Berrien Springs church provided in its organization for a Sabbath school and a church school as essential parts of its work. Christianity infers religious instruction; Christian growth and perfection demand it. The lambs, as well as the sheep of the fold, need green pastures and the tender Shepherd's care. Then, too, it is necessary that the manna from heaven should fall daily in order that all may be constant partakers of the bread of life.

Accordingly, arrangements were made, and school opened Dec. 5, 1901, with Miss Ella Osborne as teacher. The school, like the church, had a small beginning, but it has grown during the year. The length of the term was six months; the number of pupils enrolled, sixteen. The character of the work has been excellent. The pupils have made rapid advancement. The teacher loves the children, and the children in return love the teacher. If anything, order has been the result rather of constraint than of restraint.

From the standpoint of an observing parent, it has been my pleasure to watch the children develop a fondness for that which is pure and noble and good. It was difficult to keep some of the children from over-study, outside of school hours. The attempt has been to give the Bible prominence, and of many of these children it will no doubt be said some day, as of Timothy, "From a child thou hast known the Scriptures."

Neither was the instinctive love of children for nature repressed. From time to time the entire school went into the woods or open fields, where, under the gentle and invigorating influences of nature, the mind

was led to look through nature to nature's God.

The last day of school was characterized, not by an exhibition of book knowledge for the gratification of over-ambitious parents, and the cultivation of pride in the hearts of the children, but by an excursion into the country. The dinner, consisting of fruits, grains, vegetables, and nuts, was furnished by the mothers, each one preparing a particular article of food. The children gathered about the food spread on the green grass, under the wide-branching trees, near the brook which runs through the College farm. The twenty-five children of church school age who were present as a forecast of the next year's school, gave evidence of enjoying this little bounty as much as though it had been the banquet of a king. Among the ten adult guests were the president of Emmanuel Missionary College, the assistant editor of the *ADVOCATE*, the superintendent of the Emmanuel Missionary College farm, and the chairman of the church school board. The presence of these and others added greatly to the interest and enjoyment of the occasion. After dinner the school went down to the College farm landing on the St. Joseph river to see the beautiful little boat, May Graham, on her first trip from the twin cities of St. Joseph and Benton Harbor, to the attractive little rural town of Berrien Springs.

From the experiences of this day we were impressed that such days are not lost in the profitable filling up of a prosperous life for parents as well as for children. They afford rest and recreation, health and happiness. Why not, then, among the many days, have a few of these?

School Work in the South

BY A. W. SPAULDING

The Southern Training School has just closed a year remarkable for its serenity and energy, and if not for the work accomplished, at least for the foundation laid for future progress. The educational work in general has been greatly forwarded. A beginning has been made in the church school

work in every conference in the Southern Union Conference, and two industrial schools have been established, provision thus being made for the future supply of young missionaries to receive a final finish in the training school. The conditions existing in the educational world in the South have required the Southern Training School to give a considerable amount of its attention to instruction in the elementary branches, a condition which will be relieved more and more as the work of the lower schools becomes evident. Nevertheless, out of an attendance of 75, 28 have this year gone out from the school as teachers, convassers, tent-workers, business men and women, and nurses. Every available worker has been called to the whitening harvest field that stretches widely from our very thresholds.

There has been present in the school a spirit from the Lord, of sobriety, earnestness, and Christian activity, which has impressed every one coming in contact with it, and which has not failed to leave its influence upon all connected with the work. Almost no unrest has appeared to ripple the quiet flow of the current, and at the close of the year we unite in thanking God for his presence, which has made this little haven, we can but feel, akin to his schools of the prophets, where Sauls were converted and Davids formed.

A summer session of fourteen weeks has been begun under a reduced teaching force. This session will provide principally instruction in elementary studies, for students of mature age, and is intended to prepare for the training work which will be taken up again at the beginning of the fall term. The work of the school must be regarded as in transition; and conditions indicate that this mature class of students is most in need of attention. In years to follow, when persons who are prepared to receive a finish as teachers and other workers, become more numerous, provision will be made for suitable work during the summer session.

A feature which has characterized the school has been the general interest in fields

outside our borders. As the Waldenses, while struggling to maintain the light in their native valleys, sent their missionaries into the uttermost parts of Europe, so our Southern students, while the burden of the work in our own field is constantly pressed in at our doors, turn thoughtful eyes upon the fields beyond. A fair-sized class in Spanish has been conducted, and the attention of all the students has been called by weekly studies to Spanish-American fields, which lie so near us.

"Hitherto hath the Lord helped us," "and now, Lord, let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Emmanuel Missionary College

Emmanuel Missionary College closed its first year's work, May 27th. The year was an eventful one. Less than twelve months ago a small company of teachers reached Berrien Springs. Previous to that time the village had scarcely known an Adventist. The summer school which opened July 20th, 1901, brought together a company of more than one hundred teachers and workers. When these left for their respective fields of labor in September, the old court house was rented for class work during the winter, and one of the village hotels was transformed into a dormitory. It bespeaks a spirit of Christianity on the part of students when they are willing to seek an education under such circumstances, but such was the character of those who gathered at Berrien Springs.

The baccalaureate sermon was delivered Sabbath, May 24th, by Elder W. A. Spicer, secretary of the Foreign Mission Board, and his words were beautifully adapted to the students of a missionary training school. As he met them a second time Sabbath afternoon, and related the experiences of Mr. Joseph Booth, the missionary to Nyassaland, and made a call for consecrated workers, it was a pleasure to know that

one of the students W. E. Floding, had decided to sail for Samoa in September next, under the direction of the Foreign Mission Board. Mr. Floding is filling a responsible position in connection with the erection of buildings on the College farm. Emmanuel Missionary College is preparing missionaries, and every one sent to foreign countries serves to bind the institution to those needy fields.

Sunday evening Mrs. J. A. Brunson delivered a lecture on missionary work in Japan, illustrated by stereopticon views. This was well attended by the people of the village as were all the exercises of the closing week.

Monday evening, Prof. Morse and his pupils gave a public musical, and Tuesday evening, Prof. W. W. Prescott delivered the annual address to a large and appreciative audience. This was in fact a farewell to the village, as preparations were already being made in the grove on the farm for the accommodation of Summer Assembly students. As the journal goes to press, these are coming in by the scores.

D.

MRS. J. L. BAKER, sends a very interesting incident from New Zealand. The letter written was from a member of one of the family Sabbath schools in that country. She says: "As I was standing enjoying the calm stillness and sweetness of the flowers, I felt thankful that God had given us a Sabbath day, and my heart went out in thankfulness to him for all his goodness; but I felt sorry I had nothing to give next day at Sabbath school, to the collection. Just then I looked at a fairy bulb in full bloom, and followed its feathery, fairy-like flowers down one wreath and up another, thinking how good God is, and how he clothes the lilies of the field, when something lying close at the root arrested my attention, and I thought, that looks like a button—no, it is a shilling! it cannot be! I stooped down and moved it from the earth in which it was partly buried, and sure enough it was a shilling. It was burned, having been in the ash pan, and

had been thrown out with the ashes when they were emptied around the flowers. How long it had lain there is hard to say, but I said, 'God showed me where that shilling was because I wanted to give him something and had nothing to give, so that goes into the collection box tomorrow,' and it did."

I AM glad to be able to say that Wisconsin has agreed to pay the traveling expenses to the Summer Assembly of all teachers and prospective teachers whom it can endorse. We expect to have our largest representation this year at Berrien Springs.

I regret that so many of our young people are in the schools of the world when they should be in our own schools. However, I know from correspondence that the Lord is calling them out, and many are responding. I am planning to have the Wisconsin teachers make a special effort this year to reach Seventh-day Adventist teachers who are yet in the public schools. As educational workers, I believe we owe this class of young people something in the form of literature which will present to them the subject of Christian education. I expect to be at Berrien Springs in time for the opening of the Summer Assembly, and shall spend as much time as possible there. I have endeavored to so arrange my school work that I can do what is necessary by correspondence. IOTTIE FARRELL.

MISS IDA NELSON writes: "We have started a branch Sabbath school in the western part of Lincoln. The Sabbath appointed for the work to begin was very disagreeable, as a most fearful dust storm was raging. As we had the school appointed, we went, and we have had a *very* interesting time, and were cordially invited to come again the following week. I gave out *Little Friends* to the children, and told them to study the lesson. It was very plain to see that they had done so, when we met them the next Sabbath afternoon. This is a grand work, and those who have been with me have enjoyed it very much. We have children's songs printed on muslin

in large type so the children can read them, and they do so enjoy the little songs, and learn them rapidly."

"THE church school at Graysville, Tenn.," writes N. W. Lawrence, educational secretary of the Southern Union Conference, in the *Southern Watchman*, "has had an attendance during the year, ranging from twenty-two to fifty-seven, making an average of about thirty-five for the year. This school has been a success, not only by being self-supporting, but also by maintaining a high grade of work, and at the same time affording opportunity to several of the students of the teachers' class to gain an experience in actual school-room work. The instructor in charge, Mrs. Flora C. Bland, has proved herself equal to the emergencies of so large a class, and such varied conditions as have necessarily attended the work of this school."

THE following interesting account of work done in behalf of the children of the poorer classes, ought to be suggestive to others:—"Sister Minnie Prince, a Bible worker in Bath (Maine), in connection with others in the church, has opened a Sunday school for the benefit of poor children who have had no opportunity to learn of Jesus and his love. The first session of the school was held on a rainy day, but ten were present. The uncombed heads and dirty faces of the little ones seemed somewhat discouraging, but later an improvement has been seen, and the workers are encouraged. By the use of a blackboard, kindergarten materials, and other objects of interest, the attention of the children is held, and they are becoming much interested."

A RECENT report of one of the Sabbath schools in the Southern field breathes such a spirit of simplicity and earnestness that it is quite refreshing. The writer of the report says of the review exercises: "Following the second hymn, the superintendent called upon some member of the school to give a five minute review of the previous

lesson. It was surprising to see how readily any member of the entire school could get up, not knowing that he was to be called upon, and review the school. Upon inquiry we learn that they consider the lesson of the Sabbath school of so much actual importance that each member made it his constant study during the week, and came prepared with such special points as the Spirit of the Lord had pressed home upon his heart."

AN interesting development of the branch Sabbath school work now carried on so successfully by the members of the Des Moines, Iowa, Young People's Society, is the opening of a day school for the children in the locality where the Sabbath school is held. Miss Martha Young, one of the church school teachers, is in charge, assisted by one of her pupils, Miss Edith Rozelle. The school opened in March, and thus far the attendance and interest seem to repay well the effort put forth.

THE president of the Ohio Conference writes that in organizing that state for the sale of "Christ's Object Lessons" the following plan has been followed: "We have placed our ordained ministers among the large churches, and they are helping these churches to do their part in the debt slaying. Our young men are all in new territory, selling the book, and preparing for the tent work next summer. We have them already paired off, and they expect to sell books until the tent season opens, which is about the first of June in this state."

MISS EMMA HAFNER, the Oklahoma Sabbath school secretary writes: "Returning from the Union Conference held at Topeka, I visited some of our schools, held several conventions, and worked with our young people at different places. I am so thankful for the interest our people showed in these meetings. In the conventions, they presented their subjects with energy and enthusiasm. The willingness of our young people to organize into companies, to get

ready for work, was beyond my expectation."

WE are very busy with "Christ's Object Lessons." The entire school turns out tomorrow, April 29, to canvass the city and surrounding country. The teachers have become responsible for all books that the students will sell, thus making it possible for every student to do something in disposing of his quota. Work has been entered into heartily; we think there are a number of omens for good.

L. A. HOOPES, Union College,
College View, Neb.

AMANDA HALVERSON, one of the Milwaukee teachers, writes: "Enclosed find money-order to pay for our club of twenty *ADVOCATES* for the past three months. We shall not be able to use the June issue, as our school closes early in that month. Our two schools in the city are both in a prosperous condition; our June enrollment is over 50, this number being equally divided between Miss Bramhall and myself."

SOME of the children at our Matabele Mission in South Africa, not having money for missionary donations, go without their breakfast every Sabbath morning, giving the cost of their food as an offering. If the people in this country were imbued with a like degree of the missionary spirit, the financial problem of carrying the gospel to the world would be solved.

AT the recent session of the Pacific Union Conference, it was recommended that assistance be given to the work of erecting a church and school building in Salt Lake City. There are now four organized churches in Utah,—Salt Lake City, Ogden, Provo, and Logan. A church school is maintained at Provo, conducted by Mrs. Fanny Johnson.—*Signs of the Times*.

SOUTH LANCASTER ACADEMY announces a Teachers' Institute to be held at South Lancaster, Mass., July 2 to August 19. The course of study offers lectures in pedagogy,

vocal music, sewing, and clay modeling, and class work in history, Bible methods, physiology and physical geography. For particulars, address Prof. Frederick Griggs, South Lancaster, Mass.

THE Ohio Conference has arranged for an institute for church school teachers and Bible workers. The plan, as announced, is to hold the institute in connection with tent meetings, the students devoting the morning to class work, and the afternoon and evening to Bible readings and canvassing.

PROF. P. T. MAGAN delivered the closing address before the students of South Lancaster Academy, South Lancaster, Mass., and Elder J. A. Brunson, instructor in Bible at Emmanuel Missionary College, addressed the students of Union College, College View, Nebraska, at their closing.

NO branch of work among Seventh-day Adventists is succeeding better just now than the church school, and it is especially successful in places where it had been deemed impossible. Surely the Lord has guided in this matter, and the work manifestly is his.

M. E. CADY, president of Healdsburg College, Healdsburg, California, writes: "Our school has been selling 'Christ's Object Lessons.' About six hundred copies were sold in three days. We are pushing this work, and expect to keep at it until it is completed."

MRS. C. F. DART, who is teaching at Boline, La., writes: "I should be glad to attend the summer school, but when my church school closed in March, I was asked to teach a private school, which opened April 7. I began with 22 students, and I now have 44."

MISS GRACE O'NEIL taught at Ames, Iowa, during the spring, and Miss Cora Shaw had charge of the school at Nevada, Iowa, during the spring term.

Publishers' Page

Subscription, Single Copy, 50 Cents a Year.

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

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

Address all communications and make all checks payable to

THE ADVOCATE,
Berrien Springs, Mich.

What Our Friends Say

Eliza Warner, who has been teaching the school at Ola, Mich., writes: "Each number of the Advocate has been placed in the families of those who send children to the school, and perhaps somewhat irregularly in other families. All seem much interested in the journal. We are now having a vacation for two weeks. Our school numbered fifteen during the winter term, but will be somewhat smaller during the spring. Two of my most regular and interested pupils are not the children of Sabbath-keepers."

A teacher who lives in the vicinity of a lumbering camp, writes: "As the men pass to their work Sunday morning, I frequently see an Advocate pushed half way into the coat pocket for study during the week. The time was when I knew that the Advocate was not a welcome visitor in most of these homes. I am thankful to know the people are studying. It means increased interest in Christian education."

Mrs. A. Jennie Willaman writes: "I think that we, as a people, are slow in awakening to the importance of the educational question. I believe that if all our church members were readers of the Advocate, they would arouse to the needs of the times. I have never canvassed, but after school closes, I shall try to obtain subscriptions for the journal."

Please discontinue the club of Advocates which I have been receiving for the past few months. I shall be away much of the time during the coming summer, and cannot give the matter my attention. The magazine is excellent and much appreciated. It is certainly deserving of its rapidly increasing popularity. J. E. Tenney, Graysville Academy.

Enclosed find fifty cents to renew my subscription for the Advocate. Please send the May number, as I do not like to lose a paper. I appreciate your work, and get many helpful hints from the Advocate for the home as well as the Sabbath school. Mina E. Hart.

Mrs. T. B. Creager, formerly of Indiana, writes: "We have purchased property at Keene, and will make our home here in the future. I must have the Advocate wherever I am, so enclosed please find my subscription for the ensuing year."

You may discontinue my club of Advocates, as my school has closed; but continue to send one

copy to my address. I do not wish to be without it. Vina Sherwood.

One of our missionaries in South America writes: "Although I am not directly connected with the school work, nevertheless I do not wish to be without the Advocate."

"The club of Advocates has been received. I think we shall have no trouble in disposing of them, as the children enjoy selling the papers very much." Cornelia Snow, Cliff Island, Me.

Do Your Friends and Neighbors Use Tobacco

Have you sometimes wished you could secure something on this subject to place in the hands of your neighbors? The June *Life Boat* is what you are looking for. It is a *Special Anti-Cigarette and Tobacco Number*. It deals with the question from the most interesting standpoints. Some of its articles have been written by men and women of national reputation. It points out the cause of the tobacco evil, and also its rational treatment.

Its editors invite personal correspondence with every tobacco user who sincerely desires deliverance from this habit. We believe God will use this number to help thousands of tobacco slaves.

Shall we not awake to our responsibility in reference to this question? Have you done so much for your tobacco-using friends and neighbors that you are willing to meet them at the bar of God? If not, embrace this opportunity, and send immediately for a liberal supply of June *Life Boats*, and either sell them or give them away, as God may give you opportunity. The price is one and one-half cent a copy, or twenty-five cents a year. Address, *The Life Boat*, 28 Thirty-third Place, Chicago.

Annual Calendars

The year book of Union College, College View, Neb., published under cover of "The Practical Educator," has recently been issued. This is a pamphlet of about seventy pages, giving in detail the plan of work carried on in that institution. Sent free, upon application to the president.

Those interested in industrial training for the youth will find, by reading the annual calendar of Bethel Industrial Academy (Bethel, Wis.), that that school is working upon principles which insure an all-round education to boys and girls between the ages of fifteen and eighteen. It will pay to investigate. Address, H. A. Washburn, Bethel, Wis.

The Seventh Annual Announcement of the Southern Training School, located at Graysville, Tenn., is a neat little pamphlet of twenty-eight pages, outlining the policy of that institution. Four courses of instruction are offered with the view to preparing workers for the Southern field. These are the Teachers', Ministerial, Nurses' Preparatory, and Business Courses. For information, address, J. E. Tenney, Graysville, Tenn.

Directory of Educational Workers.

Educational Department of General Conference. Secretary, E. A. Sutherland, Berrien Springs, Mich.
 Southern Union Conference. Secretary, N. W. Lawrence, Graysville, Tenn.
 Lake Union Conference. Secretary, M. Bessie De Graw, Berrien Springs, Mich.
 Southwestern Union Conferences. Secretary, C. C. Lewis, Keene, Texas.
 Pacific Union Conference. Secretary, E. S. Ballenger, Healdsburg, Cal.
 Australasian Union Conference. Secretary, Hattie Andre, Cooranbong, N. S. W., Australia.

CONFERENCE SUPERINTENDENTS

Alabama. W. L. Bird, Oxanna, Ala.
 North and South Carolina. Estella Graham, Charlotte, N. C.
 Georgia. Amos E. Everett, 243 South Boulevard, Atlanta.
 Louisiana. Ruby Roach, Welsh, La.
 Mississippi. F. R. Rogers, Vicksburg, Miss.
 Tennessee River. C. L. Stone, Hazel, Ky.
 Illinois. W. D. Curtis, Sheridan, Ill.
 Michigan. S. M. Butler, 627 S. Ingalls st., Ann Arbor Ohio.
 W. H. Wakeham, Academia, O.
 Wisconsin. Lottie E. Farrell, Bethel, Wis.
 North and South Dakota. John W. Beach, 228 N. Phillips ave., Sioux Falls, S. Dak.
 Iowa. Floyd Brallier, 903 E. Twelfth st., Des Moines, Ia.
 Minnesota. E. W. Catlin, Anoka, Minn.
 Nebraska. Geo. M. Brown, Seward, Neb.
 Arkansas. D. E. Huffman, Springdale, Ark.
 Kansas. B. E. Huffman, 821 W. Fifth st., Topeka, Kan.
 Texas. Mrs. Flora Williams, Keene, Texas.
 California. E. S. Ballenger, Healdsburg, Cal.
 Arizona. C. D. M. Williams, Phoenix, Ariz.

Directory of Sabbath School Workers.

SABBATH SCHOOL DEPARTMENT OF GENERAL CONFERENCE.

Chairman, W. A. Spicer, 267 West Main st., Battle Creek, Mich.; recording secretary, Estella Houser, 267 West Main st., Battle Creek, Mich.; corresponding secretary, Mrs. L. Flora Plummer, 705 Northwestern Bldg., Minneapolis, Minn.

EASTERN UNION CONFERENCE.

Chesapeake. Secretary, Helen V. Price, Oxford, Md.
 Greater New York. Superintendent, Luther Warren, 400 W. 57th st., New York City.
 Maine. Secretary, Marilla E. Manson, 378 College st., Lewiston, Maine.
 New Jersey. Secretary, Mrs. J. W. Rambo, 140 Sheridan ave., Paterson, New Jersey.
 New England. Secretary, Mrs. F. C. Gilbert, South Lancaster, Mass.
 New York. Secretary, Mrs. Della Thompson, 509 William st., Rome, New York.
 Pennsylvania. Secretary, Mrs. W. M. Lee, box 614, Williamsport, Penn.
 Vermont. Secretary, Carroll H. Drown, box 341, Barton Landing, Vt.; field secretary, J. G. White, Jamaica, Vt.
 Virginia. Secretary, Mrs. B. F. Purdham, Stanleyton, Page co., Va.
 West Virginia. Secretary, Emma S. Newcomer 812 Seventh st., Parkersburg, W. Va.

CANADIAN UNION CONFERENCE.

Maritime Provinces. Secretary, Mrs. Carrie J. Langdon, 311 Princess st., St. John, New Brunswick.
 Ontario. Secretary, Helen McKinnon, 15 Churchill ave., Toronto, Ontario.
 Quebec. Secretary, W. H. Libby, South Stukely, Quebec.

SOUTHERN UNION CONFERENCE.

Alabama. Secretary, W. L. Bird, 14th and Mulberry sts., Anniston, Ala.
 Carolina. Secretary, Miss Nanette Underwood, 910 East ave., Charlotte, N. C.
 Cumberland. Secretary, Mrs. O. M. Hayward, Graysville, Tenn.
 Florida. Secretary, Loulie Horn, Orlando, Fla.
 Georgia. Secretary, Amos E. Everett, Statesboro, Bulloch co., Ga.
 Louisiana. Secretary, Ruby Roach, Mansfield, La.
 Mississippi. Secretary, F. R. Rogers, box 105, West Point, Miss.
 Tennessee River. Secretary, Chas. L. Stone, Hazel, Ky.

LAKE UNION CONFERENCE.

Union Conference Sabbath School Secretary, M. Bessie De Graw, Berrien Springs, Mich.
 Illinois. Secretary, Mrs. Lou K. Curtis, Sheridan, Ill.; field secretary, W. D. Curtis, Sheridan, Ill.
 Indiana. Secretary, Mrs. A. L. Miller, 1311 Central ave., Indianapolis, Ind.
 Michigan. Secretary, Mrs. S. M. Butler, 627 Ingalls st., Ann Arbor, Mich.; field secretary, S. M. Butler, 627 Ingalls st., Ann Arbor, Mich.
 Ohio. Secretary, Bessie Russell, Academia, Knox co., field secretary, W. H. Wakeham, Academy, Mt. Vernon, Ohio.
 Wisconsin. Secretary, Lottie Farrell, Bethel, Wis.; assistant secretary, Edith Cowles, Bethel, Wis.

NORTHWESTERN UNION CONFERENCE.

Dakota. Secretary, Mrs. L. V. Beach, 425 Lawn Ridge, Huron, S. Dak.
 Iowa. Secretary, Flora Dorcas, 603 East 12th st., Des Moines, Iowa; field secretary, Della Wallace, 603 East 12th st., Des Moines, Iowa.
 Minnesota. Secretary, Ella E. Merickel, box 969, Minneapolis, Minn.
 Manitoba. Secretary, Mrs. Jessie L. Adams, 462 Selkirk ave., Winnipeg, Manitoba.
 Nebraska. Secretary, Ida Nelson, College View, Neb.; field secretary, Geo. M. Brown, Seward, Neb.

SOUTHWESTERN UNION CONFERENCE.

Arkansas. Secretary, Mrs. Laura Field, Springdale, Ark.; field secretary, D. E. Huffman, Springdale, Ark.
 Colorado. Secretary, Mrs. Flora Watson, 1112 S. 11th st., Denver, Col.; field secretary, Dr. Willard W. Willis, 1112 S. 11th st., Denver, Col.
 Kansas. Secretary, Mrs. Belle Emerson, Shorey, Kan.; field secretary, Bert Huffman, 821 W. Fifth st., Topeka, Kan.
 Missouri. Secretary, Pearl Rees, 14 W. Fifth st., Kansas City, Mo.; field secretary, R. C. Porter, 6411 Bartmer ave., St. Louis, Mo.
 Oklahoma. Secretary, Emma Haffner, box 239, Oklahoma City, Oklahoma Ter.
 Texas. Secretary, Mrs. Sallie Green, Keene, Texas.

PACIFIC UNION CONFERENCE.

Arizona. C. D. M. Williams, Phoenix, Arizona.
 California. Secretary, Mrs. Carrie R. King, 1059 Castro st., Oakland, Cal.
 Montana. Secretary, Mrs. Nettie G. White, Missoula, Mont.
 North Pacific. Secretary, Miss Edith Starbuck, 508 E. Everett st., Portland, Ore.
 Upper Columbia. Secretary, Daisy Afton, 1048 W. S. ave., Boise City, Idaho; field secretary, W. P. Martin, College Place, Wash.

AUSTRALASIAN UNION CONFERENCE.

Union Conference Sabbath School Superintendent, Mrs. Vesta J. Farnsworth, 25 Sloane st., Summer Hill, N. S. W., Australia.
 Union Conference Sabbath School Secretary, Mrs. C. W. Irwin, Cooranbong, N. S. W., Australia.
 N. S. W. Secretary, Mrs. A. L. Hindson, 25 Sloane st., Summer Hill, N. S. W., Australia.
 New Zealand. Secretary, Mrs. J. L. H. Baker, 37 Tarunaki st., Wellington, New Zealand.
 Queensland Sabbath School Secretary, care Tract Society, The Arcade, Edward st., Brisbane, Queensland, Australia.
 South Australia. Secretary, Mrs. A. W. Semmens, Hydropathic Institute, Adelaide, South Australia.
 Tasmania. Secretary, Mrs. K. Judge, Hill st., Hobart, Tasmania.
 Victoria. Secretary, Mrs. Helen Hennig, 334 Canning st., North Carlton, Victoria, Australia.

EUROPEAN GENERAL CONFERENCE.

British. Secretary, Mary Jacques, 451 Holloway Road, London, N., England.
 Norway. Secretary, Johanne Christensen, Akersgaden 74, Christiania, Norway.
 German Union Conference. Secretary, C. Laubhan, Grindelberg 15a, Hamburg, Germany.
 Central European Conference. Secretary, U. Augsburg, Weiberweg 48, Basle, Switzerland.

MISSION FIELDS.

West Indies. Sabbath School Secretary, Mrs. J. Haysmer, Charlotte Amelia, St. Thomas, West Indies.
 Brazil. Secretary, A. B. Stauffer, Caixa Do Correio 768, Rio de Janeiro, Brazil, South America.
 Oriental Mission Fields. Secretary, Guy Dail, Grindelberg 15a, Hamburg, Germany.

Living Fountains or..

Broken Cisterns

An Educational Problem for Christians

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

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

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

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

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

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

425 pages; postpaid, \$1.25.

.....Address.....

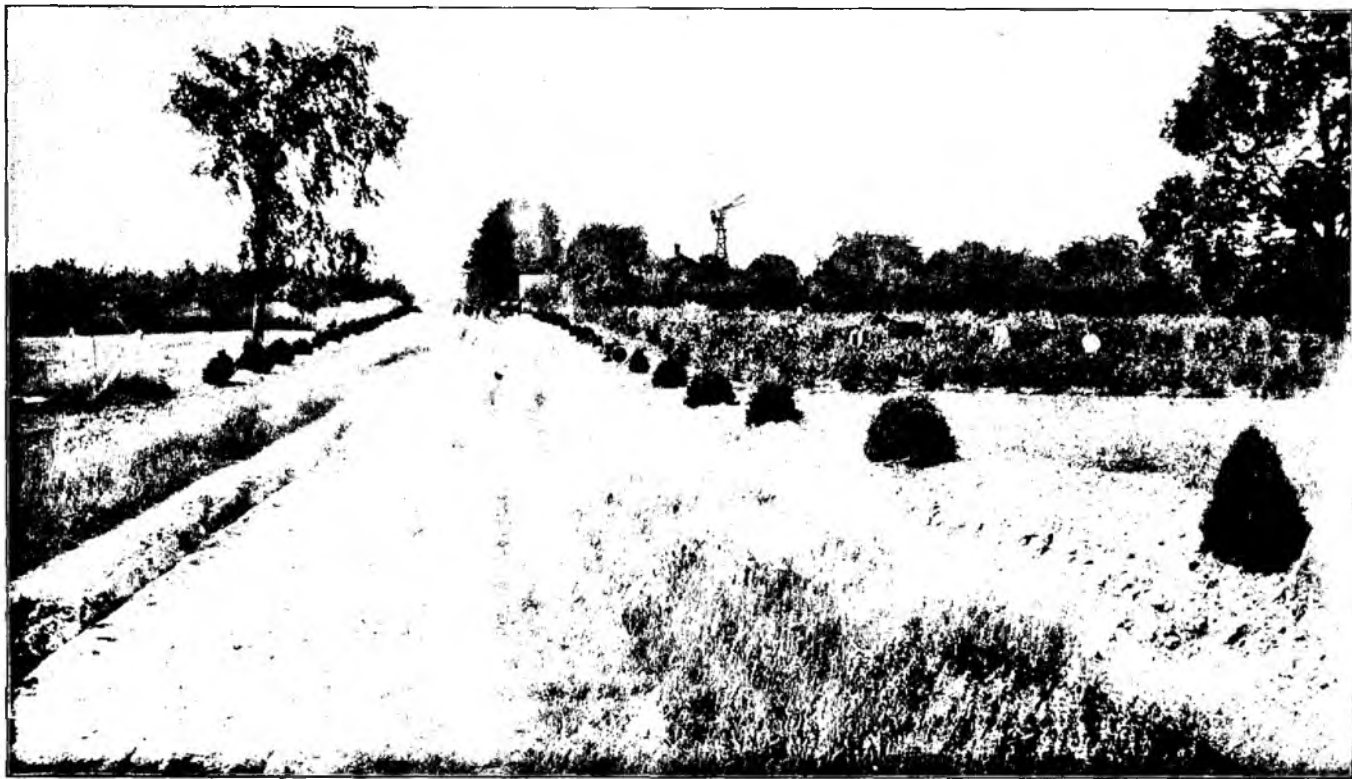
The Advocate Pub. Co.

Berrien Springs, Michigan

or

Review & Herald Pub. Co.

Battle Creek, Michigan



THE BUILDING SITE ON EMMANUEL MISSIONARY COLLEGE FARM, BERRIEN SPRINGS, MICHIGAN

ADVOCATE P. B. CO., PRINTERS, BERRIEN SPRINGS, MICHIGAN