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The ADVOCATE of CHRISTIAN EDUCATION

SEPTEMBER, 1902



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



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The Educational Department

OF THE GENERAL CONFERENCE.

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Vol. IV

No. 9

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Thirteenth Chapter of First Corinthians.

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

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

THE ADVOCATE

A Journal of Christian Education

VOL. IV

BERRIEN SPRINGS, MICH., SEPTEMBER, 1902

No. 9

Prayer

More things are wrought by prayer
Than this world dreams of,
Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend!
For so the whole round world is in every way
Bound by gold chains about the feet of God.

—Tennyson.

Speaking from Experience

When we have endured what another person is called to suffer, then can we speak heart to heart with the sufferer. We are comforted by the Spirit in order that we in turn may comfort others; God blesses us that we may be a blessing to others.

It often happens that a truth can best be taught by one who has recently been a student. There are many people waiting for an inspiration to join the ranks of Christian teachers. The following extracts from the personal experiences of young men and women, tell a story which should meet with a hearty response in other teachers. A Wisconsin teacher writes:—

“Two years ago I knew nothing of Christian education, but through the advice of a friend, I was persuaded to enter the industrial school at Bethel, Wisconsin. God was calling me to be a worker for him, although I knew it not. I remained in the school one year, and learned that the Bible should be the basis of education. Before this, the thought of a new system of education seemed but foolishness to me. I now grasp the difference between a system which develops doubts, and one which cultivates in the child a strong faith in God's word.

It is a great privilege to be instrumental in the formation of Christian character. My advice to teachers is, “If God calls you to teach for him, follow his leading.”

A NEW OBJECT

“I taught in the public schools nearly three years,” writes another teacher. “I drifted along as many public school teachers do, teaching reading, writing, and arithmetic, and going through the same routine day after day, feeling that in my work there was something lacking to make it yield the desired results, but not knowing what it was. Then the wonderful truths of Christian education were presented to me, and I saw how different would be the results could I adopt the methods of that system. The desire filled my whole heart. Oh, that I might begin all over again, and teach with a better, nobler aim in view,—that of training loyal citizens, not for the state, but for the kingdom of God! Jesus said, ‘Feed my lambs.’ Is it not a grand trust? I ask nothing better for my life work.”

From one of the Northern states a young man has gone into the South as an instructor, and he writes:—

“I had been teaching in the public schools for two years when there came a distinct call from God to take up the work of Christian education. It was a new thing to me, but the very words suggested a remedy for the longing in my soul for something better. It was at first a struggle to give up my own plans, but as the way opened, I saw that God was leading, and I can now praise him for the light and peace that have come to me since engaging in this work. I would not change back for all the gold of Ophir.”

A STRUGGLE TO DECIDE

The following is an honest confession :—

“When my attention was first called to the church school work, I felt a deep conviction that in the cause of Christian education my life work was to be found. I denied the conviction, and strove to flee from it; but the matter was continually brought to my attention. I received an announcement of the institute at Marshalltown, Iowa, and decided to go, but I allowed circumstances to interfere. I was presented with a copy of ‘Living Fountains,’ which I read, and which convinced me that I should use in God’s service the ability he has given me as a teacher. Even then my faith faltered, and I fear I would not have taken the step had it not been for the encouragement of my friends and relatives. I wish to say to those who are interested in Christian education, but who may not themselves have the privilege of teaching, ‘Do not lose one opportunity to interest young people in this work. The seed sown today may ripen after years of waiting. A love for the truth should be planted in the heart of every child. To do this will be the primary object of every Christian teacher.’ ”

The following is the conclusion reached by another teacher who for several years resisted the conviction that he had a higher mission than that of giving secular instruction only :—

“Three years ago I was convinced that it was my duty to direct my teaching ability to the proclamation of truth among the children. I did not yield to the conviction, because I feared I could not live on church school wages. What I was unwilling to attempt because faith was lacking, has been forced upon me in other ways. My health failed, and I was compelled to leave the public schools. Then came the announcement of the Summer Assembly at Berrien Springs. It appeared to be my last opportunity. I came. How glad I am! The school is doing a noble work. It is true that, like Moses, we have to unlearn much that we once held dear, but in place of the wisdom of God, which, grasped by faith, will enable us to lead souls to Christ.”

Promoters of Education

BY E. A. SUTHERLAND

In the days of the Reformation, as it began to grow, God prepared the hearts of princes to foster the new movement. Frederick, Elector of Saxony, the friend of Luther, was thus prepared. Of him D’Aubigne says: “God chose him to serve as a tree under whose shelter the seeds of truth might put forth their shoots, without being uprooted by the tempests around them.”

In the history of the Hebrew nation there were two kings who fostered the educational system, offering shelter, as it were, to the instructors, when there was imminent danger that the entire system might be swept away by the tempests from without. So great indeed was the cause of education, and so dependent was Israel upon its schools, that God gave them national protection during the reigns of two of the mightiest monarchs that history records. The men thus honored as protectors of schools, as promoters of Christian training, were David and Solomon. Without the protection afforded during the reign of these two kings, Israel’s teaching principles, set in operation by Samuel, would have been overthrown or swallowed up by the false teachings of Egypt and Babylon.

David as a child was known to the prophet Samuel, the founder of the training schools at Ramah and Kirjath-jearim. The early home of the youth was in the country. On the hills of Bethlehem he gained some most valuable experiences for his life work. On those same hills, the youthful shepherd composed some of those immortal songs, which not only described his own experience, but portrayed the future life of Christ. Much of David’s success is due to the training he received at his mother’s knee. As he himself says, she was the handmaid of the Lord, and as such she taught her child according to the precepts of the law of Moses, just as Mary, that other handmaid, taught the child Jesus. The facts concerning the teaching of Jesus are equally applicable in the home of Jesse the Bethlehemite.

A living faith in God was the guiding principle in the educational system of Samuel. David as king was prepared by his own home training to act as a guide and protector of the men chosen to teach the youth of Israel. It was in response to the laws of David that the teaching priests were restored to their positions in the church and government.

Great as was his service to the teachers as a class, true loyalty to the educational reform on the part of King David took a still more practical form in the birth and education of the heir to his throne. Notwithstanding the grievous mistakes made by David and Bath-sheba, this father and mother learned the bitter lesson in the first years of their life together, and Solomon was a child of faith.

The picture of Bath-sheba instructing the young Solomon is a beautiful one. She studied carefully the methods given in the books of Moses that she might in the minutest particulars follow the divine instruction. She knew that she was training a king. How precious the charge! But mothers today have in their hands the education of princes,—children of the heavenly King. Can they afford to be less diligent in their preparation?

"It was in the school at the mother's knee that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, wise men and patriots, and the great Lawgiver himself,—the whole forming the very best body of material for the purposes of child nurture found in any language,—were told and retold until they became parts of the mind itself." The effect upon Solomon was similar to that made by the teaching of Eunice and Lois on the mind of Timothy.

Josephus, describing the careful training of the Jewish youth, says:—

"Our principal care is this, to educate our children well; and we think it to be the most necessary business of our whole life to observe the laws that have been given us, and to keep those rules of piety that have been delivered to us. . . . For there are two ways of coming at any sort of

learning and a moral conduct of life; the one is by instruction in words, the other by practical exercises. Now other lawgivers have separated these two ways, and choosing one of those ways of instruction, or that which pleased any one of them, neglected the other. . . . But our legislator very carefully joined these two methods of instruction; for he neither left these practical exercises to go on without verbal instruction, nor did he permit the hearing of the law to proceed without the exercises for practice. . . . But for our people, if anybody do but ask any one of them about our laws, he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them immediately as soon as we became sensible of anything, and of our having them, as it were, engraven on our souls."

What wonder that Solomon's soul turned to God, and that his first plea was for wisdom! How easy it became for God to open his treasures of wisdom and knowledge to the young man whose faith had grown with his years! It was a natural result, not a miraculous manifestation of divine providence, to find Solomon the recognized head of the intellectual world. It was in harmony with natural law,—the law of education made known by Moses, and followed by David and Bath sheba,—that Solomon was placed at the head of kingdoms, and attracted to himself the lovers of wisdom in other kingdoms.

Solomon typifies the people in the Christian dispensation who grasp the importance of education. As the Queen of Sheba sought his court, so kings and princes, men of wealth and education, in the last days will be drawn toward those who accept true principles of education. The promise of Isaiah sixty is sure. Its fulfillment awaits a people willing to grasp it.

"MEN are cast-iron, but children are wax. Strength expended upon the latter may be effectual, which would make no impression upon the former."

Make Haste to Save the Children

BY S. M. BUTLER

When the message was first given to us to carry to the world, we were shown that in the education of our children a different order of things must be brought in; and yet we have strangely neglected this work for many years. While making earnest efforts to build up other parts of the work, we have given but little attention to this. But now the Lord is sending us urgent messages, which should receive our serious consideration. It is cause for alarm when the professed people of God neglect any part of the instruction which he sends them; it is doubly lamentable when that instruction relates to the welfare of our children. Had we heeded the light which came to us years ago, we would today have a school system equally perfected with other parts of our work. Instead, we have allowed two generations of young people to grow to manhood, and receive their education in the schools of the world. As a result, many of them have drifted from the truth. There is no doubt that hundreds of them would today be active laborers in the cause had we seen the necessity of establishing schools for their education according to Bible principles. Another generation is now coming on. Shall we neglect them as we have those who have preceded them? This is a question which every Seventh-day Adventist must answer, and much depends upon the answer. What shall it be?

There are a large number of earnest, capable people in the state who would be glad to enter this branch of the Lord's work, but are unable to do so because of the present low wages paid to teachers. Those who have others depending upon them for support, are compelled to seek employment offering larger remuneration. Steps should be taken as soon as possible to provide a plan of support for the church schools which will enable them to offer a fair compensation to the teachers. It is not good policy to so conduct the work that those who are thoroughly capable, and

whose hearts are in the work, must be debarred from it because it cannot afford them a livelihood. Neither is it justice to those who are at present making heavy sacrifices to pioneer the work. "The laborer is worthy of his hire," is a Bible principle which is as truly applicable to teachers as to laborers in other departments of the Lord's cause.

Missionaries Should Have an Industrial Education

As a great part of human agency is occupied with work for those things which are necessary for the body, it is needful for the Christian missionary to consider the industries of the people among whom he labors. The practical truth which he teaches finds its scriptural authority and counterpart in the carpenter's shop at Nazareth, the fishing boats at Gennesaret, and the Corinthian home where the occupation of tent-making was carried on.

The history of the early days of missionary effort a century ago, shows that the first leaders were impressed with the idea of industrial missions. William Carey supposed that missionaries could support themselves by trade and agriculture in the countries to which they went, and a large proportion of the earliest laborers sent forth by the London Missionary Society were artisan missionaries. A pioneer in semi-civilized and uncivilized lands requires practical industrial training, so that his needs may be supplied. The success of many individual missionaries, in widely differing fields, has proved conclusively that if this agency has not been so actively prosecuted recently as at one time, there is no reason whatever why the industrial side of missionary work should not be much more widely used than at present is the case.

The industrial schools which are established have already done noble work. In colonies or dependencies of European powers, and I have no doubt that the same is true of the United States, the governments are often willing to give financial assistance to missionaries who organize industrial education.

To provide for native Christian converts who are ostracized by their profession of faith, is of great importance. Too often the tendency has been to make preachers of these. Industrial work may become a useful training for one who may afterward devote himself to pastoral or evangelistic work, just as a business training is no unimportant part of a missionary's equipment. To provide honest occupations for necessary uses, still needs to be taught to Christian converts as in apostolic days. . . .

The great difficulty in the way of missionary societies' embarking upon industrial effort, appears to me to be the same as in other departments; viz., the supply of men and means. An industrial missionary needs not only the qualifications which other missionaries require, but special training and aptitude for his special work. —*Watson Grace, Sec'y Friends' Foreign Missionary Society.*

Training for God and Cæsar

BY JOEL C. ROGERS

Let fathers and mothers who have children of school age present their children before the Lord, asking, "Is it lawful for us to give tribute unto Cæsar, or not?" Matt. 22:17; Luke 20:22. Cæsar is the government under which you live. He will be pleased to take your boy and girl, and train them for himself. He wants trusty boys to fill business offices, and in civil affairs, to occupy chairs of state, to become lawyers, judges, and legislators. He needs boys of bravery and courage to fight his battles of conquest and defense. Yes, he can use all of them. Especially is he after the brightest and best. He needs your girls for clerical work, for teachers in the public schools, and for rearing citizens and soldiers. Cæsar is training boys and girls for government use and for the present world. If you have devoted your children to Cæsar and want them trained for the world, let him have them. He will make a success of training them that way. The Lord says, "Render therefore unto Cæsar the things that are Cæsar's."

But remember that in taking this course for the training of your children, you are manifesting no faith in the message for this generation. You are wavering. "Let not that man think that he shall receive anything of the Lord."

If, however, you present your child, sincerely desiring to know what God would have you do, the Lord takes the child and asks of you, "Whose image and superscription is this?" God said long ago, and he says today, "Let us make man in our image . . . In the image of God created he him; male and female created he them." Your child has lost some of God's image, and the Lord wants you to see to it that his image and superscription is written fully upon the child. Christian education restores that lost image. He commands, "Render therefore unto God the things that are God's. Surround the child by such influences, and put him under such training as will most surely save him for God. You cannot blame Cæsar for looking after his interests. God wants you to look after yours as diligently.

Present your money before the Lord. He inquires whose image and superscription it bears. You must reply, "Cæsar's." Is it lawful to give tribute to Cæsar for supporting his schools? "Render therefore unto Cæsar the things that are Cæsar's." The neighborhood is better for having these schools. You would not want to see them removed. Then, as an obedient subject, pay your share of taxes for their support. But Cæsar cannot train your child for God's kingdom. He knows nothing about that kind of training. You, as a good citizen of that kingdom, must look after that matter.

Cæsar's schools will train for the world. You can afford to pay taxes for the good of the community. And you can also well afford to spend a larger sum in training your children for God's work in the earth and for his eternal kingdom, rather than see them lost to both. The Christian school is a necessity wherever the Christian family exists, the church school wherever there is a church.

Toronto, Ont.

Educational World

Agriculture for the Ministry

Booker T. Washington, principal of Tuskegee Institute, in his latest work, "Character Building," says:—

"I do not want to startle you when I say it, but I should like to see during the next fifty years every colored minister and teacher, whose work lies outside the large cities, armed with a thorough knowledge of theoretical and practical agriculture, in connection with his theological and academic training.

"In a recent number of the *New York Independent*, Rev. Russell H. Conwell, the pastor of the great Temple Baptist Church, in Philadelphia, a church that has a membership of three thousand persons, tells of the pastor of a small country church in Massachusetts, who, in perplexity at the eternally recurring question of how to make his church pay its expenses, asked Mr. Conwell's advice. 'I advised him,' Mr. Conwell says, 'to study agricultural chemistry, dairy farming, and household economy. I meant the advice seriously, and he took it seriously. He made his studies, and he made them thoroughly. On the Sunday when he preached his first practical sermon which was the outgrowth of his helpful learning, its topic was "Scientific Manures," with appropriate scriptural allusions. He had just seventeen listeners. These seventeen, however, were greatly interested. Later on, they discussed the remarkable departure with their friends who had not attended the service. The result was that within five Sundays the church was packed with worshipers, who had discovered that heaven is not such a long distance from earth after all.'

"In the present condition of our race, what an immense gain it would be if from every church in the vast agricultural region there could be every Sunday a lesson or lecture given on the principles of intelligent agriculture, on the importance of the ownership of land, and on the importance

of building comfortable homes! I believe that if this policy could be pursued, instead of the now too often poorly clothed, poorly fed, and poorly housed ministers, with salaries ranging from one to three hundred dollars a year, we should soon have communities and churches on their feet, to such an extent that hundreds of ministers who now live at a dying rate would be supported in a manner commensurate with the dignity of the profession. Not only this, but such a policy would result in giving the ministry such an idea of the dignity of labor and such a love for it, that the minister's own home and garden and farm would be constant object lessons for his followers, and at the same time sources from which he could draw a support which would make him in a large measure independent."

The advice given may well be followed by other evangelical laborers than those addressed by Mr. Washington, and the principle enunciated is equally applicable North and South.

How Chicago University Trains

Chicago University is one of the most progressive institutions of learning of which our country boasts. It claims to be abreast of the times, and in its ambition to prepare men for activity in the world, offers suggestions to the training schools for Christian workers. Not its methods nor its subject matter, but its zeal and the resourcefulness of its management are recommended as worthy of imitation. Note the following paragraphs from the pen of George E. Vincent:—

"The Chicago University stands for certain educational theories and methods which vary from the prevailing practice. One of these innovations is the so-called quarter system. The University is open to students throughout the year, in four sessions of approximately twelve weeks each. Students may enter at the beginning of any quarterly period, and withdraw at its close. The system has been likened to a 'merry-go-round' which every three months comes to a halt for a possible

change of passengers. To be sure, the majority of students, influenced by custom, enter the first of October and leave at the end of June; but a large number avail themselves of the flexibility which this plan permits. Students who get on faster than their fellows, may graduate in December instead of in June, or in exceptional cases, they may win their degrees in three years. Others, whose preparation has been faulty, may spend the autumn in additional work, entering the University in January. The quarter system is also a boon to self-supporting students, who may drop out for any three months when money may be most easily earned. 'I must work next quarter, but I'll be back the first of April,' is a remark familiar to the deans. School teachers find the summer quarter, together with the correspondence courses, a means of gaining, little by little, a coveted degree. Accumulating credit in this way, these ambitious teachers often leave their schools for a whole winter, and complete a college course.

"The summer quarter has a character of its own, although an increasing number of regular students remain for summer study. Instructors from other universities are added to the staff for this period. For example, during the coming summer more than twenty professors from foreign and American universities will teach in Chicago. This inter-university fellowship adds distinctly to the charm of this quarter. Every department of the University is well manned for the summer. Large numbers of high-school teachers and of professors in smaller colleges eagerly welcome this chance to pursue their special studies under expert guidance."

Lectures or Recitations, Which

Contrasting the method of instruction employed in the university and that of the smaller college, President George Harris, of Amherst College, says:—

"The method of the small college carries a requirement of daily work in nearly all courses. This is not merely learning a les-

son from a book and reciting it. There are essays to be written, subjects to be worked up from the sources, original problems to be solved, laboratory experiments to be performed, collateral reading to be done; but at every exercise, students must recite and report. In some courses there are lectures chiefly; in every subject some lectures: yet the method, on the part of the student, is partly productive, not wholly receptive. Measuring fractionally, in the rough, it may be said that in the university the method is three parts lecture to one of recitation; in the college three parts recitation to one part lecture. For lads from eighteen to twenty-two years of age can there be any doubt which is the better method?

"It is pretty well understood now that the place for study, that is, the place where study is required, is the small college; that in the university the student *may*, in the college he *must*, study; that if a boy loafs four years, except eight cramming periods, the label of a university will do him very little good. There are a great many sensible people in this country who prefer to send their sons to a college where they must study."

It is a sad fact that the method which demands personal application in the form of study, is not always employed in schools less advanced than even the small college. It is not enough to "pour in" knowledge; every teacher should make *students*.

Reasons for Industrial Schools

Mr. Hodge, the secretary of the International Committee of the Y. M. C. A., after careful study of statistics relating to the subject of the educational preparation made by the young men of the United States, between the ages of sixteen and thirty-five, reports as follows: "Of thirteen million young men in the United States between these ages, only five in every one hundred have been specially prepared for these occupations by education received at some kind of school." He also found that of every one hundred graduates of our grammar schools, only eight obtain their livelihood

by means of the professions and commercial business, while the remaining ninety-two support themselves and their families by means of their hands. If the statistics are correct, and an examination into conditions existing in any community will seem to substantiate them, it must be evident that the education given in the grades below the high school, which does not make provision for some training of the hand and the eye as well as of the brain, is failing to do for these children what they have a right to demand shall be done for them, and what society has the highest interest in demanding shall be done for them.

If ninety-two out of every one hundred children in the grades are to earn their living by their hands, does it not seem that the educational system is out of joint, which fails to give them during the most impressionable and formative period of their lives, such training as will fit them the earlier to become skilled in whatever department of manual labor they may engage, and thus make them more productive members of society as well as more self-respecting? It is true that manual training dignifies labor, and gives to those who engage in it a respect for work as well as a habit of work, and an interest in their work.—*Report of Commissioner of Education, Wisconsin.*

An Echo From Canada

The demand for a practical training for boys and girls is not confined to the public schools of the United States. Prof. J. G. MacGregor is reported by *The Educational Review* to have said, referring to Nova Scotia:—

“The farmer finds that the boys he sends to the high school rarely return to the farm. There are probably many reasons for this. But there can be little doubt, not merely that they are not fitted, but that they are actually unfitted by the high school course for the farmer’s work. The farmer must, above all things, be able to learn quickly and accurately from his own experience. His boy, after passing through an intensely modern curriculum, under the pressure of a central-

ized examining system, and under the guidance of teachers in whom for the most part the colleges have failed to develop investigating power, must almost inevitably be less able to learn from his own experience than he would have been if he had remained on the farm; while even that part of his large stock of acquired information which bears upon agriculture, must consist in general of inaccurate and ill-digested epitomes of sciences in which he has little or no interest. A knowledge-making, as distinguished from a knowledge-supplying, study of science, would give him not much, but some, real knowledge bearing on agriculture, would cultivate in him the power of using his experience, would enable him to read books on agriculture, and would give him a living interest in all the operations of the farm.”

The remedy is to be found in the industrial school which gives to mental and physical training an equal amount of time and attention.

The Teachers’ Trust

Commenting upon the organization of a National Federation of Teachers, effected at the meeting of the National Educational Association in Minneapolis, last July, the *Chicago Tribune* (July 14) said:—

“The meaning of the movement is clear. The teachers have become trades unionists. They have brought themselves together in an association for the exaction of higher wages. Speakers on the floor of the Chicago Federation of Labor have been known to invite the Chicago Teachers’ Federation to come frankly into the general labor party. Now the invitation will be more obvious than ever. The quadrille callers have organized; the commercial artists have organized; the grade teachers have organized. The pressure on all of them has been the same. They will all employ the same measures of resistance.

A SHOWER-BATH has been successfully introduced into one of the public schools of New York City. Its capacity is sufficient to bathe 150 to 300 boys daily.

•• Editorial ••

EDWARD A. SUTHERLAND,

Editor

M. BESSIE DE GRAW,

Assistant Editor

The Mission of Teachers' Institutes

Teachers' institutes are becoming popular. Not only their popularity, but their usefulness, will increase with the growth of church schools. There is a difference, however, between an institute and a training school. An institute is for teachers of experience, who meet together for a few days or weeks for the purpose of discussing methods. It is an excellent means for unifying the work. Such a gathering should not be confined to teachers in primary grades, but it will reach its standard only when participated in by teachers representing all grades of work from the home school to the college.

The institute, however, cannot do the work of a school, neither can it take the place of a school. Every year sees new additions to the ranks of Christian teachers. These new recruits come from the secular schools. Sometimes they are in harmony with the principles of Christian education, but more often they are ignorant of them. They cannot teach a church school with success, because they lack the technical education. Such persons need thorough, systematic training. A few days devoted to talk will not suffice. They are hungry for knowledge, and they cannot be fitted for their new duties by anything less than thorough class work. This they cannot obtain in an institute. They can get it only in a thoroughly organized school,—a training school which recognizes the needs, and has proper facilities, and instructors capable of meeting the situation.

It is an injustice to young people just entering the profession to give them the idea that by attending an institute they can be prepared for teaching.

There is another class of students who must look to our training schools rather than to institutes for preparation. I refer to the progressive Christian teacher.

I find that all such teachers desire to take additional work each year. In the school-room certain deficiencies are apparent. The teacher wishes additional work in science, in mathematics, language, or manual training; it matters not what. This training should be sought in a summer school.

The summer term has become a permanent feature of the training school. Each year it will be stronger than the preceding one. The mistaken idea held by some, that it is economy to hold short institutes, in order to save car fare to a central school, has been shattered. It is economy to get the best, and teachers will not long be satisfied with superficial instruction. The difference between the school of the trained teacher and that of the novice, is already so apparent that every request for a teacher specifies that only "trained teachers are wanted."

Territorial lines cannot longer limit the work of training teachers. Christian education is purely democratic, and it strikes a death blow to the petty kingdoms which have been set up by certain feudal chiefs.

The weakness of institute work as a substitute for regular classroom drill was manifest in the canvassers' institutes of previous years. A large company of illy prepared canvassers were hurried into the field. Instead of strengthening the canvassing work, they crushed it by their own weight. It has never yet revived; nor can it, until thoroughly trained canvassers enter the field. Let us spare the cause of education from a similar experience.

We should hold institutes; we should make them strong by gathering together all the teachers in the state or conference who have had training in Christian education, but we should not mistake their mission, and endeavor to do in the institute what can be accomplished only in a training school.

Building up an Educational System

"I seem to myself to know that the time will come when education will be revered as the highest of earthly employments." It was in the midst of the most perplexing problems, when the world

frowned upon all effort to reform educational methods, that Horace Mann uttered those words. In my soul I harbor the same feelings concerning Christian education; and it is not a fancy merely, for the Word of God promises this condition. The harvest may be far distant from the seedtime, nevertheless the harvest is sure. The work begun will bring results.

In order to do effectual work, the effort must be organized. We must work for a system of free schools which will offer Christian training to every child. We now need a system of universal free schools. This is a settled fact to which some are ready to commit themselves.

Having acknowledged the need of organized effort, the problem of financial support must then be solved. When faced boldly, it can be solved. If the state can provide free schools for its children, the church can provide free schools for its children, else God is limited for means.

To carry forward a system of schools, we must have trained teachers. Hundreds of trained Christian teachers, and text-books following Christian methods, will make the system a success. "If we prosper in our institutions for teachers, education will be suddenly exalted; if not, its progress will be onward still, but imperceptibly slow." How grave the responsibility resting upon teachers, and upon those institutions that train teachers!

The Controlling Spirit of a Teacher

Have you wondered what qualifications the successful teacher must possess? Men of power have been comparatively few, but it is refreshing when one is met to find the secret of his strength. Horace Mann was an instrument in the hands of God for starting a great reform. He had much of the spirit of the master Teacher. In his diary a glimpse of the inner man is seen. His life is an inspiration.

SELF SACRIFICE

When first appointed educational secretary, he made the following entry:—"God grant me annihilation of selfishness, a

mind of wisdom, a heart of benevolence! How many men I shall meet who are accessible through a single motive, or who are incased in prejudice and jealousy, and need not to be subdued, but to be remodeled! how many who will vociferate their devotion to the public, but whose thoughts will be intent upon themselves! There is but one spirit in which these impediments can be met with success: it is the spirit of self-abandonment, the spirit of martyrdom. To this, I believe, there are but few who will not yield. I must not irritate. I must not humble. I must not degrade any one in his own eyes."

FAITH

Some become discouraged if results do not appear at once. Mr. Mann reasoned thus with himself: "With the highest degree of prosperity, results will manifest themselves but slowly. The harvest is far distant from the seedtime. Faith is the only sustainer."

LOVE

"After all the advice which all the sages who ever lived could give, there is no such security against danger, and in favor of success, as to undertake it with the right spirit,—with a self-sacrificing spirit. Men can resist the influence of talent: they will deny demonstration, if need be; but few will combat goodness for any length of time. A spirit mildly devoting itself to a good cause is a certain conqueror." D.

The Educational Conference.

As the *ADVOCATE* goes to press, the Educational Conference is in session. Teachers in different parts of the country have been asking whether or not the conference proceedings, will be published. The October issue of this journal will give, as fully as space will allow, the work of this meeting. The publication of a bulletin imposes a financial burden. As the readers of the *ADVOCATE* are the ones most directly concerned in these proceedings, it seems best to fill its columns with the subject-matter of the Conference. Orders for clubs should be in by September 10.

The Sabbath School

DIDST Thou seek shelter when, o'er Thy head,
The clouds of muttering hatred burst?
When friends were fleeing, and, in their stead,
Came cross and spear and the raging thirst?

I ask not shelter, but ask to be
With Thine own resolute soul endowed,
In time of trial to stand like Thee,
To front the tempest, or face the crowd.

"And when the glory regilds the sky,
Thy spirit of service to me still give,
For I would be able Thy death to die,
Were I but able Thy life to live." —*Success.*

Reverence or Irreverence, Which

BY FANNIE M. DICKERSON

"Wherever thou art," says Goethe, "be all there." The teacher will find that if he wins souls to God, this must be his motto; when he is before his class, he must "be all there,"—his mind, his heart, his life.

If the teacher is all solicitude for the class before him, for the success of that hour's work,—if he is "all there,"—will he allow his pupils to talk one with another during the opening exercises, the class recitation, and even throughout the sacred moments of prayer?—I think not. Character is being formed; these young people are acquiring habits of irreverence, and without even a protest from him who has been chosen as their spiritual guide. Is this right?

It is not putting it too strongly, I believe, to say that many a child has formed marked habits of irreverence toward God, and disrespect toward his instructors, while under the influence of the Sabbath school. The careless, irreverent heart of even a child can scarcely be made to hear the still, small voice. Is not the teacher who permits the fun-making, whispering, and inattention during the Sabbath school, working *against* God instead of for him?—It certainly must be so.

Children are naturally reverent; I mean that child nature is plastic and responsive, and easily directed by the teacher into the formation of good and true traits of character. Can heaven look down upon a

sadder scene than is found in some of our schools where a score of happy, earnest, innocent children are rapidly acquiring habits of irreverence, inattention, carelessness, and disrespect?

Legion almost are the children and youth who are longing for good Sabbath school teachers,—teachers who can arouse their thought, their emotions, and move their wills to right action.

Many of our pupils are in the darkness of sin and death, and not until they are turned about by the Spirit of God, and made to face the Sun of Righteousness, do they see the beauty of real life, the beauty of Christian character. Are not Christian teachers called, anointed, and strengthened by the Holy Spirit to do this very work for our youth? May God help them to lead their children early to become discontented with the darkness of sinful flesh, and to *see, love, and live*, the holy, just, and pure.

The Danger of Adopting Secular Methods in Christian Schools.

The secular school gives positive instruction. It teaches mathematics, natural science, history, and language. Knowledge of facts can be precise and accurate, and a similar knowledge of the principles can be arrived at. The self-activity of the pupil is before all things demanded by the teacher of the secular school. The pupil must not take things on authority, but must test and verify what he has been told by his own activity. He must trace out the mathematical demonstrations and see their necessity. He must learn the method of investigating facts in the several provinces of science and history. The spirit of the secular school therefore comes to be an enlightening one, although not of the highest order. But its enlightenment tends to make trust in authority more and more difficult for the young mind. Religious education, it is obvious, in giving the highest results of thought and life to the young, must cling to the form of authority, and not attempt to borrow the methods of mathematics, science, and

history from the secular school. Such borrowing will result only in giving the young people an overweening confidence in the finality of their own immature judgments. They will become conceited and shallow-minded. It is well that the child should trust his own intellect in dealing with the multiplication table and rule of three. It is well that the child should learn the rules and all the exceptions in Latin syntax and verify them in the classic authors, but he must not be permitted to summon before him the dogmas of religion, and form pert conclusions regarding their rationality.

Against this danger of sapping or undermining all authority in religion by the introduction of the methods of the secular school, which lay all stress on the self-activity of the child, the Sabbath school has not been sufficiently protected in the more recent years of its history. Large numbers of religious teachers, most intelligent and zealous in their piety, seek a more and more perfect adoption of the secular school methods. With the spectacle of the systematic organization of the secular schools, and the improvement of methods of teaching before them, the leaders in the church have endeavored to perfect the methods of the religious instruction of youth. They have met the danger which lay in their path; namely, the danger of adopting methods of instruction in religion which were fit and proper only for secular instruction.—*William T. Harris, U. S. Commissioner of Education.*

Methods of Teaching

BY E. A. SUTHERLAND

Methods applicable to the day school are equally applicable in the Sabbath school, provided, of course, that the day school is a Christian school. In order to be a teacher, certain qualifications are requisite. To make the subject concrete, we will think of Daniel, the Jewish youth, when, immediately after his removal from home and friends, he found himself a slave in a heathen court, and subject to the dictates

of a heathen king. Daniel had been educated as a teacher, and in consequence, he became a teacher, in spite of what might appear to be adverse circumstances. The lesson under consideration is the relation of the physical man to his mental and spiritual natures. How did Daniel teach the true relation?

1. He himself firmly believed that his physical condition would affect him mentally and spiritually. He was thoroughly acquainted with scientific principles, but back of that he had the Word of God. Every teacher must believe what he wishes to teach. Fortunate is that teacher whose fund of facts is in harmony with the Scriptures, and who can read from the Bible those principles which he advocates.

2. Daniel knew the truth and believed it, and, what was still more essential, he had power to *live it*. He knew the effect of different foods upon his mind and heart. He had the moral courage to deny appetite. The truth which he possessed gave him power. No one can teach a principle until in his own daily experience he has power to live it. This is the second great qualification for teaching. Whether the lesson be one on appetite, passion, evil thinking, evil speaking, working for others, medical missionary work, canvassing, moving out of the cities, keeping the Sabbath,—whatever it may be, no one can teach it until he has *power to do*.

3. A third qualification is skill in presenting truth. Daniel was placed in the keeping of Ashpenaz, and instead of fiercely denouncing everything in the Babylonian court, he made friends with the prince of the eunuchs. Then he was ready when the test came, to meet with favor, and his opinions were mildly considered by the prince and steward. Had he rebelled, derided, or become rash, how different might have been the results! First believe, then live, and finally let the Spirit give you skill and tact in presenting truth.

Concerning the methods to be employed by the teacher thus qualified to stand before the class, there are three things to bear in mind,—

1. Impart the knowledge to your class. This should be done, as suggested in previous articles, by arousing vigorous mental activity through the use of objects and well-directed questions. Make the children think.

2. After a subject is understood, pupils should be drilled. Thorough drill is the teacher's best opportunity to form character. It is by repetition that a subject becomes fixed in the mind. One great fault to be found with Sabbath school teaching is the absence of drills.

3. Tests should frequently be given. The child who knows a thing, loves to be tested. In case of ignorance, the test reveals this fact and stimulates future activity.

Here, again, the Sabbath school is weak. I know of schools that have adopted the plan of written tests at stated periods. Whether written or oral, tests should be given. The skilful teacher will be able to vary these tests until they will be neither irksome nor dull.

The Object of the Review

BY S. N. CURTISS

Probably no two persons get exactly the same impressions and spiritual lessons from their study. One's previous education and experience have much to do with the results of his study. Still, *all* that the Spirit reveals to each one is in the text all of the time, and much more that none have discovered.

It is when we come to the review of the lesson that by a skilful bringing out of all these ideas,—a gathering of the seed-thoughts from each one,—we begin to discover more fully the wonderful length and breadth and height and depth of the words of God. So the object of the review exercise is to *view again*, to *re-view* the lesson, securing, if possible, a new view of some of the treasured wealth which the Spirit of truth has hidden in the Word.

Imagine four persons approaching a monument from the four points of the compass. One sees before him the massive spire of granite upon which are enrolled the names of those who were slain in bat-

tle, while on beyond it stretches out before him a beautiful park, with winding paths, beds of flowers, and long stretches of green-sward. The beauty and harmony of the *scene as a whole* attract him most, not any one particular object. He is a lover of nature.

To another's view, on the monument's side is inscribed a loving tribute from a nation to its martyred heroes, while far beyond roll the broad waters of a mighty river, bearing on its bosom the commerce of the world and fairly alive with its myriad of craft. The business man is attracted most by these evidences of prosperity and business life.

The third visitor sees nought but the wonderful architectural beauty of the monument. Its foundation, its pedestal, its graceful proportions, its great height, its inscription commemorative of brave deeds, the pieces of statuary at the corners,—all these command his most thoughtful attention. He is an artisan, and knows the labor, and appreciates the genius required in the production of such a masterpiece.

On the fourth side, the visitor beholds only the bare monument, merely noting its massive beauty; but more than all is he impressed with its background, where, spread out before his view is a city, with its broad avenues, its palatial residences, and its clusters of business blocks. Here is represented the wealth and refinement, as well as the business activities, of the world.

If each of these should point out to the others, as they meet at the monument, that which most impresses him in the scene presented, each of the others would be given a new view of the spot, and would wonder that he, too, had not noticed what the others portrayed. He can see them now. The different views were there all of the time, but he had not noticed them.

So it is with the study of God's Word. We approach it, each from our own standpoint, and it is only by going over it carefully, again and again, and by helpful suggestions from the study of others, that we get the broadest view of its wonderful wealth of meaning.

Properly conducted, the review should encourage us to study harder, pray more earnestly, and dig more deeply, that we may of ourselves, by the Holy Spirit's aid, discover more that is in the lesson. Each one, thus applying himself, will bring to the review a wealth of good things. Such an exercise will be one from which the students will not willingly absent themselves.

The Ideal Teacher

BY MRS. L. FLORA PLUMMER

Probably we each have in mind the picture of an ideal teacher. Our ideals may not be similar in all respects, yet quite likely each bears some resemblance to the others. We speak of certain persons as *natural* teachers,—those possessing great ability to instruct, having power to express thoughts in very appropriate words, attractive in manner, brilliant and original in thought, skilful in directing the minds of others, and illustrating the truth of God in their daily lives. But persons possessing all, or even a few, of these desirable qualifications, are exceedingly rare. The question of most interest to our local schools is, "What are absolutely essential qualifications of a teacher?" There seem to be but two qualifications really indispensable, and one of these is implied in the other. They are, first, true consecration of heart; secondly, a willingness to prepare for the work. Possessing this spirit, all else necessary may be acquired.

The greatest need of our schools is not superior talent, but development of the talent already possessed. Our failures are due more to a lack of interest, and consequently to a lack of preparation, than to any other cause. I believe that if an earnest, intelligent effort were made in all our schools to study successful methods of teaching, as well as to study the subject to be taught, it would result in the development of teaching ability that would bear fruit, some thirty, some sixty, and some an hundred-fold.

The work of God has not been carried

forward by those only who possessed marked natural ability. Moses was naturally slow of speech, passionate, and egotistical; yet the power of God enabled him to overcome his physical and spiritual defects, and made of him a great leader of a mighty people. Peter was only a fisherman, unlettered, unused to public speaking, yet he preached one sermon that led three thousand souls to accept Christ. These examples should encourage us. Let us place ourselves in such a relation to God that he can use us. Let us avail ourselves of every means of improvement which his providence grants us. He will not work a miracle to fit us for a work when we are neglectful of the aids for self-improvement, which he places within our reach to enable us to do that work successfully.

The Sabbath schools are to do a great work. It is not too much to expect that each school will yet be "one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ." Who is to do this work? It will be done by the officers and teachers in these schools,—not the wonderfully gifted and brilliant ones, but the plain, ordinary workers, who have been determined, persistent, and faithful in preparing themselves for the work of each Sabbath day.

The History of Sunday Schools

BY M. BESSIE DE GRAW

The Sabbath school attended by the students of the Summer Assembly at Berrien Springs assumed the form of a convention, and one topic presented was the "History of Sunday Schools." The study led to certain conclusions which will materially affect the work of our church and Sabbath schools.

CHRISTIAN EDUCATION

The 16th century Reformation created a demand for religious training. It was found that any education which lacks the spiritual element is incomplete. Schools, a multitude of schools, sprang into existence as the result of the efforts of Luther, Melancthon, and their co-laborers. In these

schools religious training was paramount. These Christian schools began a decline in less than a century after Luther's life. The decline was brought about by the thoroughly organized effort of the Jesuits, who established papal schools for the express purpose of counteracting the influence of the Protestant schools.

As early as 1695, Francke, the great educational reformer, found it necessary to gather children together for religious instruction. In the history of Sunday schools, as drawn from the records of the Lutheran church, these words appear; "Francke opened his 'ragged Sunday school' in his study in 1695, *kept it open every day*, and soon kept the ragged boys altogether." What was known as a Sunday school, instead of offering one hour's Bible instruction during the week, proved to be a day school in which the Bible, Bible history, and hymns were taught.

We are led to conclude that Sunday schools came into existence as a result of the decline of church schools. So long as the church gave regular daily instruction to its children, there was no demand for the Sunday school. The Sunday school is a comparatively modern substitute for Christian schools. So evident is this fact that when the educational reformer, Francke, started a Sunday school, it immediately developed into a day school for Christian training.

The question at once arises, "How long will the modern church be content with the substitute? When will it demand the real thing?" It is true that the lower the spiritual condition of the church the less actual work of teaching does it impart to the children. For that reason the modern Sunday school (Sabbath school) has adopted the methods of teaching employed in the secular schools. (See article from pen of Mr. Harris, p. 267.) As a result of this decline, the Sunday schools fail to develop Bible students, and the children after spending five days in the secular schools, and in spite of the one hour per week devoted to Bible study (?) in the Sunday school, drift away from the church and into the world.

The question immediately arose, "How long will it be before some Sabbath school catches the spirit of Francke and transforms itself into a day school?" This is just what the church school movement means; and it is easy to see that the church which has a live Sabbath school will not long rest content with this *substitute* for Christian training, but the demand will be made for the day school. The day school which comes as a result of a demand made by such a Sabbath school, will be a real Christian school. Its teacher will be a Christian, thoroughly alive to his possibilities, and ready to make every class a feeder for missionary fields.

Where are the Sabbath schools that have not yet resolved themselves into schools for daily instruction? What church dares stop short of daily instruction for every child? If the Sabbath school is free, wherein is the consistency of tuition in the day school? The history of Sunday schools, if it teaches one lesson above another, condemns our present inertia,—it calls for universal free education.

Wrong Methods Pointed Out

A Study of the Testimonies on Sabbath School Work

BY MRS. L. FLORA PLUMMER

It frequently occurs that an inexperienced teacher, who really desires to arouse an interest in her class, will unthinkingly resort to methods that are objectionable. These methods may have the world's approval. It is a very popular plan to induce pupils to make greater exertions by the offering of a prize, or some mark of special favor or distinction, as a reward of merit. Pupils usually respond very readily to such methods, but any plan that gives to one child something that is not given to all, is far-reaching in evil results. The following quotation points out the danger:—

"We should not seek to imitate Sunday schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy

will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged. Try none of these methods in your Sabbath schools."

That none may get a wrong idea of what is said concerning the learning of verses, another quotation upon that subject is given in this connection:—

"Parents, set apart a little time each day for the study of the Sabbath school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents, as well as children, will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth; and the habit will prove a most valuable aid to religious growth."

What an impressive contrast is thus drawn between the effect of memorizing many verses as a task, under high-pressure competition, and that of parents and children together learning the important verses connected with the Sabbath school lesson!

Another mistake quite commonly made by beginners is that of attempting too much in one lesson. The instruction should be line upon line, precept upon precept, here a little and there a little. Under the inspiration of good attention and well-developed interest, a teacher is tempted to present a great variety and quantity of truth. Here is a word of caution upon that point:—

"Do not encourage a superficial manner of investigating the truth. Make every point of truth clear and distinct to the minds of the children. Do not crowd upon their minds an accumulated amount of matter at one time."

Teachers need to know the length of time allotted to them, that they may use every moment of it, and complete the lesson as

fully as possible. Much that is gained in a portion of the time, is sometimes lost by the failure of the teacher to use the whole time profitably.

"Under no circumstances should teachers go through the lesson mechanically, and then sit down, leaving the children to stare about, or whisper and play, as we have seen them do. Such teaching is not beneficial; it is often injurious. If the teacher is properly prepared, every moment can be used to profit. The active minds of the children should be kept constantly employed. Their ideas should be drawn out and corrected, or approved, as the case may require; But never should the teacher sit down, saying, 'I am through.' There is no such thing as getting through with the lesson."



The Lesson



INTERMEDIATE DIVISION

Lesson 1. October 4, 1902

Jacob and Esau.—The Birthright

SPECIAL POINTS

The True Riches—the promises of God.

Death cannot rob us of our inheritance.

It can be given only by God, and received only by faith.

Selling the Birthright—a lesson in healthful living.

SUGGESTIONS

As previously noted, this is a progressive study, in which each lesson prepares the way for those that follow. These two boys represent, like Cain and Abel, two classes of people that include the whole world,—those who love the things of this world, and those who are looking for a better country. Esau and Jacob were both tested on the same point that Abraham was, and both failed to stand the test, though in entirely different ways springing out of the difference in their characters.

Esau evidently did not grasp the *reality* of the promises and the birthright inheritance which they bestowed. Consequently he "despised" them, preferring something of infinitely less value that he could see, to the everlasting riches that could be seen only by faith, which he had not cultivated. Otherwise he would not under any conditions have parted with his

birthright, but would have preferred even death. Contrast his words, "Behold I am at the *point to die*, and what good shall this birthright do me?" with Abraham who "*died in faith*, not having received the promises" but still looking forward to their fulfilment. 2 Cor. 4:17,18, could be made a very impressive black-board exercise; and the lesson can be made more graphic by reading the account of "Passion and Patience," in the "Pilgrim's Progress."

Jacob was fully persuaded of the reality of the blessings promised, but he tried to obtain them by his own craft, instead of waiting and trusting in God. Besides this, he ought to have been willing to feed his hungry brother, without taking advantage of his distressed condition, and trying to "make something" out of it for himself.

Selling the birthright for a morsel of meat, opens the way for an important lesson in healthful living. Show that health is the natural birthright of every one; but because of evil or careless habits of eating and drinking, many are selling it to gratify their appetite. Dwell upon the effect of the bodily health on the mind, showing that many fall into sin and are eternally lost through indulging in unhealthful habits.

Lesson II. October 11, 1902

Jacob and Esau.—The Blessing

SPECIAL POINTS

Fear comes through unbelief.
Deceit brings only trouble.
God takes us at our word.

SUGGESTIONS

The points brought out in last week's study are emphasized in the lesson. Show what it was that made Rebecca and Jacob afraid that Esau would get the blessing that was meant for Jacob—they did not trust God, and fully believe the promise. Unbelief always brings fear and unrest, but those who believe can rest quietly under the most trying circumstances, trusting in God to manage everything for them in the best way. "What time I am afraid I will trust in Thee." But this is not what Jacob did. He ought to have known that if God meant the blessing for him he would surely get it without his own interference; but he tried to cheat Esau out of it, as he had out of the birthright. Show the sinfulness of his course, and the result of their deception,—trouble to both mother and son.

God took Esau at his own word, and took

from him the birthright he despised. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God;" "neither say thou before the angel that it was an error." Eccles. 5:2-6.

Read "Patriarchs and Prophets," pp. 165-168.

Lesson III. October 18, 1902

Jacob's Dream

SPECIAL POINTS

The Ladder—a way of salvation.
The Angels—ministering spirits.
God—the Source of all good things.
The Promise—I will be ever with thee.

SUGGESTIONS

This story is a beautiful object lesson of the plan of salvation. Do not be content with the children having a knowledge of the bare narrative, but see that they understand something of the significance of it. Christ himself explained the meaning of the ladder—the Son of man. Taking our humanity, he has bridged the gulf between fallen man and his Maker. Show that God the Father is the one Source of all good. A mere reference to the lessons on the creation, is sufficient to show this. Christ crucified is the only Way whereby these blessings can come to us. On him, and through him only, the angels ascend and descend to minister to us.

When God had revealed himself to Jacob in this striking way, he said, "I will be with thee *in all places*." And when Jacob awoke he said, "Surely the Lord is *in this place*! In this God is teaching us that Jesus, the Way from God to man, reaching to the throne from which all blessings flow, and the angels who come to minister to us, are ever with us. We are always in "the house of God," and his angels are ever round about us. If our eyes could be opened at this moment, as his were, we should see just what Jacob saw. How dreadful is this place! Let us never do anything to desecrate the holy place where God is, and he is with us everywhere.

Lesson IV. October 25, 1902

Rachel and Leah

SPECIAL POINTS

The dignity of labor.
Labor lightened by love.
Retribution.
God's tenderness.

SUGGESTIONS.

Dwell upon the picture given us in this chap-

ter, of the simplicity of the life of the East in those days, in which all engaged in some useful occupation, Rachel doing the work of a shepherdess, watering the flocks of her wealthy father. Isaac inherited all the wealth of his father Abraham, who was looked upon as a prince, yet his son Jacob was also accustomed to caring for the sheep, and did not hesitate to assist Rachel in watering the flocks. Recall from the record of Adam's history what was God's plan for man, and the work given to the One whom he made King, and show how such a life is much more in harmony with his will than the artificial life of the cities.

A practical lesson may be drawn from Jacob's experience in serving for Rachel—how love makes light the hardest tasks. This may be illustrated by the story of the little girl who was seen struggling under the weight of a little boy, but indignantly replied to the sympathizing remarks of a passerby: "He's not heavy; he's my brother!" The love of God shed by his Spirit in our hearts, makes us love to work for him. And this love makes us love everybody, so that we delight in serving all that we can.

There is also a terrible lesson of retribution to be drawn from this chapter. Jacob had been a deceiver of others; and "with what measure ye mete it shall be measured to you again." This makes very practical the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them."

There is a sweet lesson of God's watchful love and tenderness for each individual in his dealings with Leah. He saw that she was not happy, and though her unhappiness was the result of her own sin, he sent her a troop of little children to comfort her.

PRIMARY DIVISION

Lesson I. October 4, 1902

Jacob and Esau.—The Birthright. Gen. 26:27-34

TEACHING POINTS

Character of Jacob and Esau.

The birthright.

Esau's hunger; he requests food.

The birthright sold.

PRACTICAL LESSONS

1. The value of temperance in speech, as well as control of appetite, may be enforced by this lesson. Esau's language in reply to Jacob's request for the birthright, shows that he was given to hasty speech, to exaggerating his

own ills, and taking any means to gratify his desires. It is hardly to be conceived that Esau was really "ready to die," when he came from the field. The attention of the children may be called to such familiar expressions as, "It's boiling hot out doors," "I've walked a hundred miles," "I'm tired to death," etc., etc.,—all of which, as commonly used, express much more than the truth. A habit of exaggerated speech, as well as of self-indulgence in other forms, leads in the way of destruction.

2. When Esau would have given all he had in order to possess the blessing, he "found no place for repentance." Show the children that though God is longsuffering and gracious, very tender and full of mercy, nevertheless there comes a time when his Spirit ceases to strive with men,—when the blessings they so lightly esteem are forever taken from them.

SUGGESTED BLACKBOARD ILLUSTRATION

Outline a pair of balances, in the lower scale drawing a bowl, with the word "pottage" printed on it; in the other a small pyramid of blocks, each bearing the name of one thing that Esau forfeited by selling his birthright.

Lesson II. October 11, 1902

Jacob and Esau.—The Blessing. Gen. 27:1-40

TEACHING POINTS

Isaac's condition; his request of Esau.

Rebecca's plan.

Jacob before his father.

Doubt; reassurance; the blessing bestowed.

The return of Esau; his sorrow and anger.

Esau's blessing.

PRACTICAL LESSONS

God can bring good out of evil, and because of the unbelief of men's hearts he must often work out his purposes in this way. But how much wiser and happier are those who work in harmony with him! Impress upon the minds of the children the fact that Jacob's sin was not condoned because he, the chosen of the Lord, had committed it. Sin is as sure to bring sorrow to the sinner as weeds are to grow when their seed is dropped into the earth. Cite the experience of the three Hebrew children as one example of God's way of working for those who put their trust in him.

Lesson III. October 18, 1902

Jacob's Dream. Genesis 28

TEACHING POINTS

Esau threatens Jacob's life.

Rebecca warns Jacob.

Isaac blesses Jacob; sends him away.

The dream; the promises.

"The Lord is in this place."

The pillar; Bethel.

Jacob's vow.

PRACTICAL LESSONS

1. Impress the thought that God is ever present. Jacob had been blinded by greed. Now the results of his sin oppressed him, and he feared that he had forfeited the protection of Heaven. But in his dream, Jacob's eyes were opened; and he saw that God was with him, and angels were about him. If our eyes were opened, we should see that angels are around us; that they are constantly ascending to heaven with a record of our needs, and coming again with messages of comfort and cheer. Heb. 1:14. In the general review the incident recorded in 2 Kings 6:15-17 may be cited as another instance of God's protecting care.

2. It is not because the Lord has need of our gifts that he asks the tithe (Psalms 50:10-12); but in thus constantly returning to him the small part of his gifts that he has reserved to himself, our thoughts are turned to God, and we acknowledge him as the giver of all. When we do this, we shall be honest, faithful, and kind; we shall live by the golden rule. Then his blessing can rest upon us. Thus we see that God really asks the tithe in order that he may bestow an additional blessing.

SUGGESTED BLACKBOARD ILLUSTRATION

A short map exercise may be profitably used with this lesson.

Lesson IV. October 25

Rachel and Leah. Gen. 29:1-28

TEACHING POINTS

Jacob's journey; outside the city.

Meets Rachel and Laban.

Jacob's service for Laban; the deception.

The Lord tells Jacob to return home.

Jacob's name changed.

Jacob's meeting with Esau.

The death of Isaac.

PRACTICAL LESSONS

1. Emphasize the truth brought out in the memory verse. Though God forgave Jacob, and blessed him, still he learned by bitter experience the sorrow that comes from deception. This may be further illustrated by relating some little incident, such as will readily occur to the teacher, showing that the same principle holds true in the affairs of life in our day.

2. Jacob served Laban faithfully. In this

respect his example is a good one for us to follow. Eccl. 9:10.

3. Jacob's new name showed that he was an overcomer. "As a prince hast thou power with God and with men, and hast prevailed." Every one who overcomes the tendencies of his own selfish, evil nature,—every one who resists the temptations of Satan,—will have a new name, whose hidden, precious meaning he alone will know. Rev. 2:17. No one else could know its meaning, because no one else could live his life,—no one can overcome for another.

SUGGESTED BLACKBOARD ILLUSTRATION

Write the words of the memory text in the form of an arch, using colored crayon. Beneath the zenith of the arch, print the word "JACOB," and underneath this, to the left, in a rectangle, write in four lines the words, "*Cheated and Deceived others.*" To the right place, similarly, the words, "*Was himself Cheated and Deceived.*"

KINDERGARTEN DIVISION

Suggestions for Adapting the Primary Lesson to Kindergarten Children

Lesson I. October 4, 1902

Jacob and Esau.—the Birthright

Present to the children by a word picture a pleasant home-scene of Isaac and Rebecca with their two little boys, Jacob and Esau, and their dear grandfather Abraham. Have all of the children make tents with their hands, by placing the tips of the fingers together, and holding the wrists apart. They will enjoy keeping their hands in this position for some little time, while the lesson story is being told,—usually as long as the teacher himself retains that position.

If no picture can be procured for Esau's wearied home-coming and Jacob's pottage-making, let the teacher make a simple sketch of the scene, using straight lines for the men, and acute angles for the tents, etc., helping the children by minute descriptions to fill in the details, in imagination.

Those teachers who have very little ones to whom the word "birthright" cannot easily be made clear, may use the word "blessing" instead. Jesus, by his death on the cross, has bought back our blessing. Let the teacher make two written lists, given by the children.—

First, many of the little things that we do which show that we do not value our blessing any more than Esau valued his.

Then, those things that we can do with Christ's help,—things which show that we prize the great gift he made us. Lead the children to think and answer for themselves.

The memory verse may be written upon paper cut into shapes imitating an open Bible.

Lesson II. October 11, 1902

Jacob and Esau.—The Blessing

Use the mounted sticks to represent the per-

sons mentioned, moving them about as the lesson requires, or illustrate the story with pencil and paper. Find appropriate pictures on the lesson.

Tell how different Jacob and Esau were in appearance and character. Select a Bible story showing how God made promises and fulfilled them; as, the story of Noah, the falling of the walls of Jericho, etc. Secure pictures to illustrate the story. God would as surely have fulfilled his promise in the case of Jacob.

Teach how sinful are lying lips, and how they inevitably lead to sorrow and trouble. Deceitful ways are equally an abomination to the Lord. The child who does wrong when he thinks no one sees him, is deceitful. Dwell upon the beauty of truthfulness in such a manner that a strong desire will be created to live a true life. Illustrate these traits by showing beautiful fruit that is perfect throughout, and fruit that is very nice looking on one side, but decayed on the other, or perhaps entirely spoiled.

If some one in the school can reproduce simply on the blackboard a picture of Isaac blessing Jacob, it can be referred to by each teacher during the class period, and again by the reviewer.

If the children become restless and inattentive during the Sabbath school hour, secure quiet, uniformity of action, and attention, if possible, without using such phrases as, "Now, children, you must be quiet, and look this way!" Each lesson presents its own possibilities. In this lesson Esau is sent for venison. That suggests fields, woods, and trees. Let all the children simultaneously hold their arms outward to represent fields, and then raise their arms upward together, to represent trees. They may then wave their arms lightly, to imitate the waving branches. We have seen a room full of uneasy, noisy, inattentive children quieted and rested in a few moments by this method.

The memory verse may be written upon slips of paper cut in the shape of a scroll.

Lesson III. October 18, 1902

Jacob's Dream

Isaac's home may be represented with paper tents, and the family by mounted sticks. Let the children move one mounted stick slowly across the table for Jacob. A square block or a real stone may be used for a pillow. Do not try to represent the ladder, except with a picture or a blackboard drawing.

Isaac's home was broken up on account of the great sin that had been committed there. Sorrow always follows wrong-doing. Make this picture so vivid that the children can see it in imagination. As Jacob lay sleeping that night, with a stone for a pillow, God gave him a beautiful dream.

Tell the dream, and show the picture in "Patriarchs and Prophets," page 185. When we lie down to sleep, the angels are all around us, and Jesus is watching, too, to keep us from harm. We need never fear, for Jesus is always with us.

Teach the children to sing, or repeat in concert, the following verses:—

When I run about all day,
When I kneel at night to pray,
God sees, God sees.

When I'm sleeping in the dark,
When I lie awake and hark,
God sees, God sees.

Need I ever know a fear?
Night and day my Father's near,
God sees, God sees.

In this Sabbath school today,
What we do and what we say,
God sees, God sees.

Explain the giving of one-tenth, with ten pennies. Read "Patriarchs and Prophets," pp. 183-188.

Make a paper ladder with nine rounds, writing one word of the memory verse on each round, with the reference on the bottom round. Have a picture of Jacob's dream drawn on the board. Keep the picture covered until the above song is sung or repeated, to close the day's exercise. The music to the song may be found in Kate Douglas Wiggin's "Kindergarten Chimes."

Lesson IV. October 25, 1902

Rachel and Leah

Let the children build a well with the blocks. Place mounted sticks near the well, for the shepherds. Let the children move the stick used for Jacob to the well, and then bring Rachel near, and in imagination, see Jacob watering the sheep for her. Move them both to the house of Laban. When you speak of the return to Canaan, place all the sticks representing Jacob, Rachel, the children, and the servants, on a square of paper, and move them along together.

Jacob sent servants with a kind message to Esau. They returned saying that Esau was coming with four hundred men. Then Jacob sent another message, and a present of a large number of cattle and sheep. He did just the way Jesus tells us to do, "Love your enemies . . . Do good to them that hate you." Jacob did what was right, and then prayed and trusted the Lord for the result. While he was praying and wrestling with the angel, another angel appeared to Esau, and showed him how Jacob had suffered on account of his sin, and how sorry he had been. Then Esau told his men not to harm Jacob. Describe their meeting.

Make the brook by laying two-inch sticks in parallel lines. Let the children send servants with messages to Esau.

If the children need a rest, let them all imitate, with their arms and hands, the movement of a brook.

Read "Patriarchs and Prophets," pp. 195-203. Show picture on page 197.

Write the memory verse on slips of paper cut in the shape of a staff.

With The Teachers

There is Always a Something

There is always a something, whatever your lot,
 And, oh! how that something annoys!
 Though the merest of specks, it becomes a big blot,
 A pang at the heart of your joys.
 What matters the manifold blessings you've got,
 If there's one little cloud in the blue?
 There's always a something, whatever your lot,
 And if it's not one thing—it's two!

If it wasn't for something left in or left out,
 Our happiness would be complete:
 'Tis the lack of one room that we worry about,
 Or the dwelling is on the wrong street.
 If we only were thin; if we only were stout,
 If we had something different to do.
 There is always a something left in or left out,
 And if it's not one thing—it's two!

—*Hunter MacCulloch.*

Teaching Geography

How shall the Christian teacher present the subject of geography? The question has perplexed more than one. However perplexing it may at first appear, there is no subject which offers a better opportunity for teaching truth,—the truths of creation, the story of the fall and its consequences, and the great plan of redemption for the restoration of man, the plants and animals, and the earth itself to the original state of perfection.

As you take your place in the school-room, what object have you in teaching geography? The teacher who has no definite, well-defined object, will make a failure, it matters not what the subject of the recitation. I do not now refer to an object for one individual recitation period, but what is the standard which you expect the geography class to attain? What great lessons of truth will you impart through this channel,—the geography class?

God looks upon the earth as one vast mission field. He sees nations in the darkness of sin, and for their redemption the entire force of heaven is employed. Angels are the messengers, that, working with men, bring light to other men. What better view-point can the teacher have than to

look at the world as the Saviour views it,—a mission field. In other words, geography, the study of the earth, forms a basis for all future activity in every legitimate line of Christian activity. The geography class accumulates facts concerning this earth which may be used throughout life. Geography becomes a means, rather than an end,—a means of proclaiming the gospel. The facts learned enable pupils to picture in the imagination not only distant parts of the earth, but heaven itself, and the earth restored. The earth is given as a lesson-book that man may understand God's language concerning heaven. He speaks of trees. Earth's trees are only the shadow of the heavenly, but if we had never seen these shadows, descriptions of the new earth would be wholly unintelligible, so of grass, of rivers, hills, valleys, etc. Having settled the object of the class, the methods of obtaining the desired end arrange themselves quite naturally.

One educator divides the subject of geography into three courses, which, as he expresses it, "correspond to phases of mental development through which pupils pass." The courses are, first, oral instruction for primary children; this to be followed by an elementary course, with the use of globes, maps (relief and outline), and textbooks; and for advanced pupils "a scientific course in physical geography."

The teacher whose object is to train missionaries, can easily work in harmony with this outline. With small children, the instruction should be oral and objective.

The teacher in primary grades should direct excursions to the river bank, the lake, or the woods. The children should search for wild flowers and animals in their haunts; watch the stars by night and the fleecy clouds by day, test temperature, and record the direction of the winds and the rain fall. Direction and distance may be taught; from home to a neighbor's house; to the nearest village, etc.; and when these facts are known, let the knowledge be made practical by allowing the little ones to become bearers of fruit and vegetables from the garden, or let them minister to the wants of the sick,

carry clothing to the poor, or in other practical ways begin their life duties as missionaries. Link facts to truths, and children will remember them. The class is accumulating a store of valuable information for use in the second period.

When the pupils are old enough for drawings and maps, make the same practical application. A class of teachers were discussing methods. "Of what value," asked the instructor, "is the knowledge of the places and facts just mentioned?" Many in the class had the day before subscribed for a club of 100 copies of the *Life Boat*. They were made to realize the practical side of the study of geography, by the suggestion that the geographical knowledge could be put to no better use than to prepare the children for a canvassing expedition which would place a copy of the *Life Boat* in every house of the village just studied. Do not be content with a study of distant places and fancies concerning future missionary efforts, but begin with the people at your door.

When, however, the places studied are beyond your reach, let the imagination work. Use pictures, maps, the globe, and books of description. When missions are the basis of study, teachers will be glad to know where they can obtain the necessary information. A catalogue of mission works may be obtained by addressing the Students' Volunteer Movement for Foreign Missions, 3 West 29th St., New York. Many of these will be inspiring to the students, and should be in your school library.

M. B. D.

Technical Training of Missionary Teachers

I. THEY NEED TO STUDY PSYCHOLOGY

It is estimated that there are in all higher missionary training schools of the world about fifty thousand prospective teachers. How many of them are being instructed in the science of education and the art of teaching?

The first of the seven famous laws of teaching is, "Be what you would have your pupils become." Here, then, is the

normal platform,—character, teaching ability, scholarship, culture. Pedagogy aims mainly to produce or increase the second of these qualifications—teaching ability. Teaching is not giving nor pouring knowledge. To teach in the best manner there must be a thorough study of mind, or soul. That is psychology. There must be acquaintance with the history of teaching theories and experiments. There must be practice in the methods of teaching each separate branch of knowledge.

2. THEY SHOULD STUDY PEDAGOGY

It must come to pass that the mission board which establishes and encourages schools with the money of the church, and does not require a training in pedagogy for its teachers as strictly as it requires a training in theology and homiletics for its preachers, and in medicine for its physicians, is not keeping pace with the march led by the Light of the world. . . . Pedagogy must accept and own its whole field, and face its problem of religious training squarely. The grave question of training religious teachers, and of what and how to teach at the various periods of child growth, are still to be solved by pedagogy. Missionaries, as a rule, give Christianity a large place in the schedule of daily duties. But while they have mapped out a regular course of study for each grade on what we call secular subjects, there has been no such course worked out for the teaching of religion. . . .

It is my firm conviction that the best teachers will be the best evangelists in the mission fields, other things being equal. It is very suggestive that Jesus himself taught more than he preached, and mentioned teaching oftener than preaching; also, that boards and missions are constantly increasing the preponderance of women missionaries, who are teachers rather than preachers; also, that the Moravians, who have been in the van of missionary enterprise, place the emphasis of their work on teaching and catechetics. I submit to you, therefore, that the missionary as an evangelist will be greatly aided by the best

normal training. You agree that the best is none too good for missions and missionaries in their work against stupendous odds. We want to teach reading, history, mathematics, if at all, in the best possible way. We want to be "apt to teach" Christianity.—*Extracts from Prof. J. W. Conklin, Bible Normal College, Springfield, Mass.*

Practical Results of the Industrial School on the West Coast of Africa

Early in the history of our work on the St. Paul river, on the west coast of Africa, our missionary, the sainted Dr. David A. Day, recognized, and the board was not slow in recognizing too, the fact that it was not sufficient, in dealing with the naked savages of the jungle, to preach the gospel to them. Something more was to be done, and, accordingly, schools were organized for their intellectual training, that they might not only be Christians, but intelligent Christians. And that was not enough. Out of the savagery and barbarism of their jungle life, a new civilization must be created. Accordingly, industrial operations were introduced. We soon had a farm of five hundred acres, we had a carpenter shop, a blacksmith shop, a machine shop, and every boy that was brought into the schools was required to learn one or other of these occupations. The boys have been trained in all the useful arts. They have been made first-class mechanics, and, with machinery purchased abroad, have constructed a steam launch and steamboats. For several years now there has been running up and down the St. Paul river, making three trips a week, a little sidewheel steamboat, made by these natives. A missionary can now make a journey for fifty cents that formerly cost him five dollars.

About fifteen years ago there came out of the jungle a boy, naked as the day he was born, and ignorant as an animal. He was clothed, put into the school, and taught; he became a member of the church, a teacher and Sunday school superintendent, and a deacon in the church. He married, went

out into the jungle, and opening up a tract of land, settled down. A short time after, I received a well-written letter,—the spelling correct and the ideas expressed in good language,—stating that he wanted school-books, since he was going to start a school. The books were sent to him, and he paid for them. Then I heard no more from him for seven or eight years, until one day I received a bill of exchange on a London bank for an amount sufficient to pay for a steam engine and some other machinery, and I wondered what in the world Aleck Harris wanted with a steam engine out there in the woods. It seems he had a coffee plantation and a rice plantation, and he wanted machinery and the steam engine with which to run his mills.

A noble-hearted business man, seeing that these people were trying to help themselves, sold the machinery 40 per cent off, and the engine and machinery were sent. Some years later I received a letter from a missionary in the neighborhood who said: "We have just dedicated a new church over in Aleck Harris's neighborhood, which grew out of the school that he organized some years ago. He has built it all himself, and he sent to England to get corrugated iron to make a substantial roof and sides to the building, so that it would the better stand the weather."

If time permitted, I could give you more instances of this character, all testifying to the good work inaugurated through the Muhlenberg Mission.—*Rev. George School, (Lutheran).*

Each for All and All for Each

It is exactly like the great elm-tree in front of my own house. Every leaf in that elm-tree has its shreds running down, down, down perhaps two or three hundred feet. All the time it is drawing in oxygen and throwing carbonic acid upon the air. Each leaf of that elm is supporting that whole tree, and the whole tree is supporting each individual leaf. "Each for all and all for each."—*Edward Everett Hale.*

* | Children's Page | *

The Famine in Egypt

Joseph had two sons. They were born before the years of famine came. Asenath, the daughter of the priest, was their mother.

Joseph called his first son Manasseh, "Because," said he, "God has made me forget all my toil and all my father's house."

He called his second son Ephraim. "For," said Joseph, "God has caused me to be fruitful in the land of Egypt, where I was afflicted."

The seven years of plenty ended, and the seven years of famine began to come. The famine was in all lands. It was over all the face of the earth. But in the land of Egypt there was bread.

When the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph. What he says to you, do."

Then Joseph opened the storehouses, and sold to the Egyptians; but the famine grew worse in the land of Egypt. All countries came into Egypt to buy corn of Joseph.

When Jacob saw that there was corn in Egypt, he said to his sons, "Why do you look one upon another? I have heard that there is corn in Egypt. Go down and buy for us, that we may live, and not die."

Then Joseph's ten brothers went down to Egypt to buy corn; but Jacob did not send Joseph's brother, Benjamin, "For," he said, "mischief may befall him."

So the sons of Israel came with others to buy corn, for there was famine in the land of Canaan.

Joseph was governor of the land, and he sold to all the people. When his brothers came, they bowed themselves before him with their faces toward the earth.

Joseph saw his brothers, and he knew them, but they did not know him. He spoke roughly to them. He said, "Where do you come from?" And they said, "We came from the land of Canaan to buy food."

Then Joseph remembered his dreams, and said to them, "You are spies. You have come to see the nakedness of the land."

But they answered, "No, my lord, we have come to buy food. We are all the sons of one man. We are true servants, and not spies."

Joseph said again, "You have come to see the nakedness of the land."

The Horse, Dog, and Man

The horse and the dog had tamed a man, and fastened him to a fence :
 Said the horse to the dog: "For the life of me, I don't see a bit of sense
 In letting him have the thumbs that grow at the sides of his hands, do you?"
 And the dog looked solemn, and shook his head, and said, "I'm a goat if I do."

The poor man groaned, and tried to get loose, and sadly he begged them: "Stay!
 You will rob me of things for which I have use, by cutting my thumbs away!
 You will spoil my looks, you will cause me pain! And why should you treat me so?
 As I am, God made me; and he knows best! Oh, masters, pray let me go!"

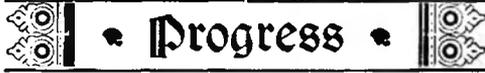
The dog laughed out, and the horse replied: "Oh, the cutting won't hurt. You see,
 We'll have a hot iron to clap right on, as you did in your docking of me!
 God gave you your thumbs and all, but still the Creator, you know, may fail
 To do the artistic thing, as he did in furnishing me with a tail!"

So they bound the man, and cut off his thumbs, and were deaf to his pitiful cries,
 And they seared the stumps, and they viewed their work with happy and dazzled eyes ;
 "How trim he appears," the horse exclaimed, "since his awkward thumbs are gone
 For the life of me I cannot see why the Lord ever put them on."

"Still, it seems to me," the dog replied, "that there's something else to do;
 His ears look rather too long to me, and how do they look to you?"
 The man cried out: "Oh, spare my ears! God fashioned them as you see,
 And if you apply your knife to them you'll surely disfigure me."

"But you didn't disfigure me, you know," the dog decisively said,
 "When you bound me fast, and trimmed my ears down close to the top of my head:"
 So they let him moan, and they let him groan, while they cropped his ears away,
 And they praised his looks when they let him up, and proud indeed were they.

But that was years and years ago, in an unenlightened age;
 Such things are ended now, you know; we have reached a higher stage;
 The ears and thumbs God gave to man are his to keep and wear,
 And the cruel horse and the dog look on, and never seem to care.



Progress

The Educational Work in Michigan

BY S. M. BUTLER

The past year has been the most encouraging of any in the history of Christian education in Michigan. Twenty-four church schools have been conducted during all or a portion of the year, an increase of nearly fifty per cent over that of any previous year. For the most part, the schools have done excellent work, all things considered. There has been a marked decrease in the opposition to the work, the people having come to understand that it is an essential part of the reform work which is given us to do. The conference laborers have given the work their active support as far as was consistent with a faithful discharge of other important duties. Some of them have taken special interest in it, and have thrown the weight of their influence decidedly in its favor.

The Educational Department of the conference has made a special effort to spread among the people a knowledge of the principles of Christian education. It seemed to those in charge of the department that what is most needed is a better understanding, by the people generally, of the importance of providing Christian schools for the training of our children and youth. Accordingly, much time and effort, and considerable means, have been expended to accomplish this end. Many of the churches have been visited by a representative of the department in the interests of the work. An extensive correspondence has also been carried on, with a view to arousing, so far as possible, all of the Sabbath keepers in the conference. Several small tracts, setting forth concisely the principles of Christian education, have been sent out during the year. All of these tracts have been printed and circulated at the expense of the department.

Through the superintendents of the Sabbath schools, the names and addresses of the Seventh-day Adventist public school

teachers were secured; also the names and addresses of the young people of good Christian experience who have completed at least the tenth grade work in the public schools, or its equivalent in some other school. With these persons, the department has carried on personal correspondence, with the object of inducing them to prepare for teaching in the church schools.

It cannot be told at this writing (July 7) how many schools we shall have the coming year, because many of the churches have not yet made definite arrangements. The prospects, however, are good for a successful year, with a decided increase in the number of schools. Churches that contemplate opening a school this fall, should at once make application for a teacher, as the demand will doubtless exceed the supply. Those interested, should address the writer, Ann Arbor, Michigan.

It is not an over-estimate of our needs to say that there should be one hundred schools in this conference the coming year. Churches cannot longer postpone preparations for the Christian training of their children without being guilty of neglecting a very important duty. It is strange that we have been so slow in taking hold of this work.

South Lancaster Academy

(See back page cut)

BY FREDERICK GRIGGS

The work of South Lancaster Academy this last year passed off most pleasantly. There was a total enrollment of 160, including all grades. The number in the primary and grammar grades, however, was small. The average age of the students was higher than for several years past. Of the membership of the school, about 50 have gone into various branches of the work this summer. To the management of the school, this is most gratifying. To send out workers into the harvest field is the sole aim of the school.

One of the most helpful experiences which came to the school during the year, was the canvass for "Christ's Object Les-

sons." As a result of this work, several students gained an experience and acquired a courage which has led them into the canvassing work this summer. We have emphasized the canvassing work, for its importance is not fully realized, and it is the privilege of our schools to lead in every effort to advance the truth.

The industrial work is encouraging. Particularly is this true in the broom shop. We have by this industry assisted from 10 to 15 young men to attend the school. Likewise has the farm work been very prosperous. Industrial work develops qualities in students which are most valuable in all the affairs of life. We have had more than one demonstration of the fact that the right amount of manual work is a help rather than a hindrance to the student.

The outlook for the coming year is encouraging,—better than at any previous time since I have been connected with the Academy. Many new students are planning to attend. The relations of the school and the New England Sanitarium have always been the most cordial, consequently we shall miss that association after the removal of the Sanitarium to Melrose. Melrose is not, however, more than thirty miles from South Lancaster, and students who may wish to do some work in both institutions, can easily go back and forth.

We look forward to a period of increased usefulness and prosperity. This institution is of the Lord's planting, and is ever an object of his special love and care.

Schools in Raratonga

BY A. H. PIPER

Our hands are full of work; in fact, we have much more than we can possibly do. Sister Gooding has two day-schools, and they are highly successful, and have aroused a good interest throughout the island. We began with two pupils, and now the enrollment is thirty-three.

I am trying to secure a piece of land near the school, upon which the children can grow a part of their food. My knowledge of native character assures me that it will

not do to depend wholly upon the parents of the children to supply all the food, although they promise to do so. We might experience a miniature famine. Besides, a garden will serve as a means of teaching the children how to cultivate the land properly. If there is one thing above others that the Raratongans ought to learn, it is the best methods of tilling the rich soil of the island. I wonder who will teach the children how to do this? One thing I know, and that is that it ought to be done.

I believe our school work will make for us many friends among the natives, and give us a good opportunity to present the message to them. I am surprised at the interest aroused by starting the school. Men have come to me from every village, asking that their children may be permitted to attend. One Maori said, "Why do you not come to our village and teach all our children, for they are growing up heathen?" The natives seem really interested to have their children educated, and in many cases are willing to pay a small sum per month for this purpose.

We are glad that schools have been started, and we believe that they will be the means of winning souls for the Master.

Raratonga.

Benefits Derived From the Teachers' Assembly

BY WILLIAM COVERT

I was present at the Berrien Springs summer school a number of weeks, and wish to speak of some features which were certainly very beneficial to the students who attended. The lessons on the principles and history of education, given by Professor Sutherland during the first half of the term, were highly appreciated by the seventy-five or eighty persons composing the class in this department of the school.

The language lessons, given by Prof. W. E. Howell, were another source of helpfulness, which drew forth many words of commendation from those under his instruction.

The scriptural studies relative to the message for this time and the working of the Spirit of God, conducted by Elder

Brunson during a part of the term, were indeed a source of comfort and strength to the large number of students and people who listened to him in the evening after the manual labor of the day was ended.

Many of the Sabbath services and early morning talks, were seasons of great spiritual refreshing. These were often interspersed with most excellent social meetings, so that the whole occasion was a religious feast as well as a training school for workers.

Early in the term, a large class was organized for the study of departmental work in schools of various grades. Several teachers assisted in conducting this class.

Methods of teaching received attention during the last half of the term.

There was a strong desire for a better preparation for the Lord's work. So long as this desire is felt, and a constant effort is put forth, there will be advancement.

While a larger number of teachers, and prospective teachers, were present than during any previous term of a like nature, yet very many more should have been there. Those who intend to teach, and yet remained away, have missed much. This short report describes only a small part of the good things which the Lord gave to those who were in attendance.

The benefit of association with such a class of students is inestimable. We are sorry that any of our teachers were deprived of this. Certainly a much larger number will be in attendance next year.

Let conferences plan early and well for this part of the Lord's work. The attitude of our conferences has much to do with the efficiency of our schools.

Bethel, Wis.

The Avondale School (N. S. W.)

Prof. C. W. Irwin, principal of the Avondale school, located at Cooranbong, New South Wales, in a private letter says:—

At the opening of the year we organized our industrial work very carefully, placing the different departments in the hands of teachers and students, holding them re-

sponsible. In this way much more can be accomplished than for every one to report for the day to one person. Each foreman and each department takes pride in doing the work well. Brother Paap has charge of the clearing gang, and you would hardly know the premises now. All the stumps and logs and dead trees between the principal's cottage and the church, have been cleared out, and much of the land has been cleared and made ready for cultivation.

Brother Hughes looks after the apiary, and has about five thousand pounds of honey on hand. Brother Carr, one of our students, has charge of the farm and garden, and is very efficient. We endeavor to grow the things needed in our boarding department, and have been quite successful. A great many beans of all kinds have been raised, and sweet corn, which has been dried to the amount of several bushels. About five hundred quarts of tomatoes have been canned. We hope to have more next year.

The Cape Town Church School

BY HELEN HYATT

The church in Cape Town (South Africa), have long felt the need of a school where their children would be free from the contaminating influence of false ideas. It was with much hesitancy, however, that a church school was established, but God was leading, and now we have a promising school.

The 27th of January, 1902, found twenty bright-faced, expectant children gathered in a pleasant, well-furnished schoolroom. With them were the friends and patrons of the school, who at that time dedicated it to the care of the great Teacher. The attendance is now twenty-two; all the pupils, with one exception, have Adventist parents.

One of the most interesting features is the industrial work. The girls delight in needlework, knitting, and crocheting; and the boys, in basket-weaving and card-sewing, but the garden holds the greatest charm for all. Although the amount of land is limited, the recesses and noons are spent in digging, hoeing, and weeding.

B. E. HUFFMAN, educational superintendent of Kansas, gives the following report: Last winter, a public school district in which one of our churches was located, had but two or three children of school age who were not Sabbath-keepers. At the regular time for school meeting the patrons of the school met, voted a six-months' term of school, and hired a public school teacher. The church held a meeting, elected a board of managers, voted a four months' term of school, and employed a Christian teacher to take charge of it. All the Sabbath-keepers sent their children to the church school. One boy whose mother is a Sabbath-keeper, but whose father is not, attended the school. His father was much opposed to the school, and said it could never be a success. This boy was very unruly, and at first caused a great deal of trouble, but through the earnest, consecrated efforts of the teacher, the Spirit of the Lord touched his heart, and he became one of the most kind, obedient, and helpful pupils in the school. His father told the teacher afterward that he had opposed the school work, and had said it never could be done, but he now saw that it could be done, and had he known in the beginning the effect the school would have upon this boy, he would have gladly paid the whole expense of the school himself.

ELD. G. B. THOMPSON writes: "The New York Conference is planning to start an industrial school as soon as possible. We are pushing the church school work, and it has been very successful the past year. The schools have been much larger than in any previous year, and some new school buildings have been provided. One school enrolled thirty students. About twenty of these lived in the home with the teacher. He and his wife cared for them. Some provision must be made to carry forward this work another year. We must provide more room, and those who have the work in charge will endeavor to give the school an industrial mold. We wish to locate the school where we can have land, and be some dis-

tance from a village. The school at Virnua is quite centrally located, and it might become an industrial school. The attendance the past year was about 25. The conference officers are awake to the importance of this matter, and often tour the state in the interests of education. We are unable to meet the demands for thoroughly qualified teachers. Most of our schools, however, will be small, averaging in attendance from five to twelve pupils."

ON the island of Bermuda, which looks so lonely on the map, as it seems to be wholly separated from any group, is held regularly a little Sabbath school of eleven members. Sr. M. R. Euoch writes of the work there: "Previous to March 20, we had no place of meeting except in private houses. The members of the school lived on either side of the harbor, and the weather often prevented those of us on the Hamilton side from going across the harbor. When we could not cross, the few on our side met at our home, and studied the lesson at the same hour the school was held on the other side. Thus we were united though separated, and all were reported in the Sabbath school minutes." Our people in this country may well profit by the example thus given of studying faithfully the Sabbath school lesson at the Sabbath school hour, when hindered from personal attendance at the school.

NINA NEWELL CASE, one of our church school teachers, writes: "I am selling *Life Boats* in Chicago, and at the same time doing some evangelistic work. The Lord has given marked success. By canvassing a few hours a week, I am able to make my expenses. I generally sell from 50 to 120 copies of the *Life Boat* in four or five hours. Through the *Life Boat* I find entrance into the homes of the people. Frequently I meet those who are sad, discouraged, restless, helpless, or bitter. Six women are now taking lessons in Bible and the common branches. As far as possible, we are following the Lord's plan of study. We use Professor Cady's 'Nature Studies,' 'Kel-

logg's Physiology,' the mental arithmetic, and the Bible. These women are well-to-do, but in their youth failed to have the advantages of a good education."

AN Illinois teacher writes: "There was some talk of discontinuing the school next year, but I think a majority are in favor of continuing it. We have circulated educational leaflets, and talked with those who did not sense the importance of the movement. Some of the patrons outside the church seem to understand Christian education better than many of our own brethren. One lady, on hearing that the school might be closed, entered a plea in behalf of her little girl, saying that she did not want to send her to the public schools. This lady is just about to accept the truth as the result of Bible readings I have been holding with her since selling her 'Christ's Object Lessons.' The sale of this book is steadily progressing, and the spiritual tone of the church is improving as a result."

MISS EMMA HAFNER, the Oklahoma state Sabbath school secretary, writes of her experience in convention work: "On my return from the Union Conference, I visited several of our Sabbath schools, and held conventions in different places. These conventions were new experiences for the schools. The time was well spent, and proved very profitable and a great blessing to the schools as well as to myself. I am so thankful for the interest our people manifested in these meetings, and for the way they took part, and the earnestness with which they presented their subjects. Several brethren said to me, 'I wish we could have more such meetings.'"

THE value of the Sabbath school conventions in improving the work of our schools is appreciated in other countries as well as our own. There are only six schools in Queensland, Australia; but Miss Louise Tuxen, the Sabbath school secretary, writes that they are planning for at least two conventions. One is to be held in Brisbane, and one in Toowoomba. She

says: "Our other schools are too young and too poorly manned to hold a convention this time, but when I write and tell them about those we do hold, I think they will feel encouraged to put forth an effort themselves. In making the effort, I know they will be blessed, and receive help and strength."

A MOTHER writes: "I know from experience that children who are under the training of Christian teachers differ greatly from those who do not have this privilege. I often wonder how any Seventh-day Adventist can send his children to the public schools and have a clear conscience. We have only to go into our churches on the Sabbath to see the results of worldly education. We find very few young people there over fifteen years of age.

MRS. OLIVE RICHARDSON.

MRS. FLORA H. WILLIAMS, writing of the closing exercises of Keene Academy, says: "Some of our graduates refused to have diplomas, and asked for letters of recommendation instead. You will see by this that the leaven is working."

W. A. ALWAY, Salt Lake City, Utah, writes: "We are bending all our energies to building a church in Salt Lake City, and in connection with that a church school room. It is a big undertaking, but we are hopeful that it may be accomplished."

A CLUB of ADVOCATES is taken by every Sabbath school in the Mississippi Conference, says the state secretary. We wish that could be said of every conference. It may be, if Sabbath school workers, ministers, and laborers everywhere will properly place this matter before the schools.

THOSE desiring Membership Cards for use in forming Young People's Societies, or who wish information concerning this work, should address Mrs. L. Flora Plummer, 705 Northwestern Building, Minneapolis, Minn.

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Centralized Schools

The problem uppermost in the minds of parents living in communities where children of school age are widely scattered, is "How shall we provide for a school?" Teachers who meet this problem will find a practical solution in *Bulletin of Information*, No. 7, entitled "Consolidation of School Districts, and Transportation of Rural Pupils at Public Expense," published by the Department of Education, Madison, Wis., and sent free upon application. Christian parents must be willing to exert themselves for the education of their children. Their efforts in this case may be directed by the experiments which have proved successful not only in Wisconsin, but in thirteen other states.

"The Divine Plan of Teaching, or The Duty of the Hour"

Have you seen this interesting pamphlet? It is a series of articles written by the Theory and Practice Class of Keene Academy, under the direction of Mrs. Flora H. Williams, church school superintendent of Texas.

The class was composed of parents and prospective teachers. "Living Fountains" was used as a text-book. A deep interest was aroused in the Keene church by the presentation of the papers which compose this book. Chapters are short and pithy. It appeals to parents and teachers. Address, *Southwestern Union Record*, Keene, Johnson County, Texas.

Valuable Information

Teachers who wish to have a school garden, and who desire information on agricultural topics, will find a vast amount of valuable information in the *Farmers' Bulletin*, issued by the United States Department of Agriculture. Copies will be sent free to any address, on application to Senators, Representatives, or Hon. James Wilson, Secretary of Agriculture, Washington, D. C. Following are some of the *Bulletin* topics: Foods: Nutritive Value and Cost; Weeds: How to Kill Them; Potato Culture; Onion Culture; Some Common Birds; Forestry for Farmers; Milk as Food; Tomato Growing; The Vegetable Garden; etc., etc.

The *Outlook* of August 2, contains an excellent account of school gardens, by Dick J. Crosby, of the office of Experiment Stations, United States Department of Agriculture. He gives a historical sketch of school gardens in Europe, and follows that with the development of the movement in the United States. Why not read it? By the way: this issue of the *Outlook* is devoted to educational topics, and every teacher should have a copy. Address, *The Outlook*, 287 Fourth Ave., New York City. Price, 10 cents.

The youth should be planning to enter an industrial school this fall. Those living in Illinois should address Principal, Sheridan Industrial Academy, Sheridan, Ill. Michigan boys and girls who are beyond the church school age, will be interested in the intermediate industrial school at Cedar Lake, Mich. For definite information, address the principal. Woodland Industrial Academy, located at Bethel, Wis., is a preparatory school for the youth of Wisconsin. The state of Indiana is bending its energy toward the establishment of an industrial school near Boggs town. The principal of each of these schools will be glad to correspond with young people who are ambitious to obtain an education.

The *Youth's Instructor* celebrated its fiftieth birthday during the month of August. The *Instructor* has had a long and useful career. It has witnessed the rise and development of many movements in the cause of truth. Many of the children who read it in its youth, are now grey-haired men and women. There is no way to measure its influence. May it continue to increase in power and efficiency, carrying to the youth a knowledge of the truth, and inspiring in all a desire for Christian training, and a life in harmony with the Master.

C. H. HAYTON, Kenilworth, Cape Town, South Africa, says: "As I keep a file of the *ADVOCATES*, I cannot afford to miss a single number. Please mail me the March and April issues. It is the only ray of light concerning Christian education that enters this dark continent."

The August issue of *The Life Boat* is devoted to the cause of temperance. It contains contributions from men of experience; it will reach a class of readers who need truth. Let us give it a wide circulation. Address, David Paulson, 28, 33d Place, Chicago.

PARKER SMITH and wife, teachers on the Island of St. Andrews, Columbia, S. A., write: "We enjoy the visits of the *ADVOCATE*, as it keeps us in touch with the educational feature of the message, and prevents us from falling behind the times."

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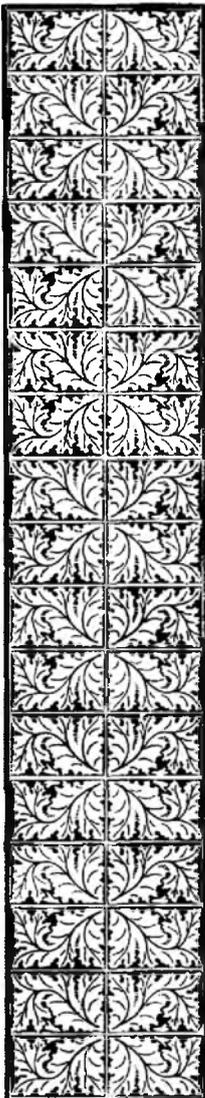
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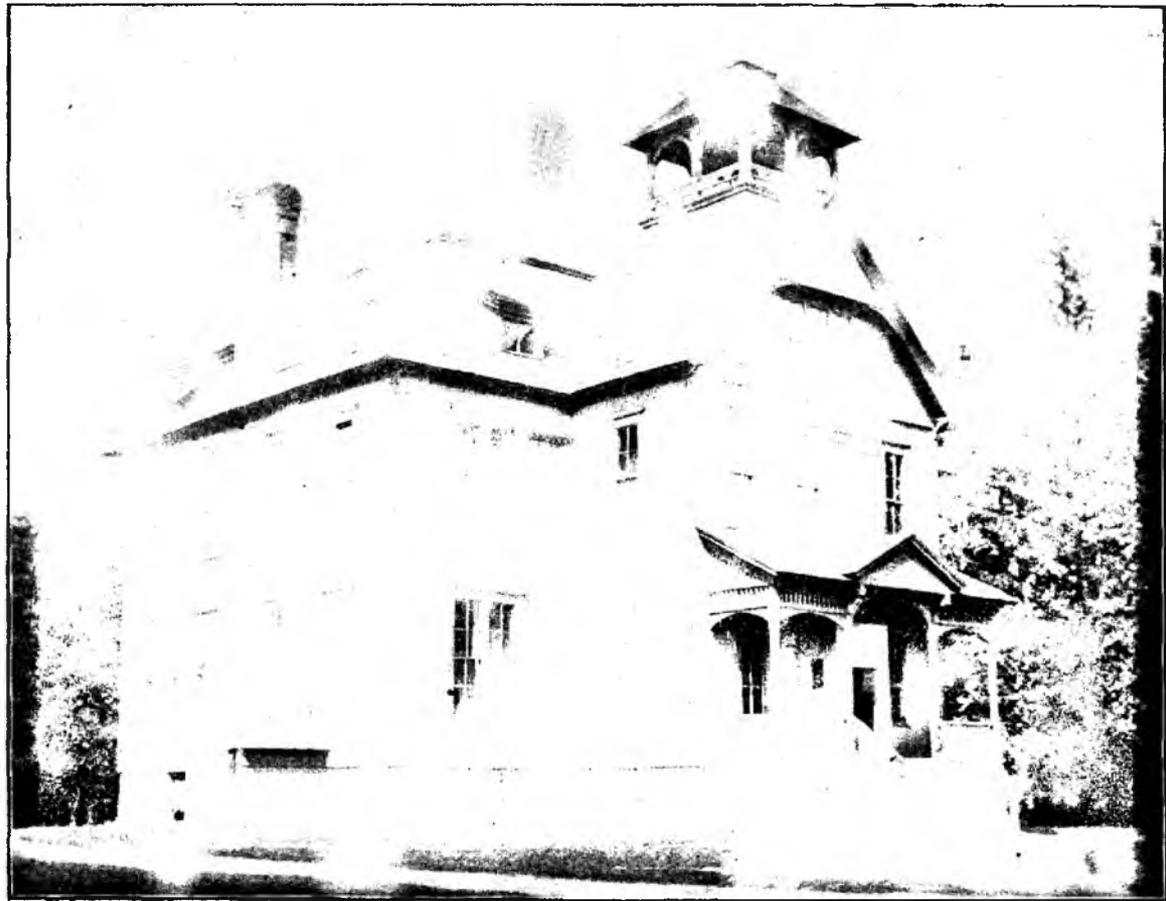
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