

Means
of :: Supporting Christian Schools



The Advocate of Christian Education

Contents

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Support of Schools—1-7.

Educational World—A Two Years' College Course, 8; Correlation of Algebra, Geometry and Physics, 8; Education Not an Insurance Against Immorality, 9; School Children Strike, 9; Hero Worship, 10; Thoroughness in Preparatory Schools, 10.

Sabbath School—Reminiscences, 11; How to Gain and Hold Attention, 11; A Mission Field in Our Homes, 12; Be What You Teach, 13; Sing in School, 13; Choose Ye, 14; A Change of Position, 14; THE LESSON, 14-20.

With the Teachers—Poetry, 21; Children's Page, 22; The Bible in Christian Schools 23; Subject-Matter for Reading Books, 23; For the School Garden, 24; Teaching Children to Read, 24; Miscellaneous, 25.

Progress—Brazil Mission School, 26; The Educational Work in Mississippi, 27; In Wisconsin, 28; An Intermediate School in New York, 28; Another Industrial School, 29. Letters from Teachers, 29-30.

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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."

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of CHRISTIAN EDUCATION

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UNIVERSAL SCHOOLS

"Do you wish for a kindness? Be kind.
Do you wish for a truth? Be true.
What you give of yourself you find—
Your world is a reflex of you.

* *

"He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage in human life can possibly give again."

* *

WERE it necessary to give up either the primary schools or the universities, I would rather abandon the last, because it is safer to have a whole people respectably enlightened than a few in a high state of science and the many in ignorance.—*Thomas Jefferson*.

* *

THE end of all education, whether of head or hand or heart, is to make an individual good, to make him useful, to make him powerful; is to give him goodness, usefulness and power in order that he may exert a helpful influence upon his fellows.—*Booker T. Washington*.

* *

"No person of an inferior or narrow cast of mind should be placed in charge of one of these [Christian] schools. Do not place over the children young and inexperienced teachers who have no managing ability; for their efforts will tend to disorganization. Order is heaven's first law, and every school should in this respect be a model of heaven."

"All thy children shall be taught of the Lord." What is the difference between this and any other command made by Jehovah?

God does not make arbitrary commands, but in every requirement is hidden a principle, and obedience to the command brings a blessing. When the farmer plants a seed, he expects to reap a harvest. When a man obeys a law, he also reaps. To the command, Thou shalt teach *all* thy children, is attached this promise, "And great shall be the peace of thy children."

The Bible contains numerous illustrations of the fulfillment of this promise.

When Jehosaphat fell heir to a throne menaced on all sides by enemies, he began a reform work within. He gathered together a company of teachers. These were distributed throughout the kingdom. Every city opened a school. A system of universal education was instituted, and the reward of peace came, not only to the children, but to Jehosaphat himself. Read the story to be found in 2 Chron. 17. This policy brought results much greater than could have been attained by the strongest army. It brought a threefold blessing: immediately there was national peace; ultimately it developed a strong and cultured nation; and it placed Israel in a position where it became the teacher of the world. It was a light to the Gentiles.

On the other hand, when the church educates none of the children, or when it educates only a few of the children, weakness is the result.

The history of every age witnesses to this fact.

"JERUSALEM WAS DESTROYED BECAUSE THE EDUCATION OF ITS CHILDREN WAS NEGLECTED"

This is a proverb which has been handed down from one generation to another among the Jews. It assigns a reason for one of the saddest events which history records.

Christ foreseeing this destruction, wept. What wonder that he gathered the children about him and pleaded with parents to heed the instruction given by the prophets! The proper training of all the children brings peace. What is the inference if the children are not taught of the Lord? If a failure to give Christian education to Jewish children brought destruction to the nation, what wonder that churches, which today fail to provide schools for the children, are rent by disagreements and torn by heresy?

THE SPIRIT OF ELIJAH

John the Baptist, the forerunner of Christ, was imbued with the spirit and power of Elijah. Prophecy designated his work. What was it? Elijah was a teacher. His mission to Israel was to turn the hearts of fathers to their children. This was accomplished by opening schools and by encouraging home training. Elijah was a great missionary to the children and youth. His life was spent for them. Parents were led to teach the little children the truths of God; youth were educated to teach and to preach.

John the Baptist came to his people when spirituality was at a low ebb. The advent of the Saviour was near, but children were not being trained to carry that Good News to the world, and so God sent John to preach an educational reform. Again, every child should have been gathered within the precincts of a school teaching divine truth. Had the Jewish nation heeded that message, they instead of Gentiles would have formed the nucleus of the Christian church. As it was, the nation passed from the scene of action, and the prophecy was handed over to the Christian church. It stands there still. "*All thy children shall be taught of the Lord.*" Then "great shall be the peace of thy children."

REMEMBER THE FORGOTTEN CHILD

In every conference, yea in almost every church, there are forgotten children. These poor little creatures were born with a God-given right to Christian education. They are not receiving it. They are sent to the secular schools. They seldom hear the name of God; the spiritual side of their nature is shriveled and dying.

A neighboring church has a school, but the mothers of these neglected children cannot afford to support a teacher. Some of them are widows; others bear the burden of the proper education of the children all alone. No support nor sympathy is given by the head of the family. And the church?—The church has forgotten these little ones.

In the words of a man whose soul has been stirred by the needs of neglected children, "You have merely played with education. You have missed its meaning regarding it as a mere incident in juvenile life."

When will the church remember the now forgotten child?—When it provides for the support of a system of universal free schools.

"Shall members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan?"

"Schools which will provide for the education of the children must be opened in places where they are so much needed."

THE MONEY QUESTION

More than once in the world's history men have stumbled and fallen over the proper use of money. A rich young man once fell at the feet of Jesus and asked the way to eternal life. The Saviour, to test him, mentioned several of the commandments. "All these," said the young man, "have I kept from my youth up, what lack I yet?" "Go and sell that thou hast," replied the Saviour. And we are left to infer that the requirement was too great.

"Too poor to maintain schools? The man who says it is the perpetuator of poverty. It is the doctrine that has kept us

poor. It smells of the almshouse and the hovel. . . Even if you could respect the religion of the man who objects to the education of the forgotten children, it is hard to respect his common sense; for does his church not profit by the greater enlightenment and prosperity that every educated community enjoys? This doctrine smells of poverty—poverty in living, poverty in thinking, poverty in the spiritual life."

WE ARE NOT DEAD

Then let us prove the fact by rising to the situation. Do you know the value of Christian training for our sons and daughters?

"The ability to maintain schools is in proportion rather to the appreciation of education than to the amount of wealth. We pay for schools not so much out of our purses as out of our state of mind."

Let us change our minds then. We are not poverty stricken. If we are, it is because there are so many neglected children in our midst. Christian schools will increase the wealth of the church. A conscientious payment of the tithe enriches rather than impoverishes. God has bidden his people teach the children. He would have his teachers as well supported as the ministry. Who can say that he has not as liberally provided for the one as the other? All are equal in his sight.

TWO OPPOSING PLANS

One man reasons that it is the duty of each parent to pay for the education of his own children as he would pay for the clothes they wear and the food they eat. Another argues that all should share in carrying the burden.

The first plan would be correct providing the family under consideration lived apart from society and came in contact with no other people. But so soon as families group together forming society, education becomes a means of general welfare. No one man and no one family reaps the result of the proper training of the children. Every individual in the community is equally benefited. The state recognizes this in secular education, and accordingly taxes

every citizen for the support of the schools, not according to the number of children in his family, but according to his income. Every man pays his due proportion into the common fund for the support of the schools, and then every child, regardless of color or social condition, is given the benefit of the schools. The church, as a spiritual body, is called to account not only for the mental and physical, but also for the spiritual welfare of the children. How, then, can it do less for the children than is yearly done by the state? How can the Christian who acknowledges the justice of a state school tax, question his duty to help support Christian schools?

Should the support of Christian schools rest only upon the parents of children sent to the schools, the poorer the family the heavier the burden, the larger the family the heavier the burden.

Democracy demands support by all members of the church. Christianity demands nothing less.

A FRAYED OUT KNIGHT WITH A FADED PLUME

There was a time when men denounced general education. That was during the Dark Ages.

At another time men advocated the education of a select few, but failed to provide for the education of the masses. That is aristocracy.

But Protestantism and democracy provide for free schools for all children. The church which is really Protestant will be strengthened and maintained by a system of free schools giving Christian training. "Education pays, and the more persons who are educated, the better education pays." The man who opposes universal schools has been designated as a "frayed out knight of feudal times, with a faded plume." There are some of these "knights" among us still. But feudalism is becoming unpopular. The true spirit of Christian education is spreading, and these "knights" are giving way to the spirit of reform.

FREE TUITION

Should students in Christian schools pay

tuition? This may be answered by asking another question. Should people pay to receive the gospel? So long as the gospel is free to the world, Christian education must by rights be free to the children and youth.

"Free training is one of the most efficient systems of education ever devised by man." This is the judgment of an educator who is viewing the secular schools. But free Christian education is not a man-made device; it is divine.

Do free schools produce paupers? Decidedly, *No*. Free schools make every man independent.

FREE TUITION NOT A GIFT

Free tuition is not a gift; it does not encourage laziness nor pauperism. The child or youth of today receives free tuition. But when he grows to manhood, or when he becomes a producer, he pays for his education by assisting to support the schools in which the next generation are educated.

Free tuition gives all an equal chance, during the years of development, to receive a preparation for a definite work, and at the same time prepares them to uphold and support free Christian schools for the next generation. If but two generations could be properly educated, the world would be warned and earth's history would close.

Shall we open our training schools to all who are willing to give themselves to the Lord's work, putting no barrier in the way of those who cannot pay tuition? Shall we open our primary schools to every child in the church, and to every other child whose parents are seeking for it a spiritual training? There is nothing in which we can invest with greater security than in the education of children and youth. They are the hope of the future missionary work.

RESULTS OF LOCAL SUPPORT.

There is a deplorable weakness in the plan of local support. So long as such a plan is followed the tendency will be:—

1. To have a Christian school one year, and return the children to the secular schools the next year.

2. To cut the school term short because the funds are low.

3. To demand of a teacher the greatest amount of service with very small remuneration.

4. Independent work on the part of each locality, instead of systematic co-operation in the development of a school system.

5. Frequent change of teachers.

6. Poorly qualified teachers, because the support is insufficient to enable them to take additional training.

LOCAL RESPONSIBILITY.

When Christian schools are supported from a common fund to which all contribute, certain responsibilities will still rest upon local organizations.

Each church should build its own school-room, provide suitable furniture, apparatus, books of reference, et cetera.

The local organization will take pride in encouraging gardening and other forms of manual labor which will be both educational and remunerative.

The same teacher will be encouraged to remain in one school year after year, for permanent support will produce a stronger class of teachers, and men will enter the work as a profession. When teaching becomes a life-work, instead of a stepping-stone to some other profession, the schools will be proportionately stronger.

When each individual does his part by supporting schools according to his financial ability, when local churches develop local conditions and encourage the growth of the school, making it to the world, in every particular, an example of higher education; then will the church attract to itself, and men will come thither for greater light. Then, too, will the wealth of the Gentiles flow into this work. For until we have a well-developed educational system worthy of external help, why should any one deign to render any substantial assistance?

Large gifts have come to the schools of the world as a result of a thoroughly organized, well-supported system. Any well developed system, and especially a system giving spiritual as well as mental and

physical training, will attract both attention and assistance.

But we cannot develop such a system until we settle upon, and not only settle upon, but unite in maintaining, a proper means of support.

In the present financial phase of the educational work lies the hope of success.

SUPPORT OF SCHOOLS IN ISRAEL.

Because of faithfulness, the tribe of Levi was chosen to stand before Israel as a spiritual guide. The Levites had no inheritance. All the people united in the support of this tribe. That the support might be constant and adequate, the Lord designated what proportion of his income each man should give. Nearly one-third of his income was to be used in the service of God. This one-third was made up of tithes and free-will offerings, such as the first-fruits, thank offerings, et cetera. From these tithes and offerings the Levites obtained a substantial support,—enough to keep up the home work and to send the truth to all the world besides.

The Levites were ministers at the altar, physicians, musicians, teachers, judges, rulers and business men.

When Israel paid tithes and offerings faithfully, no portion of the work lacked support. When there was failure on the part of the people, the work declined.

HOW CAN THE CONFERENCE SUPPORT CHURCH SCHOOLS

In the *Wisconsin Reporter*, recently, Ed. William Covert writes as follows: "At our late conference held at Grand Rapids, Wisconsin, the delegates recommended by vote that the conference take up the matter of church school support, and in order to bring this about, it was also recommended in the same vote that our people in the state be requested to pay into the hands of the conference such offerings as the Scriptures enjoin upon the people.

"It is quite evident that many offerings came into the Lord's treasure-house anciently, in addition to the tithe which was paid. These were perhaps equal in amount

to the tithe itself, if not greater. The whole sum of tithes and offerings made it possible to support all laborers in the Lord's cause from the fund which was brought in through these different channels.

"We did not suppose that any church would conclude from what was voted that the conference would be able to support all the ministers, licentiates, Bible workers, and office help, together with all the school teachers in the state, from the tithe alone. In the past it has required all the money gathered from the tithe to support such workers as heretofore received their pay from this fund.

"Quite a number of churches have concluded that the conference will be able to pay the teachers employed by the church, and yet these same churches have not sent in the Bible offerings to the conference. It will be impossible for the conference to support all the laborers it has been paying in the past, and in addition to this support the teachers, unless the Bible offerings are paid into the conference treasury.

"The conference will be very glad indeed to take up this matter, and do all that was suggested in the vote passed in the open conference last summer, just as soon as a sufficient amount of offerings come in to make it possible for the conference to do so. It is high time for all of us to study the Bible and inform ourselves in regard to what it teaches upon the subject of financial obligation."

CAN WE AFFORD CHRISTIAN EDUCATION

For a people who have never had an opportunity to reap the benefit of Christian schools to condemn the system, is unreasonable. To judge of the value of the system by a few scattered schools conducted under great difficulties, is short-sighted. This entire movement is above and beyond all such reasoning, and rests upon a principle which must be accepted by faith.

Walter Page says that we support schools not so much out of our purses as out of our minds. If we grant the necessity of Christian education, we can then find means for the support of the system.

A few figures will show that the support of a sufficient number of primary schools to provide free training for every child in the church, is as easy as the present support of the ministry. One condition, and only one, must be heeded to make this possible.

In one conference there are three thousand Sabbath-keepers, distributed among one hundred churches, paying annually \$30,000 tithes.

If each of these one hundred churches should conduct a school eight months in the year, paying the teacher \$25 per month, the total amount of wages would equal \$20,000.

In this conference \$30,000 equals one-tenth of the income. Christians are told that not less than one-third of their income should be used in the service of the Lord. In this case the second tenth, if that alone were used for the education of the children, would much more than support the schools.

If, therefore, the people in this conference are able to pay a tithe of \$30,000, compliance with the divine plan for the payment of tithes and offerings will yield over \$90,000 for the support of the work.

How much are we robbing God? "Ye say, Wherein have we robbed thee?"

"In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

How weak is the individual or local effort to support schools compared with what may be accomplished by a conference when its constituents pay faithfully what God requires!

In every department of the work there will be increased strength. Medical missionaries will multiply until the world is reached with the principles of health; schools will increase until the needs of every child are met; workers in foreign fields, now handicapped for means, will be bountifully supplied. In other words, the evangelization of the world will be possible.

WHERE ARE THE TEACHERS

God never creates a demand for anything

without placing somewhere in the world the means of supplying that demand. And so when he says, "In all our churches, and wherever there is a company of believers, church schools should be established, and in these schools there should be teachers with a true missionary spirit, for the children are to be trained to become missionaries;" when this need is made known we are immediately told that the power of God has meanwhile been working to supply the demand. For "the Lord has persons to engage in the work of establishing church schools as soon as something is done to prepare the way for them."

The Lord has persons to work for the children. Where are they? What must be done "to prepare the way for them?"

WE MUST HAVE MORE TEACHERS

In addressing the Southern Educational Conference, held at Athens, Ga., in August 1902, Hon. Hoke Smith suggested a plan to the South which would meet the demand for more teachers and better qualified teachers. He said: "Let us go to the schools and pick out girls who are willing to pledge themselves, like our students at West Point and the naval academies, to a term of service as teachers, and let us furnish them with the means to complete an education, allowing them to return the gift by going out into the country and teaching the children." This is what the state is willing to do in order to provide teachers for its children.

What should the church do for its children?

This is the instruction: "If there are those who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches in our conferences show their liberality by helping them."

How dare we carelessly think of our own affairs and in selfishness remain inactive while these children are growing up all about us without Christian training? Not only should schools be well supported after they are started, but every church should seek out the young people who have ability

to teach and offer to assist them financially to obtain a training which will qualify them to teach. This should be done *now*. The training school has been established, in the providence of God, to educate teachers. Parents and church members cannot afford to stand between these young men and women and the field where their services are needed.

Should the churches respond as they might, a school could be opened next fall by every company of believers.

"If ye know these things, happy are ye if ye do them."

TRAINING OF MISSIONARIES

A training school for missionaries is expected to give what it is not in the province of the college or the university to furnish—a technical education.

It aims to prepare the student for the specific work of bringing men to Christ, and raising the degraded to the Christian plane of living.

As a basis for all training, personal character should receive the most careful attention. When the strongest searchlight is cast upon it at home or abroad, there should be revealed strict integrity, absolute uprightness, unselfishness, generosity with fellow-workers, dignity, good temper, Christian courtesy, self-restraint in speech, and a due recognition of the opinions, and even the idiosyncrasies, of others. The instructors in a training school should get at the root of each individual nature, and develop, strengthen, restrain, or remove, as may be necessary. To this should be added, where needed, training in the best social form. Many a noble missionary has been denied an entrance to hearts sorely needing him, on account of lack of what the world calls good breeding.

The intellect should be trained to its utmost power of concentration and acquisition; to habits of painstaking investigation, thoroughness, and accuracy, whether the field covered be great or small; to habits of rapid right thinking, quick perception of right relations, and clear expressions of thought.

The subjects taught should embrace:—

The historical movement of the gospel in its conquest of the world, a survey of religious ideas and movements of the world, the social movements of the present; and the relation of the Christian worker to the whole social movement, including the great race movement of the day.

The training should include accurate knowledge of the laws of mental development of the quality of mind with which the missionary will come in contact. To this should be added a study of kindergarten methods, and of vocal and instrumental music.

The English Bible should be studied first, last, and through all, scientifically, lovingly, as an authority and source of power.

The training school should also give opportunity for development in dealing with people. Skill may be acquired by practice.

The missionary candidate must be trained to obey the laws of health as a sacred duty.

The atmosphere of the school should stimulate to breadth of thought, noble achievement, patient endeavor, unwavering faith, supreme love; love for Christ, love unflinching for the lowest and most debased of our fellow-creatures.—*Miss M. O. Allen*.

Miss Allen has clearly outlined the work of a training school, the work which falls to our training schools. Every young person should diligently seek such an education. Every child should be looking forward to the time when he will be prepared to enter such a school. D.

NEVER give up the school work in a place where a church school has been established, unless God plainly directs that this should be done. With God's help, the teacher may do a grand, saving work in changing the order of things. If the teacher works patiently, earnestly, perseveringly, in Christ's lines, the reformatory work done in the school will extend to the homes of the children, creating a purer, more refined, more Christlike atmosphere. This is indeed missionary work of the highest order. Teachers who do this work are doing God's service for this life and for the life eternal.—*Mrs. E. G. White*.

EDUCATIONAL WORLD

A Two Years' College Course

President Butler, of Columbia University, has occasioned general discussion in educational circles by advocating a two years' college course. He explains his position in answer to a series of questions asked by the *Review of Reviews* and published in the November issue of that periodical. President Butler is dealing with principles, and the following extracts are deserving of special notice. He says: "I am profoundly concerned for the future of the American college. It is my belief that forces are now actively at work which will result in the destruction of the American college during the next generation, or, at least, in the destruction of its essential characteristics; first, perhaps, as it exists in the larger universities, and then elsewhere. These forces are: on the one hand, the rapid development of secondary schools,—particularly public schools,—and the extension of their work upward into the field hitherto occupied by the freshman and sophomore years of the college; and, on the other hand, the invasion of the junior and senior years of college work by professional and technical studies which are quite foreign in spirit, methods and purpose, to the studies which they are displacing."

The public schools give, without tuition fees, an equivalent to two years in college, thus lessening the call for the four years' college course.

"The growth of the public schools, and the upward extension of their work into the field formerly occupied by the early years of the college, seems to me to be an unmixed public blessing. These schools have brought educational opportunities, of an improved kind, to tens of thousands of students who could never have left home, or have entered upon college residence, in order to obtain them. I accept this change, therefore, as not only inevitable but beneficial. I recognize the ability of the best secondary schools to do not only as well as, but even better than, the colleges have

been in the habit of doing the work of many of the studies of the freshman and sophomore years. I believe it to be indisputable that many secondary schools provide better equipment and better instruction in English, history, physics and chemistry, than do any but very few colleges. College teaching has, at this point, failed to keep pace with the tremendous educational advance of the last generation; while the secondary schools have availed themselves of the new tendencies and opportunities to the utmost."

President Butler's arguments show the growing importance of the secondary school. Applying the principle to the system of Christian schools, it means simply this: Three grades are recognized as necessary in the training of workers. There is first the primary school for the child. This is followed by the secondary school, which, if true to its privileges, shall fit students for the technical subjects offered in a training school. Prophets in the educational world already see the death of those institutions which attempt to spread their forces over preparatory and university or technical courses.

Correlation of Algebra, Geometry and Physics

Two years ago the high school at Lincoln, Neb., following the suggestion of the American Mathematical Society, introduced a course in mathematics in which algebra and geometry were begun at the same time by pupils of the incoming classes. The two mathematical subjects have since been correlated with physics and physical geography, "for the sake," says Edith Long, in the *Educational Review* (October), "of a broader concrete basis for the algebra and more interesting application of the geometry."

After speaking of a class in elementary science, upon which the work is based: Miss Long thus describes the methods followed: "Equation work is taught in connection with experiments on the balances. At first all problems leading to equations are taken from actual experiments made; then, as the pupil begins to feel the teous-

ness and uselessness of specific numbers of grams, decigrams, etc., in carrying out his thought, he is led to introduce general expressions—in fact, many pupils will attempt this without suggestion on the part of the teachers, and write *w* for weight of some substance, or *c* for number of centigrams, etc., or *l* for length of lines, *a* for size of angles; while under the direction of the teacher a more thorough comprehension of general quantitative expression is obtained than can be obtained under any other method of presentation. Furthermore, by means of geometric relations of magnitude and by laboratory study of such laws as that of the lever and Boyle's law, the student reaches an understanding of ratio, both direct and inverse, clearer to a degree than is ever possible under the isolated teaching of algebra. Positive and negative quantities become a reality through geometric and physical examples. Solution by rule is unnatural to this method of teaching, and is strictly guarded against. Mathematical operations must be performed in harmony with laboratory operations."

"Thus throughout the entire year the three studies, algebra, geometry and physics, are kept together. The objection has been offered to this plan of teaching mathematics that it will require too much time. This is not true. The mathematics is completed in less time than is required by other schools in the state, or than was formerly required in this school under the single-study method, while a far greater degree of thoroughness and insight into the subject is obtained."

Education Not an Insurance Against Immorality

President Eliot, of Harvard University, expressed himself freely before the Connecticut State Teachers' Association on the "Failure of Popular Education." He referred to the prevalence of crime, not only in new states, but in those that have for two centuries fostered general education; to the nature "of the daily reading matter supplied to the American public;" to the unfavorable inference "to be drawn from the quality of the popular theaters." "The

popular taste," says Professor Eliot, "is for trivial spectacles, burlesque, vulgar vaudeville, extravaganza, and melodrama." He attributes the frequency of labor strikes to a failure in popular education. President Eliot's conclusion was that "We ought to spend more public money on schools, because the present expenditures do not produce all the good results which were expected and may be reasonably aimed at."

The Chicago *Chronicle* aptly replied that the defects of our people lie "in morals rather than in intelligence.

The Columbia *State* reveals the long-felt need of spiritual culture, and gives a sound testimony in favor of Christian education. It says: "Is it fair to charge all of this up to education? Would it not be better for Harvard's president to revise his views as to the power of education? *Learning of itself, the mere accumulation of knowledge, cannot make morally better an individual or a society.* "It is unfair to expect so much. Education of the mind may be a help, since it does fit the individual to understand, to distinguish right from wrong, and to apprehend the consequences of evil. But *education ought never to have been regarded as an insurance against immorality, a preventive of crime, a cure for cupidity, or a guaranty that the Golden Rule will be observed.* The education that brings this about must be more than a mere mental training; it must be moral and spiritual. Under our system that kind of education is left to the churches rather than the schools, though the schools do undoubtedly make an effort to instill correct moral principles. If there has been a failure to uplift our people, therefore, the churches as well as the schools are responsible."

School Children Strike

Toward what are we drifting? Where will the spirit of trusts, unions and strikes lead? The following appeared in the Chicago *Tribune* of November 8th. "A second school strike, and police protection for Principal Hedges of the Andrew Jackson school, where the pupils were out in support of Miss Jane McKeon, were the de-

velopments that confronted the board of education yesterday."

A teacher had been transferred from one school to another against the wishes of the children.

"The situation in the Andrew Jackson school was what might be called "threatening." There was no violence on the part of the strikers or their sympathizers from the other rooms, but Principal Hedges apparently did not care to trust himself to the belligerents and their friends.

"When Mr. Hedges left the school after it had been dismissed in the afternoon, nearly four hundred hooting pupils followed at his heels. Leading the way and at his side were Police Sergeant Tyrell, Detectives O'Donnell, Shaughnessy, and Mulbrandon, and half a dozen uniformed patrolmen. The policemen remained with Mr. Hedges till he reached his car, six block distant from the school.

"Trouble began to brew at the Andrew Jackson school early in the morning, long before time for classes to be called. Each striker was decorated with a "union card," and all declared they never would return to room three until Miss McKeon is reinstated.

"Miss O'Malley, the teacher assigned to take the place of Miss McKeon, sat alone in her room when the clock struck nine. A few minutes later Mr. Hedges visited her and told her to remain at her post. She did so, and spent the day reading. The parents of some of the absent children sent notes stating that they feared to send their children to school, thinking that they might be attacked by the strikers."

Hero Worship

BY E. T. RUSSELL

A few weeks ago I arrived in Lincoln, over the B. & M. R. R., and as the train pulled up to the depot I noticed an immense concourse of people, and the air was filled with the shouts of the multitude. It was not the yell of the unrefined and uncultured, but the refined and cultured yell of university students. The State University

foot ball team was returning from Minnesota, where they had defeated the Minnesota foot ball team in a heated contest.

As the victorious athletes alighted from the coach, they were caught up and borne on the shoulders of their enthusiastic admirers, and placed in a chariot drawn by several hundred people through the principal streets of the city. Truly, people are hero worshippers now, as truly as in the days of Julius Cæsar, when they styled him the "Invincible Deity," "Cæsar, the Demigod." And now, as then, the ones blessed today are cursed tomorrow, as illustrated in the experience of Admiral Dewey and Lieutenant Hobson. How fickle public sentiment! How fleeting worldly glory!

As the victors were being drawn through the streets of the city, a friend asked, "Would you like to send a son to college to gain that kind of education?" It caused me to meditate, and I thought how thankful we ought to be that the Lord has blessed us with light in regard to the education of our children, and instructed us, as parents, that as far as possible we should separate them from evil influences. How necessary it is that we should plan, and if it is required, sacrifice, that our children may attend schools where they will receive the right education,—an education that will fit them for usefulness in this life and for citizenship in heaven. I prize, as never before, those institutions that give Christian training.

College View, Neb.

Thoroughness in Preparatory Schools

The *School Bulletin* (November) is authority for the statement that: "Dr. Woodrow Wilson, the newly elected president of Princeton University, in his inaugural address said that, 'it is not the education that concentrates that is to be dreaded, but the education that narrows,—that is narrow from the first.' He advocated a broad basis of general education, to give rootage and nourishment to the special studies to follow; a general awakening of the faculties, and their close adaptation to the subsequent special training through electives."

 THE SABBATH SCHOOL

Reminiscences

BY MRS. E. M. PEBBLES

I have been asked for a sketch of my remembrances of the church school work of our denomination in the early days of the message.

In point of time, my sketch will reach back to the early fifties; in place, among the green hills of Vermont. In those days Sabbath-keeping families were few in number, and, in most cases, separated by long distances; but they were staunch and true, and loved their Bibles. The one thought that filled their minds was the soon-coming of our Saviour.

The children were not sent to school, because we expected to go home in a little while; but as time continued, it became a serious question how the lambs of the flock should be saved from the contamination of the world and kept within the fold. My sister, Caroline E. Harris, who had been a public school teacher, and whose name often appeared in the *Review*, became deeply interested in the educational work then begun for the children, and did all that lay in her power to promote their Christian education. In those days the families living near enough together to make it possible, would often form their children into a small school, sending them to be taught at the home of the one most centrally located. In such cases the spare-room was used for a schoolroom. The *Instructor* served as a reader, and the Bible and the "Spirit of Prophecy," which was then published in pamphlet form, were used as text-books. The instruction contained in God's Word and the special truths for our time as taught in our own publications, together with the common branches, comprised the work undertaken in the neighborhood Christian schools. The fundamental thought of their supporters at that time, was that the Bible should be the basis of all study.

The isolated families were visited, and the children taught in the same way, and kept in touch with the central school.

Among those who received instruction in this way, were some of the brothers and sisters of our dear Brother Charles Boyd, who now sleeps in Jesus, and who, though not a pupil himself, was brought under the influence of the movement.

There were families in several towns who joined in the work, and I am sure that through the blessing of God upon these efforts children were saved to the cause.

My sister has been resting for many years, also most of those associated with her in that work; but the germ of the present movement was there in embryo. It has now become a vigorous plant, and is bearing precious fruits for the kingdom.

May God bless our church schools. And may the teachers be earnest God-fearing workers for the Master, workers such as the needs demand.

 How to Gain and Hold Attention

BY FLOYD BRALLIAR

In the last article reference was made to the necessity of having the work appeal strongly to the child's imagination. The imagination is one of the most important faculties of the human mind. Childhood is the imaginative age; but the mind of a child does not grasp details as readily as does a mature mind, and for this reason our lesson must be so arranged that we will not dwell too much upon details.

In the kindergarten and primary departments, especially, the lessons should be vigorous and full of vivacity. The child is an active being. His mind passes rapidly from one thought to another. This is apparent as we watch him in his play all the day long. For this reason our lessons must progress rapidly from one interesting point to another, or we shall utterly fail of holding the attention.

I would call your attention to the style of the Mother Goose melodies. Their popularity with the little folks of the land is due to the wonderful ease and rapidity with which the mind is carried from one thing to another. These stories also appeal strongly to the imagination. We all

remember how deeply some of these stories impressed us as children. A child never tires of hearing them repeated. But should we introduce as many details and indulge in as much moralizing as the ordinary conscientious Sabbath school teacher forces upon his class of little folks, we should fail as utterly to interest them in "Little Red Riding Hood" as we do in the stories of Abraham, Joseph or Samuel.

There is no material in the world so striking and so naturally adapted to the child's mind as Bible stories, but they must be correctly used. Every teacher, before going to his class, should carefully and prayerfully study his lesson, that he may present it in a vigorous manner. The story should proceed rapidly from point to point, and the children should be encouraged to ask questions. All the necessary details will be drawn out by their questions, if they are encouraged to ask them. Avoid the use of long words. Words without meaning teach nothing.

To sum up, I should say: make the points in the lesson clear and forcible, using no more words than are really necessary. Aid the imagination by the use of pictures or illustrations. Pray earnestly before you go to your class, and then, instead of moralizing, trust God to impress the lesson on the heart of the child. If we seek him as we ought, and then after faithful preparation present the lesson in the best way, we know that he will certainly do this. We must never forget that all we can do is to present the Word, and that the Spirit is the teacher that makes the application and impresses the lesson. Let us seek above all things for this aid.

A Mission Field in Our Homes

BY E. K. SLADE

The foreign fields, where multitudes are in spiritual darkness, will always appeal to the child of God; and many honest souls, moved by the spirit of the Master, will respond to the call for help. But while our hearts are drawn out to those in regions beyond, we may be forgetful of the great

work at home and the needy mission field within our borders.

It is possible that other motives than a true love for souls may lead one to leave home and go to a distant land and engage in missionary work, but the greatest work in foreign countries will be done by those who have learned to love and labor for needy souls at home. A desire to travel and see the world will not be supplanted by a love for souls merely by going from home. A change of character will not be effected by a change of climate. Long ocean voyages will not change the nature. It is the heart, rather than the locality, that controls actions.

Within our own homes are many children and youth toward whom a true missionary spirit is due. They call loudly for a more earnest work in their behalf. Their great danger and needy condition may be realized if we note that many of them leave the truth at an early age, marry into the world, and go in the way of the world. It is not an uncommon thing even in homes where the truth has been believed for many years, to see all, or nearly all, of the children drifting away from God. These conditions will appeal to all who have a true missionary spirit. No less ardor should be shown in our efforts for the foreign work, but a great and constant effort should be made to save those within our own homes.

The Sabbath school and the church school are ordained of God to save the children. Through these agencies a great work is to be done for the young, and how gladly we should make of them all that may be for the salvation of our children. Here is a mission field in which parent and child may be trained for the sounding of the message farther away; and if the heart is not prepared to respond to this needy condition at home, it is not likely to hear the appeals from abroad. We cannot afford to fall short in any effort, nor withhold our means at this time. Much more can be done to add efficiency to the work.

No greater work can be done for the work in the regions beyond than to train the young among us to become agents for for-

warding the message to the world. Surely one possessing the spirit of the message will rally to the call to place the church school on a basis which will enable it to reach every child in every condition.

Be What You Teach

BY ALVA MOORE

The greatest success in teaching cannot be achieved without a clear idea of what teaching is. One of the best definitions of the word is, "causing another to know." The word involves the idea of a teacher, a lesson, and a learner. It implies knowledge on the part of the teacher, and a transfer of that knowledge to the learner.

The zeal and energy expended in any enterprise should be proportionate to the value of the prize at stake. What is at stake with the Sabbath school teacher? The souls of the pupils, the approval of God, eternity. The Sabbath school, then, calls for our best thought, our most careful tact, our best energy.

It is the teacher's exalted privilege to *be* what he would teach. It is what we are that teaches most effectually. As Emerson puts it: "Say not to me in words; for what you *are* stands over me and thunders so I cannot hear what you say." Let the Sabbath school teacher be an example in faith, in charity, in doctrine, and in deportment. Let him show the beauty of the natural and the true, in contrast with the false, the artificial, the untrue. Let him teach the love of God, giving line upon line, precept upon precept; little by little adding new features until the truth in all its beauty and attractiveness can be seen. Sister White says, "Let the teacher pray and work until he sees his charges bound to the truth and in possession of the love of God which passeth understanding."

Teachers cannot spend too much time in their grand work. The poet says,

"Were the whole realm of nature mine,
That were a tribute far too small.
Love so transcending, so divine,
Demands my time, my life, my all."

Though we are a busy people, our love for the Sabbath school should be so great that

the cares of home cannot crowd to the background our most cherished interest in this work. The teacher should be so filled with the love of Christ that he will see the divine image in the child rather than the defects of character. Love begets love, patience brings experience, and success will follow. We cannot lead others to Christ unless we have a rich, deep experience in the things of God ourselves.

Singing in School

BY MINNIE PROCTOR

Good singing is a very important part in any meeting. The Scriptures say, "Serve the Lord with gladness: come before his presence with singing." "Let the Word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The school should open with a song of praise, and in order to have fresh interest in our schools, we ought to have good music. If all would praise the Lord with heartfelt singing, we should feel God's presence and power much nearer us in our services. One very essential thing in singing is to speak the words distinctly. God has set everything in creation to music. The birds sing, the trees clap their hands, the floods lift up their voice on high. Surely, then, the heart of man, the being for whom God has done so much, should be glad. Soul sunlight is just as necessary to the development of spiritual life as is the natural sunlight to the development of physical life.

There is much power in music. 2 Chronicles 20 gives an account of the children of Israel going out to fight against their enemies. Jehosaphat appointed singers to go before the army to sing praises to the Lord. When they began to praise God by singing, the Lord gave them victory.

The words and music in our good hymns have saving power. I remember reading of a little girl who became a Christian by simply hearing the song, "Jesus loves even me." Many people attend meetings to hear the singing, and often the gospel in

the hymns has touched their hearts. Since there is saving power in song, let us, as Paul says in 1 Cor. 14:15, "Sing with the spirit and the understanding."

Choose Ye

If the Lord should bid me choose my field of labor, I should say, Send me where the need is greatest.

Should he say, Choose the class of people among whom you would labor, I should answer, Let me teach the children.

It is a blessed work to lead to the Saviour those who have long wandered in sin, but it is difficult to relinquish the habits of a lifetime; minds educated in error and superstition do not readily perceive the truth. While some precious souls gladden the heart of one who is seeking the lost, the vast multitude give no heed.

But in the minds of the children we have an unoccupied field. We may plant what seed we will, and if the field is cultivated with constancy and patience, and watered with our prayers, the harvest will be unailing.—G. W. Draper.

A Change of Position

BY MRS. A. J. BORDEAU

It is often the case that the children in the kindergarten division become very tired during the Sabbath school period, especially if they afterwards remain through the church service. A pleasant change may be introduced in the program in this way: Let the children rise and turn by signal, *place their hands behind them*, and march around the room two or three times while they sing an appropriate song, as "Step by Step," page 22 of "Gospel Song Sheaf," or "Onward Christian Soldiers." Let them then form a ring around the room. Some child is selected to pass a cup or box, into which the pennies are dropped as they sing: "Hear the Pennies Dropping." This may be followed by some prayer or text repeated in concert. Then let the children march back to their seats in a quiet, orderly manner. Much practical self-control may be taught by this exercise.

THE LESSON

Intermediate Division

Lesson VI. February 7, 1903

The Pillar of Cloud and Fire

SPECIAL POINTS

The invisible things of God,
Christ's object lessons.
The fulfillment of prophecy.

Our last lesson closed with the thought that every year, at the celebration of the Passover, the children were to be taught what the service meant; their parents were to tell them the story of their deliverance. God wanted the children to know these things. To emphasize this thought and show that God had these lessons written especially for them, read the first seven verses of the 78th psalm, dwelling on the 6th and 7th. "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children." And the reason for this is that the children may "set their hope in God," "and keep his commandments." One of the things written for this purpose is, "In the daytime he led them with a cloud, and all the night with a light of fire."

The Israelites had been worshipping gods they could see. God wanted them to learn "the invisible things of him," "even his eternal power and Godhead," so they would trust him always. "His eternal power and Godhead" are seen in "the things that are made." So when God led his people out, he began to teach them the lessons that we have already learned from the creation.

All the children are familiar with the term, "Christ's Object Lessons." Show them that all these mighty works which were wrought for Israel were some of Christ's object lessons; for it was he who appeared to Moses in the burning bush, and led them forth in the pillar of cloud and fire. Let them connect this week's lesson with the work of the first and second day of creation: the power that forms and upholds the clouds, and causes the light to shine out of darkness. We do not need to see the pillar of cloud and fire in order to know that God is leading us. All his works declare him near, and call upon us to trust in him.

We have this week an important lesson in the fulfillment of prophecy, that should be dwelt upon. Through Abraham God gave the first time prophecy. He mentioned a period

of time during which his people should be in Egypt, and when the time was fulfilled to the very day, he brought them out. All through the hard, bitter years of their bondage, they had this prophecy shining as a light in a dark place. And especially at the last, when the darkness grew deeper, and their lives were more bitter, it shone with brighter light, showing that the time of deliverance was near. What may we learn from the exact fulfillment of *this* prophecy?

Lesson VII. February 14, 1903

The Red Sea Divided

Connect this lesson with the last, which showed that it was God who led the Israelites in the pillar of cloud and fire. Trials do not show that God is not leading us, nor that we are not following him. So long as we submit to his guidance, he goes before us to meet all the difficulties and dangers, and to make a safe way for us. He led the Israelites into the midst of great trouble, that he might teach them a special lesson that would help them and us all our lives long.

Make it very clear that the Egyptians destroyed themselves, by this last act of rebellion. If they had not been blinded by their hardness of heart, they would never have dared to pursue the Israelites farther, when they saw that God had opened a path for them through the sea. God made the path for his people, and when they did not need it any longer he let the waters come together again. It was the Egyptians' own fault that they were right in the midst of the sea when the waters met.

Connect this lesson also with the creation, and show that this was another of Christ's object lessons, teaching them that he is the One who divides the waters, and holds them in his hand, so that the world is not overflowed. Thus again they were being taught "the invisible things of him," "even his eternal power and Godhead.

Lesson VIII. February 21, 1903

The Giving of the Manna

SPECIAL POINTS

What hunger teaches.

Fed by the Word of God.

Bread rained down from Heaven.

Gathering what God gives.

An equality--all things common.

SUGGESTIONS

The lesson to be most impressed in studying

the giving of manna, is stated by Moses in Deut. 8:3. By suffering the people to hunger, and feeding them with bread that they knew not, God was teaching them that they lived by the word that proceeds out of his mouth. God might have kept us alive without eating, but in that case man in his pride would be tempted to think that he had life in himself, and would not realize his dependence upon the Life-Giver. But we must take in fresh supplies of life at frequent intervals; otherwise we should die. Thus we are taught that we have no life in ourselves.

Yet many, perhaps most, see only the food that they eat, and think that that is what gives them life. But if we hunger and have no food, then we are led to think of the Giver, and of what it is in the bread that causes it to nourish and give us life.

It is the Word of God that makes the earth bring forth food, and makes that food a means of life to us. When we eat our daily bread we are feeding on the Word of God; but many do not know this. God let the Israelites hunger, and then gave them food in an unusual way, in order to teach them this lesson.

God "commanded the clouds from above" and rained down bread from heaven. Compare this with the way in which he usually feeds us, as shown in Isa. 55:10, and Ps. 65:9-13, recalling also the lessons on the creation. Is not all the bread that we eat rained down from heaven at the command of God?

God provided the bread, but the people had to go out and gather a certain rate every day. So it is with the bread that he gives to us day by day: "That thou givest them, they gather." But all cannot go out and gather food for themselves; shall these be left to starve? No; a lesson in unselfishness, and thoughtful care for others, is here taught. Those who could go out gathered for those who had to stay in the tents, as well as for themselves. So the little children who were too small to gather any, their mothers who had to stay in to take care of them, the aged and feeble, were all provided for.

"He that had gathered much had nothing over, and he that had gathered little had no lack." In commenting on this, the Apostle Paul showed how it was brought about. 2 Cor. 8:13-15. The abundance of those who had more than they needed, was used to supply those who lacked, so that there was an equality. Compare this with the state of things in the early church, when the Spirit of God controlled

all the members. "Neither said any of them that aught of the things that he possessed was his own, but they had all things common." God has provided an abundance for all, and if there were equality, all would have enough. But some hoard up a great store for themselves, and because of this others are left to suffer want.

In this connection call attention to what resulted when the manna was saved and kept overnight for the use of those who gathered it. There is no provision in the Gospel for anyone to hoard up the blessings of God. Everything so kept corrupts and is destroyed. Read what Jesus said about treasure laid up on earth. Matt. 6:19. Moth and rust doth corrupt it. In these last days there is a special tendency to accumulate riches, to heap them up regardless of the cries of the poor and needy. Show from James 5:1-3 what will become of these hoarded riches.

A careful study of John 6 is necessary for the teacher. Compare this with 1 Cor. 10:4, which also shows that the "spiritual meat" given to the Israelites was Christ, the true Bread of Life.

Lesson IX. February 28, 1903

Water From The Rock

SPECIAL POINTS

- The Source of all things.
- Rock turned to water.
- Drinking of the Rock.
- The River of Life from the Slain Lamb.

SUGGESTIONS

The old alchemists searched for the secret of transmuting all metals into gold, but they failed in attaining their object. The Scripture reveals to us the power by which all transmutation is effected. It shows us that all things proceed from a common source—the Word of Life. In the ultimate analysis there is but one element; and all matter, however varied its forms, is but a visible manifestation of the Word that was in the beginning. When we understand that all things are the manifestation of the one element of life, we see how easily one substance can be transmuted into any other, and thus how God could "turn the rock into water, the flint into a fountain of waters."

But "that Rock was Christ," who is also "the Fountain of Living Waters, and they drank of, not from, the Rock. So it was Christ's own life that flowed out to sustain the lives of the Israelites. Yet it was visible, literal water, such as we drink today. The cattle drank of it, and it

was life to them, as well as to the Israelites. What does this teach us about the water that we drink every day? Trace back the water to its source.

In the midst of the throne from which the River of Life proceeds, is the slain Lamb. The smiting of the rock, representing the cross, and the life-giving stream that flowed from it, were an object lesson, teaching that Christ gives his own life that we may have life. Compare with this lesson the account in the nineteenth of John, of the smiting of Christ and the stream of blood and water that proceeded from his side. Even the life that all men now have comes to them through the cross,—the smiting of the Rock, the slaying of the Lamb. But this life is given that we may have the opportunity of laying hold of the eternal life that the death of Christ has made possible for us.

It was not God's plan that his people should do any fighting. Read Ex. 23:27-28. He said that he would send his fear before them, and all their enemies should turn their backs unto them. Also Deut. 1:29-30. He would go before them and fight for them as he did in Egypt. How much fighting did the Israelites do for themselves in Egypt? After the crossing of the Red Sea, Moses, in his song of triumph said that all the nations should hear and be afraid, and become as still as a stone until God's people had passed by. This would have been so, if they had been faithful.

But God did not forsake his people. He let them fight against Amalek, as they had brought the need of it upon themselves; but at the same time he showed them clearly that it was only by his power working for them that they conquered. The rod that had been used in Egypt as the symbol of the power that brought the plagues, that had been raised over the Red Sea to divide its waters,—that rod being now held over the fighting hosts of Israel showed that it was the power that divided the sea and destroyed the Egyptians without their raising a finger in their own defense, that was doing all the work.

At different stages in the history of the world, God's people have made the mistake of fighting with earthly weapons against those who opposed them. The Hussites and the Waldenses took the sword, and the Reformer Zwingle accompanied the Swiss army against their papal oppressors. In some instances God has evidently given victory to his people in spite of the fact that they sought it by means not of his appointment. But Jesus, the great Example,

who could have commanded twelve legions of angels, showed very clearly that the sword is for the kingdoms of this world only.

This lesson gives a good opportunity to inculcate these principles so that the children will not be perplexed or misled by the accounts of the wars of Israel.

Primary Division

Lesson VI. February 7, 1903

The Pillar of Cloud and Fire. Ex. 12:37-41: 13:17-22

TEACHING POINTS

- God's promises fulfilled.
- Israel's health preserved.
- God the leader of his people.
- He chooses the way.

The Word of God Sure.—No doubt four hundred years seemed a long time to the Israelites during the days of their bondage. But whether they kept faith in their hearts, or whether they forgot God, his word stood; and at the appointed time his people were delivered. Impress the thought that the final deliverance of God's people is near; and that as surely as he kept his covenant with ancient Israel, so surely will he fulfill his word, "This generation shall not pass, till all these things be done,"—till the Son of man comes in power and great glory, to take to himself all who trust in him.

Our Heavenly Leader.—Dwell upon the thought that he who guided Israel "in the wilderness like a flock," and led them on safely," knows just what is the best way for each one of his children today. Jesus came "to guide our feet into the way of peace;" and all who commit themselves to him, he will lead on safely.

The map outline will be valuable in conducting the general review. The main outlines of the map may be placed on the board beforehand, and the lesson opened by a brief map exercise. Be sure that the children understand the direction of Egypt from Canaan, and are able to name and locate the prominent geographical features, as well as the places particularly mentioned in this lesson. An appropriate blackboard picture will be of interest; but a prepared picture, however pleasing, does not bring the life into a class that comes from simple illustrations which the children themselves help to make. This fact should be an encouragement to those who are unable to supply elaborate illustration.

The imagination of a child will readily supply what may be lacking in the drawing. Therefore do not hesitate to use the crayon though your illustrations are crude.

Lesson VII. February 14, 1903

The Red Sea Divided. Exodus 14

TEACHING POINTS

- Israel in a strait place.
- The people doubt God; murmuring.
- Protected from their enemies.
- The way through the sea.
- The lesson for Israel—for us.

"Go Forward."—Impress the thought that to complain and find fault when troubles come is to doubt the love of God. When we have chosen him to be our leader, and have committed our way to him, we should trust him, when trials come, and go forward. A mountain is never climbed by sitting down and fretting at its height; a hard lesson is never learned by complaining and tears. To know that God leads, then to go forward, is the Christian's happy secret of overcoming difficulties. And it is a secret that children may learn

The Protecting Cloud.—At the point where Israel crossed the Red Sea, it was several miles wide. Had it not been for the protecting cloud, their enemies must surely have overtaken them; for they were on foot, and cumbered with their goods, their flocks and herds, and their little ones. God not only hid them from the Egyptians, but he helped them to go quickly. See Ex. 19:4.

Help for Hard Places. Israel was in a hard place, yet the Lord delivered them. That is his name: he is *The Deliverer*. Help the children to see that nothing that comes into their lives is too great for his power, and that nothing is too small for his notice. He is as able and as willing to deliver them from temptation as he was to deliver Israel from the hosts of Pharaoh.

When to Trust.—The memory verse for this lesson is one that every child ought to have so firmly fixed in mind that he will think of it unconsciously whenever he is afraid. It is one of the most comforting texts of childhood, as well as of those of mature years.

The map of the preceding Sabbath may be used again, with the additional places named. Indicate the journey of Israel with a dotted red line.

Lesson VIII. February 21, 1903

The Giving of the Manna. Exodus 16

TEACHING POINTS

- God makes the bitter sweet.
- "Your murmurings . . . are against God."
- God gives daily bread.

The Sabbath honored.

Bread from heaven.

Our Daily Bread.—In order to grow, to become strong and keep well, one must have food every day. Impress upon the minds of the children the thought that by giving the Israelites manna day by day, the Lord was not only teaching them a lesson of dependence on him, but that he would teach us the same lesson. A tree cannot drink in moisture enough in one shower, nor absorb sunshine enough in one hour, to keep it alive for a year; neither can a child eat food enough one day to nourish it for a week. Day after day we receive from God our daily bread,—spiritual as well as physical,—bread that he not only provides, but has so suited to our needs that we must receive it in this very way in order to live.

Gathering the Manna.—A very practical lesson may be drawn from the way in which the manna was given to Israel. God could as easily have sent the cakes already baked, and just the right number for each family, so they would have had nothing to do but to eat them. But the Lord knows that the spirit to serve him is never found in company with idleness. Even Adam and Eve, in the beautiful garden, were given work to do. Jesus works, and he has told us, "My Father worketh." Idleness is the very first step in sin; for where one is doing nothing useful, he is sure soon to be doing something sinful.

The further journeyings of Israel may be noted on the map, which should be placed to one side of the board. On the other may be written the memory verse, and beneath it three reasons, given by the children, why God gives people bread day by day. Under these print the word JESUS, and to the right, or below, *The Bread of Life; The Living Bread; The Bread which came down from Heaven.*

Lesson IX. February 28, 1903.

Water from the Rock. Exodus 17:1-13.

TEACHING POINTS

The people murmur: Moses prays.

The prayer of Moses honored.

The stream from the rock.

Living water.

God gives the victory.

Patience toward All.—The bearing of Moses toward the people of Israel through all their murmurings teaches a lesson that should not be overlooked. The natural heart is swift to resent injustice. As a young man, Moses was easily angered. He was determined to have

his rights. But Moses' heart had been changed; and now his life was ruled by the meek and lowly One. When he was reviled, he reviled not again. Instead of pleading his honesty of purpose with the people, he presented the need of the people to Heaven. In his gentleness toward them he was like God, who, when they provoked him in the wilderness, and grieved him in the desert, "being full of compassion, . . . destroyed them not." Patient hearts are needed today—hearts that do not resent ill treatment, but that keep on loving and praying when falsely accus-d. Lead the children to see that the same power that changed the heart of Moses will change their hearts if they will let it work in them.

Accepting God's Gifts.—If, when the life-giving waters gushed from the rock, the famished people had *refused to drink*, the waters would not have given life to them. This fact may serve to impress the thought that the "living water," which Christ has provided for all the world, will not give life to any who do not accept the gift,—who refuse to drink from the well of salvation which he has opened for all. "Whosoever will" may "take the water of life freely;" but no one is compelled to accept that priceless gift.

The Victory.—Every heart is a battle-ground. Our foe is stronger than we; and without help we could never hope to overcome. But help is laid "upon One who is mighty." He who caused Israel to prevail against their enemies will give the victory to every one who trusts in him.

Plentiful, intelligent, and *constantly repeated* explanation should go hand in hand with the teaching of these lessons. If the picture of the events of which he is studying is not clear in the child's mind, it is too much to expect that his spiritual nature will be greatly built up thereby.

Kindergarten Division

Lesson VI. February 7, 1903

Suggestions for Adapting the Primary Lesson to Kindergarten Children

The Pillar of Cloud and Fire. Ex. 12:37-41; 13:17-22

TEACHING POINTS

Children of Israel increased from seventy souls to over six hundred thousand.

This great company accompanied by flocks and herds, silver and gold.

Gen. 15:13,14; 46:3,4 fulfilled.

Moses took the bones of Joseph with him. Exodus 50:25

Israelites delivered at midnight, like God's people in closing conflict.

The two roads to Canaan.

Pillar of cloud for guidance and protection; pillar of fire for light.

PRACTICAL LESSONS

Impress the surety of God's promises. None ever fail. Call children's attention to their faith and confidence in the promises of their parents. God's promises are as much surer than these as he is greater than they.

Write promises, with references, on separate slips of paper, so selected as to be appropriate to each pupil. Impress the thought that they are as sure for each child as though addressed to each individually.

What kindness and love is shown in that constant, protecting, and guiding pillar of cloud! How God noticed and provided for their comfort, shielding them from the rays of the sun, and cooling the path for their feet! How beautiful the thought of the lighted camp and path before them!

God frees us from chains of sin, as he delivered the Israelites from slavery.

He leads us in the way that is best for us, though we cannot always understand. His Word is a lamp to our feet and a light to our path.

Many of the Egyptians believed in the true God, and they were saved with the Israelites. God is no respecter of persons. All who *obey* will be saved.

SUGGESTED ILLUSTRATIONS

Outline a map of the southern edge of the Mediterranean Sea, Nile River, and Red Sea. Locate Rameses and Succoth, the points which mark the children of Israel's first journey. It might be well to make this outline map on stiff wrapping-paper, with ink, or lamp-black and crayons. Paste the top of the paper over a long slender piece of wood, and suspend by a string fastened to each end of this stick.

Print on the blackboard the words: "God released the Israelites from the (here make two or three short chains) of slavery, and led them by a (draw a pillar of cloud). Underneath write: "God releases us from the (draw chains) of sin, and leads us by (draw an open Bible).

Lesson VII. February 14, 1903

The Red Sea Divided. Exodus 14

TEACHING POINTS

Israelites' first encampment.

Pharaoh's anger, and his large army.

Israelites surrounded by mountains, sea, and Egyptians.

Their ungrateful complaints.

Moses' encouraging response.

The pillar of cloud as a protection from Egyptians.

The dividing of the Red Sea for the Israelites.

Destruction of the Egyptian army.

Israelites' song of deliverance.

PRACTICAL LESSONS

How ungrateful seem the complaints of the Israelites, after so marvelous a manifestation of divine power in their behalf as had been shown in Egypt. Let us count our blessings, and trust him fully for the future. God knows what is before us, and he can deliver us from all evil, just as he knew the dangers that would beset the Israelites, and that he would give them a full victory.

The resources of the Lord are infinite. What wisdom and love is shown in the moving of the cloudy pillar between the Israelites and the Egyptians, a light to the former and darkness to the latter. Explain what this cloud was. Ex. 13:21. It is so easy for him to find a way out of each of our difficulties. "A little company of Christians, in the mountains, were fleeing from their persecutors. It seemed as if they would certainly be overtaken. One of them knelt and prayed that the Lord would wrap his cloak about them and hide them from their enemies. In a few moments a heavy fog rolled up and completely enveloped them. Thus their prayer was answered, and they were saved."

Let us learn to sing a song of deliverance from sin, which is greater than a song of deliverance from the Red Sea.

SUGGESTED ILLUSTRATIONS

Show picture in "Patriarchs and Prophets," page 285.

Show a picture, or draw one in outline, of a child watching a fly, an ant, or some small insect. The ease with which the child can shield it from danger, or assist it out of some difficulty, gives us a very faint idea of the ease with which God can work for us.

If you have plenty of blackboard room, print such verses as Ex. 15:2, 11, 12, 13, and 18, for the children to learn and repeat in concert. Review these every Sabbath until thoroughly learned, when they may be replaced by others. Heavy paper will do nicely if you have not sufficient blackboard. Do marking on heavy paper, with ink, or lamp-black mixed with turpentine and applied with a brush.

Either on the blackboard or on paper, start a list of God's resources, as shown in the history of the Israelites, beginning with the changing of the rod to a serpent. Add to the list when.

ever the lesson may indicate an addition. This will be excellent to use at the final review. The outline map having been made, draw a line from the starting point of the Israelites, and continue it as they pass from place to place.

Lesson VIII. February 21, 1903

The Giving of the Manna. Exodus 16

TEACHING POINTS

The waters of Marah.

Fear of hunger brought complaints rather than trust.

The quails and the falling of manna.

The test of obedience in gathering of manna.

Lesson on honoring the Sabbath day.

One omer of manna preserved.

Combination of miracles with the manna.

PRACTICAL LESSONS

The children of Israel were fed with bread from Heaven. The bread that we have is also a gift from Heaven. God sends the rain which "watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater." Isa 55:10. We feel that, had we been the Israelites, we should have regarded the manna as sacred. Shall we not think of our food as such, which comes from the earth and grows by a miracle of God?

Teach the children that they in their hearts may give thanks for their food, as the blessing is pronounced upon each meal.

The people had to gather and prepare their food. This shows us that God regards work as a blessing. Let us not then shirk the little tasks we have to do.

This lesson teaches us that Friday is the preparation day for the Sabbath. Everything that is possible should be done on that day, instead of leaving it to be done on the Sabbath; such as, the blacking of shoes, etc.

Let the children tell you what we should do and what we should not do on the Sabbath. Lead them to give specific, definite answers.

God did not provide food because the children of Israel complained. They would have been fed, and been far happier, if they had kept pleasant and trusted the Lord.

SUGGESTED ILLUSTRATIONS

Locate on your outline map Elim and the Wilderness of Sin. Review often the camping-places of the Israelites, that the children may learn to readily trace their journey on the map. Introduce an ordinary map now and then, and let the children find the places on that.

Show pictures of the quail. "These birds migrate in the night, and often are so weary with their long flight that they can be easily caught with the hand."

Have a short blackboard exercise on manna, writing the answers as given by the pupils. Each child gives a sentence—answer—until a complete description of the manna and the requirements in connection with it, have been given.

Have pictures of kernel of wheat, growing wheat, wheat head, sack of flour, and loaf of bread, drawn on the board. Show the hand of God working at every step of the transformation.

This illustration, like many others that might be given, shows how God works miracles for us in giving us food, as he did for the Israelites.

Lesson IX. February 28, 1903

Water from the Rock.

It will probably be as well in this division to omit the battle with the Amalekites, as the children cannot understand it as well as they can other parts of the lesson.

Review the points of God's especial care for the children of Israel thus far,—the crossing of the Red Sea, sweetening the waters of Marah, the providing of manna, etc. Now the Israelites come to a place where there is no water. They forget that the Lord is leading them and caring for them, and how kind Moses has been, and so they murmur against Moses. (Explain the meaning of "murmur"). We have seen little children as ungrateful as the Israelites. Their fathers and mothers work hard to provide them with good, wholesome food, and then the children come to the table and find fault with this and that; or, their parents get them suitable clothing, and by not keeping their clothes nice and clean they show how little they appreciate the gift. Lead the children to see how unkind it was on the part of the Israelites to be so ungrateful, and that they, if they are not careful, will be just as unkind themselves. And, in so doing, they will be complaining against God, even as did Israel when they murmured about Moses. They were murmuring against him who was giving them their blessings. Here let us teach how beautiful is gratitude. The children know how it hurts them when they try to do some thing nice for some one and it is not appreciated. Teach them never to make others feel so. Crying and pouting, when they do not get things just as they want them, always hurts others. They can always say "thank you," and that little word will bring in much happiness. And, by the way, let each teacher see that nothing is ever given to a child without receiving, in return from him, a courteous "thank you." This point is often omitted in many a child's home training. As you pass the *Little Friend*, their wraps, etc., always expect a polite "thank you." Then the children can learn every night and morning to say "thank you" to God, to thank him for his blessings. Let them tell you for what things they should be thankful.

Secure whatever pictures may be found on the lesson. Illustrate this lesson on a large sheet of paper, making many marks for the people, a line for the line of travel, and drawing a rock. Or, use a tray of sand for the wilderness, and stones for the rocks. Or, combine both, by telling the lesson story, using the sand, and afterward having the children repeat the story, telling you how to illustrate it with paper and pencil.

To explain the memory verse, allusion may be made to the woman of Samaria, as many have had that lesson. Christ told her that he would give her living water—he would "fill her heart with love, so that it would be like a spring of water bubbling up all the time." She would then be good and make people happy wherever she went. We can be like this woman if we respond to the invitation in the memory verse.

WITH THE TEACHERS

For My Sake

Three little words, but full of tenderest meaning;
 Three little words the heart can scarcely hold;
 Three little words, but on their import dwelling,
 What wealth of love their syllables unfold.

"For my sake" cheer the suffering, help the needy;

On earth this was my work; I give it thee,
 If thou would'st follow in thy Master's footsteps
 Take up thy cross, and come and learn of me

"For my sake" let the harsh word die unuttered,
 That trembles on the swift, impetuous tongue;
 "For my sake" check the quick rebellious feeling
 That rises when thy brother does thee wrong.

"For my sake" press with steadfast patience onward,

Although the race be hard, the battle long,
 Within my Father's house are many mansions;
 There thou shalt rest and join the victor's song.
 —Selected.

The Happier Life

Forget the ache your own heart holds
 By easing others' pain;
 Forget your hungering for wealth
 By seeking others' gain;
 And make your life much briefer seem
 By brightening the years—
 For tears dry quicker in the eyes
 That look for others' tears.

Heartache fades quickest from the heart
 That feels another's pain.
 The greed for wealth dies sooner if
 We seek another's gain;
 Life's sands run lightly if we fill
 With kindness all the years—
 And tears dry quicker in the eyes
 That look for others' tears. —Selected.

He Leadeth Me

"In pastures green?" Not always; sometimes he
 Who knoweth best, in kindness, leadeth me
 In weary days, where heavy shadows be,
 Out of the sunshine—warm, and soft, and bright—
 Out of the sunshine into darkest night.
 I oft would faint with sorrow and afflict
 Only for this—I know he holds my hand:
 So, whether in the green or desert laud,
 I trust although I may not understand.

—Selected.

True Charity

I gave a beggar from my little store
 Of well-earned gold. He spent the shining ore,
 And came again, and yet again, still cold

And hungry as before.

I gave a thought, and through that thought of
 mine

He found himself, the man, supreme, divine.
 Fed, clothed, and crowned with blessings manifold.

And now he begs no more.

—Ella Wheeler Wilcox.

Achievement Through Self-mastery

We rise by the things that are under feet,
 By what we have mastered of good and gain,
 By the pride deposed and the passion slain,
 And the vanquished ills that we hourly meet.

Heaven is not reached by a single bound,
 But we build the ladder by which we rise
 From the lowly earth to the vaulted skies,
 And we mount to its summit round by round.

—J. G. Holland.

The Gospel of Labor

This is the gospel of labor—ring it, ye bells of the
 kirk—

The Lord of Love came down from above, to live
 with the men who work.

This is the rose that he planted, here in the thorn-
 cursed soil—

Heaven is blest with perfect rest, but the blessing
 of earth is toil.

—Henry Van Dyke.

A Present Help

"There is never a day so dreary
 But God can make it bright;
 And unto the soul that trusts Him
 He giveth songs in the night.
 There is never a path so hidden
 But God will show the way,
 If we seek the Spirit's guidance,
 And patiently watch and pray."

"DON'T worry. Do the best you can,
 And let hope conquer care;
 No more is asked of any man
 Than he has strength to bear.
 The back is fitted for the load;
 Your burdens all were planned;
 And if you sing along the road,
 Kind fate will lend a hand."

"TAKE my life, and let it be
 Consecrated, Lord, to thee;
 Take my hands, and let them move
 At the impulse of thy love;
 Take my feet, and let them be
 Swift and beautiful for thee;
 Take my voice, and let me sing,
 Always, only, for my King."

*Healing a Little Girl

Jesus crossed the Sea of Galilee in a boat. A great number of people gathered to meet him, and were standing by the lake side.

One of the presidents of the synagogue, whose name was Jair, came up to Jesus, and as soon as he saw him, threw himself at his feet.

"My little daughter," he said, "is at the point of death. I beg you to come and place your hands on her, that her life may be saved."

Jesus set out with him. A great number of people followed Jesus, and kept pressing round him.

Before he had done speaking, some people came from the house of the president of the synagogue, and said: "Your daughter is dead! Why should you trouble the teacher any more?"

But Jesus, overhearing what they were saying, said to the president of the synagogue: "Do not be afraid; only have faith."

Then he allowed no one to accompany him except Peter, James, and John, James' brother. Presently they reached the president's house, where Jesus saw a scene of confusion. People were weeping and wailing. "Why is there this confusion and weeping?" he said on entering. "The little child is not dead, she is asleep." They began laughing at him. But he sent them all out, and then took the child's father and mother, and his companions, and went in where she was lying. Taking her hand, Jesus said to her: "Little girl, I am speaking to you, get up."

The little girl stood up immediately, and began walking about, for she was twelve years old. When they saw it they were utterly astounded. Jesus repeatedly cautioned them not to let anyone hear of it, and told them to give her something to eat.

Jesus took a little child, and placed it among his disciples. Folding it in his arms, he said to them:

"Anyone who, for my sake, welcomes even a little child like this, is welcoming me."

The Bible in Christian Schools

BY E. A. SUTHERLAND

In the instruction concerning the establishment of church schools, this sentence occurs: "Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study."

With this definite instruction before, us it seems strange that educational superintendents should be able, in their visits to schools, to find some in which there are no Bible classes. The primary object of the Christian school is to teach the Bible. In connection with this there should be thorough instruction in the common branches. But the teacher who gives his whole attention to the common branches and neglects the study of the Bible, will surely fail to meet the mind of the Lord in his school.

"The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe would we open God's Word and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One." Can any teacher afford to miss this acquaintance? It is the privilege of each teacher daily to bring his entire school before the Saviour for a private conference with him. This will have a quieting influence which will affect the work of the entire day.

As teachers we need to ponder over such thoughts as these. "If there were not another book in the wide world, the Word of God, lived out, through the grace of Christ, would make man perfect in this world with a character fitted for the future immortal life."

"Used as a text-book in our schools, the Bible will do for the mind and morals what cannot be done by books of science and philosophy. As a book to discipline and strengthen the intellect, and ennoble, purify, and refine the character, it is without a rival." "The Bible should not be brought into our schools to be sandwiched in be-

tween infidelity. The Bible must be made the ground-work and subject-matter of education."

"If used as a text-book in our schools, it [the Bible] will be found far more effective than any other book in the world."

Many other quotations might be given, but these are sufficient to show the place which the Word of God should occupy in schools for the children. In some schools the Bible study is confined to the few moments devoted to general exercises. Will this plan meet the requirements? Not if the life of Jesus is an example which we should follow.

"Since he gained knowledge as we may do, his intimate acquaintance with the Scriptures shows how diligently his early years were given to the study of God's Word." "From her [his mother's] lips and from the scrolls of the prophets he learned of heavenly things. The very words which he himself had spoken to Moses for Israel, he was now taught at his mother's knee."

History reveals the fact that it was a custom among Jewish mothers to gather their children about them and repeat to them again and again the story of Old Testament characters. Are you, as a teacher, following this plan?

Bible biographies furnish material adapted in every way to the needs of the children in our primary schools. Systematic study should be carried on with the children from the first day they enter the church school until they are prepared to enter the intermediate school. Each year's work should be arranged to meet the needs of the increasing ability of the children.

How rich will be the knowledge, how practical the Christian experience, of a child who has passed through a school where this plan has been followed. Who can picture the influence of the godly teacher over the child when a study of this character has been followed year after year?

Subject-Matter for Reading Books

Remember that those subjects are best which develop a child's powers of observa-

tion as well as stimulate his intelligence. The process of attending school is by no means an unmixed good for a young child. Learning from books prevents a child from learning from nature; confinement in school tends to check that power of unconscious observation which is a great part of the early education of all. It should be our object to restore the balance, by leading children, as soon as they can read, to observe the actual surroundings of their life. We must lead them on step by step, explaining as we go. Hence the new reading books ought to be carefully adapted to the actual facts of the everyday life of the children of each school. In all cases they should include explanations of the great phenomena of nature which are everywhere visible. In the country, the processes of agriculture and the rudiments of natural history should be taught. Knowledge of the simple facts concerning the human body and the application of the laws of health to the facts of the locality, would be another subject. The interest of the children should be extended by beginning from obvious facts, and leading them on to observe less obvious facts, which should be in their turn explained.

Such a system of reading books would require a great deal of trouble to make, but they would be worth the trouble. They would need co-operation amongst those engaged in teaching and those interested in it; they could only be drawn up after a careful consideration of the needs of the schools. Surely those who have ungrudgingly given their time and money to erect proper schools and to bring the children into them, will not now refuse to lend their intelligence and their experience to help to make the education given in those schools as thorough it should be.—*Mandell Creigh. ton.*

For the School Garden

In a recent article in the *Indianapolis News*, Dr. George L. McNutt places legumes first among strength-giving foods. Dr. McNutt speaks from experience. He

has gone down among the working-men, lived and toiled among them, and eaten their food, and he avers that they use too much meat. When he names lentils or peas first among the legumes, I wonder if he has forgotten Lima beans. There can be no better food than these fat, rich beans, and we can raise them in a very small space. We have only a lot of ordinary size back of our suburban cottage, but this season we have raised corn, cucumbers, onions, beets, all the tomatoes we needed for a family of six, and last and best, ten bushels of Lima beans. We did not train them on poles in the old way; we planted them by a fence of poultry netting, where they grew and grew, "till they could grow no higher." Then we started them on strings to the roof a shed twenty feet away. They soon reached the shed, and from the bottom of the vines to the shed hung great festoons of beans. Never was any vine so grateful for a chance to stretch itself, and never did we have better returns from an investment. We have been using beans since the latter part of August, and now, October 20th, the vines are still blooming and bearing. Next year we are planning to make an arbor of the Lima beans, after the fashion of a grape arbor, for the vines are graceful and pleasing, with their white blossoms. We think it possible to have all we want of these delicious beans if they are trained in this way, and with the present high prices for meat, they are a great addition to the table of a city home.—*E. J. B., in Up-to-Date Farming and Gardening.*

Teaching Children to Read

BY M. BESSIE DE GRAW

I sat on one end of a long bench in a church school, and three small children sat near the other end. With much labored effort they were learning to read. The lesson was assigned from what purported to be a child's book. I remember distinctly the repeated attempts to read one sentence. It was the scriptural text: "God said unto them, Be fruitful and multiply and replenish the earth." The meaning of the

sentence was utterly incomprehensible to those little minds. They stumbled through it again and again in a vain endeavor to remember how m-u-l-t-i-p-l-y should be pronounced. "Replenish" was a word which they never heard before. Is it not wasting energy to attempt to teach reading in this way? The Bible is replete with simple stories simply told.

Have teachers noticed the simplicity of the language on the Children's Page? By a proper selection of material and a slight rearrangement or shortening of some sentences, the Bible biographies become wholly intelligible to the little child, and there is nothing which gives greater delight than the experiences of kings, wise men, and prophets, as described under the inspiration of the Spirit.

I sat by the open grate in an Indiana home one evening, and a little girl of five sat by me. She asked for a story. I began in the proverbial way, "Once upon a time, long ago, a mother had a little baby boy." There followed in detail the hiding of the child, the making of the basket and placing it in the water, etc. When I ceased to talk, there came the question, "Is that all? Tell it again." Three times it was told, with increasing interest on the part of the listener.

I could not but think of Coleman's account of the Jewish mothers who told and retold these stories to their children. Every Christian teacher should know how to tell these stories well. Talk with the little ones, then let them read what you have talked about. Oral instruction is too often neglected. Inspiration is lacking when the child hesitates between each word. Do not attempt to make the work hard, but make it interesting.

"The school garden should be found in connection with every kindergarten. The little fellows learning to recognize colors and geometrical forms, should see also the more pleasing natural colors and forms. They should be given an opportunity to see how the plant gets out of the seed, how the stem pushes upward and the little leaves

turn green, while the white root pushes down into the soil. They should plant a few seeds for themselves, and then water and care for the plants when they come up. Thus will they learn, and love to learn; thus will they get out in the pure air and sunshine.

"Gardens should also be maintained in connection with the primary grades, the grammar grades, and even the high school, provided always that as the pupil grows older his tastes are carefully observed, and some discretion exercised regarding the nature of the work given to him."

TEACHER, do make the lessons bear on the daily life of your scholars! Do remember what time of year it is and "preach accordingly." A good teacher has got to be like "poor Joe"—perpetually *moving on!* Good talk for June isn't good talk for October. We must not forget that teaching is *touching*; that our work is to truly touch the lives of the scholars at every vital point. The lessons may be charged with truth, like a cloud with lightning, but they won't "hit anywhere" if you make yourself a non-conductor. Don't "insulate" yourself or your lessons if you expect or desire to do any permanent good in your work.—*Our Young Folks.*

HUMAN nature is very much like some elements of vegetation. In tapioca, one of the most harmless of foods, there is one of the most deadly of all poisons; but the poison is of such a volatile nature, that when it is subjected to heat it escapes, and leaves only the nutriment of the starch. The heart of man originally is full of poison, but when it is tried by affliction, little by little, the poison, the rancor, exhales, and leaves all the rest wholesome.—*H. W. Beecher.*

"AGRICULTURAL training can be made a success on one condition, and that is that every man and woman who believes that it is possible to better our educational facilities, and who sees along this line hope for the betterment of those facilities, shall put his shoulder to the wheel and help to make it a success."—*Hon. L. D. Harvey.*

PROGRESS

Brazil Mission School

BY JOHN LIPKE

"Not by might nor by power, but by my spirit, saith the Lord of hosts." We know the truth of this statement. For years it had been the plan of our Mission Committee to start a school in which workers for the great harvest in Brazil could be educated, because those trained here can work to better advantage than those from abroad.

Journeys were made to find a suitable place, and in committee meetings the question was considered, but without results. While this was going on, the Lord worked by his Spirit in his own quiet way. In a beautiful valley lying about twelve miles west of the town of Brusque, there is a small but active church. As the parents felt the need of educating their children, they concluded to start a church school.

Brother Stein was sent from Curitiba to take charge of it. In connection with this school Brother Stein opened a mission class of young people. After the close of this class one of the pupils went forth to teach a church school at Beditto Novo. Brother Stein went home, and Sister Brack took his place. While she taught, the school enlarged, and the brethren concluded to build a dormitory for children, as our brethren from abroad wanted to send their children to school. After the building had been started, Sister Brack opened another school, and I then took the Brusque school. I found a small schoolhouse, with a room ten by ten feet for the teacher, and the dormitory partly built.

A mission class for our young people was started with seven students. The Lord was

with us, and his Spirit helped the students to see God in the wonderful works of nature.

At the general meeting held in May, 1900, at Brusque, the Brazil Mission Committee decided to complete the dormitory and make this school a training school for Christian workers in Brazil. In completing the dormitory, many sacrifices were made. It is evident to all that this is the place where the school should be. The Lord by his Spirit started this institution, even before any one had chosen this place.

We now have a good dormitory free from debt, and can accommodate thirty-three students. The home that was at first intended for children is now occupied by young people. Brother Hettrich, an American, do-

nated about sixty acres of land to the school, which is worked by the students.

In May, 1902, we had another general meeting at this place. Brother Yankowski, a former student of this school, who had been teaching a church school for over a

year, was then added to our teaching force. The school now has two teachers. In school, we have students from about sixteen to twenty-four years of age. In teaching these students, we meet with more difficulties than our teachers in the States. The majority of the students have very little elementary knowledge, because this country has very few schools; and the students in general are poor, so that they cannot pay much money. In order to enable as many young people as possible to attend school, students are charged only two dollars and fifty cents per month for board and tuition. But each student is required to work four hours five days in the week, and six hours on the sixth day. Mason-work and carpentry is done by the students. The students are willing to work, each one feeling



MEETING AND SCHOOLHOUSE AT BRUSQUE

that he is part of the school family; and since teachers and students join in the farm work, no foreman is needed, every one realizing his responsibility to God for everything he does. The home is a simple one. We have no luxuries, for we wish to teach practical economy, so that students will be economical in the field and live the word: "Owe no man anything."

The object of all instruction is to develop the character of Christ in the pupils, that they may be faithful soldiers on the battlefield. To accomplish this, the Spirit of God is our daily help. Without it we could not have such a school in this demoralized country. In teaching the different subjects, we endeavor to follow the light shining

from the Bible, the Testimonies, and from our experienced educators. The different subjects are taught in the German language. Bible and nature study are the principal subjects. Physiology, arithmetic, German, grammar, reading, writing, geography, and Portuguese, are also taught. Instruction

in vocal music is given for an extra charge of about twenty-five cents a month. Lessons in violin and flute playing are given for about five cents an hour. As soon as we have seventy dollars with which to buy brass instruments, lessons will also be given on these.

The Lord has blessed the work. Thirteen students have gone out to work in the Lord's vineyard, nine as teachers and four as canvassers. We have received urgent calls for teachers, but could not fill the openings, for lack of thoroughly trained teachers. Our prayer is: Lord, send an army of faithful laborers into thy vineyard.

The remuneration that our young workers get is very small, but nevertheless they

work gladly. An American would find it pretty hard to live here, because of the few conveniences. We are glad to have young people in training to enter the field who are more or less accustomed to the circumstances in this country. We have a great work to do in Brazil, but are of good courage. Scarcely anything has been done to educate the Portuguese for the work. At our recent general meeting it was decided to start another mission school in the state of Rio Grande do Sul.

Brusque Sta. Catharina.

The Educational Work in Mississippi

BY F. R. ROGERS

The State of Mississippi was organized into a conference in August 1901. It is young and not very strong, but something has been accomplished in the school work.

We have five mission schools (colored) and two church schools (white). Three of these mission schools have an average daily attendance of twenty-five each, one

has fifteen and the other thirty-six. One church school has an attendance of twenty, and the numbers are increasing; the other is a small school of only nine, but the interest for the few is as great as for the many. I have just returned from a visit to the different schools, and can report a deep interest in them all.

God is with us in Mississippi. Our mission schools gather together children from homes of degradation, but they are learning of Jesus. The Bible is given a prominent place in these schools. "The Bible Reader," "Gospel Primer," "Best Stories," and "Christ Our Saviour" are the readers used. "Coming King," "Patriarchs and Prophets," and "Great Controversy" are studied by the history classes.



DORMITORY OF THE BRAZIL MISSION SCHOOL AT BRUSQUE

As a result of the first school which was started in Yazoo City, there is now a working church, and two teachers from that school are now teaching in Vicksburg. All our colored schools are now taught by colored workers.

At the last meeting of the Mississippi conference it was decided to open a preparatory school. Hatley is considered the most favorable location for such a school. This school is now in operation, and the farm of over fifty acres is being set out to such fruits as peaches, pears, plums, and grapes. We hope soon to erect some buildings which are greatly needed, but we shall wait for money to do this. As a result of the tent meeting at Quitman, a donation of one hundred and sixty acres of land was made for school purposes. Eld. H. W. Pierce and Brother Atwood and wife moved upon this land with tents, and began building. This building will be a schoolhouse and home for the teacher.

In Wisconsin

BY LOTTIE FARRELL

"Hitherto hath the Lord helped us."

The people were commanded anciently to erect memorials of God's dealings with them, and it seems to me it is pleasing to him that we should recount his mercies from time to time. In considering the progress of the educational work in Wisconsin it is encouraging to note that twenty-five of the young people who have been students in the industrial school at Bethel are now actively engaged in the Master's work, either at home or abroad. At present the school is filled with an active, earnest class of youth whom the Lord is fitting for his service.

Our church schools have increased from six to twenty-six, and we expect to have thirty before the close of the year. The children who are attending these schools are interested in their work, and many of the older ones are looking forward with interest to the time when they will enter the industrial school. The parents, and our people generally, now have a better understanding of the work the teachers are seek-

ing to do, hence there is a more hearty co-operation on their part. It is no longer a question whether the church school is a necessity and should be encouraged. It has proved its right to be and to be encouraged. The question now is, How shall its privileges be placed within reach of all the children, those of the world as well as our own? Wisconsin has pledged herself to the solution of this problem, and we believe that the Spirit which guides into all truth will be our helper. Many have been the blessings enjoyed by all who have been connected with this work thus far, and it is with renewed courage that we go forward, for we know whom we have believed, and are persuaded that he is able to perfect his work and accomplish his purpose in the salvation of the youth and children. Let no one fear to move out in this work because of seeming difficulties.

"This is the victory which overcometh the world, even our faith."

An Intermediate School in New York

The New York *Indicator* (November 26) says: "Sabbath afternoon a wonderful meeting was held in the church at James-town. The neglected work for the children was pointed out by Brother Homer Carr. The time has fully come when a decided move should be made to establish in this part of the state a school where the children may be taught of God. Offerings were made to the amount of a thousand dollars, in a few minutes, for the purpose of erecting a suitable building in which to carry forward the educational work in this part of the state. It is the design to establish a small school, for the accommodation of about forty pupils. Later, other such schools may be established in different portions of the state. This move seems a very wise one, from the fact that the Salamanca school has outgrown its present quarters. Forty-three pupils are now in attendance at that place. The committee appointed to locate this school met the evening after the Sabbath, and considered three sites: one at Richburg, another at Bowen, and another near Steam-

burg. These places will be visited by this committee, and then the location will be permanently decided upon. It will mean much to that church and community; for God entrusts to them these weighty responsibilities.

Another Industrial School

BY J. W. BEACH

The industrial school building in process of erection at Elk Point, South Dakota, is a two-story building, twenty-four by sixty-four feet. We have fourteen sleeping rooms, two large class-rooms; a dining-room, eighteen by twenty-four feet, and a kitchen. We have plastered the rooms on the second floor, and lathed and papered those below. Much of the work has been done by the students, and you may imagine the pleasure they have experienced. Our school has been in progress for one week (November 15th). Fourteen other pupils are coming. This will be all that we can accommodate. We have a beautiful location, and a class of bright students among whom an excellent spirit prevails.

Our next work will be the erection of a wood shed and a barn. We have nearly one hundred cords of wood, which must be hauled three miles, sawed and split. This is the work before our students.

The work has begun in a very quiet way, but we have high hopes of a successful year.

§ § §

ELD. G. B. THOMPSON, after visiting the church school at North Creek, N. Y., wrote thus: "The North Creek church is growing. The members have erected a neat building exclusively for school purposes. It is a model of neatness. The location is a beautiful one. The cost was about three hundred dollars, and it is free from debt. Fifteen pupils are enrolled. The brethren and sisters are all loyal to the school, standing by it in times of difficulty, and some at a distance send financial support. What a glorious place for a school! Out in the country where the works of God can be studied, by the side of a bubbling

spring, with pure air and sunshine, taught to reverence God and his Word in their youth, the children can truly grow up in the nurture and admonition of the Lord. How I wish all our churches would educate their children. We should be making determined efforts, for the salvation of our children."

§ § §

MISS PEARL WEST, teacher of the Lincoln church school, writes: "We now have an enrollment of twenty-six,—six more than I have seats to accommodate. In age they range from six to fifteen years. We have organized a missionary society in the school, and one of my oldest pupils is its president. We hold our meetings on Friday afternoon, at which time we make a study of some field, noting the geographical features, et cetera. We also have suitable recitations. We do not intend, however, that the missionary work shall stop with the society. I am always anxious to receive the ADVOCATE, that I may read of the experiences of other teachers." This last sentence should be a reminder to our teachers that by virtue of their position they owe a duty to others who have enlisted as Christian teachers.

§ § §

LULU T. WHITE, educational superintendent of Montana, writes: "The intermediate school at Bozeman has now been conducted about two years, and its present success exceeds our expectations. At the state camp-meeting last summer it was decided to raise the teacher's salary by subscription and to do away with tuition. At the camp-meeting and since almost enough has been raised to pay the teacher, and also to furnish the home in a simple but neat manner. The home is conducted on the club plan, and at present it is so full that some are obliged to find rooms outside."

§ § §

GEORGE CRAWFORD is putting up a school building at Waynesville, North Carolina. He writes that the work moves slowly because of the lack of means to hire carpenters. He is doing most of the work

himself. To Elder Covert, he writes: "I received the donation from Woodland Academy and from several other places. Should all the churches respond, even though the gifts were small, we should be well supplied. But since God is guiding, all things will be right. The building is ready for the shingles. These we shall rive out of a chestnut tree. I am in the mountains, where the sun disappears before four o'clock. The land is productive to the very top of the mountain. It is a favorable location for an industrial school."

§ § §

"THE students of the Sheridan Industrial School have taken a firm stand in regard to missionary work," says Miss Mary Cook. "We have placed a reading rack in the station, and are ordering *Life Boats* by return mail. The *Signs*, *Review & Herald* and *Sentinel* will also be placed there along with the *Advocate* and the *Life Boat*. I believe that God has started a movement in our midst which will mean much to us."

§ § §

MISS MAY B. SANBORN, teacher of the church school at West Bay City, writes: "The children in my school are anxious to work. They are selling the *Signs* and the *Life Boat*. One little boy sells fifteen copies of the *Signs* every week. Some parents not belonging to the church are interested in the school, and are asking admission for their children."

§ § §

MISS LA RENA CARPENTER writes from Arcadia, Nebraska: "I am now teaching a church school, and have an attendance of sixteen. I find that there is, on the part of the people in general, a misunderstanding of the real principles of Christian education. As soon as the fall work is over we expect to have regular lessons upon this subject."

§ § §

MISS GRACE O'NEIL writes: "I am teaching at Ames, Iowa, and have a splendid school. I feel that the work of Christian education must go forward and that much good will be accomplished this year by

earnest efforts on our part. My children are developing a true missionary spirit, for which I am very thankful."

§ § §

MISS SUSIE MULLEN, who is teaching at Reeve, Wisconsin, writes: "My school opened November 23d, with an enrollment of twelve. We expect others next week. The interest is good, and I am looking forward to a prosperous year."

§ § §

MRS. R. N. HAZELTON, who is teaching at Wolf Lake, Michigan, writes that her school opened with an attendance of twelve, but now has an enrollment of twenty-one. She says: "We have need of two teachers, and hope to increase our force of workers by Christmas."

§ § §

MISS NELLIE COUNTRYMAN, who is teaching in Des Moines, Iowa, says, "I have a school of sixteen pupils, most of them between thirteen and fourteen years of age. The school and Young People's Society have been carrying on a regular campaign with the *Life Boat*."

§ § §

MISS EMILIE SCOTT writes: "I have a school at North Creek, New York, in the Adirondacks. It is truly one of God's chosen spots for a school. We have no noise, and no rough boys to make us trouble. I have thirteen pupils, and have enjoyed some precious experiences with the children."

§ § §

The Missionary Worker (London), referring to Duncombe Hall College, of which Prof. H. R. Salisbury is principal, says: "The school is gradually increasing in size, the attendance, since the arrival of the students from America, being fifty-two. This growth is most encouraging."

§ § §

ORSON VAN HORN is teaching the church school at Glenwood, Michigan. School opened September 1st, with an enrollment of fourteen. Most of the children live between one and three miles from the school, but the teacher states that those who live at the greatest distance are the most regular in attendance.

PUBLISHERS' PAGE

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Address all communications and make all checks payable to THE ADVOCATE, Berrien Springs, Mich.

The Advocate for 1903

The Advocate is not simply a magazine among magazines, but it is a magazine with a mission. It stands for a particular idea—the gospel of Christian education.

So long as there are children to be trained, so long will there be a demand for literature on the subject. The universal interest in this subject, the fact that where there are homes there you find children, and that so long as the world stands there will be a church whose duty it is to provide Christian training for the children, supplies an inexhaustible field of usefulness to a periodical which deals with reforms in educational methods.

Each year of the Advocate's short life its sphere of usefulness has widened. 1903 ushers in a new era. As the number of Christian schools increases, parents are becoming more burdened for their children; the question arises, How can the children be saved?

Again, every year sees a stronger demand for teachers. "We could open fifty more schools this winter, if we but had the teachers," writes a worker in the South.

"We could use thirty more teachers this fall," wrote an educational superintendent.

"A school must be provided for the children at —. Can you secure a teacher?" That is a plea received every few days by the secretary of the Educational Department.

These are but a few of the reasons why we need an educational journal,—a few indications of the work to be done during the year 1903.

It is the plan of the publishers to issue several special numbers during the year, that teachers in Christian schools may have suitable matter to place in the hands of public school teachers.

In this movement the Advocate invites the cooperation of every lover of children, every true-hearted parent and teacher.

The Life Boat

Dr. Paulson, editor of *The Life Boat*, writes: "I feel deeply anxious that we should give the message of truth to the army and navy. The military feature of our national life will, judging from present indications, soon become a most important one. We shall not have a very long time to work under favorable circumstances. What is done must be done quickly. Military life is not conducive to spirituality. For this reason we should rise and take them the Gospel. Furthermore, in the troublous

times that are just ahead of us, we shall find it wonderfully to our advantage to have our position, our principles, and our work, understood by leading army officials. With this in view we have written personal letters, and sent copies of *The Life Boat* to the one hundred and twenty-five military posts in the United States, and also to leading military officers, and Y. M. C. A. secretaries who are connected with the army and navy work. The best evidence that the Lord has gone before us in this move is the host of appreciative responses that we have received from prominent military men, from the Adjutant-General's office in Washington, D. C., down to the chaplains of the smallest military stations. The commanding officers of some military posts say that they can use to good advantage as many as a hundred copies of *The Life Boat* each month. Will you assist us to raise a fund to defray this expense? God will surely hold us responsible if we do not immediately follow up these most providential openings. This work will undoubtedly develop in a few months as large and as interesting a correspondence as our prison work has done, and this will be an additional expense. But in what other way can we give them the whole truth? We desire the names and addresses of your friends and relatives who are serving in the army or navy, so that we interest them in this work. Will you pray that God will direct in the opening up of this needy field to the truth?

Working for The Advocate

Miss Emma Beaman, educational superintendent for North Carolina, in answer to the question, What use can you make of a club of Advocates? writes: "I expect to mail the entire club which you sent me to different churches and isolated Sabbath-keepers. I shall send a letter with the papers, asking that a special effort be made to introduce the Advocate into the homes of our people. I shall also write to each of our church school teachers, calling their attention to the journal, and asking them to work up a club in the church or Sabbath school with which they are connected. I expect to keep working along this line until there is a club in every Sabbath school. This is the Lord's work, and he will not allow it to fail.

¶ ¶

Mrs. L. V. Beach, of Elk Point, S. D., writes: "The sample copies of the Advocate came safely, and I have sent them out to the schools that are not taking a club at present. I am anxious that each school shall have a club of Advocates, and I am sure that I can see a gain in many ways where enough interest is manifested in the work to keep in touch with our periodicals. I will send a letter with each copy of the Advocate, urging the schools to make up a club. I have also been sending to the schools each month questions on some article, hoping to make them feel the necessity of having it. I shall be glad to do all

that I can to increase the circulation of the magazine, as I believe it meets the needs of the Sabbath school work."

Lillian Fulton writes: "I received a club of Advocates. I have many friends among the public school teachers, whom I desire to interest in the cause of Christian education. I mailed Advocates to ten of these. I appreciate the Advocate, and shall do what I can to increase its circulation. I receive great benefit from each issue of the journal, and especially enjoy the reports and experiences of the other teachers. Yours in the interests of the children and the principles of Christian education."

"With one exception," writes the educational superintendent of Montana, "all our teachers are supplied with the Advocate, and most of the Sabbath schools are also taking it. I should be glad to make use of several copies each month. I shall do all I can to interest teachers in the journal, for to my mind anyone who does not read the paper is missing much."

"One enterprising educational superintendent writes: 'I have the sample copies of the Advocate which you sent, and will gladly use them in my work, and will endeavor to place the good magazine in every school and home.'"

"The Advocate is a welcome visitor to me, and I trust that God will bless its monthly mission to the thousands of our people who should be seeking for the heavenly light and truth which it contains." Amos E. Everett.

"I enjoyed reading the October Advocate, and not one word escaped my notice. I found many things in it which will help me in my school." A WESTERN TEACHER.

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