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The ADVOCATE of CHRISTIAN EDUCATION

JUNE, 1902.



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

BERRIEN SPRINGS, MICHIGAN
HERITAGE ROOM.

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OF THE GENERAL CONFERENCE.

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and Flora Williams
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Thirteenth Chapter of First Corinthians.

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

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

THE ADVOCATE

A Journal of Christian Education

VOL. IV

BERRIEN SPRINGS, MICH., JUNE, 1902

No. 6

I THANK THEE

For the earth and all its beauty,
The sky and all its light ;
For the dim and soothing shadows
That rest the dazzled sight ;
For unfading fields and prairies,
Where sense in vain has trod ;
For the world's exhaustless beauty,
I thank thee, O my God !

For an eye of inward seeing ;
A soul to know and love ;
For these common aspirations,
That our high heirship prove ;
For the hearts that bless each other
Beneath Thy smile, Thy rod ;
For the amaranth saved from Eden,
I thank thee, O my God !

—*Lucy Larcom.*

*A PLEA FOR SCHOOLS FOR THE CHILDREN

MRS. E. G. WHITE

Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and his saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage.

Churches where schools are established may well tremble as they see themselves entrusted with moral responsibilities too

*Selected.

great for words to express. Shall this work that has been nobly begun fail or languish for want of consecrated workers? Shall selfish projects and ambitions find room in this enterprise? Will the workers permit the love of gain, the love of ease, the lack of piety, to banish Christ from their hearts, and exclude him from the schools? God forbid! The work is already far advanced. In educational lines everything is arranged for an earnest reform, for a truer, more effective education. Will our people accept this holy trust? Will they humble themselves at the cross of Calvary, ready for every sacrifice and every service?

The apt mind of a child readily learns lessons of evil in companionship with children who have not been properly trained. Thus many children are corrupted.

Church schools should be established, and teachers should be secured who will work earnestly for the physical, mental, and spiritual health of the pupils. I urge those in charge of the church school work to obtain the very best teachers to take charge of the schools started.

I would say to church school teachers, Know that you are worked by the Holy Spirit. Reveal in your life the power of the transforming influence of truth. Teachers should do their utmost to improve their own capabilities, that they may teach their students how to gain true improvement.

For church school teachers to try to reform the children who have been neglected, without the co-operation of the parents, would make a very disagreeable state of things.

Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy,

desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done. Some church members who have loved and feared God in the past are allowing their business to be all-absorbing, and are hiding their light under a bushel. They have forgotten to serve God, and are making their business the grave of their religion.

Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness, giving them line upon line, precept upon precept. O where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest, but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril.

The eyes of our brethren and sisters should be anointed with the heavenly eye-salve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work he desires to have done for the children and youth. The church is asleep, and does not realize the magnitude of this matter.

Many families, who, for the purpose of educating their children, move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-round, practical, Christian education. It would be vastly better for their children, for themselves, and for the cause

of God, if they would remain in the smaller churches, where their help is needed, instead of going to the larger churches, where, because they are not needed, there is a constant temptation to fall into spiritual inactivity.

Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. 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.

We are far behind our duty in this important matter. In many places schools should have been in operation years ago. Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us with facilities with which to work.

SHOULD THE CONFERENCE EDUCATE TEACHERS?

BY E. A. SUTHERLAND

Christ once said that "the children of this world are in their generation wiser than the children of light." This fact was exemplified before Moses when he stood as leader of the hosts of Israel. It is recorded in the eighteenth of Exodus that Jethro, the father-in-law of Moses, came to visit his daughter's family in the vicinity of Rephidim. After watching the daily routine followed by his son-in-law as he sat judging the people, Jethro said, "The thing that thou doest is not good." He then revealed to Moses a plan for the division of labor which relieved him of the burdens which were wearing him away.

One might have thought that Moses, the servant of God, would have understood this principle. Nevertheless, God brought

the instruction to him through an instrument outside of Israel. He spoke through Jethro, the priest of Midian.

Likewise it is quite probable that students of God's word in this age may learn lessons from men of the world, and I do not hesitate to say that China—what we consider heathen China—has set a pace which Seventh-day Adventists would do well to follow. China has at last awakened to the fact that she needs a system of schools—primary, intermediate, and advanced schools, or colleges—and having decided that question, the government loses no time in providing for the training of teachers. This training, however, demands means, and from the royal edict, these words are quoted:—

As to the expenses attendant upon travel and study, let each province arrange some satisfactory method of paying the same, and it will be permitted to enter the item under the head of Government Expenditure.

Now to our own conditions. Every church should have a school for the education of its children. To supply the demand in the United States, nearly two thousand teachers should be trained. But many of the young men and women who should receive the training can not bear the expense. Will the churches and the conferences allow the children to go without teachers, and will they deny to the young people the means of obtaining an education? Turn to China and learn a lesson. Let us in our Christian work, at least keep up with the heathen in a good work.

The General Conference and the Foreign Mission Board have united in providing a summer school for the training of teachers. They offer free tuition and free room rent to all who are qualified to take a course at Berrien Springs, which will, in ten weeks, qualify them to begin work in a church school. This much has been done by the General Conference and Foreign Mission Board.

Are the conferences willing to co-operate by meeting the traveling expenses of young people?

Each State has the privilege of choosing its own prospective teachers. Each confer-

ence may require its young people to pass any test which it sees fit to impose. But those having ability to teach should be selected, and educated at once.

In order to determine how many should be chosen from each State, count the number of churches, and send an equal number of students to the school. Should you choose more than this, the over plus can swell the army of workers called for in foreign fields.

How many young people who can meet the requirements specified on page 182 would attend the summer school, provided the traveling expenses were met by the conference, but who can not attend unless this is done?

Let those who would, write two letters at once, one to your conference president, and one to the secretary of the educational department of the General Conference, Berrien Springs, Mich.

If you wish to receive a preparation for the work, if you are in earnest, now is the time to act. Work for results, and while you work, pray.

UNIVERSAL EDUCATION

There is a Jewish maxim which reads, "A town in which there is no school must perish." For to-day this maxim reads, "The church in which there is no school must perish."

Christian education as a system provides for the correct training of all the faculties of every child in the world. The church to-day is not living up to its privileges nor fulfilling its duty toward the little ones. Nor will its duty be fulfilled until there are school facilities for every child; not alone those within the church, but for all regardless of class distinctions. When such opportunities are offered, then will be fulfilled the Scripture, "The Lord shall make thee the head, and not the tail; thou shalt be above only, and thou shalt not be beneath." For it is when the work of teachers is properly done that it shall be said, "This is your wisdom and your understanding in the sight of the nations, which . . . shall say,

"Surely this great nation is a wise and understanding people."

We are working toward the goal of universal education. The men whom the people have chosen to lead in the educational work have that object in view. From recent reports submitted by educational secretaries and church school superintendents, the following excerpts are taken which speak for themselves.

I am most positively in favor of an educational system which will give to every Seventh-day Adventist child, and which will offer to every other child, a good common school education under the direction of Christian teachers. For the accomplishment of this object we need a large number of thoroughly proficient teachers. Our teachers must receive a special training. Our Training Schools should devote more time to training teachers than they have in the past. The ministry should study the educational problem that they may be able to assist teachers in meeting the present situation. I believe that our Conference can afford to expend money for the education of teachers.

W. H. WAKEHAM, Ohio.

I certainly am in favor of an educational system that will give to every child of Seventh-day Adventist parents a Christian education. I do not understand why our teachers are not just as much entitled to pay from the tithe as are our other laborers, providing they are wholly consecrated, and of course they are not fit for teachers unless they are devoted. They are working for the salvation of souls the same as are the other laborers. The only difference seems to be that one class is working for the older members, and the other for the younger members of the Father's family.

MISS FARRELL, Wisconsin.

I heartily favor a general school tax that will enable all our churches to have competent teachers. C. L. STONE, Kentucky.

There are in our State fifteen Seventh-day Adventist young people teaching in State schools. [Michigan reports seventy-five.] Over two hundred children from Seventh-

day Adventist homes who should be in Christian schools are still unprovided with teachers. There are not less than sixty persons of my acquaintance in the State who should now be in training for the Master's work. W. D. CURTIS, Illinois.

Do I favor an educational system which will provide for the Christian training of every child? Most assuredly. We must lay a broad foundation, and patiently instruct the people. I have estimated that one hundred of the young people of our State are in public school work. There are probably fifteen hundred children who should be in Christian schools; four or five hundred of these are between fifteen and twenty years of age, and should have the privilege of attending an intermediate industrial school.

GEO. M. BROWN, Nebraska.

There are at least one hundred children from Seventh-day Adventist homes in Dakota still unprovided with Christian schools. The youth between fifteen and twenty years of age are in an alarming spiritual condition. Very few of them are Christians. We are sadly in need of an intermediate industrial school. We have about thirty persons between the ages of twenty and thirty years, who should now be in training for some phase of the work.

J. W. BEACH, S. Dakota.

And so the records read, coming as they do from all parts of the country.

WHY YOUR CHILDREN ARE NOT CHRISTIANS

BY M. BESSIE DE GRAW

Are your children Christians? Do they find that their chief ambition is to follow the gospel commission, "Go ye into all the world and teach all nations?"

If they are not Christians, and if it is not their one aim in life to have a part in the spread of the gospel, the matter is a serious one. How do you account for their indifference?

Solomon says, "Train up a child in the way he should go, and when he is old he

will not depart from it." If then when a son or a daughter reaches maturity there is a tendency to turn from Christian work and to seek employment in the world, we must conclude that the early education was at fault.

Parents are loath to believe that their children receive, while attending the public schools, a decided disposition to follow worldly customs, occupations, and ways of thought. But since it is the object of the state school to train *citizens*, how untrue to their object these schools would be if they graduated students having any other ambition than loyalty to the state.

Do not therefore condemn the school, but place your child under the instruction of a Christian teacher. You will then reap a different harvest than has been gathered by the majority of Seventh-day Adventist homes for a generation or more.

In a recent issue of the *Independent* appeared an editorial which throws light on the results of modern teaching. The following extracts give the gist of the question:—

"Two eastern presbyteries have, during the past week, declined to license theological students to preach because these students believed that the story of Adam is mythical. They are the presbyteries of New York and Elizabeth. There were three students thus rejected, at least for a month, one from Union Seminary, one from Yale, and one from Hartford.

"But what could these young men do? They had been educated in Presbyterian and Congregational colleges, in which they were taught the prevailing conclusions of biological and geological science. They had then received their theological instruction in Presbyterian and Congregational seminaries in which such scientific conclusions were quietly accepted, and these chapters of Genesis were interpreted as representing an early stage in developing the religious philosophy of the human race. They could not possibly accept the story of Adam and Eve with the same literalness that Paul and the Westminster divines did.

"How could they? How can any young student of the present time? We venture

to say that there is not a competent educated professor of biology or geology in the obscurest Presbyterian college in the United States who believes that the Adam and Eve of Genesis were historical characters. One would have to rake all our colleges and universities with a fine toothed comb to find such teachers, and very few there would be. The belief in scientific circles of such an Adam and Eve, is dead, and is no longer considered or discussed. Of course, the doctrine of a literal Adam lingers in popular belief, just as once did the belief in the world made in six literal days; but it is held by those who got their education a generation or two ago, or who never got any education at all. The older men in the presbyteries, especially those who have, for one reason or another, dropped out of the educative stress of pastoral life, have not learned what the colleges now teach; and it is they that oppose their large ignorance to modern knowledge."

RESULTS OF CHURCH SCHOOL WORK

BY MARY EVELYN WHITE

The statements concerning the future work of children are clear and forceful; they are not theories. And since the Lord has ordained that by these same little children which we see around us daily, "God's message will be made known"—that, too, in times of extremest peril—he has just as surely ordained a means whereby they may be fitted for this work. We believe that next to the influence of the home itself—yes, in some cases exceeding the influence of the home itself—is the influence brought to bear upon the mind of the child by the church school. Those who have had an opportunity to observe the effect of Christian education upon the life of a little child, where the effort is not to force religious or mental growth, but where the child's whole nature is allowed to unfold as a flower, can see how the Spirit of God moves upon such a child, and how he turns to God as naturally as a flower turns to the sun.

The child whose home and Sabbath school training is supplemented by that of the

church school, has a trend of thought widely different from that of a child of equal natural capabilities who has the same home and Sabbath school influences, but who attends the public school five days each week. It can not be otherwise. The latter child is handicapped in his spiritual growth at the beginning of his life—at the time when he is most easily influenced for good—and his entire viewpoint is necessarily different from that of the church school child.

I have had the privilege of observing one eight-year-old boy who has from babyhood been educated according to the light which the Lord has given for the training of children, though his actual school experience consists of eight months' attendance at a church school. The result of Christian education has in his case been most gratifying. In the first place, his intellectual progress has been very creditable. The absence of all attempts to "cram" have allowed his mind to expand naturally, so that study has never been a dread to him, and school is his delight. Without any tears, or visible effort of any kind, he now does second grade work in arithmetic, and third grade work in reading, spelling, writing, and physiology. When promoted to a new reader, he usually reads many chapters in advance the first day.

The Bible, however, is his favorite reading book, and he greatly enjoys reading aloud from its pages to the other members of the family, stumbling occasionally over the proper names and long words, to be sure, but always reading with correct expression, never in a sing-song manner. When not reading himself in the evening, he delights in having his elders read aloud to him, invariably asking for the Bible in preference to any other book. It has been true in his case that a love for the word of God has crowded out a liking for cheap or pernicious literature. Thus, at the beginning of his life he is saved from one of the vices which ruin so many boys.

Being an imaginative child, and without playmates in his own family, much of his time is spent with the friends whom he has made in his reading. But these (thanks to

Christian education again) instead of being fairies and gnomes, Bluebeard and Jack-the-Giant-Killer, are found among old Testament heroes, Joshua, David, Jonathan, etc., to whom he refers as "mighty men of valor." His plays are almost entirely original, and are based upon some experience of Biblical characters; some of them are, "Taking the city of Jerico," "Besieging Jerusalem," etc. Just now, he and one of his playmates are representing Jonathan and his armor-bearer, one of them bearing a long stick as a spear, and a tin pot-cover, or something similar as a shield.

An unruly cow on the place he calls a "Philistine," while a part of the yard has been fenced off with string to represent walls, and board gates which is "Jerusalem."

His mind has been so thoroughly saturated with Biblical expressions and modes of thought that even in ordinary conversation the words he uses are taken from the Bible. Upon coming home from school one day, he announced that he, like Saul, had "been rejected from being leader," in his case the leadership consisted of leading the way to the playground, and he "was rejected" because of being somewhat noisy.

The instances which show that his entire trend of thought has been directed by the system according to which he is being educated, are constantly recurring. I have only mentioned a few, but they will show the difference between the viewpoint of a child educated in the church schools and one educated in the public schools. This boy is the average product of the Christian system of education. He is a child of many imperfections, it is true, but none the less a frank, wholesome, and natural child; one who is "unfolding as naturally as a flower" in the sunlight of God's protecting love and presence, and one whom we trust will have a part in the work which is to be done by the little ones.

AN admiral who serves God and serves man is a minister of God. A good brick-maker is also a minister of God, and a good printer is a minister of God.—*Edward Everett Hale.*

Educational World

SCHOOLS FOR CHINA

"The central government seems finally to have grasped the fact that the chief need for China is education, of which the first field to be considered is elementary education for the masses," so says the *Outlook* (April 12), to which we respond, *Good!*

Long have the advocates of Christian education contended that the only hope of evangelizing China as well as other heathen countries, is by conducting Christian schools for the children of these countries. While Christians have been slow to grasp the idea and to improve the opportunity, China itself has aroused, and now announces her intention to establish a liberal system of education. This of course is for the sake of political advantages, but the principle holds good whether applied by the government to state schools or by the church to Christian schools. It now waits to be seen how active the church will be in following the example set by the government.

The article above referred to states that edicts have been "issued in Peking providing for the establishing of schools throughout the Chinese empire, and ordering viceroys and governors of provinces to select and send students abroad. The first edict declares(1) that the Imperial University at Peking 'must be put in thorough order;' (2) that 'all viceroys and governors shall convert the schools at their provincial capitals into a college, one for each capital;' (3) that 'each prefecture, subprefecture and independent department shall establish an intermediate school;' and that (4) 'each department and district, a lower grade school with (5) numerous primary schools.'"

"These edicts," adds the *Outlook*, "also mean that there will be a call for a large number of foreign educators who can speak Chinese to open the college, intermediate, lower grade, and primary schools, and also to train native-teachers in the new learning in every province of the empire."

It is easy to understand why one or two

of our leading universities have recently established chairs of oriental languages, especially Chinese and Japanese.

THE GEORGIA STATE NORMAL SCHOOL

Mr. Eugene C. Branson, president of the State Normal School of Georgia, writing for the *World's Work* (March), describes the vigorous effort put forth by that school to give a practical education to Southern teachers, and in thus describing their work he gives expression to most valuable principles of industrial education—such principles and methods also as might profitably be put into practice in places outside of Georgia. In fact, they are such as it would well befit every Christian teacher to study and strive to adapt to his circumstances. Some of the leading points in President Branson's article are found in the following paragraphs:—

"The students of this school number more than six hundred a year, and they come from the middle classes as a rule. Nine out of every ten have already been teachers in the common schools of the State, where they earn on an average \$27 per month. They stay in this school during their long seven months' vacation, or for so much of it as their meager savings will permit. It is a unique student body. Their ages range from seventeen to sixty. One year there were more than forty teachers in the school who were past forty years of age, and a half-dozen who were more than fifty. Widows come, bringing their children; even the old Confederate soldier has hobbled into the school on his crutches. Young people, old maids, old bachelors, widows, and even grandmothers, make a student body not paralleled elsewhere, perhaps, in the world. Tuition, of course, is free; and there are no fees of any sort. Life in the dormitory is upon the co-operative plan, and the cost of living never exceeds \$8 a month. This sum pays for food, fuel, lights, laundry, servants, and the salaries of the housekeeper and the matron. The courses of study are arranged in terms of

ten weeks throughout a period of three years.

"The stories of heroism of some of these students, ninety-five per cent. of whom are self-supporting, are dramatic. Scores of these young women have chopped cotton and split corn *middles*, and undergone all manner of hardships in field work. They have learned in some way enough to obtain a license to teach, and with their first earnings they have flocked to this school for a better preparation. One young woman has for years managed a small tenant farm for her invalid mother. She has taken the place of the dead father, looked after the younger children, cultivated the farm, taught the country school, and during her vacations as a teacher, she comes to the State Normal School for further training.

"The student body of the Normal is composed for the most part of the teachers in country schools. They come heart-sick and heart-hungry for something more than they know and something better than they are. The faculty does not need to worry about their application; the chief concern is to protect them against danger of working too much. They are struggling with the desperation of drowning men and women. The school is now seven years old, but the State has given it only \$7,000 for building purposes, and most of the building has been done out of the legislative appropriations for bare maintenance. For three years the salaries of the faculty were reduced in order to secure money for necessary buildings. Although there are six hundred students, there are only four small recitation rooms for college work; and the faculty of fourteen use these four rooms practically all day."

A STIRRING ARGUMENT FOR INDUSTRIAL SCHOOLS

Elsewhere in this issue appear extracts from an article by President Branson of the Georgia State Normal, bearing on the work of that institution in its endeavor to train competent teachers for the South. Mr. Branson in the following language shows

what may be accomplished by the establishment of industrial schools. He says: "Abandon an Albemarle pippin for a few generations until the blackjacks and scrub pines grow up about it, and it soon produces crab apples. And it is a kind of crab apple civilization that we are threatened with in the South. What is to be done about it? I believe the remedy lies, not in education in its common meaning, but in the right kind of education.

"Farm communes, good roads, smaller farms, intensive farming, rotation of crops, and such remunerative household industries as are to be found everywhere in the homes of the peasantry upon the continent of Europe, good schools, libraries—these are the fundamental needs. Of course, I believe in the supreme value of wholesome religious instruction; but I also believe that effective home-mission work will need to make every church both a Sunday-school and a day-school, where head, heart, and hand, taste, conscience, and will, are all continually stimulated to activity.

"The right kind of school seems to be the only possible force to bring such a result. Southern civilization will need to be built around the schoolhouse. If we can gradually set up in every farm community a well-ordered school, where ordinary academic instruction is intelligently given, and where at the same time some of the long hours of the school day are given to such forms of handicraft as can easily be transferred to the homes of the community and become a source of occupation and income; and if, in addition, nature studies, school libraries, mothers' clubs, and village industries of all sorts gradually come into existence, then we shall have a different kind of country village in the South.

"When I speak of school handicrafts I mean such forms of school occupation as basket-weaving, rug-weaving, needle-work, and the making of native grasses and long-leaf pine needles into articles of use and taste for the market. Wood carving, clay modeling, pottery making, the making of summer hats out of shucks, artificial flowers and feather work, are other forms of

school industry that can be transferred to the homes, where they may become remunerative domestic occupations. Such forms of handicraft are to be found in the homes of the peasantry in every country of Europe. Household and village industries are everywhere needed."

RAISING THE STANDARD

It has recently been announced by the College of Physicians and Surgeons, which is the medical department of Columbia University, New York, that the University trustees have decided to raise the requirements for admission to the college. "After July 1, 1903, every student upon entering, must have either completed one full year of study at a college or scientific school, or an equivalent course of study in Europe, or must demonstrate, by examination, that he has acquired the equivalent. It is the ambition of the University ultimately to admit to its medical department only those who have received the bachelor's degree in arts or science."

RECOGNIZE THE IMPORTANCE OF SCATTERING LITERATURE

"We learn," says the *Catholic Mirror* "that a movement is being inaugurated among the local [Catholic] federations of several of the larger cities to petition the public libraries of those respective centers, to place more books of Catholic writers on the shelves of the public library, and to keep on file copies of Catholic papers which shall be recommended to them. This petition has been presented, among other places, in Cincinnati, and the request of the federation has been cheerfully granted." Why should not publications containing truths on Christian education likewise be given a wider circulation?

In 1899 a call was made by the International Council of Women, held in London, for the representation of women's work in agriculture and horticulture. This call started an investigation which has since revealed some interesting facts. *Country*

Life (January) says: "In the history of California it is recorded that in 1878, Miss Austin, a retired school teacher of San Francisco, conceived the idea that she could make the then barren plains of Fresno blossom as the rose, and in her effort prove that horticulture might become a business for women as well as men. With her friend, Miss Hatch, she began to improve a vineyard already planted." The results of her experiments and adventures have not only proved that women are adapted to horticultural work, but they have materially aided in the upbuilding of her State.

The Washington Navel orange industry of California is said to have been started by a woman. Who can tell what the results will be when our schools grapple in an intelligent way with the problems of country life, and when all the children and youth in Christian schools love the country. The cultivation of the soil presents weighty problems to our teachers.

Of those engaged in agriculture,—an interest intrinsically important and elevated,—it may be said, that just in proportion as the soils they cultivate are more sterile, so should the minds of the cultivators be more fertile; for, in a series of years, the quantity of the harvest depends quite as much upon the knowledge and skill of the cultivator as upon the richness of the soil he tills. Take the year round, and the farmer has as many leisure hours as any class of men; and he has this advantage over many others, that his common round of occupation does not engross all his powers of thought, so that, were his mind previously supplied with a fund of facts, he might be meditating as he works, and growing wiser and richer together.—*Mann*.

In Springfield, Ill., the board of education voted to wage a vigorous war against cigarette smoking after listening to a report of the investigations that had been made by Superintendent Collins. His experience leads him to agree with a noted physician whose testimony was that cigarette smoking makes dunces of bright boys and liars and thieves of honest ones.



.. Editorial ..



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

PRINCIPLES FOR INDUSTRIAL SCHOOLS

The schools doing the work of the system known as Christian education easily and naturally arrange themselves in four groups. Beginning at the foot of the educational ladder these groups are as follows: The home school for the infant—the child from birth to eight or ten years of age—with the parents as the natural instructors; the church school, which supplements the home-training, caring for the child until about the age of adolescence; the industrial intermediate schools, whose province it is to deal with the youth; and the college, which should in every case be a training school, fitting men and women for the various positions to which they are called as Christian laborers.

The number of church schools is multiplying each year; the teachers for these schools are rapidly receiving the training necessary to fit them to make the change in subject matter and methods which is called for by the transfer from the public to Christian schools. Although there is not yet, even in the most favored localities, a tithe of the number of teachers that should be at work for our children, nevertheless the movement has begun, and the impetus already gained would necessitate a strong counter-force to check it.

But of the intermediate schools we can not say as much. A few such schools have been started, but only a few. The standard which these schools must attain, the special work which they must offer, and the peculiarly difficult age of the students who fall within the range of the industrial schools, have presented obstacles hard to surmount, and have made the selection of men to stand at the head of these schools a difficult problem.

The students, as they enter the preparatory school, are at the uncertain age, they are full of possibilities—a mass of crude ma-

terial and latent ability; when they leave the preparatory school they should have attained to a good degree of stability, they should have decided upon a life work, and should have shown a certain peculiar aptness in the direction of this choice. In other words, from uncertainty—budding aspirations—to certainty, good judgment, stability—this is the gulf which the preparatory school must span. What wonder that it is difficult to find men keenly sensitive to the hopes of youth, sympathetic with the wayward, strong in executive ability, and at the same time having a nature so progressive that they can develop a few fundamental principles of education into a practical working system.

The intermediate industrial school must give thorough instruction in the common branches. Aside from this, and yet not *aside*, but side by side with this mental instruction there must be thorough instruction in the various trades. The teachers in the class-room must also be teachers on the farm and in the shops. There must be no distinction made between what is usually designated as study and as work. The two are one. As a third feature of these schools there must be the spiritual atmosphere, binding about and intertwined with the other two, making a threefold education.

The standard is high, the requirements exacting, of precedent there is none. Therefore *men* are wanted. The men who can do this work may be found somewhere, no doubt, but just where, is the question. Some of them are now teaching in other schools, ignorant, perhaps, that they are needed for such a work as this. Should the eye of any teacher who feels drawn toward this special work for youth, chance to fall upon these lines, his correspondence is invited by the secretary of the Educational Department of the General Conference, Berrien Springs, Mich.

Attention is called to the article on another page, which describes the work of the summer assembly for teachers, and mentions the special work of developing this phase of the Christian educational system.

CHURCH SCHOOL TEACHERS AS REFORMERS

The man who is true to God to-day will be a reformer. Truth is being trampled underfoot by the world. It is a serious thing to live. To float with the tide means, in the end, failure, disgrace, and destruction. To stem the tide of iniquity requires great courage. One fundamental reason for the prevailing apostasy is this: those who are now departing from the truth and choosing error, were not properly educated in their childhood and youth. The men and women now on the stage of action were instructed by teachers who were not reformers. In order to meet successfully the issue before us, it is necessary to educate our children in the love of the truth. This should be done primarily by the parents; but to assist them and supplement their work, Christian teachers have been given to us. Teachers should endeavor to plant in the minds of the children the seeds of those reforms which they wish to see lived out by the future men and women. In order to do this, teachers themselves must be genuine reformers. Success will not be theirs so long as they are controlled by popular opinion.

There are a number of important reforms in operation at the present time that our teachers everywhere should be foremost in carrying out. One of these is the selling of "Christ's Object Lessons." Is there a church school teacher who does not co-operate in this movement? Are there any who have not carried these books to those outside of the church? If there is a teacher who has not yet entered this work, then that teacher does not stand as a leader in that particular church and school. She is missing a golden opportunity.

Again, there is the Acre Fund. Every live teacher will agitate this question in the church school and in the church. She should see that her children plant a garden, and that the proceeds go to this good work of purchasing a medical college for our medical missionary work. The teacher who is unable to inspire her children and the church with enthusiasm to undertake this work, has certainly missed her calling; for a teacher

should stand in the foremost ranks in all of these movements.

Then there is the health reform, and reform in literature. The children and youth should have good; true literature to read instead of the trash that is so prevalent. The true teacher will, by precept and example, exalt every principle of truth that she knows. She will regard truth more sacredly than anything else in the world. She will live for truth, work for it, and, if need be, die rather than see a failure brought about by a lack of interest on her part.

WHERE ARE THE TEACHERS?

There is a Jewish maxim which says, "Jerusalem was destroyed because the education of the children was neglected." The home church is weak because the children do not have Christian training. From foreign countries come cries for teachers,—Christian teachers. But where are the teachers? That teachers are needed rather than preachers, or rather let us say that the foreign field needs preachers who can teach,—teach the children and the youth,—is evidenced by the fact that to-day the Catholic church has in training in a single school in Ceylon, two thousand five hundred priests who will in two years be ready for work on the island. If two thousand five hundred Catholic teaching priests are maintained in Southern India and Ceylon, how many Seventh-day Adventist teachers should be at work in that field?

The summer school will be one means of preparing teachers for this and other fields just as needy. D.

INTENDED FOR BOTH

The word *both* refers to the Sabbath school and the day school, and it is the **ADVOCATE** that is intended for both. Not one department for the Sabbath school and another department for the day school, but the whole paper is for the Sabbath school and the whole paper is for the church school.

There has been a feeling on the part of some that the Sabbath school department, and it alone, belonged exclusively to Sabbath school workers; but there is no dividing line between the two kinds of schools.

The Sabbath School

NATURE'S TE DEUM

Deep in the woods I hear an anthem ringing
 Along the mossy aisles where shadows lie;
 It is the matin hour, the choir are singing
 Their sweet *Te Deum* to the King on high.

The stately trees seem quivering with emotion,
 They thrill in ecstasy of music rare,
 As if they felt the stirring of devotion,
 Touched by the dainty fingers of the air.

The grasses grow enraptured as they listen,
 And join their verdant voices with the choir,
 And tip their tiny blades that gleam and glisten
 As thrilled with fragrant fancies of desire.

The brooklet answers to the calling river,
 And singing, slips away through arches dim;
 Its heart runs over, and it must deliver
 Unto the King of kings its liquid hymn.

A shower of melody and then a flutter
 Of many wings; the birds are praising, too,
 And in a harmony of song they utter
 Their thankfulness to Him, their Master true.

In tearfulness I listen and admire
 The great *Te Deum* nature kneeling sings;
 Ah, sweet indeed is God's majestic choir,
 When all the world in one great anthem rings.
—Sacred Heart Review

THE ANOINTING WHICH TEACHETH ALL THINGS

BY DR. E. J. WAGGONER (LONDON)

The reason why the disciples mourned and wept and were sad after the crucifixion of Jesus, is given in John 20:9: "For as yet they knew not the scripture, that He must rise again from the dead." This evidently does not mean that they were not familiar with the words of that scripture, for "the voices of the prophets" were "read in their synagogue every Sabbath day;" and the sacred writings were the chief study of every Jew. Yet notwithstanding this, "they *knew not* the scripture."

When, on the road to Emmaus, Jesus "expounded unto them in all the Scriptures the things concerning himself," their hearts burned within them, and their sorrow gave place to joy as he opened to them the Scriptures. But not yet did they truly

know the Scriptures. They were still in the condition of the Ethiopian eunuch who, in response to Philip's question, "Understandest thou what thou readeest?" said, "How can I, except some man should guide me?" One has no need of a guide in territory that one knows.

A deeper and richer experience was theirs a little later, when Jesus "opened their understanding that they might understand the scriptures." No further need then that any should guide them; for "the anointing which ye have received of Him abideth in you: and ye need not that any man teach you: but the same anointing teacheth you of all things." "Ye have an unction from the Holy One, and ye *know* all things" (1 John 2:20, 27), and it is only thus that anything can be really known. This anointing, the divine enlightenment of the Holy Spirit, the indwelling of the Spirit of truth to guide into all truth, is for every believer, for John wrote these words to the whole church, and Paul prayed that all might receive "the Spirit of wisdom and revelation in the knowledge of Him." "Have ye received the Holy Ghost since ye believed?" Do you *know* the Scriptures? "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

THE GENERAL REVIEW

BY W. A. SPICER

Officers and teachers need continually to guard against the tendency of the general review to degenerate into a sermonette or short address, the school having little active part in it. The object of the review is to set the people to thinking, and to help them to lay hold practically upon that which they have studied.

I have felt that it might be helpful, in this respect, if sometimes the class study were entered upon first, connecting the previous lesson with that for the day. A superintendent may do much to enliven the work of the school, by varying the regular program now and then.

I suppose there is no reason why exactly the stated time must invariably be given to the review. In a given case, the lesson for the day may demand all the time that can possibly be given to class study. The lesson of the previous week may have been particularly simple. In such a circumstance I have sometimes observed that the reviewer, nevertheless, employed full twenty minutes, restating the simple and obvious in the former lesson, leaving the classes but half the time needed for serious study.

Why not watch these things, and when special attention is required in one or another phase of the work, be prepared to regulate our program accordingly? We are after definite results, and the program should be shaped to secure the desired end.

WHAT IS THE HOME DEPARTMENT?

BY MRS. S. M. BUTLER

It is a department of the Sabbath school designed to reach every Sabbath-keeper who does not attend the school regularly. If these persons could be reached and encouraged to take up the weekly study of the lessons in their homes, we believe they would be greatly benefited. Many of them through neglect of the lessons are losing much. We are told that "the Bible lessons which are taught in our schools are of far greater consequence than many now discern." How important it is, then, that all our people should improve the opportunity of a thorough weekly study of the lesson!

HOW SHOULD THE WORK OF THE HOME DEPARTMENT BE CARRIED ON?

First make a list of all the Sabbath-keepers living nearer to your school than to any other, who you know do not regularly attend Sabbath school anywhere. Having completed the list, assign the various families, or individuals, as the case may be, to the different workers of your school. In making the assignment do not overlook the young people. If devoted to God they will prove to be among the most effective workers in this department. All that will be

necessary to become members will be to sign the envelop and agree to study the lesson.

On the Sabbath, at the same hour as your school holds its session, let the home department member go over the lesson carefully. Where there is more than one member in the family, let the order be the same as in the Sabbath school. It should be made plain to the members of this department that theirs is not a family school. It is as much a part of your school as any other class; but it recites at home because of circumstances which make it impracticable for them to meet with the main school. A clear understanding of this fact will tend to create a bond of union between the school and the home department members. At the close of the hour they should report on the envelop in the spaces assigned for that day, and put in their contribution. They should be told by the worker visiting them that he will call again at the close of the quarter to get the contribution and leave them another lesson quarterly and envelop. I think this plan will tend to adjust the percent. of attendance, for where one can not attend the Sabbath school regularly, he should be urged to join the home department of the school, and not be counted as a member of the main school. If he comes occasionally to the main school, he may be counted as a visitor, *not* as a member.

WHO SHOULD DO THE WORK OF THIS DEPARTMENT?

We believe that all the members of your school should have an interest in this department, and that the work should be done as a missionary enterprise. We are told that "the Sabbath school is a missionary field, and very much more of the missionary spirit should be manifested in this important work than has been manifested in the past." We believe this to be one line of missionary work in which the members of our schools can profitably engage. I know a number of churches having persons living near who once kept the Sabbath, but who no longer attend the school.

Others live so far away that they can not attend. Again some of the sisters whose husbands are not Sabbath-keepers are deprived of the opportunity of coming regularly. This is especially true of the country churches. In the city we often find those who say they keep the Sabbath, but who seldom attend the Sabbath school. How often are such ones visited and encouraged by the members of the Sabbath school? You will find that they are seldom visited unless some minister hunts them out. I do not think this is as it should be. The members of the Sabbath school should go to these people and encourage them by bringing to them reports of the progress of the work. The home department furnishes an excellent opportunity for this. Any one in the school who has a desire to help his brother will find this a good opening.

SHOULD OUR SCHOOL HAVE A HOME DEPARTMENT?

Yes; your school should have a home department if you have any Sabbath-keepers living within reach of you who do not attend the school regularly. The fact that the isolated ones are remembered by the members of your school, and are considered a part of your school, will be an incentive to them to keep up the study of the lessons. If all of our schools would take hold of this work in the spirit of the Master, it would not be long before we should see a good work wrought for our brethren and sisters who are living in the out-of-the-way places. Every Sabbath-keeper in the State could easily be brought into touch with some school in a short time.

We should also seek to interest those not of our faith in this work. That is, we should try to get them to take up the weekly Bible study as outlined in the lesson pamphlet. There are many around us who do not study the Bible nor attend any religious services, who perhaps might be reached by this plan if carefully approached. This alone opens a great missionary field for our Sabbath school members.

This in brief is what the home department is, and the plan of procedure. There are great possibilities in it, if each school will take up the work and do what it can. The plan is a simple one, and can be easily understood by devoting a little time and thought to the subject.

Do not be discouraged if you do not see immediate results, and work as faithfully for one as for several. Encourage your members to continue in the study. Be faithful in your work. Remember the Saviour's words that "he which is faithful in that which is least is faithful also in much."

METHODS OF TEACHING

BY E. A. SUTHERLAND

I. ART OF QUESTIONING

Teaching is not a pouring in process. That is, passive reception on the part of a pupil does not deserve to be dignified with the name of teaching. Mental activity must be aroused; the pupil must be a positive factor instead of a passive recipient. The recognition of this principle appears in the description of the first lesson which God gave man after placing him in Eden. The quotation reads: "That which they [Adam and Eve] prized above all other blessings, was the society of the Son of God and heavenly angels, for they had much to relate to them at every visit, of their new discoveries of the beauties of nature in their lovely Eden home, *and they had many questions to ask* relative to many things which they could but indistinctly comprehend."

The thought is this, God placed above Adam and Eve the objects of nature which stimulated them to ask questions. Their teachers, the angels, did not do all the questioning; the pupils came to their teachers full of wondering questions. Do the members of your class come to you in this way?

One test which may be applied to teachers, therefore, is this: Do they stimulate the minds of their pupils to ask questions?

Perhaps there may be a question as to

the best means of thus arousing a child's mind. We have one answer in the experience of Abraham. By every encampment he built an altar. When the camp moved the altar remained a witness to the worship of God. The Canaanites, seeing these altars, were led to ask their meaning, and an answer to their questions preached to them the truth. Furthermore, God gave directions to the children of Israel, showing them how they should teach the little ones. In the following texts notice these thoughts: (1) feasts, ceremonies of various kinds, altars, monuments, etc., formed the basis for object teaching; (2) they stimulate children to ask questions; and (3) the questions of the children gave parents an opportunity to teach the truth. The texts are as follows: "It shall come to pass, when your children shall say unto you, What mean ye by this service? [the passover] That ye shall say," etc., Ex. 12:26,27. "And it shall be when thy son asketh thee in time to come, saying, What is this? [the sacrificial lamb] That thou shalt say unto him," etc., Ex. 13:14.

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments . . . ? then thou shalt say unto thy son," etc., Deut. 6:20-25.

The same thought is repeated in Joshua 4: 5, 6, concerning the memorial stones.

Teachers and parents should encourage children to ask questions. In return they should answer the questions of the children in such a way as to teach eternal truth. Ps. 78:1-7. The questions of a child should be considered an opportunity given you as a parent or teacher by God himself, to teach truth about God. If the child never asked questions, how would we know his plane of thought?

Encourage question-asking, and then answer the questions intelligently. This will make of you a true teacher.

A nature lesson, as the planting of seeds, or a story read from the history of the early days of the message will encourage the asking of questions. Other means will be suggested next month.

THE TEACHER IN THE CLASS

BY DR. WILLARD A. HILL

The hour spent with the class is in many respects the most important one of the week. The success of the teacher in that hour will, of course, depend in a large measure upon that thorough preparation which results from an appreciation of the magnitude and importance of the work in hand, and an earnest determination to meet the responsibilities to the fullest extent possible. We will suppose this preparation to have been made. The lesson has been prayerfully studied each day of the week, first from the Scripture alone, then with the aid of every obtainable help. You have not committed some one's thoughts to memory, neither have you read them over hurriedly, without any effort to profit by them, with the thought that you would be able to read them to your class when the time comes, but you have studied them by the light of God's Spirit and have made them your own. You have borne each member of your class to God in prayer, and sought to know how this particular lesson can be made most helpful to them. You have attended the teachers' meeting, and have received the thoughts God has given your fellow teachers; and now, as you come to the class, the lesson will shine forth from your face and be revealed by your very manner, which in itself will be an inspiration. Now comes the point of contact, the execution of the week's plan and preparation, the coming out of a well formed and fully developed motive. Perhaps this means life or death to some soul in your charge. No detail is too trying to deserve the most painstaking consideration. Be so careful in your dress as to be above criticism. Be there if possible when the class comes, that you may greet them, and show a personal interest in each one. Your manner will count much for good or ill, as you can not put on a correct manner as one does a garment. It is the result of thorough preparation. It is a trite saying that "telling is not teaching," but it is as true as trite; neither does the mere asking of

questions signify that you are a teacher ; a phonograph can do both, yet you would never think of it as a teacher. Unfortunately there are many human phonographs ; if you would be a successful teacher, do not be one.

The Sabbath school hour is a recitation hour. *Expect* your class to be ready to recite ; they never will be until you *expect* it. You of course will have no possible need of lesson books or other helps, and will not permit their use by your pupils. Neither will you allow them to read the answer from the open Bible. In love and dignity maintain perfect order. Do not talk too loud. Do not preach. "Teaching is causing to know." Give them an opportunity to tell what they know, then lead them on to greater knowledge. If illustrations are used do not teach the illustration, teach the truth and use the illustration to impress the truth to be taught.

Do not teach the class as a whole ; teach each individual. Study the disposition, habits, and needs of each one, that you may know how to help them. Do not let the interest flag for a moment. Talk to the one least interested. Keep their eyes on you, their minds on the study. Do not attempt too much ; consider the time at your disposal, and be sure to make one point at least before the hour closes. One point well made is worth a dozen simply touched upon. Stop promptly when the bell rings ; your good example in obedience to all rules is of greatest value. Remember the object of it all is the saving of souls, and measure your success by the results and not by the time you have taught.

CO-OPERATION OF PARENTS

A Study of the Testimonies on Sabbath School Work

(Continued)

BY MRS. L. FLORA PLUMMER

In no one thing is the help of parents more needed than in the preparation of the Sabbath school lesson. No teaching can take the place of the home study. The preparation of the Sabbath school lesson should be considered a matter of great importance in

each home. The little child should be patiently taught, and the older children encouraged and helped by studying the lesson with them. So much instruction has been given upon this point that only a very few of the statements can be quoted :—

"Even greater care should be taken by parents to see that their children have their Scripture lessons, than is taken to see that their day school lessons are prepared. Their Scripture lessons should be learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home ; for the Sabbath school will fail to prove a blessing to them."

"Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature ; dispense with all unnecessary sewing and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day, devoted in a cheerful, social manner to the word of God."

"The Sabbath school affords to parents and children a precious opportunity for the study of God's word. But in order to gain that benefit which they should gain in the Sabbath school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach."

"Parents, set apart a little time each day for the study of the Sabbath school lesson with your children. Give up the social visit, if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents, as well as children, will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege."

"The student of the Sabbath school should feel as thoroughly in earnest to become intelligent in the knowledge of the

Scriptures as to excel in the study of the sciences. If either is neglected, it should be the lessons of the six days."

The Sabbath school lessons should not be learned in theory only, but they should be lived in the daily life. The principles of truth are not really learned until they are made the warp and woof of the child's character. This is altogether possible if each lesson is enforced by the training and example of the careful parent. Again and again the points of the lesson should be brought up and presented to the child in different ways and under different circumstances, until the incident becomes actual reality to him, and he is able to appreciate the practical lesson in it to him.



The Lesson



INTERMEDIATE DIVISION.

Lesson I. July 5, 1902.

Cain and Abel. Gen. 14:1-15.

SPECIAL POINTS IN THE LESSON.

The two families—the children of God, and the children of the wicked one.

The sacrifice that God accepts—not the outward form, however costly, but only that which shows faith in Christ, the true sacrifice that God himself has provided.

The works of the flesh, and the fruits of the Spirit.

SUGGESTIONS.

Refer to the story of the widow's mite, to show how God values our offerings, not according to their money value in this world, but the *spirit* in which they are offered. Impress the fact that it was *by faith* that Abel offered a better sacrifice than Cain, and not because he brought a different offering.

Teach the simplicity of the new birth, which made Abel a child of God, showing that we are the children of God by believing in Jesus—receiving the Son of God into our hearts. If we have not done this, we, like Cain are "of that wicked one."

Trace through the steps in Cain's experience that led to the murder of Abel, comparing with those that led Lucifer to the murder of the Son of God. Contrast the works of the flesh, seen in Cain, with the fruits of the Spirit, seen in

Abel. How do we show whether we are the children of God or the children of the wicked one? Which are seen in our lives—the fruits of the Spirit, or the works of the flesh? If the works of the flesh, how may we be delivered, and made able to bring forth the fruits of the Spirit?

Lesson II. July 12, 1902.

From Adam to Noah. Genesis 5.

SPECIAL POINTS IN THE LESSON.

The Wages of Sin—Death.

The Gift of God—Life.

The Blessed Hope—The coming of Christ.

Why does He come?—To translate the righteous and destroy the wicked.

SUGGESTIONS.

Show the results of eating of the Tree of Life, and of being removed from it—the increasing weakness, the disease, the shortening of life. Let the children give from their own observation, facts that show the difference between man as we see him to-day and as we know that he was in Eden. Lead them to see the need for the soon coming of the Lord, to save the race from utter extinction. Enoch's experience shows that faith can overcome all these conditions, and "lay hold of eternal life" right in the midst of them.

The only hope of the human race in this world of sin and death is found in the words of Enoch, "Behold the Lord cometh." Show how this has been preached from the very beginning. It was this hope that enabled Enoch to live a pure, holy life in the midst of sinners, and that brought him all the blessings that the righteous will experience when He comes, for he was translated, as they will be, without seeing death. Show from 1 Thess. 4:13-18, that all who have died in this hope will be raised to eternal life when He comes. Show by 1 John 3:1, 2, what this blessed hope will do for every one who has it.

Lesson III. July 19, 1902.

The Building of the Ark. Genesis 6.

SPECIAL POINTS IN THE LESSON.

The Message of Salvation.

The Way of Escape.

The Long-suffering of God.

Signs of Coming Judgment.

A Lesson for the Last Days.

SUGGESTIONS.

Connect this lesson with those on the creation, and show how the knowledge of God was lost and the earth became corrupt, so that the children will see that the people were without excuse for their ignorance and sin. Show from Ps. 50:23, and the memory verse, the results of thanking and praising God, and the reverse.

God never brings judgments without warning, and making a way of escape for all who will heed. Dwell upon the meaning of the word "strive," showing how earnestly God wrestled with the people to save them. Such is His wonderful, long-suffering love. But they resisted Him, and would not be drawn. Show how this same Spirit is still striving with each individual to bring him to repentance that he may be saved, and do the will of God. Teach the children to recognize the strivings of the Spirit in their own hearts, and to yield to Him.

Noah preached by works as well as words. Every stroke of his hammer rang out to the world the warning message. The ark was a witness—a sign—to every one who saw it, that the flood was coming, and that all who would might find refuge. As a last striking sign the animals and birds bore witness to what was coming, and that the Spirit of God wanted the people to go into the ark and be saved from it. Refer to the lesson on the creation of the animals, and show that it was the same Spirit that gives life to man and strives with him, that gives intelligence and guidance to the birds and animals.

Compare the days before the flood with the days just before the Lord's coming. Show how we may be signs to the world that the Lord is soon coming.

Lesson IV. July 26, 1902.

The Flood. Genesis 7.

SPECIAL POINTS IN THE LESSON.

The close of probation.

Destruction of the earth by the flood.

The earth and heavens now stored with fire.

The Day of Judgment.

SUGGESTIONS.

When God shut the door of the ark, probation had closed for all outside. For 120 years God had been pleading with them to be saved; now the day of salvation was past. Compare this with the final close of probation a short time before the coming of the Lord. Now is the

accepted time, now is the day of salvation, which will soon be past. Describe the scenes at the time of the flood ("Patriarchs and Prophets," pp. 83-86), and read Prov. 1:24-33, contrasting the peace of those within, and the anguish of those without.

In the changes that took place in the earth at the time of the flood, God was preparing for the final day of judgment. All the marks of the curse brought by the flood—the earthquakes, thunders, and lightnings—are signs of the coming of that day, telling us to be ready.

PRIMARY DIVISION.

Lesson I. July 5, 1902.

Cain and Abel. Gen. 14:1-15.

Memory verse.—"To obey is better than sacrifice." 1 Sam. 15:22.

CENTRAL THOUGHT.

The test of obedience.

SUGGESTIVE STEPS.

Introductory.—By questions have the children explain the difference between a lion and a lamb. Dwell upon the lamb's characteristics. Among the Jews the lamb was the emblem of patience, meekness, gentleness. Jesus is called the Lamb of God. Seek to make the children understand the reason for offering a lamb in sacrifice—its fitness; the purpose of the offering; and the result if men had obeyed.

The Questions on the Lesson Story.

Practical Lessons.—Obedience is the highest form of service. It is the first lesson God gives his children. He compels no one to obey him. Each is free to choose for himself. Adam, in Eden, chose to disobey, and so sin and death entered the world. Then Cain and Abel were tested. Both built an altar, and both brought an offering; but Cain chose his own way instead of God's way. Show the children how they are tested as surely as were Cain and Abel.

Acceptable obedience comes from hearts filled with love. No one can truly obey who has envy or pride or hate in his heart. A child who delights to tease and vex other children is usually himself most afraid of the same things. That was the way with Cain. When he knew what his punishment was, he cried out that it was greater than he could bear—that every one who would meet him would try

to kill him. The spirit of hatred is always the spirit of fear. But not so with the spirit of love; for "perfect love casteth out fear."

Before any lasting practical truth can be impressed upon the child's mind, there must first be a clear-cut, definite idea of the lesson story. Do not confuse by drawing out too many practical points to the exclusion of the lesson itself.

Lesson II. July 12, 1902.

From Adam to Noah. Genesis 5.

Memory verse—Matt. 5:8.

CENTRAL THOUGHT.

Walking with God.

SUGGESTIVE STEPS.

Introductory.—Gain the attention by a few questions or a little story that will bring out the excuse so often offered by children, that they can not do right because of their surroundings.

The Questions on the Lesson Story.

Practical Lessons.—Men sometimes seek to become holy by leaving home and friends, and living in solitude, where they will know nothing of the evil in the world. But Enoch lived among men; he told them of their sins, and urged them to turn to God. The influence of his holy life was like a light, showing others the way to heaven. A great light shut up where none may see it, is of little use compared with even a tiny candle whose brightness guides some lost one home.

Enoch is said to have walked with God because his thoughts were about God—because his thoughts agreed with God's thoughts. Two can never walk together unless they are agreed. In Phil. 4:8 God tells his children some of the things they should think about; he will keep the hearts and minds of all who will commit themselves to him.

Enoch was a type of those who will be translated when Jesus comes. As he walked with God, and lived without sin, so will these.

Lead the children to see that in a special sense, they are to be lights in the world now,—in the very time of which Enoch spoke,—and invite them each to yield their lives entirely to God, as did Enoch.

Lesson III. July 19, 1902.

The Building of the Ark. Genesis 6.

Memory verse—"By faith Noah . . . prepared an ark to the saving of his house." Heb. 11:7.

CENTRAL THOUGHT.

Faithfulness.

SUGGESTIVE STEPS.

Introductory.—The children will enjoy telling about the different kinds of boats they have seen; and when their attention is gained, the teacher will pass easily to—

The Questions on the Lesson Story.

Practical Lessons.—Sooner or later sin always brings death. But God not only gives men an opportunity to choose the way of life; but even when they have chosen the way of death, his love reaches out to save them.

Noah "found grace in the eyes of the Lord." This was because, though all around him had departed from God, Noah was faithful. God chose Noah to do a great work; but if Noah had not shown that he was a man who could be trusted to do a great work, he would not have been chosen. Faithfulness is not something that can be tied on to the character, as fruit is fastened to a Christmas-tree; it is the result of natural, steady, continued effort through moments and days and months and years. If Noah had been easily discouraged, he might have stopped working after fifty or a hundred years. But he kept on building, though he saw no sign of rain, and continued to warn the people, though they did not heed his words.

Noah is a type of those who live in this time, and who know that the second, and final destruction of the earth is near. Impress upon the minds of the children the great need of faithfulness in warning the world, and of building characters that shall stand in the time of trouble.

Blackboard Exercise.

Noah was faithful

I will be faithful

IN

Worship
Building
Warning
Worship
Building
Warning

Lesson IV. July 26, 1902.

The Flood. Genesis 7.

Memory verse—"The Lord hath his way in the whirlwind and in the storm." Nahum 1:3.

CENTRAL THOUGHT.

God's protecting care.

SUGGESTIVE STEPS.

Introductory.—Begin with a little talk about floods, perhaps telling briefly of the Johnstown flood.

The Questions on the Lesson Story.

Encourage the children to answer without reading the reference, and then to tell where the verse is found. Or one may answer while the others look on. While the children should be taught to use their Bibles in class, they should not be allowed to fall into the habit of reading the answers to the questions directly on the lesson. Follow with the memory verse, which shows that God's power is present in the storm. Where that power, that Presence is, none who trust him need fear.

Practical Lessons.—During the time the ark was building, thousands saw it, and heard of the Lord's purpose to destroy the earth by a flood. But only eight persons availed themselves of its shelter. To hear God's warning messages, even to have a part in doing his work, will not save any one. There were many who worked on the ark, who yet refused to enter it, and who were lost in the flood.

The beasts were wiser than men, for they responded to God's call.

Jesus is called by many beautiful names, which show his character, and what he is to those who love him. In the book of Psalms he is many times called our Refuge. In Isaiah 25 we read: "O Lord, . . . thou hast been . . . a refuge from the storm." So he may be called our Refuge. All who *come to him*, he will receive; all who *trust him*, he will save in the day when the earth, and the works that are therein, shall be burned up. None were *compelled* to enter the ark; those who were saved went into it because they *believed* what God had said. So it is to-day: "By faith are ye saved."

KINDERGARTEN DIVISION.

Suggestions for Adapting the Primary Lesson to the Kindergarten Division.

Lesson I. July 5, 1902.

Cain and Abel.

Adam and Eve had two little boys. They were the first brothers that ever lived on the earth. Let the teachers compare them with two brothers in the class or in the school. Speak of the nice times these two brothers had, when playing together and listening to the story of the beautiful home that their papa and mama once had in Eden. How sad it must have made them to hear how their parents lost that

home. But then they did not have to remain sad, for Adam and Eve could tell them the joyful story of Jesus' coming to live and die to take away all sin. They learned, too, of something that God wanted them to do so that they would never forget about Jesus. These two boys grew to be men. Persons may be chosen to represent each character.

As you explain that Cain was a farmer, place some fruit aside to represent his offering, and tell of the lambs which Abel, the shepherd, cared for. Make clear to the children the work of each one. Tell the children what people were asked to do to remind them of the promised Saviour. Build two altars. Be sure you know exactly how to place each block before you attempt it with your class. Let the children help you. Explain in a simple way the use of altars, and what the Lord required at this time. Place cherries or other fruit on one, and a lamb on the other. Show the picture in "Patriarchs and Prophets," page 75. God accepted Abel's offering, because he brought one which represented Christ. This made Cain angry. To grow angry was wrong, and that led to the two other wrong acts. This lesson of one evil leading to another, may be brought home to the children by referring to their own experiences. When they disobey their parents, the desire comes to conceal it, and this is another wrong. This whole lesson may be worked out with paper and pencil, representing people by marks, and drawing lambs, fruit, altars, etc. The person who can not draw so much may vary his teaching by using pencil and paper, and cutting out pictures to carry out this lesson.

Lesson II. July 12, 1902.

From Adam to Noah.

As you talk of the people about which we have learned, make marks on your paper to represent them. When you erase the mark which represents Abel, put one down for Seth. Then make many marks as you explain how Seth and Cain had brothers and sisters, and how these grew up and had little boys and girls, etc. Make the mark which represents Enoch very straight, and perhaps a little longer, so that it may be more prominent than the others. Tell of Enoch's beautiful life, and how he walked with God. Bring to the children's minds their walks with their papa or mama. How happy they are if they can go with their parents. They may not know where

they are going, but that makes no difference ; they know they are safe. They know that when they get tired they will be comforted, and perhaps carried.

Although Enoch could not see God as he walked with him, he could talk to him in prayer. Enoch was taken to heaven. He was pure in heart, and the promise to the pure is, "They shall see God."

Take any pure, white flower. This is like the pure heart. Scar it with your finger-nail. That represents the effect of sin on the heart. Take a glass of water. Put a drop of ink in it—so sin makes the heart impure. Either pour this out and refill with clear water, or produce another glass with clear water, to show how Christ can make our hearts clean again. Cut out two white hearts. They represent the pure heart. Make pencil marks on one to show the scars of sin. Then show the other white one—the heart made pure by Christ. If we keep our hearts pure and white we may, like Enoch, be translated when Jesus comes.

Lesson III. July 19, 1902.

The Building of the Ark.

Noah was Enoch's grandson. Adam, Eve, and Seth were dead, and people had grown very wicked. God had done a great deal to get these people to do right, but they would not. God was so sorry for this because he loved them. They were too sinful to live. God told Noah that he would send a great flood to destroy the earth. He told Noah to tell the people all about it. Question the children about the boats they have seen—draw from them the idea that the boats float on the water, and that the water does not get into them. God told Noah how to build a great boat. He called it an ark. It was different from any boat which we have now, for it was to hold so many birds and animals, and all the people who listened to Noah's preaching and believed God. Besides, this big boat had to hold the food for all the animals and people. Build an ark of the blocks. Explain how Noah's ark was a very large one, and one is built of blocks to make us think of the large one. Practice with the blocks before coming to your class, until you can build one perfectly. Handing out the blocks to the children one at a time, let them place the blocks just where you wish them. As you place the blocks, explain that the ark was built of strong wood, covered with pitch so that it would not leak ; that it had a window at the

top, etc. Read "Spirit of Prophecy," Vol. I, pp. 70, 71. For the bottom of the boat six cubes may be used; also one cube, and two half cubes, for each of the pointed ends ; one oblong and one square, placed on their sides, for each of the sides. Use cubes for the second story, leaving out one for the door. Six oblongs laid with the largest surface down, can be used for the second and third stories. For the roof use four half cubes, two at each end to make the gable, and two quarter cubes in the center, which leaves apparent room for the window. Show a picture of the ark.

Impress the thought that Noah built the ark just as God had told him. The Lord has also told us to build something. What we build is made up of everything we do—even little things like shutting a door, or walking quietly if some one is asleep. Every time we do something right, we are putting good strong material into our character, just as Noah put a piece of good strong wood into the ark.

Lesson IV. July 26, 1902.

The Flood.

Build an ark as before, placing it on a piece of cardboard, so that it can be moved. By a vivid word-picture the children can be impressed with the idea that the angels went invisibly to forest and field, collecting animals and birds. Angels led, and the animals followed, two by two. The air was filled with birds coming to the ark. Show many pictures of different animals and birds. Let the children name as many as they can. They may get some idea of the animals, and their number by pictures.

Eight people were sorry for their sins and believed God. They were shut in with God in the ark. The rest of the people chose to follow Satan, and were shut out with him. As you tell how the flood came, place pale green crumpled paper on the table as a reminder of water, and lift the ark upon it. Tell how the angels cared for it and kept it from sinking or being tipped over by the strong waves and wind. When the ark was ready, God said to Noah : "Come thou . . . into the ark." If we are faithful, like Noah, God will say : "Come, ye blessed of my Father, inherit the kingdom." We will be shut in with Jesus, and not shut out with Satan.

Let the teachers read "Patriarchs and Prophets," pp. 98 and 99, and "Spirit of Prophecy," Vol. I. pp. 47, 48, and 71-73.

With The Teachers

IN COMMON THINGS

Seek not afar for beauty. Lo! it glows
 In dew-wet grasses all about thy feet;
 In birds, in sunshine, childish faces sweet,
 In stars, and mountain summits topped with snows.

Go not abroad for happiness. For, see!
 It is a flower that blossoms by the door.
 Bring love and justice home; and then no more
 Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought.
 The simple duty that awaits thy hand
 Is God's voice uttering a divine command;
 Life's common deeds build all that saints have
 thought.

In wonder workings, or some bush aflame,
 Men look for God, and fancy him concealed;
 But in earth's common things he stands revealed,
 While grass and flowers and stars spell out his
 name.

The paradise men seek, the city bright
 That gleams beyond the stars for longing eyes,
 Is only human goodness in the skies.
 Earth's deeds, well done, glow into heavenly light.
 —*Minot J. Savage.*

THE SUMMER ASSEMBLY

REASONS FOR HAVING A SUMMER SCHOOL

As a denomination Seventh-day Adventists have committed themselves to a universal system of Christian education. Thirty thousand children in our own land, to say nothing of the thousands in other countries, are, by their very existence, sending a plea to heaven for an education. The church must henceforth be built about a prosperous school. Its strength will depend upon the perfect compliance with the principles underlying the education of the children and youth. These thirty thousand children are scattered through two thousand churches. They form the nucleus therefore of two thousand schools, and furnish occupation for about two thousand teachers. Not more than three hundred teachers are now in the field, consequently one thousand seven hundred others should to-day be in training for the schools of the United States. Our most sanguine hopes do not

lead us to believe that the two thousand churches of America will all be supplied with teachers during the present year. But this is the position we must face, and it is our duty before God to approach the standard as nearly as possible.

In addition to the facts already stated, it may be added that the Foreign Mission Board is to-day calling for one hundred well-trained teachers for schools in foreign countries. As they draw from the home force, the vacant places must be filled. If the task appears too great, we need but read the statement that "the schoolroom is needed just as much as is the church building. 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."

From this it would seem that somewhere in our midst there are persons who are called of God to establish all these schools. They do not appear because the way has not hitherto been prepared before them.

THE WAY IS NOW PREPARED

Realizing this responsibility the Foreign Mission Board, uniting its forces with Lake Union Conference, makes liberal provision for the training of teachers at the Summer Assembly, to convene at Berrien Springs, Michigan, June 12 to August 20, 1902. The term *liberal* is not a misnomer, for provision has been made to so lighten the expense that this training will fall within the reach of every ambitious person who is qualified to enter the summer school.

EXPENSES

Tuition, absolutely free.

Room rent, or tent rent, also free.

Board, on the European plan, including incidental expenses, need not exceed \$2 per week.

It will therefore appear clear that a decided effort is now being made to prepare the way for all who should have the training for teaching.

There should be delay no longer.

QUALIFICATIONS

The offers which appear above are not made to students indiscriminately. Neither

will the summer school give admittance to a promiscuous class of students. The standard is high, because the summer term is conducted for those only who can be fitted for teaching by a brief training.

Every student will be required to present recommendations from the educational secretary of his State or district, or from the president of his conference.

COURSE OF INSTRUCTION

The course of instruction for teachers has been planned with direct reference to the needs of the field. A schedule of studies appears in the ANNOUNCEMENT, which may be procured by addressing the President of Emmanuel Missionary College, Berrien Springs, Michigan.

LEADING FEATURES

I. Agricultural and Horticultural Classes.

The assembly will be held in a grove of beech and maple, on the farm belonging to Emmanuel Missionary College. Actual work will be carried on throughout the summer in fruit culture and gardening, and a course of instruction will be given in these subjects by competent teachers. This is a most important feature of Christian education, and one which must be thoroughly developed. Christian schools have, as a most laudable object, the turning of men from the city to the country, and our teachers must be able to lead.

II. Christian Business Course.

The dearth of laborers competent to fill positions as bookkeepers, business managers in our institutions, stenographers, etc., has made necessary a course of instruction for the training of persons of ability for such positions. Under the direction of Financial Secretary of the General Conference, aided by teachers of long experience in actual business life, a select class will be conducted this summer during the assembly. Special information will be given all applicants. Remember the date of opening, June 12, 1902.

III. Principals for Industrial Schools.

In previous summers teachers have been trained for the church school with but little reference to the intermediate industrial

schools. With the increased interest in Christian education comes a demand for a sufficient number of preparatory industrial schools to accommodate all the youth between the ages of fourteen and eighteen or twenty. One State after another is starting schools of this grade. The men prepared to take the principalship of these schools are at present few.

During the summer assembly, a class will be organized for the study of problems to be met by men standing at the head of a school. It will be composed of those who have had experience in teaching, who have executive ability, and who are willing to develop a system of schools for the youth. This class will not be large, but it will be composed of individuals especially adapted to the work.

IV. Preceptresses and Matrons.

The class mentioned above will be joined by lady students who wish training for positions as matrons and preceptresses. Peculiar qualities are requisite for success in these positions, and those recommended to this class will be carefully selected.

Announcements, giving full information, are sent upon making application to

E. A. SUTHERLAND,
Berrien Springs, Mich.

A DEPLORABLE CONDITION

I heard recently of a local school board composed of five or more members, and only one member of that board has faith enough in the work which he claims to represent to help support the school. What the other members of that board mean by accepting the position it would be difficult to explain. But there they are, and that is their attitude.

One is led to question whether men who thus lightly regard the value of education would pay their school tax to the government if they were not compelled to. The idea is this; most people recognize the value of universal education and acknowledge the justice of a general school tax, but undoubtedly some people, and even some Christians, do not sense the benefits which

accrue to every American citizen because of its system of public schools. Consequently some people who have no children complain because they are taxed to educate their neighbors' children. Granting that this sentiment might be cherished in some hearts concerning state schools, it is yet an unexplainable condition when a Christian is not willing, because of the common brotherhood of man which he professes to believe, aside from the benefit which is reaped by the individual, the church, and the world by Christian education—I repeat, when a Christian is unwilling to contribute to the support of schools for the training of Seventh-day Adventist children.

Teachers in church schools have many perplexing problems to solve, but God pity the teacher who works for a board, any member of which can not heartily support her in her work, and who is not willing to go to the depths of his own pocket rather than see the school fail. Not only do our schools need educated teachers, but they need patrons thoroughly alive to the importance of Christian education, progressive, God fearing-patrons, who will study to ascertain the divine will, and then sacrifice to help carry out that will. The school that prospers must have such patronage.

E. A. S.

DO YOU TEACH PHYSIOLOGY THIS WAY?

"I entered a school in December," writes E. M. Cottrell, for *Teachers' Institute*. "It was freezing weather. The oldest class of pupils was reciting the physiology lesson. The class was composed of fourteen intelligent pupils. The heat of the stove brought up the temperature to probably 90 degrees, and there was no sign of ventilation. I suggested that the teacher open the door, at which he seemed surprised. At his request I asked some questions. What is the effect of breathing impure air? What causes the air to be impure? What should be the temperature of a school-room in winter? What is a cold? How many teeth have we? What hinders digestion? Of what is a bone composed? What is a muscle? What is in the upper cavity of the body? What

is the difference between the veins and the arteries? Which do you see on the back of the hand? What would you do for a burn?

"To most of these questions no reply was given, yet they knew a good deal about the names of the bones, the arms, legs, hands, fingers, etc. The questions might have been extended to considerable length. I noticed the bad position of several of the boys; they were becoming stoop shouldered. In going out at recess this feature was prominent.

"At recess I suggested the ventilation of the room, and that a board be fixed in the bottom of the window so as to admit a constant stream of fresh air and yet deflect the current upward so it would not strike the heads of the pupils. The teacher listened, but evinced no interest."

LONGING FOR COUNTRY LIFE

Following is the copy of a letter written to *The Independent*:—

"I feel the spirit that is abroad, to get up and go out of the city, and dwell under my own vines and apple trees. A yearly hegira to some watering place, or to some landscape made famous by its hotels or private boarding houses, no longer suffices. To get a country home is becoming a national passion, and I have come under the influence of it. I used to enjoy the city; I gloried in its privileges and its art; but this no longer satisfies me. To the country I must go; but how shall I conduct myself—how go to work to construct a home? A vague idea possesses me that I shall have to be born over again to meet the exigency. Why can you not give over all generalities, and give us accurate information?—for we are a host and a growing host. Where shall we locate; how shall we build; what shall we plant—and when, and where, and how? Alas, the ignorance of a city born man or woman! We shall surely for the most part become the laughing stock of those we have been accustomed to make sport of. At any rate I am going to have a country home; and you must give me help."

When such a plea as this goes up from

the hearts of the masses, how can Christian teachers hesitate to inculcate in the minds of the children, a love of country life? How can Christian parents cling to city life when the gospel message points to the country as the place to educate the children?

OPPOSITION TO DENOMINATIONAL SCHOOLS

BY H. A. WASHBURN.

"All schools among us will soon be closed." These words were spoken severally ears ago. (See Testimony No. 31, p. 152.) They seem to signify that the work of sectarian schools will be interfered with by the world. A faint indication of the way in which such interference might come, is seen in the following words from a recent issue of *The Chautauquan*. Reference is made to the meeting of the National Educational Association of 1901. The article says:—

"One passage in the resolutions of the National Educational Association just referred to, is specially noteworthy. *It is doubtless intended as a note of alarm.* It is asserted that 'a democracy should provide for the education of *all* its children,' and that the purpose should be to attract and instruct not only the rich, but also the poor. 'To regard our common schools as the refuge of the less well-to-do and the unfortunate,' the resolution continues, 'is to strike a fatal blow at their value and efficiency.' This undoubtedly means that the increasing tendency toward separation of the children of the rich from those of the poor, is deplored as undemocratic. The American ideal is 'a civilization based on intelligent democracy', according to the National Educational Association, and the element of democracy co-essential with that of intelligence. The nation is advancing in intelligence, for an acknowledged feature of our time is the spread of secondary, higher, technical, and scientific education. This fact the Association notes with satisfaction and pride. But is the democratic spirit also growing and gaining strength and devotion? Un-

fortunately there is much in our present-day developments to arouse apprehension on this score, and the National Educational Association points to one source of danger, and to one potent factor of division and discord. The suggestion is vague of course, for the Association 'is not prepared to advocate *official interference with private schools*, or with the right of parents to send their children to other than the common schools. *The reminder, however, is wholesome and significant.*'" (Italics ours.)

Little comment is needed on the above words. They are indeed "significant." When others see so plainly the trend of events, should not the people of God likewise recognize these signs of the times, and improve the opportunities which are still granted us? There never was greater power in our Christian educational work than now, and now is the time to work most diligently for the education of all the children.

THE STANDARD IS NOT LOWERED.

MISS EMMA E. MORSE

For the past year I have had the opportunity, of watching two children, who had the benefit of two years' training in a church school. It became necessary to close the school, and these children, a boy ten and a girl fourteen, were returned to the public school. They had not lost a day, but entered the classes they naturally would have been in had they never left the public school. The boy scored at his last examination an average over ninety. The girl fell a little behind him because of the effects of the routine and confinement of the public school system.

They were objects of interest to both teachers and pupils, because of a certain naive way of looking at things. Their textbooks also interested their teachers who borrowed and used them as reference books.

These children have been the means of spreading truth—spiritual, hygienic, etc. The result of their living out the truths learned in the church school, among their playmates, has often passed from open-eyed wonder to investigation and practice.



Children's Corner



TWO DREAMS

The chief butler told his dream to Joseph. He said, "In my dream there was a vine before me. On the vine there were three branches. The branches budded and the blossoms shot forth. And the clusters brought forth ripe grapes."

He said, "Pharaoh's cup was in my hand. I took the grapes and pressed them into Pharaoh's cup. Then I gave the cup to Pharaoh."

Joseph said to the butler, "This is the meaning of the dream: The three branches are three days. Within three days Pharaoh shall restore thee unto thy place."

"When it shall be well with thee," said Joseph, "think of me, and show kindness unto me. Mention me to Pharaoh, and bring me out of this prison."

"I was stolen out of the land of the Hebrews. I have done nothing that they should put me in the prison."

When the chief baker heard the meaning of the butler's dream, he said to Joseph, "I also dreamed a dream. I had three white baskets on my head. In the upper basket there was all manner of meat for Pharaoh. The birds ate out of the basket on my head."

Joseph said, "This is the meaning of the dream: The three baskets are three days. Within three days Pharaoh shall hang thee on a tree, and the birds shall eat thy flesh."

The third day was Pharaoh's birthday. And he made a feast unto all his servants. Pharaoh restored the chief butler to his butlership again. And the butler gave the cup into Pharaoh's hand. But Pharaoh hanged the chief baker as Joseph had told them.

But the chief butler did not remember Joseph. He forgot him.



S. D. A. MISSION FARM, BULAWAYO, AFRICA

The following extracts are from a letter received from W. H. Anderson, who now has charge of the school work of the Mission Farm at Bulawayo, South Africa. He says:—

“Like you we are conducting a school to educate Christian workers. No others need apply.

“We have two terms of school a year—one in the spring (our fall) of three months; and one of two months, November and December. The rest of the year the students are out teaching in the native kraals. I visit them frequently to help them along. They also conduct Sabbath services where they are. All of our teachers are preachers.

“The mission has sustained a severe loss in the death of its beloved superintendent, Eld. F. L. Mead, whose work was ended after an illness of only one week. While on his way to attend the council at Cape Town, last October, he contracted a severe cold, and was laid away at Kimberly, where he had stopped off because of his illness. This thinning of our forces has crippled our work here. We are earnestly praying that God will raise up another laborer to carry on the work so ably started by Eld. Mead.”

Referring to the industrial feature of his work, Brother Anderson continues:—

“Six weeks ago I returned from a journey north of the Zambezi River, seven hundred miles on foot, in the interest of the mission. Since then the boys and I have made and burned fifty thousand brick. I am doing stone-mason work now, building a home for the boys in school. The stone foundation is almost finished.

“We have over one hundred pupils in school at present, and the number is increasing rapidly. Mrs. Anderson and myself support eight native children in the school. Our oldest boy is now out teaching; he has been with us five years. Our oldest girl assists Mrs. Anderson in the housework and in teaching.

“All here are well, but most of us are carrying burdens beyond our strength, and will have to continue to do so until some one comes to help us.

“Are there not some good teachers who have a burden for this field who will come and help us? We want them to bring their hearts with them, and come to stay. Those who come should be apt to teach and quick to learn. Married workers are preferred. Missionaries who come to make this field their home should be accustomed to hard manual labor; it is also necessary that they should be steady plodders, who can stick to a difficult task and keep up their courage, even when they seem to be accomplishing nothing.

“The inducements are not such as to draw any who are looking for ‘an easy berth.’ They are: small pay, heavy expenses, few comforts, no company, many cares; but to those who ‘continue to the end’ will come the ‘well done’ of the Master and a crown of life.

“Who is willing to accept the conditions—hard as they are from a material standpoint—that surround us here, and ‘come over and help us’?”

CHURCH SCHOOL AT TAFTSVILLE, VT.

The following extracts from a letter recently written by Miss Naomi L. Worthen, the church school teacher at Taftsville, Vt., indicate that the work is moving forward in a most encouraging way at that place. She says:—

“By another year our school will be conducted in a well-equipped modern schoolhouse, which is now in course of construction. Our former quarters have been quite comfortable,—the school having been held in a shop nicely fitted up for the purpose,—but the work continues to grow steadily, and it seemed best to have a new building in a different location.

“When the new schoolhouse is completed it will be 24x30 feet, and two stories high; the lower part will be divided into three rooms; a large schoolroom, a smaller room to be used as a recitation room, the older

pupils assisting in teaching, and a woodshed, also a hall. The upper story will be used for meetings and Sabbath school. The cost of the building will be about six or seven hundred dollars.

"We are of good courage to continue industrial work in connection with the school. The sewing class which we have had during the fall and winter has been very helpful in many ways. I have been greatly pleased with the work done by this class, and so have the parents and others interested in the school. This spring we expect to do gardening, cultivating flowers, and raising vegetables. We have an acre of land with the schoolhouse, which is all we need at present.

"The largest number of scholars we have had at any time yet is eighteen, but if all who are expected to come do come this spring, we shall have twenty-five or thirty pupils. Our conference president is very much interested in our work, and is doing all that he can to help it.

"Several of the pupils from our school expect to go to South Lancaster Academy next fall, and will, I hope, be actively engaged in the Lord's work in a few years."

RESOLUTIONS ADOPTED BY THE NORTHWESTERN UNION CONFERENCE

At the annual meeting of the Northwestern Union Conference held at Des Moines, Iowa, in April, the following resolutions were adopted:—

THE TRAINING OF CHURCH SCHOOL TEACHERS.

1. WHEREAS, There is a widespread demand for many more thoroughly prepared teachers who can successfully manage church schools, we would therefore recommend:

(1) That a thoroughly equipped Normal department be conducted at Union College.

(2) That a summer Normal be conducted at Union College.

(3) That a teachers' institute be conducted in each Conference, covering a period of not less than ten days, at such a time and place as will best serve the interests of each Conference, presumably at the close of camp-meeting, which would save traveling expenses.

(4) That each teacher be required to pass an examination as to literary qualifications, and theory and practice of teaching, and that a teacher's cer-

tificate, either first or second grade, be issued, showing that the holder of the same is duly qualified to take up church school work and gives evidence of moral fitness to be entrusted with the sacred responsibility of a teacher.

(5) That a reading course on Christian Education be arranged for teachers by the Educational Secretary in consultation with the Educational Department of the General Conference Committee.

CHURCH SCHOOL FINANCES.

2. In the financial support of the church school work, we recommend that the following principles be kept in mind in the formation of plans:

(1) Shun debt as you would the leprosy.

(2) The church should regard the school as the nearest and most promising missionary field, and "all should share the expense."

(3) The self-respect of children, families, and churches should be preserved by bearing their own burdens as far as possible, and by avoiding that which would tend to draw a pauper line.

(4) The companion principle of bearing one another's burdens should also be judiciously exercised.

(5) It is true economy to provide good facilities and capable teachers at greater cost than would secure poor facilities and inferior teachers.

TEACHERS AND STUDENTS AS CANVASSERS

The teachers and students of Emmanuel Missionary College, and the Seventh-day Adventist church, of Berrien Springs, Feb. 7, took their quota of "Christ's Object Lessons," amounting to about five hundred books.

Elder Daniels reported that Union College voted to sell its quota of four books for each student, and immediately sent an order by telegraph for seventeen hundred books.

South Lancaster Academy, South Lancaster, Mass., has carried on a systematic campaign for the sale of "Christ's Object Lessons."

Prof. M. E. Cady, of Healdsburg College, Healdsburg, Cal., writes:—

"It was found to be necessary to have the teachers and students take territory away from the immediate vicinity of the college. Eighty-five teachers and students were distributed through the Sonoma Valley and San Francisco. The whole region of country from Mendocino City down through the Sonoma Valley, including the towns of Ukiah, Cloverdale, Santa Rosa, Petaluma, and San Rafael, was given to the students

and teachers for a week's canvass. About thirty of the number were sent to San Francisco, on account of the lack of territory.

On Sunday morning these students and teachers started for their field of work, and a more happy and courageous lot of young people I have never seen."

George Crawford, teacher of the church school at Hatley, Miss., says:—

"After a little help from the president of the Conference, the teacher and six students took the field. In two days we took 39 orders for 'Christ's Object Lessons,' and sold some other books. It is wonderful how the Lord can remove timidity from us if we are willing to go forward, and he did bless us in the undertaking. We hope to have several canvassers from this school to send into the field next year. All who went out are of good courage and willing to go again."

IN NEW YORK

"We can note," writes Elder Geo. B. Thompson, in writing of the schools of New York, "a decided improvement over former years. The schools are more permanently started, better organized, and as a result, are doing better work. The teachers are all thoroughly imbued with the importance of the work, and seeking the Lord for his Spirit to press home the truth, of the gospel of the kingdom upon the hearts of the children. We have had six schools in operation. One school building has been erected, and in other places buildings have been secured for permanent use. At West Salamanca and Vienna, there is a deep interest in the message among persons not of our faith, and Sunday evening services are being conducted by the teachers. The rooms are crowded at each service. We feel confident that the church school work is from the Lord, and everything possible will be done to build it up. We also have a larger number of students than in past years attending the South Lancaster, Mass., and Mt. Vernon, Ohio, Academies. There all are fitting themselves for active service in the message.

CONCERNING the closing exercises of the Owosso (Mich.) church school, taught by Mr. and Mrs. Pinckney, Mrs. Pinckney writes, in substance:—

The closing exercises for the winter term of the Owosso school were held in the church, Thursday, April 3. We had been carrying on a very interesting line of history and Bible study in our school work, and arranged a special program in such a way as to give the public the benefit of our work, in what we believed would be an attractive and entertaining form. The historical part of the work was presented in the form of a character play. The title of the symposium was, "The United States in History and Prophecy;" Columbus and Isabella, Mary Queen of England, Menendez, Elizabeth of England, Sir Walter Raleigh, John Winthrop, Roger Williams, William Penn, John Wesley, Lord Baltimore, and a Jesuit priest, were represented by our boys and girls in a most creditable manner. The work of the class formed the basis for this representation, and it was entirely original. The entire program was so entertaining that our pastor and Eld. Butler requested that it be repeated in the near future. Over 19,000 pages of reading matter have been distributed by the school during the year. A number who entered during the fall for the purpose of getting a little more education, have given themselves unreservedly to the cause of the Master.

MRS. M. D. MCKEE writes of the young people's work at Grand Rapids, Mich.: "We have had unusually interesting meetings. Every young person in the church has taken a stand for the truth. It is a precious flock. We long to see them built up, upon the solid rock of God's word, so they will stand. Our young people are engaged in six lines of work: Gospel workers, who hold Bible readings; visiting workers, who visit the poor, sick, imprisoned, and aged; house-to-house workers, who distribute papers, tracts, books, etc.; correspondence workers, who write missionary letters and mail literature; burden-bearers,

who chop wood, carry coal, sweep snow, etc., for the helpless poor, and miscellaneous workers who are ready for any line of work. All are interested, and the Lord is greatly blessing the *entire* church. Our secretary has spicy reports to read, and we have song service, reports of labor, and Bible study. After the meeting there is a consecration service for any who wish to remain for private counsel or help."

MRS. C. W. IRWIN, Sabbath school secretary of the Australasian Union Conference, writes: "Last quarter the donations from the Sabbath schools amounted to about five hundred dollars, besides one hundred donated to the Melbourne Ship Missionary work. We have no Orphans' Home here, so we vary our special donations once a quarter to the most needy field. The present quarter our donations will go to help purchase a steam launch for Bro. Fulton to use in his island work. We have the Reading Circle started in many of the churches, and they send us encouraging reports. We have our church in Avondale divided into five divisions, and a good interest is manifested in each company. Mrs. Farnsworth has done some work in trying to get the schools to hold conventions, and we are also beginning to start the young people's meetings. I think the plan you have in the States is a good one."

A DEPARTURE from the usual custom was introduced in a recent Sabbath school convention held at Des Moines, Iowa. The Young People's Society was given the entire charge of the first session of the convention. The society has been very active in missionary work, and this has resulted in great blessing, both to the young people themselves, and also to those for whom they have labored. A number of the children in a branch Sabbath school which the young people have been conducting, were present. Their superintendent reviewed them on their past lessons, and their ready answers and songs added much to the interest and pleasure of the occasion.

DURING the past winter a number of conventions have been held by Sabbath schools, without the aid of any outside laborer. The following extract from a letter was reported by Mrs. Carrie R. King, to the *Pacific Union Recorder*: "A few members of the Nevada school, and one from Rough and Ready, met with us at Grass Valley, Cal. Not one present had ever attended a convention, but we asked the Lord to direct, and we all enjoyed much of his Holy Spirit. We shall never forget our first convention, and I am sure it will not be our last. All were free to take part, but only a few papers were written. Our school is advancing spiritually."

FROM South Africa comes the report that with the opening of the year 1902, three church school teachers began work for the children. Miss Ina Austen is teaching at Nitenhaga, in the Eastern Provinces, Miss Amy Jubber, in Kimberley, and Miss Helen Hyatt, at Cape Town. We hope the time is not far distant when reports can be given from teachers in all parts of the world. The summer school this season will doubtless turn a number of our home teachers into foreign fields. The calls are coming, and we must respond.

MONTANA is moving in the right direction. At the State Conference, held at Butte, March 16-23, action was taken, creating an educational board of five members, one of whom is the Conference president; this board to have charge of the Sabbath schools, the young people's work, and the church schools. It was also voted to increase materially the number of church schools in the State during the year.

BETHEL INDUSTRIAL ACADEMY, Bethel, Wis., has arranged for a summer school, which will open May 21. Students will be given manual work during the first half of the day, and class work will be carried on from four to seven p. m., thus giving every student an opportunity to carry on a line of study while working on the farm or in the shops.

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THE ADVOCATE,
Berrien Springs, Mich.

CHURCH SCHOOL TEACHERS

We have been requested by the secretary of the educational department of the General Conference to print the names of church school teachers, so far as we have been able to gather them. Various periodicals have requested the names of all our teachers, that they might show them favors of various sorts. Similar requests for names of all who are connected with church schools have been made by the educational secretaries. It will, therefore, be esteemed a favor if teachers in Christian schools, whose names do not appear in the accompanying list will forward the same to the ADVOCATE, with their permanent address, as well as the location of the school in which they are teaching, or have recently taught. The following is the list of church school teachers:—

Achenbach, Clinton V.	Clemens, Otilia
Achor, Ida	Clymer, Chas. G.
Aldrich, Mrs.	Colcord, Eld. G. W.
Allen, Lena	Cole, Delford
Allen, Alvin	Collins, Emma
Allen, Mrs. A. N.	Conway, Felix H.
Amadon, Grace	Cook, Mary C.
Andre, Hattie	Corkham, David
Andreason, M. L.	Cottrell, R. F.
Artress, Frank	Cottrell, Roy
Artress, Maggie	Crawford, George
Atwood, Julia L.	Crawford, Eunice
Austen, Ina	Crawford, Mrs. Mary M.
Bailey, Elizabeth	Creager, Mattie
Bailey, Mattie	Cuth, Epha
Bartholomew, Bertha	Curtiss, Paul
Babcock, Chas.	Cushman, Mrs. Ivie
Barber, Marie	Dalton, Maggie
Bascom, Pearl D.	Dancer, J. W.
Beach, J. W.	Dall, Abbie
Bean, Helen	Dart, Mrs. C. F.
Beanan, Emma	Detamore, Elma
Bennett, Mrs. E. G.	Dinwiddie, Mrs. W. E.
Benton, Elmer G.	Dunham, Catherine
Bland, Mrs. Flora C.	Dunn, Nettie
Blasser, Sophia	Durrie, Anne
Bingham, Agnes	Eaton, Nettie
Boylan, H. A.	Edgar, Henrietta
Bostwick, Mabel	Edwards, Ora
Boughten, Francis	Evans, Rubbie
Boyd, Clarence	Everett, Amos E.
Bradbury, Ina	Farrell, Lottie
Branson, Minnie	Flatz, Etta
Brigham, Emma	Fletcher, Lena
Bramhall, Alice	Fishback, Anna
Brown, Mrs. K. L.	French, Mrs. Mary L.
Brown, Nellie	Ford, Lucile
Bruce, Alex.	Forsythe, Mrs. M. C.
Bunch, Mrs. C. E.	Gardner, Mrs. E. E.
Burdick, Della	Gatton, Bertha
Burrus, Georgia	Gifford, Nettie
Butler, Mary W.	Gowdy, Mr. and Mrs. B. F.
Cady, Florence E.	Graham, Mrs. Addie
Caldwell, W. P.	Grubb, Blanche
Camp, Clara	Gullett, B. D.
Cameron, Cassie	Hahn, Henrietta
Carr, Homer W.	Hale, Katie B.
Case, Frances	Hallock, Pearl
Castle, Mrs. C. H.	Hallock, Arthur
Chapin, Cadiv	Halverson, Amanda
Chamberlain, Oliver	Hansen, Rosa
Chamberlain, Edith	Hart, Minnie
Chantock, Mrs. W. W.	Harbough, Mrs. Dorothy
Christian, J. W.	Haughey, Kenneth
Clark, Myrtle	Hawkins, Mrs. Grant
	Hawkins, Grant
	Hayward, Mrs. Dr.
	Hazleton, Mrs. A. L.
	Heald, Florence
	Henderson, Carrie
	Hewitt, Irwin
	Hicks, Cora B.
	Hill, Miss
	Hingson, Volona
	Holaday, Mrs. N. E.
	Horn, Louie
	Hopkins, Caroline
	Howard, H. H.
	Howard, Mrs. H. H.
	Huffman, B. E.
	Huntington, Hettie
	Hyatt, Helen
	Ingham, Stella F.
	Ingram, Mrs. N. D.
	Jacobs, L. A.
	Jacobs, Clara L.
	Jackson, S. E.
	Jafray, Mabel
	Jordan, Grace
	Johnson, Prim. G. E.
	Johnson, H. W.
	Johnson, Virgie
	Jones, Mamie
	Jones, Lulu
	Jorgensen, Maggie
	Jubber, Amy
	Kellar, Naime
	Kellogg, Agnes
	Kenison, Mrs. Lizzie
	Kerns, Carrie
	Kerr, Meda
	Kinne, Ella
	King, Lela
	Kluney, —
	Kirk, Myrtle
	Knapp, Nellie E.
	Kneeland, B. F.
	Knehl, Mrs. A. W.
	Lamson, Mary A.
	Leathermann, Martin
	Leach, Ella
	Lebert, Gertrude
	Masters, Lizzie
	Mathe, Emma
	McKibben, Mrs. Alma
	Melundy, Mrs. E. B.
	Meilcke, Mrs. Clara
	Mickelsen, Laura
	Miller, Florence
	Miller, Bertha
	Miller, Mrs. Ralph
	Mitchell, Bertha
	Moody, W. L.
	Moon, Geo.
	Moon, C. P.
	Moon, Mrs. C. P.
	Morrison, Ethel
	Morrow, Vita
	Mullen, Susie
	Nelson, Mary
	Nelson, Anna
	Nelson, Jennie
	Nelson, Esther
	Newell, Nina
	Nicholas, Annie M.
	Nicholson, J. L.
	Nickels, Laura
	Niccum, Louie
	Nielson, Martha
	Nordlund, Anna
	Norman, Hilda
	Northup, Miss
	Nowlin, Celian
	Osborne, Ella M.
	Owen, Fred
	Patchen, Nellie A.
	Peters, Rachel
	Petit, Clara
	Phelps, Bertha
	Phillips, Mrs. Ada
	Pinckney, D. H.
	Pinckney, Mrs. K. A.
	Pieper, Lulu
	Pogue, Mrs. Katie
	Pond, Minnie
	Pogue, Mary
	Prall, Letitia
	Price, Chas.
	Prindle, Ruth
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	Reith, Isabel
	Rew, Frances
	Reed, Luella
	Roach, Ruby
	Robbins, Minnie
	Rogers, Mrs. F. R.
	Ross, Sadie
	Rupert, Josephine
	Russell, Effie
	Routt, Mrs. Fannie
	Rowe, Mrs. Thomas
	Sanders, Mrs.
	Sandborn, May
	Sanders, Robt
	Sanford, Ethel
	Santee, Lettie A.
	Schaeffer, Ida M.
	Schauk, Clara
	Schrumm, Mrs. Lulu
	Sevey, Ella A.
	Shaw, Cora
	Sheppler, Paul
	Sherwood, Olive
	Sherwood, Vina
	Shultz, James E.
	Silver, Clara
	Skinner, Mrs. Stella
	Smith, Parker
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	Smith, Nettie
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	Specht, F. G.
	Squier, Meda
	Starks, Mabel
	Stevens, Mrs. Lillian
	Stewart, Agnes
	Stone, Mrs. C. L.
	Stone, C. L.
	Stoner, Mrs. Rea
	Stowe, John
	Strachan, Mathew
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	Sweet, Edna
	Talbot, Mrs. J. E.
	Talman, Mary
	Tattersall, Mrs. Florence
	Taylor, C. U.
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