

EDUCATIONAL CONFERENCE NUMBER

The ADVOCATE of CHRISTIAN EDUCATION

OCTOBER, 1902



ART THOU THE TEACHER OF ISRAEL
AND UNDERSTANDEST NOT
THESE THINGS? Y.

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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 no; 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., OCTOBER, 1902

NO. 10

- "Too poor to maintain schools?
The man who says it is the perpetuator of poverty.
It is the doctrine that has kept us poor.
It smells of the alms-house and the hovel.
It has driven away more men, and more wealth,
and has kept more away, than any other doctrine ever cost us.
- Such a man is a victim of an ancient and harmful falsehood."
- "The ability to maintain schools is in proportion rather to the appreciation of education than to the amount of wealth.
- We pay for schools not so much out of our purses, as out of our state of mind."

CONFERENCE PROCEEDINGS

Introduction

In response to the request made by the Educational Convention which convened at Berrien Springs, Mich., August 10-18, 1902, a synopsis of the proceedings of that conference appear in this issue of the *ADVOCATE*. In spite of the fact that the journal is enlarged to accommodate this matter, it is impossible to give more than a passing notice to some features of the convention. The recent gathering of Christian teachers was the third meeting of this character in the history of the church school movement of the denomination. The educational work is the warp in the fabric of Christian character which is daily being woven, consequently the results of such a meeting as the convention at Berrien Springs have an influence which affects every department of the work. This is reason enough—should a reason be asked—for filling the columns of one issue of the *ADVOCATE* with proceedings of this convention.

How I Was Educated, and the Effects of that Education

EMULATION THE PREVAILING SPIRIT

CORA BLODGETT said, in part: In thinking over my school days, I easily recall the interest which my teachers manifested in me. I can also picture in my mind the text-books which were used in the first years of my school life. One little reader takes pre-eminence in my memories. The pictures which it contained are indelibly impressed upon my mind. When I note how enduring are these recollections of my childhood, I sometimes wonder what the result would have been had I then been privileged to study the truth in a Christian school.

The study of arithmetic developed in me a strong commercial spirit. The tendency of the work was wholly in that direction, and so strong was the impression made upon my mind, that to this day I am obliged to wage an open conflict with the desire for a high salary. My study of history developed in me the spirit of loyalty to the state; I longed to imitate the deeds of its heroes. But as I look at it now, men were held up as models who were very imperfect in character. Christ was never mentioned. I knew nothing of him; but the study of the Revolutionary heroes and the bravery of our Puritan fathers, inspired in me the deepest feelings of hero-worship. Further than this, no ambition was aroused.

The spirit pervading the school was that of emulation. It was my highest ambition to stand at the head. This I endeavored to do, regardless of the sacrifice it might cost. When I began teaching, I could follow no other methods than those which had been pursued in my own training. I finally

entered Union College as a student-teacher. I then decided to give up teaching, but I could not get away from it. I was pushed into the work.

My experience in teaching has forcibly impressed upon my mind the following facts implying our needs: 1. We have no text-books. These we must have. 2. There has been no *organized* effort. This we must have. 3. Our schools have been dependent upon tuition for support. This condition is not a stable one. These are problems which I believe must be solved by Seventh-day Adventists. Israel had a system of schools. God provided for their support. Teachers and ministers were alike regarded as workers for the Lord. The minister labors for adults; the teacher does a similar work for the children. The message to "Cry aloud, and spare not," applies to the teachers of children as well as to the minister.

We need a unity which will lead to universal education, and such support that every child may have a free training. Teachers, ministers, and physicians form a part of one great whole, the Christ. The remedy for the present lack of union will be found in the adoption of an organized system of schools properly supported. The condition of our church is described in 2 Chron. 15:3, 4. Truly Israel has been without a teaching priest, consequently the law of God has been unknown, and captivity stares us in the face. It is a trite saying that, "nothing is settled until it is settled right." Without doubt, God will provide a solution for these three great problems which face us; that of text-books, an organized school system, and proper financial support.

THE BLIGHTING OF SOULS

THOMAS MORRIS related the story of his early education in the log school-house, and after dwelling upon the fact that in the secular schools the spiritual nature is wholly neglected, said: I cannot better express my idea of the secular school system than to say that, "to seem and not to be" is its strongest characteristic. So long as I was connected with those schools, there

was a vacancy in my heart. I have gotten more real, genuine education since coming to Berrien Springs, ten weeks ago, than in all my life before. The secular schools have done much to improve their methods, but for the Christian their subject-matter is wrong. Commodious, well-arranged school buildings, free transportation of pupils, well-trained teachers, excellent facilities,—these things cannot make up for what is lacking in spiritual training.

The brain of a child is wonderfully susceptible to impressions. The impressions received during the first years of our existence are the most lasting. My early years were spent in the schools of the world. This seems to be the course followed in many Seventh-day Adventist families; but I am led to ask, Which is the more important, the church school or the college? If one grade or the other is to be dropped from our school system, which shall it be? To establish schools for adults while neglecting the children, is a weak method of procedure. God works otherwise. The public school system set before me the kingdoms of the world and the glory of them. In spite of the influence of a good mother and of many friends, the gold fever possessed me. Where did I get that? It was the result of the teachings of a commercial school. I believe in business men, but we need business men who are zealous for the Lord. If children are easily impressed, let us educate them in such a way that their life influence will be on the side of Christ.

To me this convention means much. I cannot again teach one-third or two-thirds of the child's nature. The threefold nature must be educated. Education is either the best thing in the world or the worst. When we educate two sides of a child's threefold nature and neglect the spiritual side, we give to that child an increased ability to do evil. Such an education whets his evil propensities. I am thoroughly in favor of an education which develops evenly the physical, mental, and spiritual natures. Thousands of parents carefully protect the bodies of their children on a cold day, to keep the frost away from them, while they forget the soul's

danger. The spiritual nature is more easily blighted by the frost of a wrong education than is the physical nature by the real frost. Let us work to arouse others to the reality of this danger, and cause them to see how easily the soul of a child may be thus blighted.

E. A. SUTHERLAND: It is sad to find that, like Moses, we have many things to unlearn. God is calling the Christian teacher from a system he once thought almost perfect, to a truer, more complete form of education. We need now to step fast. We are not called upon to cast reflections on the secular schools. They are a noble institution, well adapted to the accomplishment of the object of their existence, but the Christian parent seeks a different training for his child, and it is with this higher education that we are called to deal. Let us walk softly, lest, like Uzzah, we be found guilty of interfering with a divine plan.

How I Learned of Christian Education

PEARL WEST: My one object was to teach in the public school; that was what I was preparing for, but the way opened for me to go to Union College. I determined to enter the Lord's work in some capacity. I first taught a home school, and the Lord blessed me there; but I had never made a study of the principles underlying Christian education.

The second year, Vol. VI of the Testimonies fell into my hands. It is filled with valuable instruction on the subject. I also had the "Teachers' Conference Bulletin," and the "Manual for Home and Church Schools." But I was still ignorant of the real principles of Christian education. I knew something about them, and had gone far enough to see that the object of the Christian teacher must be the conversion of the pupils. In this school we had the regular studies, and whenever there was a chance to bring in the Bible, I tried to do so. But I did not know how to make the Bible the basis of all the work. We had meetings on the Sabbath, and the Lord certainly blessed, but

not until I came here, did I have a clear understanding of the true principles of Christian teaching.

ARCHER WRIGHT: My first impressions of Christian education were entirely different from those I now have. In 1898 a family school was established in the church to which I belonged. The church was located in the country. I lived in town, so I did not know very much about the school. About that time I saw one of the first numbers of the *ADVOCATE*. The teacher was instructing the children in arithmetic, grammar, geography, history, reading, spelling, and Bible. I thought she was carrying things to an extreme. The next winter we had a church school. I was a graduate from the high school, and in the spring of that year I really gave my heart to God; and then it was that the subject of Christian education opened to my mind, and I began to see wherein my education had been defective. I saw why I had had such a fight with infidelity, why it was so hard for me to grasp Christianity; and the more I read the *ADVOCATE*, and the more I heard others talk about Christian education the more truth I saw. Little by little, I began to see what great things were embraced in that term, "Christian Training." I am still seeing new things in it. Last summer, when I came to the summer school, I did not have any idea how the Bible principles could be applied in teaching the different subjects. In my teaching I learned even more than I did at the summer school. This summer I have learned much more that will make my next school widely different from what it was last year.

Why I Left the Public School

FOR THE PRIVILEGE OF TEACHING SPIRITUAL TRUTHS

B. E. HUFFMAN: Should I answer the question, why I left the public schools, I should say that it was because I found it impossible in my public school work to im-

press upon the minds of my pupils the high ideals which I hold to be a part of true education. I felt the need of something which I did not have, and in search for it I spent one year in Union College. I was not, however, directed into the church school work, but returned to the public schools. Again I endeavored to plant principles of truth, but these were in almost every case met and neutralized. I longed to teach God's Word, but the children who were facing me daily were, in spite of my exertions, growing up in infidelity. When I followed my convictions and contradicted the lessons given in the text-books, I was accused of teaching the Bible in the public schools. I was endeavoring to combine public school work with spiritual teaching, and it proved a failure. I was led to read literature on the subject of Christian education. Should I answer in one sentence the question, how I left the public schools, I should say by coming to Berrieu Springs. If there is one thing above others which our teachers need, it is the privilege of attending a training school where these principles are put into the heart. I have had a vision since coming here. God has opened to my mind the methods by which the Bible can be made the basis of education. I am fully convinced that those who attempt to teach without such training will make a failure of their work. Henceforth, whether I work in the ministry or go out as a teacher, I shall advocate these principles, and turn the minds of our young people toward our training schools. I have come to my present position step by step, and will stay with it until the finish. Many ministers have the idea that a Christian school is nothing more or less than a public school in a church building; against that idea I shall contend.

A RESULT OF CONVERSION

BURDELLA CHATFIELD: When I was a small child, there was instilled into my mind by my faithful Christian mother a desire to be a missionary to foreign lands. I had two ideals; one was to be a teacher, and the other

was to be a missionary. I combined the two, and thought I would go as a missionary-teacher. But there came a time in my life when the thought of being a missionary was almost lost sight of. The substitute was a desire for worldly fame and honor. I attribute this almost entirely to the education that I received in the public schools, and especially to my study of history and biography. As I studied the lives of great men, and saw how they accomplished such wonderful results by faithful efforts, I decided that I was going to have the same experience. These inspirations of diligence and perseverance are very necessary to any success in life. No one can accomplish anything without them. But unless the mind that has these aspirations is trained by the Spirit of God, it is sure to be led astray.

For years there was not a ripple in my career; everything worked my way. I was setting my heart on worldly things, losing sight of my object to carry the message to all parts of the world and to save souls, when I was stricken down by the hand of sickness. When convalescent, I began the study of the Bible. I did not then understand the principles of Christian education as I do today. I could not see why the public school was not all right. I thought that, if we entered as Christians, we could take the Lord with us. I returned to the schoolroom. I prayed every morning that the Lord would help me to do the right things and to plant seeds of truth. But in spite of my efforts I discovered that the children were not getting the proper training. Their hands and hearts were almost entirely neglected. I awoke to the fact that the threefold nature of the child was to be developed; that his hand, his mind, and his heart were all to be trained. I realized that had I been in a school where I could have received a Christian training with balanced ration, my sphere of usefulness would not have been limited as it then was, and is at the present time, with physical disabilities.

Then as a public school teacher, the question of immorality confronted me.

The tide of immorality was great. I decided that I was going to lend my influence to help forward the effort for social purity; and I knew that in order to accomplish anything in that line, we must have an organized system of Christian schools, and that this would call for a company of teachers with high ideals,—those who would not only teach arithmetic, reading, writing, and other subjects of study, but would also strive to develop character. I want to join my influence to that of such a class of workers. I realize that in the public schools we cannot train the character as we ought. Christ should be the leader in our schools.

G. W. MORRISON: I might better tell how I stayed in the secular schools, instead of why I left them, for it is only recently that I left them. The thing that brought me out of the public schools was the strong teaching of evolutionary doctrines and theories in the text-books.

HOMER W. CARR: I have a bright little lad eleven years of age. For a number of years we did not send him to the public school, but taught him at home. New York boasts that it has the best public schools in the United States. One year we secured the services of a good teacher from the state normal. This lady seemed to have a good Christian experience; she was a member of a church, and I felt that we should have a good public school that year. I took considerable pleasure in telling our little boy that we had a good teacher, and that I wanted to see him do the best he could. He came home one day with some books under his arm. One was "Gulliver's Travels." He was so absorbed in the book that he could scarcely lay it down. He wanted to read nights. I was at a loss as to the best course to pursue, for I did not wish to break the child's confidence in his teacher. But I took the books, and wrote her a note, asking if she would not kindly keep them away from him, because they interfered with his studies. New York has

good schools, but that is the kind of books to be found in nearly every school library recommended by those who have the educational work in charge. That is what our children are fed. I could not consent to it. In my search for schools having a different influence, I found the church schools. That led me as a teacher to leave the public schools.

Teaching a Church School Without Special Training

IDA SALTON: I taught a family school before I had any special training. I knew that I was expected to give an all-round education. I myself had a one-sided education. How could I teach otherwise than as I had been taught? I tried to gain the necessary information through the *ADVOCATE* and other literature. But while I saw some principles, I did not know how to apply them. The first difficulty I had to meet was the spirit of emulation. It appeared even in our Bible study, for my youngest pupil seemed possessed of a determination to rival, the older ones in committing memory verses. I knew that this was a wrong motive, but I had no idea how to check it. The same principle was seen in the arithmetic class. It is one of the great faults of the secular schools, and it had found its way into my school, which I had hoped to make a Christian school. It was not until I attended the summer school, that I had any idea how to kill that spirit.

When it came to manual work, I let the children do that by themselves, and failed to make any connection between their hand labor and their studies. My own education had been purely intellectual; how could I be expected to give to the children a spiritual and physical training?

LETTIE SANTRE: I saw the need of Christian education while I was still teaching in the public schools. I felt a desire to reach the souls of the children, but could not. I had received no training for church school

work before I was forced into the Chicago school. I knew theoretically that the Bible should be made the basis of education, but it was only theory with me. My plans were wholly indefinite. I had a vague hope that I might in some way or other work into right methods. My class work was conducted the same as in a public school. At times I gave Bible lessons, but I was at the mercy of the children. In some pupils I saw a gradual change, but I realized my utter lack of power. I felt keenly the need of training.

HOMER W. CARR: In 1883, a church school was established at Rome, N. Y., taught by Miss May Taylor, now a missionary in India. After she left, because of the experience which I had had in the public schools, I was urged to accept the position of teacher. I had recently come into the truth, and held high ideals of the message and the people who accepted it, but I must say that that school was the worst with which I have ever come in contact. The prevailing spirit was that of courting.

Naturally, in teaching I followed the methods of the public schools. We had a special teacher for the Bible classes, but there was no correlation of subjects, and our Bible work was not made the basis of any of the work of the school. I had always had a deep longing for a higher experience, but I felt convinced that I was using the wrong methods in my teaching. In teaching reading I aimed at nothing above the standard set in the public schools. Our work in history consisted of the exaltation of great men, and never, until coming in contact with the work this summer, have I been able to see anything else in history.

In 1901, I was again urged to leave the farm and take up the school work. I had heard of the new methods of teaching, but did not understand them. I knew that the children in the public schools were lovers of novels, that they drifted into the saloons and the dance hall. The church pleaded with me to help save the children. I consented. I shall never for-

get the opening day of that school term. But my experience was in many respects a repetition of previous years. The Bible was taught in the school, but it was an independent subject. I saw the need of a change in history, but knew not how to make the change. To make geography a study of missions, was wholly unknown to me. I had had no training. I cannot too strongly emphasize the need of special training for our teachers.

Even with the privileges of this summer I have seen scarcely one-tenth of what I need to know, when I realize that we are to be at the head and that we should take the lead. The subject opens to me day after day. The two systems of education are in my mind represented by two trees. The public school system, with its history, civil government, arithmetic, and other subjects, yields the fruit of self-exaltation; the result of eating it is levity, fun, love of society, a leading away from God. It is true that it is a great tree whose height reaches unto heaven; its leaves are fair, and its fruit abundant, and all nations lodge under the branches of it. Nevertheless, for the Christian the tree of truth must be grafted in. The fruits of this tree are enumerated by Paul in his letter to the Galatians. Gal. 5:22.

Mistaken Views of Christian Education

PEARL WEST: I was taught that reason instead of faith should be our guide. This was my first idea of education. I now believe that children should be taught to have implicit faith. When I began teaching, I used public school text-books, and taught the same subjects that they offer, following their methods. The only difference between my school and any other public school, was the fact that I taught in a room adjoining the church. My methods were public school methods, with a few Bible texts tacked on.

I am convinced that in Christian schools we need an entire change in text-books. Concerning methods, I know that every lesson should point heavenward, and that

every lesson taught should be put into actual practice by the children. The change in my ideas concerning the teaching of arithmetic from the Bible, well represents the old way and the new. Formerly I thought it necessary to go to the Bible to find all the problems which the children should solve. I now see that arithmetic is based upon the Bible when the subject-matter with which the problems deal is *truth*, when the process is but a means of gaining truth, and when the results are such as to bring the mind of the student into conformity with the Word of God. Our schools need to be cleansed, as was the temple when visited by Christ. We need the wisdom of God to remove difficulties.

B. F. HUFFMAN: My first idea of a Christian school was this: That it should be a school for the children of Christian parents, held in the church building, and conducted by a member of the church. It was once my ambition to teach such a school as this, but I have decided that such a school would be nothing more or less than a public school, and that with such an ambition I might better teach what was acknowledged to be a secular school.

The difference between the Christian school and the secular school, is as great as the difference between a church and a lodge. The Christian teacher, following the methods and principles of Christian education, should differ as widely from the secular teacher as does the minister and master of a lodge. Many Seventh-day Adventists give nominal assent to the plans for Christian schools. They select one of their church members who is teaching in the public schools; they install her in a room connected with the church, and then congratulate themselves that they are following the light given concerning the education of the children.

In methods they follow the public schools; the tests given to a class are merely quizzes on subject-matter which has been previously assigned. Their assignment of lessons is a stated number of pages in history, twenty problems in arithmetic, etc., etc.,

and the class recitation consists in quizzing to find out how much of this work has been done by the children. Occasionally there will be some Bible work thrown in. A few questions are asked concerning David and Goliath, or the story of Samson, and this is thought to be an ideal school, while at the same time the real thing is missed on all sides. There may be intellectual culture in such teaching, but this does not constitute Christian education. As a church we must have a change. For intellectual culture alone, our system of public schools is the best that has ever been developed. The growth of the state depends upon them. The system has truly been a great blessing. Nevertheless, when we take the stand that intellectual culture must be combined with a spiritual education, we cannot but acknowledge that the secular schools are wholly unable to educate our children.

Our schools must hold up the Saviour. Every subject taught in a Christian school should be a channel through which this can be done. Not only a change in subject-matter, but a change in methods, is required to accomplish this. If the character of the recitation is the same as that followed in the secular school, parents will continue their practice of drawing a comparison between the work which their children do in the Christian schools and that which is done by other children in the public schools, and the children themselves grow dissatisfied, and finally return to the public schools. An entire change in methods as well as subject-matter, and the introduction of a different object and an entirely different spirit, are necessary to insure success.

The establishment of a Christian school, should not be a matter of convenience, but of principle. What is right, is always right. It is an injustice to the children to place them in a school bearing the name Christian, which cannot be distinguished from a public school, and later return the children to the public school. We need a system of schools that will teach all the children in the church schools until they are qualified to take higher training. We

are in need of thoroughly trained teachers.

Not every Christian will make a good teacher; teaching is a gift of the Spirit. Some young people enter our schools without any burden for the work. This is a mistake. I plead for an organized effort and well-trained teachers.

C. H. MOHLER: I had a short experience teaching a so-called Christian school. I now realize that I did an injustice to the children, the school, and myself by teaching without training.

F. W. COGSWELL: I taught without training, but I saw few results of my efforts. I have learned that a teacher must have a definite object, must be thoroughly acquainted with the method of presenting subjects in harmony with the principles of Christian education, and must have power to apply his knowledge. I regret that I ever attempted to teach without training. I was fairly compelled to enter the summer school for a preparation.

THOMAS MORRIS: It was my idea that Christian education differed from the work offered in the secular schools, but it was not clear in my mind in what way it differed. I had never seen a teacher who had had experience in the cause of Christian education. I knew that children possessed a soul-longing which my teaching in the secular schools could not fill. I find in Christian education the power to meet that need. I expect to find in Christian education all that is needed to counteract the influence of the secular schools.

E. A. SUTHERLAND: After five years experience with this work, I find that most students on entering our school profess to know the meaning of Christian education. Almost invariably the cry of the new student is, "Give us methods." I find, however, that these same young people are ignorant of the principles. The expression, "Christian education" has become stereotyped, and is used in the same way as the term "health reform." We consent to it in

our minds, but are not converted in heart.

Christian education is not a theory concerning the teaching of arithmetic or geography; it is a change in the life. True teachers will go forth to advocate principle. They will stir up the church by the life which they live, as well as by the meetings which they conduct. They will be true health reformers, true medical missionaries, canvassers, and farmers. The teacher with a mission will exert an influence in spite of himself.

In the minds of many, the church school is for Seventh day Adventist children only; it is a school conducted by a Seventh-day Adventist teacher, the ordinary subjects are taught, and the public school methods followed. It is because of this mistaken idea, that the work has made such slow progress. Our leaders have been so busy converting the world, that they could not keep their own children out of the hands of the devil. God cannot prosper the foreign work until there is a change in our own homes and churches. Let Christian education into the heart, and the truth cannot be restrained by any bounds. It is time to begin the work with our own children and let God fulfill his promise that they will carry the gospel to the world. For forty years the principles of Christian education have been known by this denomination. Long before this day, they should have swept the earth, and had they been followed, that would have been the case.

Christian education is but another expression for righteousness by faith. When we accept the one, we embrace the other. In 1888 we were called to face this question. We will be held to that same question, and we will never be allowed to go forward, until we accept that message as revealed in Christian education. When we take that step, the world will come to us for truth. When will Wisconsin have a school in every church? How long must we wait for Michigan to reach this standard? I greatly fear that before we are ready for it a state test will be brought to bear which will determine who is true to Christian education.

Universal Free Schools and Means for Their Support

E. A. SUTHERLAND: Shall we have free schools? The state has its system of free schools, but to the denomination of Seventh-day Adventists this is a new question. Heretofore we have known of but one way to support schools: that was by tuition. It is better to have tuition than to have debt or to have no schools; but the question now is, Is there not a still better way? It was once thought that for the denomination to conduct its own schools would impose a financial burden too heavy to be borne. Before the founding of Battle Creek College our people did not seek to establish Christian schools. They reasoned that the public schools were able to give the necessary education. Battle Creek College was started for men and women. It was to be a training school for workers. It was not originally a school for children or youth. Its primary object was to train ministers. These facts you may find by consulting the records of the institution and articles which appeared in the *Review and Herald* about the year 1872. Later it was thought best to found academies, and as a result we had South Lancaster Academy, the Healdsburg school, and others. Still later came the demand for church schools. We began at the top of the ladder; we have now reached the foundation.

Seventh-day Adventists now give nominal assent to the proposition that the church should conduct schools for all its children. This indicates advancement, for it has not been long since we failed to recognize that any relation exists between education and religion. It was argued that the state could give all that was necessary in the way of education; but we have passed beyond that.

HORACE MANN AND THE CHURCHES

Seventy years ago Horace Mann attempted to solve the problems with which we are wrestling today. He worked with the popular churches, urging upon them the importance of universal free education.

But the churches pleaded poverty, and under this assumed guise they lost, not only their power, but their opportunity. The State of Massachusetts recognized the value of universal free education, and as a state adopted the very principles which we are studying today.

Horace Mann, in his work for the state of Massachusetts, urged upon patrons and school committees the importance of a spiritual education. He advocated the use of the Bible in the schools. He taught the necessity of a thorough knowledge of physiology, making that the basis of the educational effort. He was himself a strictly temperate man, and advocated the principles of true temperance. Manual training, or the development of the physical nature, was a part of his educational system. He it was who urged upon the churches first, and then upon the state, the importance of educating women. He gave birth to the training school idea, and established normals for the education of teachers. In other words, he did what Seventh-day Adventists should have done at that time.

As a denomination we had our birth in the very midst of these ideas. In other words, this was the incipient idea in the foundation of the denomination. How strong would have been the work of the church had it accepted its duty as an educator! But Mr. Mann was obliged to turn to the state. Henry Bernard did a similar work in Connecticut. Mr. Nott and others worked in the same direction in New York. Horace Mann moved to Antioch College, in Ohio, where he put into practice the ideas formulated in Massachusetts. Later he went to Washington, where his schools became a pattern for the nation. Fifty years ago these principles were made clear to us. But Seventh-day Adventists refused the Bible as the basis of their education; they denied the importance of physiology and the health principles, and turned from manual labor. In consequence, the state has prospered, while the church has remained weak. Today we must begin where we might have begun fifty years ago. "Now as never before we need to understand the

true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."

EDUCATION SHOULD BE FREE

Shall we have universal free schools? To decide on the wrong side, to falter because of a discouraging report, brought in by those who lack faith, means that this generation will miss its opportunity, and so far as we are concerned, the battle will be lost. Must we have a system of schools? Assuredly, yes.

There is a natural law regulating the grading of schools. Horace Mann, in the development of the public school system, recognized this law. It calls for primary schools, for intermediate schools, and for training schools. The plan may seem new to us, but we have merely re-discovered what was recognized years ago.

The next question is, How shall we operate this plan? Should we seek information from the state, we should be obliged to decide that universal education must be offered *free*. The state by following this plan, has placed our nation in its position of prominence among the nations of the world. Local support could never have brought these results. The Hon. Henry Wise, in his address before the Legislature of Texas, as early as 1856, pleaded for a system of free schools. Our system of taxation places the burden of the support of the schools upon all.

In our denomination, the tithing system as a means of support for the ministry, has done for the ministry what the system of state taxes has done for the secular schools. Our ministry is practically free from local prejudice, because it is independent of local support. Why should not the same system of support be applied to the work of Christian education? Let us adopt this system, and our denomination will rise before the Gentiles as our nation has risen before other nations. We shall have the experience of Solomon. The Gentiles will come, bringing their gold and their silver. But before they come, we must exercise faith. Let us act, then we shall see the results.

We have endeavored by various means to

extract money from people, and yet many hold on to their wealth. The Foreign Mission Board pleads for means, and yet remains hampered in its work. We advocate self-supporting missionary work in foreign fields, and at home are afraid to undertake the work of establishing a system of free schools.

Should as many church schools be started as it is our privilege to start, hundreds and thousands of people would soon go into the mission work. We have been told that the success of this work depends upon the children. Our foreign work is dependent upon the schools. The prevalent desire to see immediate fruits as the result of our efforts, leads the Foreign Mission Board to send a few men into the field; but those who go to difficult fields find their hands tied, and their efforts will prove largely ineffectual until the work is put on a correct basis at home, and the children are educated.

The gospel is preached free to adults; but the gospel to the children must be paid for. We make the "whosoever" of Isaiah 55 applicable only to adults.

EFFECTS OF LOCAL SUPPORT

The effect of charging tuition, is pernicious; it creates an aristocracy. Schools thus supported are intermittent. The system encourages poor teachers; it spoils the children. The educational system should not be dependent upon local churches. Churches are often weak. They are sometimes divided by internal strife. They are not able to grapple with the school problem. The leaders in the denomination are the ones who should solve this great question of an educational system. The people as a whole are willing to move forward. They are waiting for their leaders. How long shall we wait for commanders?

This is a battle of principles. In the long run truth will triumph. If we stand by principle, we shall go forward. If we falter, the work will go on, and we shall be left behind. The conservative man will never be a reformer.

The individual churches should not be asked to support their own schools any

more than they support their own minister. We have unity as a result of our system of support for the ministry. The ministerial labor bestowed on any church is wholly independent of the financial support which that church may render. Likewise, we should have a centralized system of schools and a central fund for their support. This central organization should select teachers. It should encourage country schools, and should provide for the isolated children. The responsibility should be taken from local churches, and should be placed in the hands of a central organization.

RESULTS OF A CHANGE

With the growth of an organized system, our teachers will be better qualified and their influence strengthened; they must be able to carry forward the canvassing work and the medical missionary work; they must encourage the work of the ministry, and should be able to lead in the message to be preached by gospel farming.

We have waited five years for some one to start this reform. The work has been held in check because the question involves the problem of money. The Word of God reveals a plan for the liberal support of all gospel laborers. In the past, however, the fund which has come from the people has been used to support comparatively few of the Lord's workers, and because of this the work has been hindered. The second tithe, the first fruits, and other offerings, have been withheld. We have followed the instruction part of the way, by the payment of the first tithe, but "the covenant of Levi" has been broken.

The church school teacher is an evangelical worker; the canvasser is an evangelical worker; the medical missionary and the Christian business man receive equal recognition in the eyes of the Lord. Consequently all who devote their lives to the Lord's work, and live without inheritance in the world, should receive support in the same way. The fact that canvassers, teachers, medical missionaries, and publishers have been forced to become self-supporting, has developed a strong commercial

spirit. It has led our institutions into commercialism. It is true that teachers can be self-supporting. But the strength of the entire work depends, not upon making them such, but by recognizing them as a part of the great body of workers who will carry the message. We do not plead for a separate organization. It is our desire to work with the church. The school work should be assimilated by the church, and the system of schools should become church schools in reality, and not in name only. We plead, not for the education of the few, but for schools which will provide Christian training for every child, for every youth, and for every young man and woman who wishes a part in the work. Universal free Christian education is the standard for the church. If we fall short of this, we fail to do our duty. When we commit ourselves without reserve to this policy, then we throw wide open the gates to foreign fields, for we are preparing an army of missionaries. Let the church maintain a system of free schools, open to every child, and it will have won the greatest victory of the age.

B. E. FULMER: By a chain of circumstances, this problem of the support of the schools is being forced upon our people. Our Conference Committee has considered this question, and we have come to the conclusion that our schools cannot prosper so long as they are under local restraint. According to the present system of support for the ministry, our ministers preach without restraint. The church school teacher should have equal liberty. He is to be a teacher of truth, and in his work as a gospel laborer, should be supported, as are other gospel laborers. I believe that this idea will find friends everywhere. There is a growing sentiment in Iowa to place church schools on an independent basis. By coming East I may see the sun rise earlier, but it will reach the West in time. Possibly there is as yet no clearly defined method in the minds of many of those who are reaching out for truth, but the way is opening. Undoubtedly the tithe will soon

be used to support the teachers, for we know that the tithe should help support all who teach the gospel. Do you favor opening schools to pupils outside the church, free? (Yes.) If the tithe is used to support the schools, this condition will be brought about.

I recently met the educational question among W. C. T. U. workers. "What shall we do with our children?" they ask. While attending the Iowa State Sunday school convention, I was asked, "Has your church any plans for educating the children?" I told them of our system of Christian schools. You see that the interest is not confined to Seventh-day Adventists. Many parents in the popular churches see their children slipping away. This idea of free schools impresses me very favorably, and when it becomes a question with parents whether they shall send their children to Catholic schools, or to those conducted by Seventh-day Adventists, who can determine which they will choose?

Periods of Child Development and the Schools Adapted to Each

M. BESSIE DE GRAW: Human beings develop in harmony with divine law, and that law is written more or less distinctly in each individual. Of the Christ Child it is written, "The powers of mind and body developed gradually, in keeping with the laws of childhood." An educational system which meets the needs of the race, must recognize these periods of mental and physical development, and arrange its course of instruction in harmony therewith. We are warranted in believing, therefore, that in the system of schools outlined for Christians there is no arbitrary command, but that the entire system is arranged to meet the needs—mental, physical, and spiritual—of the growing individual.

The three natural divisions of life are known as childhood, youth, and manhood. The three are separate and distinct, with clearly marked dividing lines, and every teacher, in order to deal justly with his pupils, should thoroughly understand those

periods, and the needs of the individual when passing through each.

To the mother in the home school, is committed the exclusive education of the child for the first eight or ten years of its life. Why this arrangement of things? Because, in the words of George Combe, the noted German educator, "A child is susceptible of moral education before he is susceptible, in an equal degree, of intellectual education." Childhood is the faith age; every child is born with the possibility of rapid and early development of his faculty to believe—his faith powers. God designs that parents shall have full and complete control of the child when he is most susceptible to moral training. Why? Because parents are held responsible for the course pursued by the child. Because if you train a *child* in the way he should go, he will never depart from it; and since God purposes to people the world with Christians, he gives mothers and fathers the best opportunity which heaven can afford, to make morally strong men, to educate workers for the cause. How sad it is to find so many little ones neglected by parents during those early years, when every faculty of the mind is susceptible of moral training! And how sad it is that when those tender years pass without the training of faith, the loss can never be fully restored!

Children who are early trained in the fear of God need never know the meaning of conversion in the usual acceptation of the term, for they "grow in grace" as they grow in years. This is the history of Christ during his first twelve years. At that early age, because of his mother's faithful teaching, he made a decision which affected the entire universe. He chose his life work. How many boys and girls of twelve or fourteen are able to so decide?

The text which should guide every mother in her home school, and every church school teacher—for the church school teacher, merely supplements the work of parents during the faith age—is the same as that which guided Mary. The Books of Moses were her guide; they will prove sufficient in every other case.

The Word of God—oral lessons to begin with, and simple reading later on—should be the basis of instruction. The whole realm of nature is open for investigation, for the “knowing faculties” are alive in childhood, and God intends that the child’s desire to learn about things shall be the teacher’s opportunity to direct the mind to God and to establish a faith which will defy the storms of later life.

The change from childhood to youth is distinctly marked in the physical nature; the change is equally as marked in the mental development. Budding manhood is accompanied by the awakening of the reasoning faculties. In childhood knowledge is acquired by observation; consequently nature offers abundant resources to the inquisitive mind during home and church school age. Faith is strengthened during this period, and the child is taught to use with skill the simplest of mental tools,—reading, writing, language, arithmetic, spelling, etc.

When the child that has been properly taught becomes a youth, the reasoning faculties, which are then beginning to assert themselves, will not run riot, but will be guided by that older and stronger faculty, faith. Youth is an active period; there is vigorous physical growth, and this fact should guide the teacher in the selection of work for this period. Let the hands apply what the mind grasps. In other words, combine mental and physical training. It is in harmony with this law of development that intermediate industrial schools have been started. The practical everyday duties on the farm or in the shop, will, if faithfully performed, lead the youth to choose a life work. When the decision is made, and the preparatory work is completed, the young man or woman is ready to enter the training school, from which the student goes forth a worker for God.

Let us repeat, There is nothing arbitrary in the grading of schools in the system of Christian education. They follow the laws of physical, mental, and spiritual development.

The Character of Teachers

LOTTIE FARRELL: The character of the teachers affects the school work as nothing else can. That which retards the cause of Christian education is to be found in ourselves. When we are prepared spiritually to carry forward this work, the question of support will be an easy one.

“Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.” It is the thought that we ought to lay down our lives that impresses me. If we were asked to go to the gallows, we might be able to do it, but that is not the way in which our lives are to be laid down; he asks us to lay down our lives for service. When we can say, “Here am I,” then great things will be accomplished, but not until then will all the children be reached.

I must first recognize the fact that God calls me to work for children. When I have settled that in my own mind, nothing will be able to interfere with my life work. That one thought will enter into every detail. That in itself will do much to insure success. Many of our teachers, I am sorry to say, work in the cause of Christian education a part of the time only. Possibly they spend four months out of the year teaching children, and the rest of the time is spent self-serving. We cannot have two masters. Such a course will not bring success. When we know that God has called us to this work, then can we be used mightily by him. No temptation comes to us that cannot be met by the answer that we have been called of God.

It pains me to hear teachers say that such and such plans have been suggested to them. They will ask my advice as to the course which they should follow. I say it pains me, because I see that they are not settled in their life work, they do not know their mission. Success cannot come to a teacher until he can say to every proposition, “No, my work is in the schoolroom; I am satisfied that God has called me there; I will follow.” This is the sacrifice which Christ calls us to make; it is the sacrifice

which Christ himself made, and if we are real teachers, it will be our experience.

The teacher who is conquered by circumstances is not a learner in the school of Christ. The true teacher will be a master of circumstances. I long to see the time when our teachers will have this experience, for it means power. Our churches are looking for such persons as this, they are ready to walk in harmony with them. Our people see that a change is necessary in the character of laborers. They attempt to bring about a change by withholding the tithe, and by offering it to the teachers; but this is not right. The teacher with the right spirit will be able to do much toward directing in the reform and toward the establishment of a system of free schools for all the children.

The second characteristic of the true teacher is to be found in 2 Timothy 2:15,—“Study.” As teachers, we do not study as we should. God cannot approve of our work so long as we remain in ignorance of principles. He himself says, *Study*. We excuse ourselves on the plea that we are too busy, but that is an excuse framed by the devil. We have all the time there is. Other people do more than we, and still find time for study. We must learn to economize time, and devote the spare moments to self-improvement. We cannot be teachers unless we are learners.

To the Wisconsin teachers I have one commission, and that is, *study*. Now is the time to begin. Do not say that you will wait until the first of September. Procrastination will kill your desire; begin now. Some do not know how to study. If that is true of you, I advise you to place yourself where you must study. One way of doing that is to join the Correspondence-study Department of Emmanuel Missionary College; then you will be obliged to study. I myself expect to enroll as a student. If I can do it, there is not a single teacher working under me who cannot do the same. Let us lay down our lives; then let us study to be the best teachers in the world. This will make us strong, spiritually, mentally, and physically.

Satan often attempts to overthrow our teachers by threatening their health, but I am convinced that if we walk in the light God will keep us strong. The power of evil reaches us through the mind. Study will so fill the mind with Christ that it will not have time to dwell upon ourselves.

On the other hand, we cannot do our work unless we keep adding to our knowledge. Christian education is a growth; it is rich in experience. The teacher who does not grow, is in danger of becoming a secular school teacher, while still nominally recognized as a Christian teacher. The reason some of our teachers have so little influence in the church is because of the lack of sacrifice and a failure to study.

HOMER W. CARR: Unless the church school teacher has a vital connection with the throne of grace, he is unfitted for his duties.

G. W. MORRISON: The public schools require their teachers to maintain a high standard; I do not believe it is possible for the standard to be raised too high for the Christian teacher.

CARRIE KERNS: To me the cause of Christian education calls for a growth from imperfection to perfection; it is really sanctification. There must be no hindrance to progress, but we must be masters of circumstances.

B. E. HUFFMAN: Too many teachers grow discouraged, and have an up-and-down experience; that means failure. I believe we must settle the question of devoting our lives to this work. That will solve the problem of the success of our schools, and open the way for a system of universal free schools.

WINIFRED BURKETT: I am glad that the standard is high, and that we should study; not only spiritual excellence is required, but I believe that we should have better mental qualifications than the secular teacher.

Question: What should be the attitude of teachers toward manual labor in the homes, toward health reform and dress reform, and how should they relate themselves to the opposite sex?

E. L. KENNEY: I have found that the teacher who boards around should be willing to take part in the work of the family. By shoveling corn, splitting wood, etc., with the father of the family, I found that I had exerted an influence in favor of schools that I could not have had in any other way.

MRS. MOHLER: The teacher who goes into a new community is very apt to become the center of attraction, and her influence is far reaching. Let the teacher fill her mind with her work, and she will have no time for company and parties. If troubled by her older students, let her insist that they be sent to college or to one of the preparatory schools. Let the church school teacher be free to devote all her time to her specific work.

MRS. K. A. PINCKNEY: It has been my experience that the children need some form of recreation. There was a tendency on the part of the parents to encourage parties. I substituted a reception, and gave the children instruction as to the part which they should act. The children enjoyed singing, and were enabled to pass the hour profitably and pleasantly. I do not believe that it is right for the teacher to ignore the desire for companionship altogether, but let her provide the children with the proper kind of entertainment.

PEARL WEST: The teacher must be what she expects her children to be. Children are very critical, and when instruction is given, they will watch to see if the teacher follows her own teachings.

E. A. SUTHERLAND: Character is not a thing to be laid aside outside of school hours; man is a social being, and needs company, but the teacher should dignify

the assembly as did Christ at the marriage of Cana. Let the teacher be the leader, guiding the minds of the children in the proper channels.

Christian Education is the Gospel

E. A. SUTHERLAND: It is a sad fact that Christian education has not yet been recognized as the gospel. Let us suppose that in one of our conferences there is a call for a minister to present the truth. If one hundred people should accept the Sabbath, would those people be asked to pay for their instruction? Now, suppose that those same people should ask for a teacher for their children, would the same principle of a free gospel be maintained?

RUBIE OWEN: Our experience in Cleveland was somewhat striking. The school opened late; there were but few children to attend, but in arranging the room we decided to put in seats enough for every child in the church. At the opening of the school, about one-third of the seats were filled. Then children from the outside came in, until every seat was taken. Do you believe that it is our duty to put a limit upon numbers? We would not turn people away from a tent because there was an overflow; how can we treat the children so?

Scope of Work for Christian Schools

THE CHURCH SCHOOL

BERTIS A. WOLCOTT: The standard for our various schools cannot be set by any human being. It is based upon physical law. From this law we cannot deviate without detrimental results. The newborn child grows,—he grows physically. That is his one and only duty. Childhood is called the age of faith. Of the Christ child we read that he “grew and waxed strong in spirit” (in faith,—without which it is impossible to please God), and he increased in wisdom and stature, and in favor with God and man.” This is the entire record of the first twelve years of his life. Mary, his mother, co-operated with the Spirit of God

in giving instruction. This was the period corresponding to home and church school work with our children. On his return to Nazareth, after the experience in the temple at Jerusalem, we are told that he grew in stature; that is, he was reaching toward manhood, and it was during this period that he worked by his father's side in the carpenter shop. Christ's teaching gives a pattern for the scope of work in our schools.

Concerning the education of Christ, we read, in "Desire of Ages," that (1.) "The powers of mind and body developed gradually, in keeping with the laws of childhood." God's Word was his first study. "From her (his mother's) lips, and from the scrolls of the prophets, he learned of heavenly things. The very words which he himself had spoken to Moses for Israel, he was now taught at his mother's knee. . . . Since he gained knowledge as we may gain it, his intimate acquaintance with the Scriptures shows how diligently his early years were given to the study of God's Words."

(2.) His second study was the book of nature. "Spread out before him was the great library of God's created works. He who had made all things, studied the lessons which his own hands had written in earth and sea and sky. Apart from the unholy ways of the world, he gathered stores of scientific knowledge from nature." His nature study included plant life, animal life, and human physiology. (See "Desire of Ages," Chapter 7).

We have been told that for the first eight or ten years the child should have no teacher but its mother, no school book but the works of nature, no schoolroom but the open field. We know further that during the church school period the lessons should be simple, based upon the Word of God and the teachings in the book of nature. The church school supplements the home by offering instruction in the first six grades.

N. W. KAUBLE: The watchword of a church school should be thoroughness. The material which forms a basis for instruction in our church schools, must be ar-

ranged to meet the child's mind. The pupil who leaves the church school, should be thoroughly prepared to enter an intermediate school. I find many pupils who claim to be ready for the eighth or tenth grade who are practically sixth or seventh grade pupils. At Sheridan, last year, we examined those students who considered themselves ready for the higher grades, and not a single one passed beyond the ninth grade. Our pupils need to increase their ability to do something, rather than to be satisfied with having passed over a certain amount of work. I believe there is danger of attempting to reach the rushing standard set by the public schools.

INTERMEDIATE SCHOOLS AND COLLEGES

B. E. HUFFMAN: The child first learns by observation; later he desires to know things beyond his powers of observation. Then he wants to do something. Book learning should not be the end of education, but should be a means to an end. As the natural powers present themselves gradually, teachers must adapt instruction to the developing faculties. Why not send a child to school at the age of one year? Because the infant of one year needs a large amount of physical care, and a teacher could not do justice to the small child. The tendency to crowd work into the church school which belongs to the intermediate school, is wholly wrong. A church school teacher has his hands full if he properly handles six grades of work.

When the youth reaches the reasoning period, the same principle of growth must be recognized, and this forms a natural division in our schools. The mental and physical development determines the scope of work for the intermediate school. Let the common branches be thoroughly taught, and let mental and physical work be combined.

J. G. LAMSON: In determining the scope of work for the intermediate school, I would say, let the preparatory school begin where the church school leaves off, and end its work where the training school begins.

I recognize the laws of mental and physical development, and believe that the intermediate school should adapt its work to the youth. The training school alone should give technical instruction. For church and intermediate schools to offer technical training, is not right.

Our students must live the things they learn. In our intermediate schools the hands must be trained to be skilful. Intermediate schools should also emphasize the importance of agricultural training.

ROSMA WHALEN: The intermediate school bridges the gulf between the church school and the training school. For instance, the church school demands accuracy in arithmetic so far as the child is able to go by the time he is fourteen or fifteen years of age. In the intermediate school we begin this subject where it was left in the church school, and carry it to completion. To "finish" often means to go through the book, but we have decided at Woodland Academy, Bethel, Wis., that it is possible for us to do more than this in an intermediate school.

Woodland Academy offers four years' work, beginning with the seventh grade. We schedule four years work in Bible and history, including a study of the Old Testament, the life of Christ, "Daniel and the Revelation." The science work covers four years. The work in physiology is very strong, and to that is added a practical course in agriculture and floriculture. Our classes in mathematics begin with arithmetic; this is followed by book-keeping. In language we confine our work to grammar. For technical subjects we direct pupils to our training school. It is not the ambition of Woodland Academy to turn out finished carpenters, finished farmers, or finished workers in any department. We teach simple sewing and drafting of undergarments, but we do not teach dress-making. Those students who have taken the work offered by the preparatory school in cooking, are able to keep house, but we do not expect them to be able to conduct cooking schools. We advocate the theory that the

study of the soil and its proper cultivation is equally valuable to the farmer and the physician. Woodland Academy does not offer a technical course, but the instruction which is given, forms a foundation for future work. Tenth grade work, thoroughly done, is our limit.

CLOSE GRADING

Question: When we find young people so situated that it seems impossible for them to enter one of the intermediate schools, shall the church school teacher refuse to give instruction beyond the sixth grade?

E. A. SUTHERLAND: This opens a broad question. When our church schools maintain their proper position, their steadfastness will hasten an increase in the number of preparatory schools. Our church school teachers must work gradually; they must continue to elevate the standard until parents see the necessity of providing proper facilities for the youth, in the form of secondary schools.

The typical intermediate school will cultivate a few acres of land, and provide facilities for forty or fifty students. The number of teachers need not exceed three. Where several churches are located near together, the conditions are usually favorable for the growth of an intermediate school. A church school under such conditions can easily develop into a preparatory school. The preparatory schools now in existence are too large, but the lesson has been learned, and we shall see a number of small schools started in different parts of the conferences in the near future.

There is another side to this question. The entrance examinations to the training school reveal the fact that even high school graduates are weak in the common branches. Let our training schools refuse to admit students who are weak in those subjects which they should obtain in the preparatory school, and let our church schools adhere strictly to the standard set for them, and our intermediate schools will be placed in a position where the only thing for them to do is to strengthen students in the common branches.

GREATER SIMPLICITY

M. BESSIE DEGRAW: Some seem to fear that if the preparatory schools are confined to subjects below the eleventh grade, they will run out of work. The multitude of subjects taught in the schools of today is largely responsible for the lack of thoroughness which characterizes the instruction given. Christian schools call for a return to greater simplicity. This same note has been sounded by educational reformers of the world. For instance, Mr. Bok, editor of the *Ladies' Home Journal*, says that a boy at the age of fourteen should be able to read intelligently, to write a legible hand, to spell correctly, to calculate the practical problems which he meets in his everyday life; he should understand the physiology of his own body, and should be able to earn his living with his hands. This is all that should be expected of him. No child of church school age should be required to study at night. Should our church schools adopt this simple outline of subjects, teaching them with the Bible as a basis, how thorough the child would be when ready to enter a preparatory school!

HOW TO BECOME THOROUGH

W. E. HOWELL: Were I a church school teacher, I should plead for as few grades as possible. It would be my policy to push all of the higher grades into intermediate schools, that I might have all the time possible for thorough work in the grades which belonged to me. Were I in a preparatory school, I should be glad to stop at the tenth grade. I am convinced that the secondary school which attempts to go beyond this, will be lacking somewhere in thoroughness. Few of our students are really thorough. They have been confined almost entirely to book-study, and they think they are thorough; but if they should put themselves under a competent teacher, their deficiencies would be very apparent. I consider primary work the most responsible part of Christian education. To the primary teacher I would say: You have the highest calling among teachers. God's highest idea is for man to know one thing

well, then new tools may be added as they are needed. A child with only a church school education, if that work has been thorough, is better fitted for life than another who may have had a more extended but less thorough training. Insist upon doing well what you do. Avoid outward form, but build as you go. I am heart and soul in sympathy with having a system which demands thoroughness, for without that there can be no success.

M. WALLACE NEWTON: I would emphasize the importance of a return to greater simplicity in our schools. I found the Prussian schools which I visited head and shoulders above our own. In them no home-study is allowed. Text-books are almost unknown. The children study with their teachers. The whole day is not spent in recitation, but pupils and teachers study and recite together. I was somewhat skeptical as to the value of their system, and endeavored to compare the length of time required to master certain subjects in these Prussian schools with the time spent upon the same subjects in our own schools. I found that the ratio of time for gaining a knowledge of mathematics,—comparing German schools with Union College,—is as four to seven in favor of Germany. Moreover, we send out students who are weak and nervous, while the German student goes forth sturdy and strong. We do not teach, we quiz. Quizzing is not teaching. We need to learn the art of teaching, but this will not come by increasing the number of studies or the length of the lessons.

E. A. SUTHERLAND: Christian education is wholly out of harmony with the cramming system. We must cease stuffing the minds of the children. Six grades of work are enough to keep any church school teacher busy. When any church school attempts eight grades, there is a tendency to crowd, and the result is superficial work somewhere. Very few eighth grade pupils, as they apply for admission to our church schools, could pass a creditable examination in the sixth grade. It is better to re-

strain church school pupils until they are at least fifteen years of age, rather than urge them into the intermediate schools before they are old enough to leave home.

B. E. HUFFMAN: I shall be glad to see the idea of "grades" dropped out of our church schools, and the expression "church school work" substituted. Then let us drop the idea that a child must make a grade each year. Let the teacher deal individually with the pupils, and let us demand a certain amount of work before a child is prepared to enter an intermediate school; the time required to do that work depends entirely upon the mental ability of the student.

The Training School

E. A. SUTHERLAND: The scope of work for church and intermediate schools has been discussed. There remains for further consideration the specific work belonging to the training school. As is the head to the body, so is the training school to the other phases of the work in the system of Christian education. A training school is uncalled for; in fact such an institution cannot exist, except in name, until the primary school and the secondary school are doing the work assigned them. Christian education provides for the proper training of the child from the time of his birth until he is qualified to go forth as a Christian worker. The directing agency in this system is the training school. We have had numerous colleges and denominational high schools; we have had but few training schools. The incipient idea in the founding of Battle Creek College was that the institution should be a training station for missionaries. By conformity to the methods followed in other institutions, that idea was overruled, and we are today called to return to the original plan.

The opening of church schools and the founding of intermediate industrial schools, has made it possible for Emmanuel Missionary College to become a training school in the true sense of the word. A child

having finished the first six grades in a church school, is prepared for the industrial training offered in an intermediate school. Four years spent in an intermediate school, should prepare the young man and woman for thorough work in a training school. Such a student enters the training school a devoted Christian, full of ambition to enter the work, and with educational qualifications which will enable him, after a brief training in technical subjects, to enter his chosen field. The training school stands between the Christian young man or woman and his chosen field of labor. It is the recruiting station to which the Mission Board should look for volunteers.

The work offered in our training schools is not the result of the arbitrary dictation of any individual. The school itself is the result of certain conditions. Its curriculum must be so arranged as to meet these conditions.

There is a demand in the field for ministers, for medical missionaries, for teachers, for canvassers, and for business men. The training school should prepare students to enter any field to which they may be called, and to do any kind of work to which they may be assigned. The question as to whether or not a training school should offer the classics, is not open for discussion. If, in the training of Christian workers, the heathen classics are needed, then they should be taught. Look to the field and see what our missionaries need, then turn to our training schools and demand of them that such a course be offered.

The training school deals with mature students consequently it offers technical work. It prepares the minister for his field; it sends forth thoroughly equipped teachers; it prepares business men to fill responsible positions. The training school need not weaken its force by dealing with a mixed class of students; it has a right to select its students, for the affiliated preparatory schools can do all intermediate work.

Mere book study will fail to prepare workers for either home or foreign fields. With the mental discipline to be obtained in the class room, there should be combined a sufficient amount of physical training, to

enable the student to go forth with an all-round education. The instruction as to the manner in which this physical training shall be given, is very clear. Agriculture should be the basis of that instruction. For that reason the training school should be located in the country. The principles of intensive farming should be thoroughly taught. No student should enter the work from a training school until he is proficient in at least one trade. It is the practical everyday worker that can best proclaim the gospel.

As we advocated universal Christian education for the children, to be given to them as free as the gospel is given to adults, so I believe that our training schools should offer an education free to every man and woman who desires to become a missionary. Already we have begun to work upon this plan. The students in our summer school have been given free tuition, and last year the same privilege was granted ministers and canvassers. A movement is on foot which will extend this privilege to others.

Text-books

THE NEED

CARRIE KERNS: As the physical nature must be fed by wholesome food, so in mental development we need books which will supply the necessary elements for growth. "Let the students, the young especially, study books that are free from infidelity."

"The study of the sciences is not to be neglected. Books must be used for this purpose, but they should be in harmony with the Bible, for that is the standard. Books of this character should take the place of many of those now in the hands of students."

"Books should have been prepared to be placed in the hands of students, that would educate them to have a sincere, reverent love for truth and steadfast integrity." The world itself is calling for a reform in text-books. I have watched with interest certain books which have been issued lately in response to this demand. An arithmetic has recently come to my notice

which is in many ways very practical, for it gives the children actual work to do; but it deals only with the commercial side of the question. This work that I have in mind correlates history with mathematics, and develops the imagination of the children by depicting actual scenes and requiring the children to work problems; but the whole subject has to do with buying and selling. The result of such study is very noticeable. At recess the children who study that book are buying and selling their marbles, tops, and other belongings. This work emphasizes the efficiency of the method followed, but for our church schools we need different subject-matter.

On the subject of history, I well remember how clearly the results of the popular teaching were impressed upon my mind by the statement of a popular evolutionist. He spoke with pride of the rapid spread of the doctrine of evolution through the schools for the past ten years. Text-books, to my mind, should be so arranged that they meet the needs of the natural child as he comes from the home to take up the work in the church school. Every text-book should be in harmony with Philipppians 4:8.

WHAT IS NEEDED

MRS. K. A. PINCKNEY: We use the word "text-books" when we mean study books. The Bible is to be the great text-book in Christian education; but we need study books which can be placed in the hands of students. Since the beginning of the church school movement, our teachers have been sent out without tools. This has been the cause of weakness and of some failure. I would not have it understood that the teacher is wholly dependent upon books. The study books are not for the teacher, but for the pupils.

A church school teacher cannot use the books of the secular schools. I know, too, from experience, that it is almost an impossible task for a teacher to prepare work for five or six grades when the children have no regular books from which to study. It has been done by some teachers, but it is

not the ideal plan. The Bible is to be the basis of all work. Nature study is second in importance; not the nature study which is destructive, not the mere fad, but the real study of nature, in which all children are truly interested. In the nature study, physiology, or the study of the child's own body, should be made the first and most important feature. Dr. Kellogg's books have been followed in this work, but they are not adapted to classes beyond the sixth grade. They are satisfactory as far as they go, but we need a new book for advanced pupils.

We are a nation of poor readers and poor spellers. This condition has been deplored. Our church schools must offer a remedy. Some teachers have used "Gospel Primer" for the little people, but it is not adapted to small children. "Bible Reader No. 1" is adapted to the first two years' work. Beyond this we have no readers especially prepared for children in the church school. It is true that the children can use the Bible as a reader, but this does not give them the drill which they need in reading. We must agitate the question until we have a series of readers for the children.

Number work in the secular schools is usually confined to an abstract drill in working problems. The "Mental Arithmetic" which we have used the past year, is so graded that as soon as a pupil can read, he can study it. Then by a judicious selection of problems the teacher can adapt the book to the needs of his pupils for several years. My pupils in all grades between the fifth and tenth are studying the "Mental Arithmetic." In addition to this, every church school teacher should insist that the pupils keep their own accounts.

We have as yet no geography which has been prepared especially for church schools. Miss Morton's geography is an excellent book. It is free from the errors common to most text-books on this subject. But it is

not such a guide as our teachers need in order to make the study of missions the basis of the study of geography.

We do not need more histories which deal with facts, but we need a series of history readers dealing with the philosophy of history. I am looking for something which will show us how to teach the children to trace the hand of God in history, from Eden to the present time. If we could only have a manual or guide for the teacher, this would bridge the gulf until such a series could be provided.

The question as to who should make the text-books, is an important one. This work cannot be satisfactorily done by one who is not a teacher. The burden therefore devolves upon teachers. A clear understanding of the science of mental growth, and actual experience in dealing with children, is needed by the author of text-books.

E. A. SUTHERLAND: But few text-books have yet been prepared for the church schools. Those which are now in the hands of the teachers are only temporary. Books will be the outgrowth of a keenly felt need.

M. E. CADY: Every study should be consecrated to God, and when this is done, every subject will be holy. When it is the object of the teacher to prepare missionaries to carry the gospel, then that teacher will teach the common branches thoroughly and prayerfully. Such a teacher can teach arithmetic prayerfully. There is no secular side to the church school. All is consecrated to the work of the gospel. I believe we should have a system of books adapted to Christian education, as truly as we have doctrinal and medical works which are in harmony with the message. When a book is issued which is in harmony with the principles of Christian education, let us uphold it until we have something better.

Grammar: There was a diversity of opinion concerning the use of Bell's Language Series. The correct use of these books was outlined by Professor Howell, who called attention to the fact that the keynote to the series is to be found in Book One, and that every teacher should begin with this number, and carefully follow directions.

Professor Cady explained the outline of subjects and the program adopted by the educational conference held at Healdsburg, Cal., as in harmony with the course outlined in Lewis' "Manual for Home and Church Schools."

How to Start an Intermediate School

M. BESSIE DEGRAW: The intermediate school should of all schools be born, and not artificially forced into existence. There are certain localities which, by virtue of existing circumstances, are especially favorable for the growth of an industrial school. When a church school is located in such a place as this, it should be encouraged to develop into an industrial school. Instruction has been given that where two or three churches are situated close together, they should combine their forces in providing a day school for the children. This, then, is one of the favorable conditions for the growth of an industrial school; the number of children to be educated demands it. A church school, in order to become a successful industrial school, should have access to several acres of land. When such conditions exist, two or three teachers can unite in developing a small industrial school.

Question: How much land is required to start an industrial school? (Answers ranged from fifteen to forty acres).

E. A. SUTHERLAND: The exact amount depends upon the character of the work. I shall always advocate beginning upon a small scale, and increasing the facilities as there is a demand. Industrial schools call for a reform in farming. Intensive farming should be given a practical test. Every church school teacher should understand this subject. Every church school should have a few acres of land, and the teacher should be the strongest advocate of country training for children. When our church schools do their duty, they will educate the rising generation away from the cities. The proper location for the church school is in the country. Teachers in city schools should direct their children toward the country. Church school teachers can prove the truth of the principle that 20 acres properly cultivated will yield as much as one hundred acres under ordinary cultivation. Such teachers will be able to develop the church school into an intermediate industrial school.

The man at the head of an industrial school should be self-supporting. Let the motto be, "Keep free from debt." There has been a tendency in the establishment of intermediate schools to ignore natural centers, and to draw people into outside quarters. Under these conditions, with artificial surroundings and inexperienced workers, the school finds it hard to survive.

Church school teachers should remain year after year in the same place. This will enable them to develop their work. There is no place for the passive teacher. The teacher who remains in a church without exerting any decided influence, will soon drop out of the work.

I am often asked how to start an intermediate school. The intermediate school will come as a result of a strong demand for the specific training which these schools offer. Our church schools should create this demand. When our training schools require a certain standard for entrance, and when our church schools remain loyal to their allotted work, the intermediate school becomes a necessity.

Any church school has a right to become a preparatory school, but the development should be natural. In order to develop an intermediate school, it should not be necessary to ask for a large amount of money from the conference. Let the school have a gradual growth, and let it be self-supporting from the first. We are looking for teachers who have the energy and ambition to make this thing a reality. Think of Michigan with seven thousand Sabbath-keepers, and less than sixty pupils in its intermediate school! There is something wrong somewhere. Our church school teachers and our training schools have been slow to demand industrial schools, consequently the response has been feeble.

M. WALLACE NEWTON: Our people do not fully appreciate the importance of industrial training. I have found intense enthusiasm over this subject. When Booker Washington visited Lincoln, he was given the warmest reception. Should our ministry catch the spirit of this work and culti-

vate the sentiment, our intermediate industrial schools might become one of the most popular features of the educational work.

Duties and Qualifications of Educational Superintendents

This subject, which is one of vital importance to the Christian teacher, was thoroughly discussed at the conference, and from the various speakers the following thoughts are selected:—

1. The superintendent should be thoroughly in harmony with the principles and methods of Christian education.

2. He should receive preparation for his work at one of our training schools.

3. If a minister is called to act as superintendent, he should be so far relieved of other duties as to enable him to give his entire time to the educational work in his territory.

4. He should have had experience in teaching a church school, and should be able, if called upon to do so, to step into a school and carry forward the work of any of his teachers.

5. He should be a broad minded man, and a progressive thinker.

6. He should visit his schools often.

7. He should work among the churches, leading them to understand the principles of Christian education.

8. He should be able to conduct institutes and train other workers.

9. The superintendent should keep an exact record of the work of each school, demanding periodical reports from his teachers.

10. The relation of the superintendent to the intermediate schools is advisory.

M. E. CADY: The importance of having a strong educational superintendent is revealed by the history of the church school work in California. Three years ago we had no superintendent, and there were five teachers in the state. A superintendent was elected, and two years ago we had ten schools; last year we had thirty schools,

and about a thousand children receiving Christian education.

W. D. CURTIS: I am in favor of having the constitution of the conferences amended so that they will provide for an educational secretary who shall devote his entire time to the educational work. The educational work has been made a department of the Illinois Conference. Since our Sabbath schools are a part of the educational system, I favor closely uniting the two departments of church and Sabbath schools, by placing one person in charge of both, and including both phases of the work in the office of educational secretary.

Summer Schools and Teachers' Institutes

E. A. SUTHERLAND: These terms have been confused. The difference between the two is clearly defined. An institute cannot do the work of a summer term in one of our training schools. An institute is a short meeting for teachers who are already thoroughly converted to the principles of Christian education, and who have had experience in church school work. The object of the institute is to afford an opportunity for the progressive teacher to gain new ideas and fresh inspirations by contact with other teachers, ministers, and general laborers.

A summer school, on the other hand, is for those who wish to do a definite amount of class work. It is for those who have had no training in the principles and methods of Christian education; and for the Christian teacher who desires to accomplish during his vacation a definite amount of advanced work. The summer school is a permanent organization. Its value has already been recognized by the Educational Department, and in conducting it teachers of experience will be employed. The work will be increased each season for the benefit of teachers who wish advanced subjects. The fact that our intermediate schools, our colleges and training schools, must ultimately select their faculties from those who have received their first experience as teachers in church schools, shows that there are among our church school teachers men

and women of ability, who by improving their vacations, can, through the assistance of the summer school, prepare themselves to become instructors in the higher schools.

Agriculture in Missionary Schools

PROF. CLINTON D. SMITH, of Michigan Agricultural College, said, in part: "There is much to be said on the subject of agriculture. The term is a comprehensive one. It is a subject which should be thoroughly understood by every missionary teacher, except those who go into the cities; and they of all others most need to know the pedagogy of agriculture. In childhood the mind is more susceptible to impressions than at any other age. We need our best teachers for the young, and the teacher who rises to his opportunities must teach the child what he demands.

"I wish that you would imagine a school in the slums of a great city. Should you ask how many of the children had seen a corn-field growing, doubtless not one hand would be raised. What do these children need but nature study? And yet when I mention that subject, the two tendencies in modern nature study confront us. By one set of teachers nature study is made a fad; by another it is ignored altogether. I am imbued with the idea that nature study for children should be made simple."

Professor Smith described a series of nature lessons given to the children in one of the Syracuse (N. Y.) schools, and continued:—

"One of the first ideas I had of education was that I must learn Latin; then I thought I must learn Greek. But the standard has changed. Now I want to know *things* rather than man's *concepts of things*. The economic sciences are rising in the estimation of educators. Agricultural science is one of these economic sciences.

In the study of agriculture, there has been a change. We used to think that it was necessary to give the soil a chemical analysis in order to see what it would produce. That is no longer necessary. God has furnished every acre of land with enough

mineral food to raise 400 successive crops of wheat, or a thousand crops of apples. I do not mean to say that all of this mineral food is ready for use.

It will be found in the soil in two conditions; (1) available, and (2) locked up. Man is so selfish that if all was made available he would use it up in one generation, and leave nothing for his posterity. It is the work of the agriculturalist to unlock the unavailable material."

Then followed an explanation of the work accomplished by water, the benefits of various fertilizers, and the importance of thorough cultivation. In answer to a question as to the best kind of farming, Professor Smith said: "Intensive cultivation will enable a man to make a good living from five acres of land. I would not live in a city; I would not work in a factory; I would get out into the country with a few acres of land."

The Object of Christian Education

EDITH PARLAND: The great object of Christian education, is to save souls by making missionaries of our own children. My education in the secular schools was purely selfish, but Christian education makes missionaries. As teachers we need to have a vision of our future work. I can see the children coming into school, as innocent as angels. They study day after day under a teacher who loves them, but whose influence is wholly on the side of intellectual training. Reason is developed but faith is lacking; doubt creeps in; finally I see those children swallowed up by the world. The scene changes; I see another set of children coming into a Christian school. The Word of God is made the basis of their work; during their early years faith in that Word is strengthened. I see them eager to grasp truth. Their knowledge of the Scriptures leads them to study every science. It fills their minds with a love of the message, and imbues them with a desire to see others saved. I watch these children until they go forth to teach the truth to the world.

Recommendations

The following recommendations were formally adopted by the Conference :—

WHEREAS, God has blessed and prospered the effort to provide schools for the Christian training of the children and youth of the denomination; therefore,

We wish to place ourselves on record as being in harmony with the recommendations made by the last General Conference, providing for an educational system; this to include home and church schools, which shall teach the first six grades; intermediate schools, continuing the work from the seventh grade up to and including the tenth grade; and training schools, giving technical instruction for mature students. And

We Recommend, (1) That in the matter of grading, Professor Lewis' "Manual for Home and Church Schools" be used as a guide; and (2) that in the support of these schools the Bible plan for the maintenance of an educational system be followed, which will provide for *universal free* Christian training, and will gain for teachers in Christian schools the recognition accorded other evangelical laborers.

To encourage uniformity in the schools and to strengthen the work,—

We Recommend, (1) That a series of examination questions be prepared by Union Conference educational secretaries for the church schools; and (2) that the secretary of Lake Union Conference be asked to prepare such a series for the schools of the Lake Union Conference, to be ready for use at the opening of the fall term.

WHEREAS, A uniform series of text-books will greatly facilitate the work of church school teachers; therefore,—

We enter a plea for such a series which shall (1) be in harmony with the principles of Christian education; and (2) which shall be the outgrowth of experience in Christian schools; such series to be used in our schools until, as a result of development, a series better adapted to the system is produced.

WHEREAS, The rapidity of the growth of the cause of Christian education demands united effort and mature judgment, exercised in a systematic way, to select individuals properly qualified to teach our children, and to place qualified teachers where they will work to the best advantage; therefore,—

(1) We solicit the assistance and personal supervision in each conference of a superintendent thoroughly qualified for his duties by an intimate acquaintance with the principles of Christian education, and by actual experience in church school work; and (2) as a means of thorough acquaintance with, and a stimulus to, co-operation between teachers and superintendents;

We Recommend, That teachers and superintendents meet together at our annual educational conventions; that superintendents inform themselves as to the qualifications of teachers, by assisting in the examinations, and by associating with teachers in their class work; and that they give instruction to prospective teachers concerning the needs of the field they are about to enter.

WHEREAS, The cause of Christian education demands constant progress on the part of all who act as teachers; therefore,—

We Recommend, That every Christian teacher pursue a definite line of study. And, in order to accomplish the desired results in the most satisfactory manner,

We Recommend, (1) That Christian teachers take advantage of the course offered by correspondence in the Battle Creek Sanitarium Correspondence School, or the Correspondence-study Department of Emmanuel Missionary College; (2) that every Christian teacher should acquaint himself with the following publications: "Testimonies for the Church," Vol. VI; the forthcoming work on education, by Mrs. E. G. White; and "Living Fountains;" and (3) that all teachers be regular readers of the educational journal,—the ADVOCATE.

WHEREAS, Instruction has been given that the greatest care should be exercised in the selection of teachers, and that chil-

dren should not be put under the control of a novice: therefore,

We recommend, (1) That the Educational Department of the Conference, before assigning positions to teachers, grant permits, licenses, or credentials, to those who have passed satisfactory examinations; and (2) that all prospective teachers inexperienced in the principles of Christian education, be required to take training in a summer school, or for a longer period when necessary, before receiving recognition as teachers; and (3) that all church school teachers be encouraged to attend an annual institute, lasting from ten days to two weeks, to be conducted by competent persons, at the most convenient time and place.

WHEREAS, A spirit of permanency must characterize the church schools; therefore,—

We Recommend, (1) That patrons and superintendents plan for teachers to remain in the same position year after year; (2) that teachers develop their work in such a way that they may be recognized as a part of the church and community, thereby exerting a permanent rather than a temporary influence; (3) that as a means toward this end church school teachers encourage the church to provide a small plat of land for school gardens; (4) that we encourage church schools properly located to develop into preparatory industrial schools.

WHEREAS, The present educational convention held at the close of the Summer Assembly has proved to be a success beyond what it could have been if held at the opening of the term; therefore,

We Recommend, That the same plan be followed next summer,—the summer school to be followed by an educational convention, in which not only educators, but ministerial and other evangelical laborers, are invited to participate.

In recognition of the importance of special training for teachers, we petition Emmanuel Missionary College to grant the use of its grove as a permanent meeting place for teachers; and,

We Recommend, That the teachers and friends of Christian education erect small

summer cottages in the grove as fast as it is practicable to do so.

In appreciation of the advantages offered to teachers during the summer school, a unanimous vote of thanks was extended, (1) to the various conferences, for the use of tents free of charge; (2) to Emmanuel Missionary College, for the favorable location and grounds for the summer school; (3) to Lake Union Conference, for free tuition for all teachers during the summer term.

In recognition of the principles underlying the offer of free tuition to workers, a plea was made for a repetition of this offer, enabling our training schools to give free training to all persons recommended by the various conferences.

"PLATO, the Greek philosopher, was unacquainted with God. By reasoning he found that mind was superior to his physical nature. He drew the conclusion that mind could exist without body. This is the doctrine of the immortality of the soul. And since Plato's system of reasoning is the basis of the popular system of education, we can recognize without any trouble the position which the doctrine of the immortality of the soul bears to the popular schools.

"In ordinary school life we gain many facts. Naturally we love to get these. We think and we think, but we fail to connect our thoughts with works. This is Platonism. Contrast his system with that of Christ. Christ thought; he thought in harmony with his Father, but his thoughts were made known to man through his works. As he himself said, his works testified of him. John 5:36. We need to understand the true science of education. Without that we shall never have a place in the kingdom of God. It calls for a parallel development of the three natures of man. The ability to accomplish the thing to which our mind assents, is the power of God."

"OUR church schools are ordained by God to prepare the children for a great work. Here children are to be instructed in practical missionary work."

The Sabbath School

Unbelief

There is no unbelief:

Whoever plants a seed beneath the sod,
And wants to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath the winter's field of snow,
The silent harvests of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "Tomorrow," "The Unknown,"
"The Future," trusts the Power alone
He dares disown.

The heart that looks on when eyelids close,
And dares to live when life has only woe,
God's comfort knows.

There is no unbelief:

And day by day, and night, unconsciously
The heart lives by that faith the lips deny,
God knoweth why.

—Edward Bulwer Lytton.

What Preparation Implies

BY FANNIE M. DICKERSON.

"We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like a last effort of Divine Providence in behalf of the human race."

These words of Emerson are more true than he realized. Providence is making the last effort for the human race, and he calls us as Sabbath school workers to his aid. Sacred is the privilege,—and vast the opportunities given us by this call:

Preparation is the key which unlocks the gate of opportunity.

The one aim of the intelligent consecrated Sabbath school worker, is to know how to recognize and unfasten the gates of opportunity as he comes to them in his work.

Preparation is the master key; it unlocks all. The Spirit of God says to teachers, "If you take upon you the sacred responsi-

bility of teaching, you take upon you the duty of going to the bottom of every subject you seek to teach." Again, "Every teacher ere he stands before his class should have his plans distinctly laid out in his mind as to what he wants to do on that day, and on that occasion."

Preparation means, says the spirit of truth, "that you are *ever planning* to make your instruction interesting, to devise ways and means by which souls may be won to God's service, and be bound to him by the cords of his infinite love."

Preparation means that you are ready to so probe the mind and heart of your pupils by questions as to call out their powers, and their knowledge, thus becoming cognizant of their needs, desires, and purposes.

Preparation implies a *growing* familiarity with the principles and methods of teaching,—a familiarity gained only by a study of Christ's method of teaching, by reading helpful works on teaching, and by consecrated experience.

Preparation means a heart connection with the Life and Light of the world.

Surely preparation is the key which gives the teacher a passport into the mind and heart of the pupil. It is needless to attempt an entrance without this passport.

One glance at the Saviour's method of teaching, shows that the teacher needs an abundance of illustrations for making truth clear and impressive. Take the hammer of illustration in the hand of imagination, and drive home the truth to the heart.

Reading makes the ready man; therefore read books, read nature, read people, that illustrations may be drawn from many sources.

God's ideas of preparation may not always be the same as the teacher's. We should let him have his way.

This thought is beautifully illustrated in an experience which came to Dr. Meyer, who has done so much for the world's betterment. At one time he was going from Rochester to New York. On his arrival in the city he expected to address a large audience. The time while traveling must be

spent in writing his sermon, the subject of which was "Charity."

He had hardly gotten seated, pencil and paper in hand, before his attention was attracted by three children behind him. They seemed to be alone, and the travel stain upon them showed they had been a long time on the road. They were weary, and anxious for a change. They liked the looks of the gentleman just in front of them, and their child life knowing naught of fear, determined to make friends at once with what they divined to be a kind heart.

So they began to do things to attract his attention, touching his hat, his ear, or pulling a hair.

Dr. Meyer appreciated the situation, and so began to notice them somewhat, though very anxious to be about his sermon. The time was passing, but the children were mischievous, and seemed determined to monopolize the gentleman's time.

The thought that his time was his own; that it was his right to have a seat where he could be undisturbed, and that it was his right to demand this, came to him; but with it came the thought that charity might demand his giving up his own wishes and rights for these evidently weary, friendless children. He laid aside his pencil and paper, and devoted the hour to the little ones.

The train neared the city, and the doctor had no sermon on charity written for the illustrious audience that awaited his arrival.

As Dr. Meyer arose to leave the car a well-dressed man, who had been unobtrusively but interestedly watching him in his play with the children, stepped over, offered his hand, and begged to know his name, expressing his surprise that he should have given so much time to the three little strangers.

The doctor replied that his name was Meyer, of New York city, a minister.

The lawyer then told Dr. Meyer that the children were orphans, that their mother had but recently died, her body being on the train, and that the children had come from one of the far Western states. Dr.

Meyer then related his experience of the hour. The lawyer remarked that the doctor had that day preached him a sermon on Christianity that he believed would never be forgotten.

On his arrival in the city, the doctor entered the pulpit without a written discourse; but it is said that seldom, if ever, had he preached a more forceful sermon than he did that night.

God's ways are not man's ways. The doctor was writing two sermons while apparently doing nothing of any special value,—one on the lawyer's heart, and one on his own heart which moved his audience as no sermon on paper could have done.

Personal Work

A Study of the Testimonies on Sabbath School Work

BY MRS. L. FLORA PLUMMER

The teacher should bear a closer relation to his class than simply that of instructor. It is the personal interest manifested by the teacher in the pupil, that wins his heart. A disposition to seek his society, to learn of his plans, to assist him in his studies, to encourage him in seeking the fulfillment of his worthy hopes, will almost invariably win his confidence, and give the teacher an immense advantage in the power of influence. Our attention is called to our neglect of this part of the work of a Sabbath school teacher, in no uncertain way:—

"There should be much personal work done in the Sabbath school. The necessity of this kind of work is not recognized and appreciated as it should be. From a heart filled with gratitude for the love of God which has been imparted to the soul, the teacher should labor tenderly and earnestly for the conversion of his scholars."

"Never rest until every child in your class is brought to the saving knowledge of Christ."

"Who will be earnest workers for souls in our Sabbath schools? Who will take the youth separately, and talk and pray with them, and make personal appeals to them, beseeching them to yield their heart to Je-

sus, that they may be as a sweet savor to Christ?"

"You will have to deal with wilfulness, stubbornness, indolence, and frivolity; but under all emergencies manifest kindness and love, and, by patience and self-control, keep your hold upon your pupils' affection, and let them have reason to know that your whole desire is to do them good. Show your scholars that you have confidence in them. Visit them at their homes, and invite them to your home. Let it be seen that you love them, not only in word, but in deed and in truth."

"The Lord will recognize and bless the humble worker who has a teachable spirit, a reverential love for truth and righteousness, wherever such a worker may be. If you are thus, you will show a care for your scholars by making special efforts for their salvation. You will come close to them in loving sympathy, visiting them at their homes, learning their true condition by conversing with them concerning their experience in the things of God, and you will bear them in the arms of your faith to the throne of the Father."

There are many young people today who have left the truth and gone out into the world, and become a part of it, who attended Sabbath school regularly for many years. May it not be that the neglect of the personal work that should have been done for each one, lies at the foundation of the reasons why no definite, permanent work was accomplished in their hearts? Sabbath school teachers, have we not need to watch for souls as they that must give an account, else the blood of some of the members of our classes may be found upon our garments?

Your Duty and Mine

BY LOTTIE FARRELL

"Whatsoever thy *hand* findeth to do, do it with thy might." Our eyes sometimes see things afar off, but our hands find only those things that are right about us.

It is the work right about you to which I wish to call your attention. Next Sab-

bath, when the secretary reads the report, will you each notice how many are absent, and will you then co-operate with the secretary to make the membership and attendance the same each Sabbath? A visit to one who is absent may be the means of bringing sunshine and cheer to a disheartened and discouraged soul.

A personal heart to heart talk with those who have never yielded their hearts to God, may be the means he will use to lead these souls unto himself. A failure on our part to do this for those who are right at our doors, —yea, many times right in our homes,— may result in their final destruction, for to us is committed this work of reconciliation.

Let us not hesitate to do the work committed to our hands, lest souls be lost through our negligence. Had Lot manifested no hesitancy in obeying the word of God by the angels, we are told that his wife would have been saved from the sin that sealed her doom. Let us be admonished by this example to be faithful in our work, that he that is lame may not be turned out of the way. We do not realize that by our unconscious influence we gather with him or scatter abroad. It is impossible for us to live unto ourselves. By our deeds, our words, even by our thoughts, we have an influence upon the minds of our fellow-men.

Gather the Children

BY MRS. C. E. CUMMINGS

What is the object of the Sabbath school? To train missionaries. The Sabbath school should be one avenue through which the gospel is given to the world.

Should we work alone for our own children? "Go out into the highways and hedges and compel them to come in, that my house may be filled." "Parents who can be approached in no other way are frequently reached through their children. Sabbath school teachers can instruct the children in the truth, and they will in turn take it into the home-circle. But few teachers seem to understand the importance of this branch of the work."

In the Saviour's charge to Peter, he first bade him, "Feed the lambs." Jesus admonished his disciples not to despise the little ones. Christ's love and care for children is a precious lesson for us.

"If teachers in the Sabbath school felt the love which they ought to feel for these lambs of the flock, many more would be won to the fold of Christ. At every suitable opportunity, let the story of Jesus' love be repeated to the children."

"Lose no opportunity of helping the children to become intelligent in the understanding of the Scriptures."

There is a great work to be done for our youth and children, but the beauty of it is that, "Every son and daughter of God may act a part in it, and thus be partakers of the reward that will be given to the faithful workers."

"The teachers should be earnest in their work; they should watch for souls as they that must give an account. Their efforts should tend to lead the minds of those under their care to the contemplation of heavenly things; their instruction should be of such a character as to deepen the force of every lesson. They should be co-laborers with the parents for the salvation of the children, and Jesus will help them, and there will be a harvest of souls."

Thoughts for Teachers

Put Christ into the heart of every lesson.

Keep one hand on God for help, the other on your class to help each member.

A failure to do anything is more discreditable than a failure which follows an earnest attempt.

Do not cease to work because you cannot have your own way; possibly your way is not the best way.

A teacher who spends but a few minutes in the preparation of a lesson, will not hold the attention of bright boys and girls.

Some one has encouragingly written, "You can afford to be a patient workman and wait long for results, as you will have eternity in which to watch their development."

Do not form the habit of asking to be excused from duty. In olden times some said, "I pray thee have me excused," and none of those who made the petition were permitted to taste of that supper.

Ready talkers are by no means sure to make the best teachers. The real test of a teacher is not what he says to his pupils, but what his pupils say and do as a consequence of his teaching.

Christ while on earth continually realized his relationship to the Father. He never lost sight of the eternal value of a soul. He was always considerate, compassionate, tender. He was always praying; not only before, but after his triumphs. He made frequent use of the Holy Scriptures, and worked by the power of the Holy Spirit. If we are successful in our work, we must imitate the Great Teacher.

The Church Should Educate Its Children

French children leave school at the age of thirteen as well educated as children of that age can well be, but they are just at the period of life where the sense of moral responsibility has just begun. They are thrown into the arena just at a time when they are least fitted to act for themselves. The public schools of France, like those of the United States, are neutral on religion, and yet they do they do teach practical morals as no other schools in the world have ever undertaken. From the beginning to the close of a French child's school life, the first lesson each day is a lesson in morals. But in spite of all this, the French people are beginning to fear their educated classes. The perils of education are closely connected with the failure of the schools to teach the basis of all morality, and that is religion. Josiah Quincy summed up the whole matter in the following terse sentence: "Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue nor knowledge has any vigor or immortal hope except in the principles of the Christian faith and in the sanction of the Christian religion."

Education divorced from true religion is false psychologically, pedagogically and scientifically. There should be associated with religious and scientific education industrial education. How to use knowledge is quite as important to the great majority of mankind as how to gain it.—*American Journal of Education*.



The Lesson



INTERMEDIATE DIVISION

Lesson V. November 1, 1902

Joseph and his Brethren

SPECIAL POINTS

Jacob a supplanter.
 Israel an overcomer.
 The twelve tribes of Israel.
 Joseph a type of Christ.
 All things fulfill God's purpose.

SUGGESTIONS

The change of name from Jacob to Israel signifies a change of character that must take place in every one who is saved. Recall from former lessons the instances in which Jacob tried by fraud or guile to supplant his brother. That which made him at last a real overcomer, was giving up all trust in his own subtlety, and casting himself in entire trust on God. "My strength is made perfect in weakness." Our strength is to know that we have no strength, and to take hold by faith upon the power of God. This will give us the victory, and power with God and man.

The words of Christ about Nathaniel show who are true Israelites: "Behold an Israelite indeed, *in whom is no guile.*" This lesson brings in the beginning of the tribes of Israel, of which the rest of the Bible is a history. See that a good foundation is laid, showing the meaning of Israel, and who are Israelites. The children should be thoroughly familiar with the names of the twelve tribes.

From the beginning of Joseph's history, keep in mind the fact that he was a type of Christ, and that in his life story God was teaching his people in a parable of the life and work of his Son, the true Seed of Abraham. At each step trace the parallel. Points in this lesson:—Joseph hated by his brethren, and exalted by his father, because of his pure life. Sent by his father with loving messages and food for his brothers, "he came unto his own, and his own received him not." Compare "Wilt thou indeed reign over us?" with "We will not have this man to reign over us." Also the plotting of Joseph's brethren with, "This is the heir; come, let us kill him." Yet in the case of both Joseph and Jesus, their enemies could do only what God willed.

Lesson VI. November 8, 1902

Joseph in Egypt

SPECIAL POINTS

God's presence gives prosperity.
 God's presence keeps from sin.
 Fitting for our life work.
 Doing with our might all that we can.
 Quick to sympathize and help.

SUGGESTIONS

Notice especially the cause of Joseph's success,—God was with him. "He is not far from every one of us," so we may all have this experience, if we will only keep in mind his holy presence, as did Joseph. This was what kept him from sin in the time of great temptation.

Joseph was a worker; he always found plenty to do wherever he was. In Potiphar's house or in the prison, he did with all his might the work that was nearest to him. God has a special work for each one of his children, and he puts them in places where they will get just the right training for it. In the prison he was training Joseph to be ruler of Egypt. Wherever you are, God put you there; and whatever your work, God gave it to you, to prepare you to fill your place in his plan. Remember this, and "whatsoever thy hand findeth to do, do it with thy might."

Joseph learned from his own troubles to comfort others. His kind heart sharpened his eyes to see when others were suffering or in trouble, and so God made use of him to bring them help. The first two verses of the hymn, "Father, I know that all my life is portioned out for me," are specially appropriate for this lesson. Read the hymn so that the children can sing understandingly the prayer,

"I ask thee for a present mind,
 Intent on pleasing thee.

"I ask thee for a thoughtful love,
 Through constant watching wise
 To meet the glad with joyful smiles,
 To wipe the weeping eyes;
 A heart at leisure on itself,
 To soothe and sympathize."

Lesson VII. November 15, 1902.

Pharaoh's Dream

SPECIAL POINTS

God speaks to Pharaoh.
 An interpreter needed and found.
 Warning of coming trouble.
 The Spirit of God gives wisdom and good judgment.
 From the prison to the throne.

SUGGESTIONS

Acts 17:26,27 might well serve as a basis for the teaching of this lesson, showing that it is God who determines the time and place of each of the nations, and gives to each some revelation of himself, that they may seek him and find him if they will. At this time Egypt was the ruling nation, and through it God was working to bring the knowledge of himself to all other nations. He spoke to Pharaoh in a dream, and he had a man close at hand to interpret the dream, and to teach the Egyptians more about him. This man, Joseph, was made known to Pharaoh through his chief butler, whose dream he had interpreted. Trace these steps, and impress the fact that the envy of Joseph's brothers, and the hatred of Potiphar's wife, were overruled by God to carry out his great plan for the nations. God looks over every little detail of our lives, and makes it fit into his great plan. So let us trust him fully, and never repine or murmur if things seem to be going against us, but remember that Joseph's troubles were God's way of leading him to the throne of Egypt.

Let the children recall from former lessons instances of God's warning of coming judgment,—the flood, and the destruction of Sodom. He made a way of escape then, so now he had a plan for saving the Egyptians, and using them to supply the world with food, if they believed.

It was the Spirit of God, as Pharaoh said, that gave Joseph such wisdom that he knew at once the right thing to do. His Holy Spirit is not something that will make us dreamy and impractical, and unable to attend to the ordinary business of life. It will give us good sense and sound judgment, and make us of quick understanding in all our affairs.

Lesson VIII. November 22, 1902

The Famine

SPECIAL POINTS

All nations blessed through Abraham's seed.
The gospel carried to all lands.
Joseph exalted to be a prince and a saviour.
His dreams fulfilled.

SUGGESTIONS

Recall the special promise made to Abraham, and show how it began to be fulfilled through Joseph; for through him all the nations learned of God and his power to save,—the

gospel was carried throughout the inhabited earth.

Galatians 3:16-29 has already taught us who are the true seed of Abraham, and this promise is a personal one for every one of his children. God blessed the home of Potiphar for Joseph's sake, and his blessing was upon the prison when Joseph was there; and now not only Egypt, but all the nations, were blessed because of him. Wherever he was, he became a blessing. This is God's design for every one of his faithful children. As especially appropriate to children, the case of the little captive maid might be mentioned, showing how through the faithfulness of one little child who loved the God of Israel, the whole Syrian nation learned of the true God because of the healing of Naaman.

From the exact fulfillment of Joseph's dreams in the very ones who had scoffed at them, show how impossible it is to hinder the purpose of God.

Lesson IX. November 29, 1902

Joseph's Brethren in Egypt

As this lesson finishes the special experiences of Joseph, it gives opportunity for a good black-board exercise. Have two columns, in one of which is to be put the steps in Joseph's career, and in the other the parallel experience in the life of Christ, which they foreshadowed. For instance,—

Joseph	Jesus
Because of his goodness was hated by his brothers.	Because of his goodness was hated by his brothers.
They said, "Shalt thou indeed reign over us?"	"We will not have this man to reign over us.
"Come, let us slay him."	"This is the heir; come, let us kill him." The Jews took counsel together to put him to death.
His life was saved by going into Egypt.	The infant saved by flight into Egypt.
Sold for twenty pieces of silver.	Sold for thirty pieces of silver.
Exalted to be ruler of Egypt, and to save the world in the time of famine.	His hath God exalted with his own right hand to be a Prince and a Saviour.
Spoke kindly to his brethren.	Sent comfort to his murderers.
Made his brethren known in Egypt.	Not ashamed to call us brethren.
Presented them before Pharaoh.	Will present us faultless before the presence of his Father.

This is only suggestive. Of course the items should not be filled in beforehand, but written down at the suggestion of the children.

PRIMARY DIVISION

Lesson V. November 1, 1902

Joseph and His Brethren. Genesis 37

TEACHING POINTS

Jacob's sons; his love for Joseph.
Joseph's dreams.
The envy and hate of his brethren.
The journey to Dothan.
Joseph put in the pit; sold to merchantmen.
Jacob is deceived by his sons; his grief.

PRACTICAL LESSONS

1. The lessons of brotherly kindness should be impressed upon the minds of the children. A little seed of envy, nourished by angry thoughts and unkind words, will, if not rooted out of the heart, surely bring forth death; for "whoso hateth his brother is a murderer." Try to get the children to apply the lesson to *themselves*, to see its bearing on *their own lives*. Those in whose hearts the Spirit of Jesus dwells, are always happy when others receive good. Selfishness is never found where that Spirit rules.

2. Joseph must have been aware of his brothers' feeling toward him, yet he went cheerfully on the errand to Shechem. When he learned that they had left that place, he kept bravely on till he found them. Many boys in his position would have turned homeward, but Joseph was faithful to his father's trust. He would not go home till he had fulfilled his commission.

SUGGESTED BLACKBOARD ILLUSTRATION

A brief map exercise, showing the position of Hebron, Shechem, and Dothan.

Lesson VI. November 8, 1902

Joseph in Egypt. Genesis, chapters 39 and 40

TEACHING POINTS

Joseph enters the service of Potiphar.
Potiphar's house blessed because of Joseph.
Joseph's choice; cast into prison.
Joseph's position in prison.
Interprets dreams of chief butler and baker.
Joseph's charge to the chief butler.

PRACTICAL LESSONS

1. When God called his servant Abraham, he said, "I will bless thee, . . . and thou shalt be a blessing." Joseph's cheerfulness, his faithful performance of every task, and his trust in God, not only brought a blessing into his own heart, but for his sake God blessed the

house of Potiphar. All who are the true children of Abraham (Gal. 3:29) will not only be blessed themselves, but, like Abraham, will be a blessing to others.

2. When Joseph was wrongfully accused, he still trusted in God; in the prison he showed the same traits that had won him favor in the house of Potiphar. The brightness of a lamp is more plainly revealed in the darkness than in the day; so Joseph's life in the prison made even more apparent his faith and trust in God. Impress the children with the thought that God calls upon them, just as truly as he called upon Joseph, to *shine for him where they are*. No matter what their circumstances or condition, just there he would have their life a little light for him. The darkest places are those that need light most.

SUGGESTED BLACKBOARD ILLUSTRATION

In the review exercise the lesson of "Shining for Jesus" may be still further impressed by the following: Outline a large square. At a suitable distance below the top, using red crayon, print the words, "YE ARE THE LIGHT OF THE WORLD." Below, to the right, in plain but small, neat characters write,—

Jesus bids me shine,
With a clear, pure light,
Like a little candle
Burning in the night:
In this world of darkness
He helps us shine—
You in your corner,
And I in mine.

To the left, draw, in outline, a candle with yellow rays.

Lesson VII. November 15, 1902

Pharaoh's Dreams. Genesis 41:1-46

TEACHING POINTS

Pharaoh and his wise men.
Joseph brought from prison.
Before Pharaoh; gives glory to God.
Pharaoh's dreams; their meaning explained.
Joseph advises the king.
Pharaoh honors Joseph.

PRACTICAL LESSONS

1. Impress the thought that Joseph was a missionary in Egypt. He allowed no trouble that came to him to destroy his confidence in God. Firmly believing that all things work together for good to them who trust him, Joseph not only worked faithfully and with a cheerful spirit, but he never failed to bear loyal witness to the God of his fathers, in

whom he trusted. One who thinks a great deal about himself,—how he is treated, the things he wants to have, what other people think about him,—can never be a true missionary.

2. Joseph was not made fit in one day to be the ruler of Egypt. Through long years of service, of doing faithfully the little tasks that came to him every day, and above all of communion with God, he had formed a noble character. The king could plainly see the superiority of a man in whom the Spirit and wisdom of God were found, over his own counselors and wise men.

3. Joseph witnessed for God as a servant, and in prison, before he testified for him before the king. God calls upon children to bear a faithful witness for him in their daily life. The time is coming when some of them will be called to bear his name before kings. Their faithfulness *now* tells how they will testify *then*.

SUGGESTED BLACKBOARD ILLUSTRATION

Outline a circle. In it, toward the top, write, JOSEPH WAS FAITHFUL; and below, in four lines: *As a boy, As a servant, As a prisoner, As a witness.* Opposite each phrase place the appropriate Scripture reference. (Gen. 37:12-17; Gen. 39:2-4; Gen. 39:21-23; Gen. 40:8; Gen. 41:16). Encourage the children to give these references. The words of the memory verse may be printed above the upper half of the circle.

Lesson VIII. November 22, 1902

The Famine. Genesis 41:47-57; chapter 42

TEACHING POINTS

Joseph's provision for the famine.
The king's confidence in Joseph.
Extent of the famine.
Jacob's sons go to Egypt.
Joseph's dreams fulfilled.
His reception of his brothers.
They acknowledge their sin.
Simeon bound; the others sent away.
The money in the sacks.
Jacob's sorrow.

1. The children should be made to understand that Joseph's seemingly harsh treatment of his brothers did not arise from a spirit of revenge. He remembered their mocking words, their deceit, their cruelty; and he wished to learn if the same spirit still controlled them, or if they felt any real sorrow for their evil course, and could now be *trusted*.

PRACTICAL LESSONS

Because of his wisdom and ability Joseph not only became a blessing to the land of Egypt, but to all the countries round about. If he had turned away from God when in trouble, or been puffed up with the idea of his own wisdom, or felt exalted because of the honors and attention bestowed upon him by the king, Joseph's usefulness would quickly have come to an end. But in all things Joseph's first thought was to honor and glorify God. Therefore God could work through him, and make him a blessing. He still uses those who love and trust him, and who are faithful to him, in the same way. Each in his place, every child may know the joy that comes only to those whose lives are a blessing to others.

Be sure that the children get a clear idea of what a famine is. Explain the meaning of the words "spies" and "hostage." Joseph spoke to his brothers through an interpreter; therefore they did not know that he could understand them. Explain the work of an interpreter.

SUGGESTED BLACKBOARD ILLUSTRATION

A picture illustrating Joseph's dream of the sheaves will be appropriate for this lesson. It may be shown in a book, pinned to the board or redrawn in outline.

Lesson IX. November 29, 1902

Joseph's Brothers in Egypt. Genesis 43 to 45.

TEACHING POINTS

Jacob sends his sons again to Egypt.
Joseph receives his brothers.
The meeting with Benjamin.
Joseph shows favor to Benjamin.
The cup found in Benjamin's sack.
Judah's plea.
Joseph makes himself known to his brothers.
Sends for Jacob.
Jacob's joy.

PRACTICAL LESSONS

1. The lesson of returning good for evil should be made prominent. The children should be made to see plainly how this glorious principle may be applied to their own experiences.

2. Joseph's trust and confidence in God are again beautifully brought out in this lesson. What must have been hard for him to understand when he was passing through it, was now made plain. Those who accept whatever comes to them as coming from the Lord or

with his knowledge, will, like Joseph, some day see the wisdom of his plan for their lives.

SUGGESTED BLACKBOARD ILLUSTRATION

A simple exercise after the following order will aid in leaving with the children a correct impression as to Joseph's motives in testing his brethren:—

JOSEPH TESTED HIS BRETHREN

1. By showing favor to Benjamin. Gen. 43:34.
2. By accusing Benjamin. Gen. 44:17.

THUS HE PROVED

1. Their unselfishness toward Benjamin. Gen. 43:34, last part.
2. Their love for Benjamin and for their father. Gen., 44:18-34.

KINDERGARTEN DIVISION

Suggestions for Adapting the Primary Lesson to Kindergarten Children

Lesson V. November 1, 1902

Joseph and his Brethren

Little children as well as grown people must be *fed*. Stories, pictures, songs, blocks and sticks are excellent, and valuable to serve a purpose,—that of illuminating, brightening, and holding the attention, but they do not take the place of *food*. While we are making the lessons as attractive as possible, let us keep constantly before us the two main objects of our work,—the conversion of the children, and their training. Although the children in this department are very small, the seeds of conversion may be sown, and much, very much, may be done towards their forming sweet-gentle ways, and learning reverence for the house of God in the Sabbath school and in the services. These lessons learned thoroughly while so young, will cling to them through life.

If the teachers will study to tell these lessons about Joseph in simple, short sentences, much as a child relates a story, they will be repaid, as almost every child will then be able to repeat the entire story.

Describe the character of Joseph. Teach how wrong it is to be envious and jealous of others because they have finer clothes than we have.

For illustration draw twelve sheaves of wheat, one erect sheaf in the center, and eleven sheaves in a circle, tipping towards the central one. When the children repeat the story, let each one draw two or three sheaves with your

help. For Joseph's second dream, make eleven asterisks for stars, a crescent for the moon, and a circle with rays for the sun.

There is a lesson of prompt and cheerful obedience in Joseph's ready answer, "Here am I," to Jacob's request to send him to his brethren.

To make Joseph's long journey more vivid, place a drawing on the board, of a lonely road over hills, with a solitary lad in the distance.

The blocks may be used to build a pit if desired.

Write the memory verse for each member of the class, on star-shaped pieces of paper.

Should the children become restless, let them raise their arms upward, and with their fingers imitate the twinkling stars. Or they may make sheaves, with both hands together, and fingers slightly parted; or a pit with their fingers, etc. Introduce these naturally through the lesson, and only when the children need a rest or change.

Lesson VI. November 8, 1902

Joseph in Egypt

Much of the success of these lessons lies in the ability to tell a story. To tell a story in a manner pleasing and interesting, requires study and practice. Your past knowledge of this account will not suffice. Never attempt to tell a story until you know what you are going to say and know that you can do your very best. Look up details. "Patriarchs and Prophets," pp. 213-219 will help in this. Tell the story in all its vividness: then the children will fix their minds upon the good qualities of the one you are picturing, and long to be the same in character.

When Joseph was placed in the prison, the keeper learned that he could trust him because God was with him. Mention the interpretation of the two dreams which God gave Joseph.

Make the prison by placing cubes and oblongs in a large square. Form cells inside with blocks. Or, if the teachers prefer, they may draw a prison. Let the children imagine Joseph passing from one cell to another, speaking words of comfort and blessing to the prisoners.

Write the memory verse upon pieces of paper cut in the shape of a candle or ancient lamp. Impress the lesson that God was with Joseph everywhere. Just as a mirror takes light from the sun and reflects it, so Joseph reflected light from God, the Sun of Righteousness, to all around.

Make a map by drawing a wavy line for the shore of the Mediterranean, coloring the sea blue; also draw the Jordan river, with its two seas. Mark Jacob's home in Canaan, and Jo-

seph's new home in Egypt. This will be used several Sabbaths as Joseph's brothers go back and forth. Later the Red sea and mountains may be added.

Lesson VII. November 15, 1902

Pharaoh's Dream

Joseph remained in prison two years after he had interpreted the butler's and baker's dreams. Then King Pharaoh dreamed a dream.

Build a prison, and make a large square for the king's house. Tell the dream, and how Joseph came to go from the prison to the palace.

Joseph had been true to God all his life. Now God could use him to tell the king and the wise men of the true God.

Be sure that the children are given a clear and distinct understanding of the word "famine." Call their attention to some dry, barren place, and contrast it with a green lawn. Lead the children to tell you what conditions are necessary for abundant vegetation, and the result of insufficient moisture, etc.

Speak of the goodness of God in letting Pharaoh know that a famine was coming. Pharaoh gave Joseph charge of the work of storing grain in the storehouses. During the seven years they stored so much that they did not know the amount. The idea of storing can be understood by the children if their attention is called to the putting away of vegetables, fruit, corn, grain, hay, etc. for the winter.

In Amos 8-11, 12, we are told that a famine for hearing the Word of God is coming. We can now store the words of God in our minds and hearts, so that when that famine comes we shall be ready. Let us learn some of the words of God every day.

This lesson teaches us that from childhood up "nothing with which we have to do is really small."

Lesson VIII. November 22, 1902

The Famine

Use the map in this lesson to show the journey that Joseph's brothers took when they went to Egypt to buy corn, the same road over which Joseph had traveled when sold as a slave. Let the children relate the dream which was fulfilled when the brothers bowed down to the governor of Egypt. They did not know Joseph. If they had thought to look for him, they would probably have searched for some slave feeding cattle. The brothers thought that when they sold Joseph that would end his dreams; but *nothing* could prevent their being fulfilled, because God's word is always true. The children will recall that the flood came just as the Lord had said, and also the fulfillment of Pharaoh's dream.

Joseph tried his brothers, to see if they were still as jealous and unkind as they had been years before.

Explain what is meant by the mouth of the sack. Secure a head of Egyptian corn if possi-

ble; it is kept at many feed-stores. If the corn cannot be obtained, make a drawing or show a picture of it. Corn is here used as a general name for grain. The Egyptian corn has a stalk that is much like our corn stalk, "but the drooping head resembles our wheat rather than an ear of corn, and the grain is much like our wheat." If you cannot procure the genuine, take some kernels of our wheat to your class, that the children may have some idea of what their corn was like. Show a picture of a mill used in Bible times. Lead the children to tell how wheat is changed to bread, that they may see how necessary it was for the people to buy corn.

Make a large square of the blocks for the palace. Build the prison as in last week's lesson.

The leading thought is the surety of the fulfillment of God's word. Jesus has said that he will come and take us unto himself. Will he do it? Will we be ready?

Lesson IX. November 29, 1902.

Joseph's Brethren in Egypt

The account of this lesson, in Genesis 43 and 44, and in "Patriarchs and Prophets," pp., 227-232, is complete. Nothing can be added to make it more simple and clear. The story is full of details. Use the Bible language as nearly as possible. This will give force to the lesson. When you have told the story to the children in Bible words, and they have learned to tell it in much the same language, read the story to them as it is in the Bible. This they will enjoy, as they recognize the very expressions with which they have become familiar. Read a verse or two out of the Bible each Sabbath; also the memory verse may be found and read to the pupils. In this way the Bible will be closely associated in their minds with the lessons and verses which they enjoy so much in Sabbath school.

The leading thought in this lesson is that it is Christlike to forgive. Explain the word "forgive," and read Matt., 18:21, 22.

The map will be used again this Sabbath. Build the three tables with blocks,—one for Joseph, one for the brothers, and one for the Egyptians. If preferred, the tables may be made of paper. Fold an oblong piece of paper in two, then fold each half in two, thus making three creases in the paper. The middle crease is smoothed out, and the two outer ones are used for the edges of the table.

Many teachers achieve the best results by illustrating with pencil and paper, letting the children help whenever possible. The idea of play is then wholly removed, and the children are as much pleased to *draw a square* for a table, as they are to make one with four cubes. To vary the exercise, the teacher may sometimes take a pencil for each member of the class, so that they may all draw at one time; but usually it is better to move the large paper upon which the day's lesson is being worked out, letting each pupil do a little in turn as the lesson demands.



Progress

Woodland Industrial Academy

BY WM COVERT

Woodland Industrial Academy, located at Bethel, Wis., began its fourth year's work September 3. During the summer and early autumn, quite an amount of labor was bestowed among the churches in the state, with the idea of increasing the interest in Christian education. The result was good, and the school begins the year with excellent promise.

A letter just received from the principal, says: "The presence of the Lord is with us in the opening work of this new year. It seems that everything presents something encouraging. There is a splendid spirit among the students, and we have had very little difficulty in getting students to select the studies they need, rather than 'high sounding' subjects. We have had no revival services as usually held, but I have read nearly a dozen letters addressed to the students of the Academy by missionary workers in various foreign fields. These sounded the Macedonian call, and urged present faithfulness in preparation for future work. We then urged the students to give their lives to the saving of needy multitudes, whose condition had been so vividly presented before us. A call was made for all who would to give themselves for service, rather than a plea to students to make a start in the Christian life. Both mean the same, but the former appeals to the youth, and gives them an aim which will steady them. A number who had not heretofore made any profession of religion signified their willingness to respond to the call for laborers in the vineyard."

In speaking of the students, he says: "Your heart will be made glad when you see them. Several who are not Sabbath-keepers have come to the school. One is a young man whose father came to visit the school when I was calumniating. He brought his son, and also his minister, with him. I was covered with calumnie, and did not know what impression they got of the school; but was pleased, a few days later, to receive a letter asking us to meet the young man at the train. He seems to be pleased here, and asked for a Bible class before the matter had been mentioned to him. In enrolling him, I asked the usual question: 'Do you observe the seventh day as the Sabbath?' just as we inquire of all students in filling out this paper. He replied, 'Oh, yes; we have always kept Sunday.' This called for an explanation of my question, and he interrupted before the close of my sentence with: 'Say, I want to talk with you about that matter.' This young man, not of our people came about two hundred miles to attend the school.

"We have two children, a boy and a girl, fourteen

and sixteen years of age, from a non-Sabbath-keeping family, who are pleased with the school, and who are impressed with the truth. The girl told me, when I was filling out her paper and came to the question mentioned in the above paragraph, that she did not keep the seventh day Sabbath, but that she felt that she ought to begin now. The tears filled her eyes, and her lips quivered, as she spoke.

"A young lady of a non-Sabbath-keeping family has come to the school also. She was interested in taking a medical course, and had heard of our medical college. Her mother greatly appreciated the Christian spirit of the school, and said it was that which induced her to place her daughter with us, notwithstanding the fact that the new agricultural school is just across the street from her home. As this mother left us, she said, 'I shall pray for you.'

"We have ninety-five students in school. Four others will be here in a day or two, and still others a little later. The fact that these young people have unusual ability and intelligence, causes us to rejoice."

Those in charge of this school are in all things endeavoring to follow the Lord's Word in regard to the school. The leading industries belonging to the farm,—the garden, the orchard, and the home,—are becoming essential parts of our beloved school. Not only are these things proving to be a great financial help to many students, but they are also made a prominent feature of class work. The missionary idea takes deep root in the minds of the students in this school, because Christ and his great mission is kept prominently before all the classes.

Could all our children and youth have the benefit that properly conducted Christian schools would give to them, missionaries would soon be provided for all the world. We are praying that this condition may come, and come quickly.

A Plea From India

Prof. J. L. Shaw writes of the need of teachers for India, urging that that field be kept before the church school teachers of America. He says: "Educational methods in this country are very defective, and the cramming system prevails. The government has set examinations, and the great effort on the part of children and youth is to cram so as to pass them. In this way the memory is severely taxed for a little time, until the examination is over, and then they forget what has been learned. The tendency of all the schools is to pay little attention to physical training. A boy does not need any education of his hands to pass through these schools. There are so many servants to do the work that a child of European or Eurasian descent never learns to do physical work to any appreciable extent. In fact, in many of the schools the servants do everything for the children, even to putting on their clothes. And so

boys grow to manhood and others dress and undress them. Of course the climate in this country is enervating, and I presume these lazy customs are to some extent due to this. We want to get far away from all this in our school. We have started a small school at Karmatar, and the parents and teachers feel encouraged. Thus far it has paid expenses. If we had more room, we could accommodate more students. Since this is the first year, we shall not enlarge our facilities, but shall endeavor to make the school a success in a small way.

"What we need is a church school teacher who has had a good training at home. I hope that something will be done towards sending one out to us this fall."

WISCONSIN has placed its church school teachers on the pay-roll of conference laborers. Each church raises a fund for a school; this is paid into the conference treasury, and the deficit, if any, is met by the conference. The president of that conference states that the churches have already raised more money this year, for the maintenance of church schools, than they have any previous year. This indicates the results which may be expected when, as a whole people, we pledge ourselves to provide Christian training for every child; and to provide it free. The state educates all, how can the church do less?

CONCERNING the teachers' institute held at Healdsburg, Cal., Eld. A. T. Jones wrote: "The teachers present in our school entered upon their work with interest, and I think that we shall have a good school and better church schools in consequence. Prof. C. C. Lewis is here from Walla Walla College, also Brother Butler, superintendent of the Upper Columbia Conference, besides our California teachers and the Healdsburg College teachers. There are with us several brethren who have hitherto been teaching public schools,—men who have definitely quit that work and have given themselves to teaching in Christian schools."

PARKER SMITH, who, with his wife, is teaching on St. Andrew's Isle, Republic of Colombia, South America, writes: "Our school is growing in numbers. We have about fifty in the work, some of whom seem to possess considerable talent. We have been greatly hindered by the lack of proper readers and text-books. Mrs. Smith has a class in which there are two old women who are learning to read from 'Gospel Primer.'"

Teachers' Helps

A handsome, new, up-to-date, map of the United States, showing original thirteen states and all other states and how they were acquired, together

with the population, area and railway mileage, has just been issued by the North-Western Line. Every school teacher should have one. They will be sent by mail upon receipt of 10 cents in stamps to cover postage. Address, T. W. Teasdale, General Passenger Agent, St. Paul, Minn.

"WONDERLAND 1902," the Northern Pacific's latest annual, has an account of the region about Puget Sound that will be interesting, and valuable as well, to everybody, young and old. Send Chas. S. Fee, General Passenger Agent, Northern Pacific Railway, St. Paul, Minn., six cents for the book, and you may be surprised to learn what a favored land there is away up in the northwestern corner of our country.

Record Books

State superintendents should require each teacher to keep an accurate daily record of the proceedings in the schoolroom. This is valuable, not only to the teacher this year, but it supplies a basis for the classification of pupils next year. Record books for the teacher's use, and record blanks for quarterly reports to the superintendent, may be obtained by addressing THE ADVOCATE, Berrien Springs, Mich.

Samples sent free upon application.

Teachers' Licenses and Credentials

Every teacher should hold a permit, license or credential, signed by the president of the conference in which he labors and by the conference superintendent of church schools.

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Send for samples and prices.

The Life Boat

The circulation of *The Life Boat* is rapidly increasing. The May issue numbered 25,000, August circulated 50,000, and the October issue is 75,000. This last is a Social Purity Number; children can readily sell them. Every school should handle a club. Subscription price, 25 cents a year, 2 cents per copy. Address, *The Life Boat*, 28-33rd Place, Chicago.

Guide in Grading

Lewis' "Manual for Home and Church Schools," is the recognized guide for teachers in primary schools, and for mothers who are teaching their own children. It gives a selected list of text-books, and other valuable information. Price, paper, 35 cents; cloth, 50 cents. Address your State Tract Society, or THE ADVOCATE, Berrien Springs, Mich.

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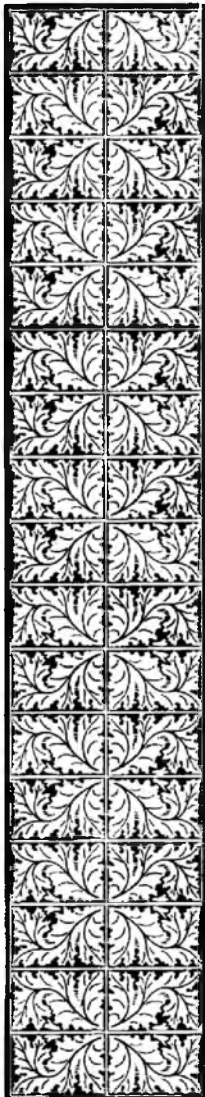
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