

# The ADVOCATE of CHRISTIAN EDUCATION

NOVEMBER, 1902



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

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## Thirteenth Chapter of First Corinthians.

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

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

# THE ADVOCATE

A Journal of Christian Education

VOL. IV

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"MEN may recognize God as their source of wisdom and strength, yet often with the wisest and strongest their dependence wavers.

It is while relying on God that they achieve great and glorious things, but when returning to self-trust their wisdom becomes folly and their strength weakness.

To the secret place of the Most High, under the shadow of the Almighty, men now and then repair.

They abide there for a season, and then a noble work is wrought.

When they leave this covert, there is failure.

The life of Jesus was a life of constant abiding, constant trust, sustained by continual communion."

## The Early Dawn of our Reformatory Movement

DAVID PAULSON, M. D.

The close of the 2300 days of prophecy called for a cleansing, not only of the sanctuary in heaven, but also of God's temples on earth, consequently it is not surprising that a reformatory wave swept over the land just prior to 1844. As Christ offered truth to the learned men in the temple before he carried his message to the poor and humble fishermen, so, in the providence of the Lord, the first glimpses of these truths were given to the very masters of modern thought.

In the early forties, such men as Chas. A. Dana, for thirty years the eminent editor of the *New York Sun*; Nathaniel Hawthorne, the noted author; Ralph Waldo Emerson, the philosopher; Channing, the great clergyman; Geo. W. Ripley, the reformer; Theodore Parker, the noted divine; Dr. Alcott, Horace Greeley, Margaret Fuller, and scores of others whose names are household words to every school boy even now, after the lapse of nearly half a century, became so deeply imbued with the

reform spirit that they organized what was known as "The Brook Farm" community.

This farm was in the vicinity of Boston, and this movement was organized for the purpose of carrying out in the most thorough-going manner many of the very principles that our present educational effort at Berrien Springs represents. About two hundred individuals were intimately connected with this Brook Farm experiment during the few years that it was in operation. It was an enthusiastic effort to bring about important modifications in the social life of that time.

One author, in speaking of the spirit that characterized this enterprise, said, "I never heard loud or boisterous language used; I never heard an oath; I never saw or heard of any quarreling; I never knew that any one was ever accused or suspected of having acted in an ungentlemanly or unlady-like manner anywhere on the place."

This movement attracted wide-spread attention, and it is estimated that at least four thousand visited it at different times.

The germ of our modern school-of-health idea was in the work of that early date. Mr. Swift, in his book entitled "The Brook Farm," says: "Some of the women saw possibilities of introducing leaven into the eventless farm life of the near neighborhood, and of showing the good wives about them that commonplace duties; such as, milking, churning, and the preparation of coarse fare, could become glorious by the gospel of Brook Farm."

Thorough-going exercise and useful work were almost as important a part of their educational system as it is in our schools today. Although the majority of those in this movement represented the very choicest of society, yet the ladies put in some

time each day in "scrubbing floors and washing dishes, and the gentlemen in working in the garden and on the farm. It was understood that each pupil should give an hour or two each day to some form of manual labor—a requirement that met with disfavor from some, at first; but resentments quickly gave place to interest, if not to devotion."

It was especially noted that the quality of the class-room work was of a higher grade because of the wholesome physical condition thus produced.

In the days of Brook Farm it was no uncommon thing for a minister to have a glass of liquor with him in the pulpit. But the Brook Farm community stood for temperance. Tobacco was used by scarcely any one. The dietary was simple. "There was a graham table, at which sat vegetarians who were for eating no flesh while the world stood." Mr. Swift says, "The vegetarians had a fair chance at Brook Farm to test the comparative value of their faith, and it is known that they stood well with their associates, for endurance, persistence, and general good health." One of the greatest minds that modern times has produced, in speaking of his experience at the Brook Farm, covering over nine months, said: "I find that I can live on a very simple diet of grains, fruits, and nuts. I have just commenced to eat the latter. I drink pure water."

The Brook Farm experiment was not a financial success, and in a few years it became bankrupt. But one of those who acted a most conspicuous part in it derived some comfort from the words of Paul: "That which thou sowest is *not quickened* unless it *die*." This man had caught a glimpse of a future harvest from those great reformatory seeds.

God first unfolded life-saving principles to a number of great men who were not indentified with any special church movement, and if they had fully appreciated them, undoubtedly God would have revealed to them a host of other soul and body saving truths. But when they did not follow the light, God committed these same

truths, and gradually many others, to a humble people.

Capt. Joseph Bates, James White, J. N. Andrews, and later on J. G. Matteson, and scores of other devoted men and women, became champions of the truths that God had previously committed to these learned men. Thus another wave of reform was set in operation. Health and temperance societies were organized in almost every State. No minister had done his duty until every convert was a thorough-going health reformer. But the movement did not take root as rapidly as it might, and some of the same disintegrating influences that wrecked the Brook Farm have been experienced. But again a reform movement has begun—a reform in manner of living, a reform in education. It is the privilege of the church to carry it forward. But God is not dependent on the church. His Spirit is even now moving upon worldly agencies to accomplish what we have been slow to begin. He has been raising up voices to speak against the liquor evil, and many kindred curses under which society is groaning. God is no more dependent upon us to do this work than he was upon the Brook Farm community, and we ought to learn from their failure that we are absolutely dependent upon him. We yet have the opportunity to proclaim to the world the most glorious truths that were ever committed to humanity, but if we sit still and fold our hands and say, as did God's people of old, "We have Abraham to our father," then God is saying to us, just as he did to them, that he is able to raise up workers from the very stones.

The time has come for every child of God to gather up most enthusiastically and to cherish most sacredly every ray of spiritual and physical light that has been shed across his pathway, and then to reflect that light into the homes and hearts of needy humanity. We must lay aside all exclusiveness and come close to the people, asking God to use us to inspire others with what has already inspired us. Let the magazines and publications that contain helpful truths that the world needs at this time, be scattered

with a lavish hand. Let us endeavor to organize in every neighborhood some genuine soul and body saving movement, and God will abundantly bless our efforts.

### Reasons for Christian Training in Childhood

BY M. BESSIE DE GRAW

Some educators have sought to find in the physical make-up of the child reasons for giving religious training during the first years of school life. The Rev. C. S. Patton writes for *The American Mother* on the subject, "The Religious Significance of Adolescence." He says: "About ten years ago, President Hall of Clarke University began a systematic study of the ages at which large numbers of people begin their Christian life, and the causes that lead them to it." "The one great fact," says Mr. Patton, "upon which all these investigations converge, is that the years above all others important for the development of the religious life, are the years between fourteen and twenty-one."

Granted that this conclusion is a correct one,—and there is little doubt in the matter,—it becomes a self-evident fact that the responsibility laid upon parents to see that their children are properly educated before they reach the age of fourteen is a most important one. In other words, the training received in the home school and in the church school should be such that when the child reaches the age of adolescence he is prepared to make the proper decision concerning his life and his relations to the cause of truth.

Mr. Patton continues, "Now is the time set by nature for the more manifest and conscious life of the Spirit to be born in him. . . . Before this he has not been old enough, thoughtful, or serious enough. He has not had the maturity, or the material to work with. A dozen years later the blood will run slower in his veins, the gray matter in his brain will have become less pliable, his life will have crystallized into habits, and the favorable hour will be gone. But at just this period, when the door of his life stands open before him and he is just

coming into possession of his own, religion comes naturally."

The truth of this statement is impressed upon our minds by the experience of the Christ child. It was at the time of his first visit to the temple, at the age of twelve (the period of adolescence in the Orient), that he decided upon his life work. He watched the priests in their round of duties, and for the first time in his life the future opened clearly before him. Should he accept the life of trial portrayed by the prophets as the lot of the Son of God? or should he follow the inclinations of his physical being,—the life of a common man? His decision is to be read in those words spoken to his mother when she called him from the midst of the Jewish doctors. "Wist ye not that I must be about my *Father's* business?" He had accepted his high calling.

Why did he at that tender age yield to the promptings of the Spirit of God? The education of his first twelve years made it possible. It had been carried on in harmony with the laws written in the Books of Moses. Every day's lessons had tended to develop in the child a character which would make this important decision possible. Every child should be so educated that when the critical moment comes the test will be safely passed. The future world should offer greater inducements than the present. This can only be the case after years of faithful teaching in harmony with the Word of God. Upon reaching this age, thousands of children brought up in Christian homes turn to the world. The reason is apparent. The foundation in their character building is faulty. Their minds have been filled with thoughts of the world; consequently the age of adolescence finds them ready to follow the leadings of the world.

The brief account of the experience of Christ at this age—the age of his conversion, if we wish to use the expression—is a divine exposition on the proper training of children. From it the Christian parent who wishes his child to recognize himself as a temple for the indwelling of the Spirit and as having a definite mission in the world, must today recognize the same law,

and so train his child during the first twelve or fourteen years of his life that at the age of adolescence he will turn naturally to truth. As Mr. Patton has said, "A dozen years later the blood will run slower in his veins, his life will have crystallized into habits, and the favorable hour will be gone. But at just this period, when the door of his life stands open before him and he is just coming into the possession of his own, religion comes naturally."

Since statistics prove that the majority of conversions take place at this age, how can Christian parents hesitate to provide schools for the Christian training of their children?

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### The Foundations of Tuskegee

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BY JOEL C. ROGERS

The fame of this institution is world-wide and well earned. Its marvelous success has revolutionized the educational idea for the colored race in America. Brief quotations from Booker T. Washington's recent article on "Problems in Education" forcibly illustrate this fact. "Soon after the freedom of the race, merely to intimate to the average negro father that his son was not to be a lawyer, minister, member of the legislature or congressman was to insult him. A large proportion of the colored people throughout the South would become inflamed at the mere suggestion of teaching their children any of the domestic or industrial occupations."

The one thing above all others that Tuskegee stands for is *industrial education*. In the article referred to, no less than twelve photographs show students working at as many different industries. The management adheres strictly to that first principle that, "Whatever else should be taught at the Tuskegee Institute, *agriculture* should occupy the first place." The reason given for placing this as a corner-stone of the institution, was that this industry was most vitally connected with the daily living of the masses. After enumerating the difficulties encountered and mastered, these statements follow:—

1. "Not only is there a vital enthusiasm in favor of it (agriculture) at Tuskegee, but this spirit has spread to every part of the South.

2. "We began teaching agriculture in 1882, with one hoe and one blind horse. At the present time the school cultivates, by the labor of the students, 700 acres of land, and grows a large part of the food consumed by the 1,400 students, instructors and families upon the grounds.

3. "The academic teaching is dovetailed into the agricultural teaching in a way to make the one help the other. Instead of a student writing an essay about something in the air, he writes about the growing of potatoes, or describes the dairy or poultry yard.

4. "A number of girls are now taking a course in agriculture, including truck-growing, gardening, fruit-growing, dairying, bee-raising, and poultry-raising."

The complete success of the institution is demonstrated by the founder's unassuming words;— "One of our main difficulties at Tuskegee at present is to prevent the students from devoting too much of their time to industrial branches to the neglect of the academic training."

Here is an emancipation of mind which is even greater than freedom from bodily slavery,—a race learns to love honest work which their previous condition taught them to hate. Possibly we may recognize valuable principles from the revolution in educational ideas going on in the South.

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### Shall School Children Study at Home

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The *New York Evening Post* is authority for the statement that experiments have been conducted in three San Francisco schools, and that a bill prohibiting teachers from requiring home study is now waiting the governor's signature.

The *Post* says: "The principal of one school, after making a careful comparison of the work achieved by the class from which home work was not required with that of other classes, confesses his surprise that the 'no-home-study' class holds its own

with the rest. 'I have watched the work closely,' he says, 'and the examinations were carefully prepared and conducted. I desire to continue the experiment further.' From another school there came a joint report signed by several teachers, declaring: 'The work of the no-home-study section has equaled in every respect that of the home-study sections.' The teachers add that in their judgment pupils should do the greater part of their work within school hours. The principal of the third school reported that the percentages of the pupils not required to study at home were as high as, and even higher than, they had been when home work was imposed. He added that in addition to the good results shown in the lesson, there was also an improvement in the department of the pupils under the new system. The experiments are to be continued on a more comprehensive scale, and the San Francisco papers hope that the Board of Education will see the wisdom of relieving childhood from one of the onerous burdens put upon it by the present system of public education."

### Why Not Require Home Study

Professor O'Shea, writing for *Good Health*, (October), says: "The tendency of the times is indicated by the attitude taken by Superintendent Parlin, of Quincy, Mass., in his last annual report. He asks if it is not a mistake to require the amount of home study which we now are doing. In maturity, conditions may require that one carry his business into the evening hours, but ought we to deliberately create these conditions for children? Much of what a child needs to know cannot be gained at school, is not found in books; such, for example, as "good health, strong nerves, buoyant spirits, and the knowledge of one's fellows and the common affairs of everyday life."

Superintendent Parlin goes on to say that, "five hours a day of faithful work is enough in any grade below the high school. At the end of this time let the children go home free as the laborer from his toil. Play, childish enterprises, home

duties, and outside reading may well fill up the rest of the day and evening. Children must have time for play, and a great deal of it."

"In many homes the services of the children are needed outside of school hours, and the conditions are such that home study is almost impossible without robbing the children of sleep, which should never be allowed. But the regular performance of these home duties is not an unimportant factor in a right education.

'It is said that without home lessons the pupils cannot do, in the time allowed, the work required by the course of study. Then let the course of study be changed. Courses of study are made for the service of children, not children for courses of study.'

### HOW TO AVOID HOME STUDY

"An interesting experiment relating to this matter has been in progress for four or five years in Ithaca, New York, under the direction of Superintendent Boynton. He has been shortening the school hours for children in the primary grades, and the results indicate that fully as much is accomplished in one hour under the new regime as in four hours in the old-fashioned way.

"In a private letter he writes: 'During the past year our first primary grade pupils who entered school in September, 1900, have not been in school to exceed two and one-half hours daily. Teachers are very enthusiastic over the change, and the amount of work done exceeds that of any previous year. In two of our primary schools not only is the work of the first year being done, but nearly one-half of the second year will be completed by the close of the school year. No attempt at crowding has been made; simply, children have worked well while they were in school. When their work was over, they have gone into the open air to play or to go home.'

RESOLVED, never to do anything which I should be afraid to do if it were the last hour of my life.—*Jonathan Edwards*.

## Educational World

### Why Catholics Maintain Schools

The *Chattanooga Daily Times* (Aug. 25) is authority for the following words, spoken by Father Tobin, which offer a lucid explanation of the position taken by the Catholic church relative to the education of its children. The arguments are correct, and results prove the truth of the position taken. When Protestant churches seek to educate their children for the work before Protestants as carefully as Catholics train their children for the life work of Catholics, then, and then only, will Protestantism flourish, and the children of Christian parents devote their lives to the spread of the gospel, instead of growing up into the world with a disregard or even disdain for the things of eternal worth.

#### THE DUTY OF PARENTS

Father Tobin says: "The duty of Catholic parents is manifest. They are bound to provide for their children that greatest of all earthly blessings—the priceless boon of an education which, while thoroughly sound, thoroughly American, will also be thoroughly Christian. Realizing that the spread of Christian education is the great work of our age, and that no parish is complete without a school, we have made all sorts of sacrifices in behalf of that idea; and sacrifices are a test of sincerity of purpose, as well as of intensity of conviction. Although struggling with debt and harassed by a thousand wants, we strain every nerve to maintain our school; and if we were not convinced of its necessity, we would never expose ourselves to the criticism of those whose want of reflection or looseness of thought prevents them from comprehending our position, or to the apathetic support of those for whose children's benefit a Catholic school is maintained."

#### RELIGIOUS TRAINING NECESSARY

Father Tobin admits that public schools are a noble institution, but denies their

ability to make Christians. "Secular morality," says he, "does not appeal to a child. With all due respect for the founders and friends of public education, their ethical culture will never produce the desired results. It lacks the motive which religion alone can supply. You may suggest to children motives of utility; you may show them the advantages of acting right; you may tell them, for example, to be truthful, to be honest, because in the end they will be better off, since liars and thieves sooner or later come to grief. They will believe you, of course, for the time being; but as long as it is the only motive they know for the practice of virtue they will not be illogical, and you can have no right to blame them if they find more immediate, practical utility in lying and stealing. You may tell them how much more pleasant life will be if they will but follow your advice; but there is hardly a boy alive who will not consider that for himself there will be much more pleasure in doing the very opposite. You may show them the beauty of certain moral actions, their fitness to the ideal humanity, and you may bring out in vivid contrast the hideous deformity of immoral actions; and either they will not understand you, or they will conclude that it is more in harmony with the convictions of their concrete humanity to do what you condemn. No; the only practical way to train children to lead virtuous lives is the old way that teaches them to fear and love God."

#### MUST BEGIN WITH THE CHILDREN

"How can religion be the guiding principle of a man's life, if it be banished from the school life of the boy?" asks Father Tobin. "The haphazard manner in which the spiritual interests of children are looked after in modern times is enough to alarm one, and to make one look with gloomy feelings to the future. And, therefore, we have taken the matter into our hands, resolved that our children shall enjoy the blessing of an education of which religion is the soul, in which the religious and not the secular spirit prevails. We realize how



unsatisfactory is any other means; we realize the value of the Sunday school and the home as agencies to imparting religious knowledge, but they are entirely inadequate. In some places too poor to maintain a parish school, the people get along with a Sunday school on the plea that a half loaf is better than no bread; but who would put off a child with a half a loaf when there was bread in abundance? And as to the home—how many parents have the time, the talent, the inclination to instruct their children in the duties of religion as they ought to be instructed?"

#### THE CONCLUSION

"Convinced, therefore, as we are about the dangers of divorcing religion and education, we have no alternative but to maintain our own school at any cost and any sacrifice. Our first and highest purpose is to make the children in our charge good Christians, men and women of virtuous lives, and this purpose includes, as the greater includes the less, the making of good citizens."

#### Strengthening the Rural Schools

More than two thousand teachers attended the Knoxville, Tenn., summer school. Manual training, consolidation of country schools, and the thorough adaptation of school work to actual problems and conditions, were the questions constantly emphasized at the Knoxville school.

The following declaration of principles sounds the keynote of a new school movement, not only for the South but for the entire country: "If an increased expenditure of money is to be of lasting value, a more intelligent public interest must be brought to bear upon our schools. But even greater than the need of money and interest, is the need of intelligent direction.

"A mere extension of the present school term with the present course of study will not meet the needs of the children. The lines of development in the South must be both agricultural and mechanical. Our people must bring a trained brain and a

trained hand to their daily labor. Education should be a means not of escaping labor, but of making it more effective.

"The school should be the social center of the community, and should actively and sympathetically touch all social and economic interests of the people. In addition to the usual academic studies, therefore, our courses should include manual training, nature study and agriculture.

"To secure more efficient supervision, to encourage grading, and to broaden the social life of the children, we favor the consolidation of weak schools into strong central schools. It is better in every way to carry the child to the school than to carry the school to the child. We endorse the movements recently made by the women of the South for model schools, built with due regard to sanitation, ventilation and beauty.

"Teaching should be a profession, and not a stepping-stone to something else. We therefore stand for the highest training of teachers, and urge the school authorities of every State to encourage those who wish to make the educating of children a life profession. We call upon the people to banish forever politics and nepotism from the public schools, and to establish a system in which, from the humblest teacher to the office of the state superintendent, merit shall be the touch-stone."

The idea of progress and development in educational lines is to be met with everywhere. Everywhere is greater enthusiasm shown than in the church, where above all places parents and teachers should be alive to the most approved method. The state has solved the question of free schools and of universal education. Let any church but do for its children what the state has long been doing, and that church will rise above other churches as our nation now commands the respect of the world.

#### The Farm is the Basis of Science Study

An editorial in the *Independent* (Oct. 2) says: "Agriculture involves every known science and draws on them all. This is

what is before us—a new evolution of agriculture. The great majority of those who leave farms are those who have never been educated to understand what the farmer sees and handles, and what he must deal with appreciatively in order to thrive. In other words, they have not learned to do anything as it should be done."

This fact is demanding recognition, and agricultural instruction is offered in a variety of ways. Cornell University alone is reaching thousands of people, through its "Farmer's Reading Courses" and its "Nature Studies for Students and Teachers." Over seven hundred and fifty junior naturalist clubs have been formed since September 1900. These clubs enlist the interest of children and turn the minds of youth toward the country.

Professor Bailey, of Cornell, says: "It is our fixed conviction that we are under obligation to help the farmer in every way possible in his present day difficulties, by means of experiments, investigations, bulletins, itinerant schools, institutes, inspection of his place; but that the greatest and most persistent effort should be expended in training the rising generation."

Professor Bailey is editor of "*Country Life in America*," a monthly periodical which is inspiring new life in hundreds of homes. The object of the present movement is to solve great social problems and to relieve the congested condition of the large cities, by starting an exodus which shall place hundreds in the country.

Every Christian teacher should be awake to the importance of this reform. Who can do more than the one who daily instructs the children?

### Christian Education Makes Workers

This thought is emphasized by Edward Howard Griggs, who writes for the *Ladies Home Journal* on "The Moral Training of a Child." "Moral education," says Mr. Griggs, has to do not with a part of life but with the whole. There is a notion that moral life is negative in character, that it consists in avoiding evil. . . . It is not

such negative virtue that will answer the need of American citizenship or build men and women capable of exercising a positive lifting power upon the world about them.

"The positive type of character must be developed in three aspects: the man must see the best, he must love the best, he must will the best. Unfortunately a great part even of effective moral education has been devoted to the first of these three aspects alone. Moral education is often discussed as if it meant merely teaching ethics to children—giving them an intellectual perception of right and wrong. Such perception is indispensable, and the deeper philosophers are right in holding that the intellect precedes the affections. To love or hate anything we must first have some conception of it, must see it. Thus one basal element in moral culture is the intellectual recognition of the right in opposition to the wrong. But to stop here is to fail utterly of our aim. Between seeing the right and doing it lie two other activities—love and will. One must fall in love with the best and one must will it—that is, give one's self to it. Thus moral education must attain all three ends."

Here is portrayed the aim and purpose of every Christian school. It is not he who assents to truth, but he who *lives* it, that receives the blessing.

### Government Expenditure in Behalf of Agriculture

Mr. W. H. Wiley, of the U. S. Department of Agriculture, has recently summed up the appropriations for the last year. He states that agricultural experiment stations have received \$720,000; the agricultural department \$4,488,960; agricultural colleges \$1,908,000, and additional income from the Federal treasury and from former grants to bring the total income of the agricultural colleges to the sum of \$7,386,240. The agricultural experiment stations have received an additional sum which brings their income up to \$1,231,881. The total appropriation for the year was over \$15,000,000, of which fully one-third was devoted wholly to scientific purposes.

## •• Editorial ••

EDWARD A. SUTHERLAND,

Editor

M. BESSIE DE GRAW,

Assistant Editor

### The Relation of Schools to Missions

"The greatest need of the foreign field is a revived, re-consecrated and unified home church." These words were uttered by Hon. Benjamin Harrison in the opening session of the last Ecumenical Missionary Conference. And he struck the keynote. The past century has been one of great progress. Mighty ships plow the deep; the earth is girdled by railroads; electric wires flash messages from post to post. It is possible to light cities in the darkest spots of the earth with a brilliancy excelled only by the sun. Commerce scatters the products of one section to all other habitable parts of the globe. All kinds of work have been simplified, and speed has been increased by the invention of machines. The printing presses of the land vomit forth pages innumerable. These things have been done in order to forward the gospel. Hurry is felt everywhere—everywhere, it would seem, except in the preparation of missionaries. While men have been multiplying facilities for transportation, the church has let her children grow up without a knowledge of needy fields, without a desire to fill the calls for mission workers.

Short-sighted? It certainly has been a most unphilosophical, as well as a wholly unfaithful, method of procedure.

The result is that today, when all other things are in readiness to proclaim the last message, the human agent is wanting.

The bright, promising boys and girls of a few years ago are today living in the world and for the world. The proclamation of truth is the least of their thoughts. And their children in turn grow to manhood and womanhood to follow in the footsteps of their parents.

A few zealous souls plead for workers in foreign fields. But it is hard to drag men from habitual carelessness into sudden enthusiasm. Missionaries must be educated

for their work. As the age of adolescence is the period of the greatest number of conversions, so may it be said that the same period witnesses the greatest number of consecrations to foreign service.

Read the biographies of missionaries. When was the resolve made to devote the life to the cause of Christ? In youth, almost invariably. The strongest, the most successful missionaries are either those who have begun their life work when very young, or who in their childhood or youth at least formed the purpose to follow such a life.

The church that has any foundation for the hope of evangelizing the world, must educate its children. That is an undeniable law—a law as unchangeable as that of gravitation.

"Cry aloud, and spare not." The children must be gathered into schools where every lesson will impress upon their minds the thought that God has a mission for them.

Instead of straining every nerve to arouse enthusiasm in missions, let the church quietly train the children; let it expend means in providing free schools, and bye and bye an army of missionaries will be crossing the oceans. They will go, not by man's might or force of argument, but because of the promptings of the Spirit.

Begin in the right way. Educate the children. D.

### Free Schools

By free schools is meant Christian schools that are open to all without any charges in the form of tuition. It should not be a startling proposition, because if our attention is turned to the secular schools we meet free education on every hand.

Because a school is conducted by the church, should the children be required to pay for what they are taught? Is the gospel to be sold?

Christian education is the gospel to the children and youth. It should be offered as free as the air we breathe. In fact, when a charge is made for it, one of the vital principles of the system is violated.

A glance at the history of the church reveals this fact. When Israel was the leader among nations ample provision was made for the training of every child. This was the basis of the work for the heathen. Each generation knew that in order to perpetuate the life of the nation and to maintain prestige among other peoples, the children must be taught to adhere strictly to the principles upon which national prosperity rested. It was only when, as a nation, Israel lost sight of this fact, that overthrow was possible.

Christ revived the spirit of loyalty to the children, and the early Christian church, having imbibed from him and his apostles truths concerning education, maintained free schools. As the apostasy strengthened, the churchmen inaugurated a system of fees, penances and indulgences. At the height of papal supremacy this system was universal. All are familiar with its prevalence in the days of Luther.

Now, fees, indulgences, and the paying of penance in order to receive the blessings of the church, were paralleled by tuition charges in the schools. That is, men paid the church for forgiveness of sin; children and students paid teachers for instruction. In this spirit the universities of the Middle Ages flourished. No one doubts that it was papal.

Protestantism was a breaking away from this thralldom; the Reformers offered salvation without money and without price. The doctrine of righteousness by faith means this if it means anything.

Filled with that spirit, the Puritans established churches and schools in America. Protestantism demanded free education; but when, through Horace Mann, this truth was preached, the church as a whole rejected it. Faith faltered; the financial burden appeared heavy, and the state assumed the responsibility of free schools. Today the state is giving what it is the privilege of the church to give.

Free secular education has been rewarded, for today the United States takes her place by the side of all other nations, her position and her strength depending in the great-

est measure upon her educational system.

The church has fallen behind in the race. Her numbers are few, her constituency is weak. That church which adopts a system of free schools will preach the everlasting gospel to the world.

The simple question for Christians to decide is whether they will continue to follow the papal principle of the Middle Ages, charging for that which heaven offers free, or whether the divine plan for the support of all gospel laborers (ministers, teachers, physicians, etc. etc.) will be adopted.

Let the Lord's plan be followed, and the light of truth will flash out. Mission fields now destitute of laborers will hear the message of salvation. The church as well as the state will reap the benefit of adherence to the law of Christian education.

### A Testimony for Schools

"Whenever I go across to India to visit any mission, and want to know the moral and religious condition in a particular place, whether the tone is high or low, I ask myself, Is there a training school here? If there is, I go to it, and interest myself in the young men and women. I lay my hand upon the pulse of that school. *That* is the heart, from which the blood goes out for the whole body of the church. If it is weak, the whole church will be weak."

These are the words of a missionary for the church of Scotland, whose field of labor is in India. What is true in India is equally true in America.

The same missionary adds these words: "As the work of any mission goes on, the missionaries are forced, if they would have their church strong and independent, to put their strength into a training institution. I have had charge of such a training school for the past twelve years, on the Himalayas. **WE HAVE FELT THAT IT WAS OUR GREATEST WORK.** Out from the institution have gone men into the East and into the West, into countries where we are not allowed to go. These young men have felt the call of the Spirit. These are the leaders who have made the church there independent and strong."

# The Sabbath School

## An Ideal Convention

BY MRS. CARRIE R. KING

The Calistoga and St. Helena (Cal.) Sabbath schools united in a convention, which was held August 2, in a grove between the two places. The entire day was devoted to this work. The topic "The Daily Study of the Bible" was assigned to Eld. W. C. White. He proposed that the time be occupied in an experience meeting. He told of his own experience in studying the lesson with his family every day, and the great blessings that had come to him personally as a result. Others followed, and it was good to hear of the experiences in finding a height and depth and breadth in the lessons that could not have been found in a hurried study for the purpose of reciting.

Work for the children was in the hands of Miss Sara Peck. A faithful corps of teachers had been secured to devote the entire day to them. When the exercises began, at 10 o'clock, the children and their teachers and leader went away to a place that had previously been selected, and had their school by themselves. They separated into divisions for the review, and then had their class exercise in the same places. It was such a beautiful spot—an open space under immense pine trees, on the bank of a lovely little creek. After the school convention session was held, but the children, instead of going back to sit there and listen to what they could not understand, went right on through the woods for a model Sabbath walk with their teachers. The place for this walk, as well as the subjects for conversation, had all been arranged beforehand. All the beauties of nature seemed to be holding carnival. We selected Scripture verses bearing especially upon what we knew would be seen. These were type-written on slips of paper and distributed among the teachers, especial care being taken to have them suited to the age and understanding of the children. As we walked we talked about the things that we

saw, each class going wherever the teacher thought best, and all the talk being in the most free and natural manner, the teacher directing the minds to the lesson to be learned. A card and pencil had been given to each child, on which to write the name of each thing about which he learned something, simply as a reminder to himself. That is the only reason that he saw for it, but we saw also the great advantage of his having something to occupy his hands. As we saw things that reminded us of one of our verses, we talked of that verse, then gave it to one of the children to learn for the afternoon meeting. As the sun poured down around us and we hurried into a place of shade, the children readily learned that Christ is as "a shadow of a great rock in a weary land." As we saw a great vine climbing over a tree and making a perfect bower over its top, its branches reaching out to other trees, they saw the beauty in the verse, "I am the vine, ye are the branches." We stopped to drink at a pure, sparkling fountain, and all united in singing "Drink Pure Cold Water." Still another place had been chosen for the afternoon session. After a warm dusty walk, all stopped to rest beside a beautiful stream, which was flowing through the heart of the grove. As they listened to the song of the water rippling over the stones, the children sang "We'll Tarry by the Living Waters," and then the leader explained its meaning in language which made even the youngest child see the need of tarrying close beside our Saviour.

The leader asked some one to tell something that he saw, which was done with great delight. Then she said, "Did anyone learn a verse about that?" Up came one or two hands, and a child was called on to recite it. Then some other child was asked to tell something else that he saw, and the verse recited by him or some one who had it. So the hour was all too quickly exhausted, and a very enthusiastic company, singing "We're a Band of Happy Children," marched back to camp, where Sister White closed the exercises of the day with a short discourse to both parents and children.

## The Incurrible Boy.

BY MRS. M. A. LOPER

We love him, in spite of the peculiar traits of character which combine to make him what he is; for in him lie the possibilities of a successful conflict with opposing elements, and final victory in the battle of life. He is a source of inspiration to every successful teacher, a center of hope to every true Christian. But there is no experience, perhaps, which so tests a teacher's patience, courage, and ability to conduct class work properly, as dealing with the boy whose tendency is to misbehave and create disturbance.

"The teacher who would bring his students under discipline, must himself first come under the control of Christ. Jesus has said, 'He that followeth me shall not walk in darkness, but shall have the light of life.' With divine enlightenment you can work as Christ worked; for his light may shine through you upon the pathway of every impenitent transgressor with whom you are associated. Are you indeed an instructor in the ways of God? If you are a converted teacher, you will be able to win, not drive; to attract, not repulse, the souls for whom Christ has died. You will guard and care for the sheep and lambs of Christ's fold. If they stray, you will not leave them to perish, but will go forth to seek and to save that which is lost. All heaven will be ready to aid you in this good work. The angels will aid you in your effort to find the key to the heart of the most incurrible and unruly."—*Sabbath School Work*, p. 82.

Sometimes a feeling of discouragement will come to a teacher because he does not see accomplished all that he had hoped to see as the result of his efforts. But so long as a pupil can be induced to attend the Sabbath school, no matter what may be his motive in coming, we should patiently and hopefully sow the good seed in the garden of his heart. He may be on his way to Damascus to persecute the saints, but God may arrest his progress, and cause him to realize that it is hard for him "to kick

against the pricks." He may be like the tavern keeper during the early days of Methodism, who went to church merely to hear the singing, and kept his fingers in his ears so as not to hear the preaching. But a fly upon his nose caused him to release his hold just as the minister repeated with great power the words, "He that hath ears to hear let him hear." The seed found lodgment in his heart, and he was converted.

O, the Bible is all life and all light! But how often our teaching fails to strike a responsive chord in the heart, because it is so lifeless and uninteresting.

Sometime ago it was my privilege to listen to a talented lady addressing the boys and girls at a state assembly of a prominent organization. Her mind was so filled with good thoughts that they bubbled forth like water from a living spring. I do not recall any such thing as disorder in all that vast assembly, for her words were fraught with life and enthusiasm for both young and old.

Christ would have every teacher sit as a learner at his feet. He would have him "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." When we as teachers become so thoroughly in earnest in our work that we will, from day to day, dig diligently for the hidden treasures of the Word, and earnestly seek for the power of God to accompany our efforts in imparting the truth to others, we may then reasonably hope that when the unruly boy continues to come to school he will in time find something that will interest him; and when this has been accomplished, the problem of his discipline will have been solved.

*St. Helena, Cal.*

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## Faithfulness

BY MRS. L. FLORA PLUMMER

The greatest successes are not achieved by a single effort. It is the "patient continuance in well-doing" that brings the reward. Spasmodic efforts are always unsat-

isfactory in their results. The highest measure of success is attained by a steadiness of purpose that is daunted at no difficulty, and overcome by no opposition. These principles apply with considerable force to Sabbath school work. Duties well performed today do not release from the obligation of faithfulness tomorrow. A superintendent may make a good beginning, but faithfulness in conducting the school requires constant activity and vigilant effort. Those who are carrying on the work in our small schools sometimes have the idea that not much should be expected of them, and that it is not worth while to take much time in planning for the work, for there are so few to attend. It is a mistake to suppose that interest depends alone upon numbers. If the same efforts were made to maintain the interest in small schools that are made in larger ones, the result would be the same. As the individual members of a small school are just as *needy* as the members of a large school, the number of members should not regulate the degree of effort made by officers or teachers. This work should receive the *best* effort of each person connected with it. No one is doing all that God expects of him unless he is working up to the fullest measure of his capabilities.

While visiting a school once, I was talking to the superintendent about his primary department. He made this remark of a certain sister, "She is a most excellent teacher *when she tries*." And how often we hear this, "She would do good work if she would only undertake it." Ah, that is it. We could, if we would. Now is the time that God expects each one to do his best. This is really true, for in a comparatively recent Testimony is this statement: "The word is given from the throne of God, 'Every man to his work, each to do his best.'" Let every Sabbath worker make this his motto.

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### Training Classes

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We are by no means the first to demand better teachers in the Sabbath school, and

to suggest training classes to be conducted by superintendents who have themselves been trained, and by ministers who are teachers as well as preachers.

The following from *Our Young Folks* emphasizes this need, and intimates the results which would follow if the suggestions were carried out. The article reads:—

"There is no 'cut and dried' way, no easy method in twelve lessons, of securing better teachers in our church schools. Better teachers and better teaching will be secured by the concurrence of several agencies working toward this all-important end. There must be more and better Bible-teaching in the family, in schools and colleges, in the Sabbath schools. To all these agencies we may hopefully look for a generation of teachers far better equipped in all respects than that which is now at work.

"To secure this result there must be an advance in the standard of requirement, and in efforts to reach this standard, along the whole line. Here comes in the importance of pastors' and superintendents' training classes. Two may be held in every congregation—one meeting with the school, and taught by the best available teacher; the other in the week, at the most convenient place and hour. The former class should keep one lesson ahead of the schools, and from it may be drawn teachers to supply that woeful lack produced by the regular teacher's absence. The latter should be attended by all parents, teachers and others who are interested in Bible study and Bible teaching; in it should be taught lessons on the Bible as a whole, its literature, history and doctrine, as well as the regular lessons pursued by the church school.

"In both classes regard should be had to the science and art of teaching, and the principles underlying both should be inculcated by precept and practice." D.

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### Hold The Attention

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BY FLOYD BRALLIAR

Teachers often fail to hold the attention of their class because they ask so many ques-

tions which can be answered by yes or no. They are so anxious to have the children understand the lesson, that they destroy all interest in it by including the answer in the question. It never pays to make any lesson so simple that the members of the class do not need to think. The interest of a class cannot be held for any length of time unless the pupils are encouraged to think. Children like to tell what they know, but they must be encouraged to think for themselves. Every question should be so worded as to stimulate thought. That recitation is of little value which does not lead the class to see things that they did not see before.

In the temple Christ did not *tell* the doctors of the law things that they did not know. He asked them questions in such a way that they could see the truths themselves, and they were instructed while thinking that they themselves had learned the lessons. Such teaching requires prayerful study. It comes as a result of living the lesson, not upon a mere word study.

Strive to awaken the imagination of the pupil. The kindergarten interests children because it stimulates the imagination. We should lead the class to see the people and events of the lesson as vividly as the best story-book makes him see the things it describes. People forget the events of the Bible because they have never seen them. Let the mind get a picture of the lesson, and it will be remembered. If the lesson is made real and the pupils *see* it with the mind's eye, there will be no lack of interest.

Another aid in teaching is a soft, melodious, sympathetic voice. Good attention may be almost instantly lost by raising the voice to a harsh, rasping key.

Illustrate your lesson if it can be done. Usually he who illustrates best teaches best. Illustrations by word are good; pictures are better, and objects are the ideal. Be sure that the illustrations illustrate. Otherwise the illustration will be remembered and the lesson forgotten. The object is always to store the Word in the heart. This will convert the soul.

## Personal Work

### A Study of the Testimonies on Sabbath School Work

BY MRS. L. FLORA PLUMMER

Continued.

Under this heading a few more extracts are given, and these should be read in connection with what was presented last month.

"Teachers, meet with your classes. Pray with them, and teach them how to pray. Let the heart be softened, and the petitions short and simple, but earnest. Let your words be few and well chosen; and let them learn from your lips and your example that the truth of God must be rooted in their hearts or they cannot stand the test of temptation. We want to see whole classes of young people being converted to God and growing up useful members of the church."

"The Sabbath school teachers have need of walking carefully and prayerfully before God. They must labor as those who must give an account. They are given an opportunity to win souls for Christ, and the longer the youth remain in impenitence, the more confirmed they become in their resistance of the Spirit of God. With increase of years it is probable that there will be a decrease of sensibility to divine things, a diminished susceptibility to the influences of religion. Every day Satan works to fasten them in their habits of disobedience, their spirit of impenitence, and there is less probability that they will become Christians. And what shall be the account finally to be rendered by indifferent teachers? Why does moral diffidence bind the soul of the teacher, and make him reluctant to put forth proper efforts for the conversion of precious souls of youth and children? Why not let the Holy Spirit create an atmosphere about the soul that will drive away moral darkness and bring heavenly light to others?"

Teachers, is it not true that we are too sparing of personal effort? Oftentimes we seem to be more willing to relinquish individuals as hopeless than to labor for them. The





## The Lesson



## INTERMEDIATE DIVISION

Lesson X. December 6, 1902

## Israel Comes to Egypt

## SPECIAL POINTS

God told Abraham that his seed should be a stranger in a land not their own. Circumstances which brought this to pass.

The Lord renews his promise to Jacob.

Significance of the fact that the children of Israel were shepherds.

Jacob's faith in the promises of God.

Joseph's faith in these same promises.

## SUGGESTIONS

A practical lesson may be taught from the fact that God sometimes leads us in paths which do not appear pleasant to us, that he may work out in our lives his own plan. From a human standpoint, Joseph was carried down into Egypt because of the cruelty of his brethren; the children of Israel were compelled to go to Egypt on account of the famine; they were permitted to settle in Goshen because their occupation was one that was "an abomination to the Egyptians." Yet these very circumstances gave them opportunity to increase and become the mighty nation that God had said they would become.

Another lesson may be impressed upon the children from the implicit confidence manifested by both Jacob and Joseph in God's promises. They knew that what God had promised he was able also to perform. Sometimes our prayers seem so long in being answered, or the fulfillment of a promise seems so long delayed; but such faith as is illustrated in this lesson sees in the promise its fulfillment.

The helpful thoughts in this lesson might be emphasized by placing them on the blackboard as they are suggested by the children.

Helps—"Patriarchs and Prophets," pp. 232-240.

Lesson XI. December 13, 1902

## Oppression in Egypt, and Birth of Moses

## SPECIAL POINTS

Fulfillment of Gen. 15:13.

Result of oppression of the children of Israel.

Result of Pharaoh's cruel decree.

Saviour followed up his teaching with loving ministrations. Many of the sheep and lambs are without a shepherd today as truly as they were then. Are Sabbath school teachers bearing all the characteristics of the true Shepherd in imparting religious instruction to their little flocks for a few minutes once a week? Could it be said of our work that we have omitted the "weightier matters"? If so, let us remember that Jesus said, "These ought ye to have done, and not to leave the other undone."

## Song in Worship

BY C. H. CASTLE

Singing is often merely an introductory exercise to a religious service; but viewed in this way, it does not possess the energy that characterizes other forms of sacred worship. "The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls." Grasp the full import of these words, and the song service will be one of life and power.

"Praise the Lord," is one of the injunctions often repeated by David. In Israel the singers were accompanied by musical instruments. The service of song is more frequently marred by dragging than by discordant voices.

If this branch of the Sabbath service could be brought to a higher degree of perfection, more interest in church and Sabbath school services would be manifested by our young people, and thus they could be brought gradually into places of responsibility. The love of the world would be lessened, and the cause of truth greatly strengthened.

## Four Things

Here are four things parents and teachers should teach the youth and children:—

1. Teach them to give of their own earnings to the missionary work.
2. Teach them to pray for missions.
3. Teach them that God calls them to be missionaries.
4. Teach them how to respond to the call.

MRS. L. F. P.

**Birth of Moses.**

His opportunities and his wise choice.

Moses a type of Christ.

**SUGGESTIONS**

Again an opportunity is presented to teach God's faithfulness and the surety of his promises. This truth cannot be presented to the children too frequently. Note the results of the oppression heaped upon God's people by the Egyptians. Ps. 76:10. Many of the Israelites had departed from God, but some were faithful, and these knew that according to God's promise the time of their deliverance was near. Call attention to the parallel in the last days.

Moses' wise choice may be made the basis of a most practical lesson. He knew that he was choosing affliction and hardship, but he saw beyond this the reward of faithfulness—a crown that was imperishable, a better country, even the land of promise, and these he preferred to enjoying the pleasures of sin for a season. Children in our classes should be urged today to make this wise choice. Now is the accepted time. Help them to see that the pleasures of this world are fleeting, and even during their brief period they are unsatisfying, while at the end they lead to a separation from God and his people.

Helps—"Patriarchs and Prophets," pp. 240-247.

**Lesson XII. December 20, 1902****The Call of Moses****SPECIAL POINTS**

Moses' preparation for service.

The strange sight.

Why Moses so soon detected it.

Spirit in which we are to come into the presence of God.

Significance of the message that God sent to his people.

**SUGGESTIONS**

An excellent lesson may be drawn from the fact that all of Moses' training in the court of Pharaoh did not fit him for the Lord's work. Many of these things had to be unlearned. The most important preparation was that he became acquainted with God.

Again, the work that Moses did in the service of his father-in-law as keeper of his flocks, was the very work that was to prepare him "to become the compassionate, long-suffering shepherd of Israel." And so the Lord allows his children to engage in occupations which will

fit them for service, although at the time they may not see it.

Especially note the kind of a man Moses was when the Lord sent him to deliver his people—"patient, reverent, and humble, very meek, above all the men which were upon the face of the earth, yet strong in faith in the mighty God of Jacob." It would be profitable to contrast this Moses with the one who attempted forty years before to deliver his people, and see the marvelous change that communion with God makes upon man. 2 Cor. 3:18.

Helps—"Patriarchs and Prophets," pp. 247-256.

**PRIMARY DIVISION****Lesson X. December 6, 1902**

**Israel Comes to Egypt.** Gen. 46:1-7, 29-34; 47:1-6, 27-31; 50:24, 25

**TEACHING POINTS**

Jacob starts to Egypt.

The promises at Beer-sheba.

Pharaoh gives Israel the land of Goshen.

"Be ye separate."

Death and burial of Jacob.

Joseph repeats the promise of deliverance.

The death of Joseph.

Oath of the children of Israel.

**PRACTICAL LESSONS**

1. Joseph knew that shepherds were looked upon as "an abomination" in Egypt, yet he was not ashamed to present his brothers to the king. So Christ is not ashamed of any, no matter how lowly their condition, who bear his name. Impress the thought that since "he is not ashamed to call us brethren" before his Father, we should never be ashamed of *any one* whom he died to save, or treat any rudely or unkindly. Since, too, he calls us his brethren, we should never be ashamed to acknowledge him as our Elder Brother and Saviour.

2. God calls all those who love him today to be separate from the world. That is, they will not think the thoughts of the world, nor act as the world acts. Those who see them will see that they have been with Jesus, and belong to him. Ask the children how they may know which is the right way when they have to choose between two courses, trying to draw out the thought of Isa., 30:21.

**SUGGESTED BLACKBOARD ILLUSTRATION**

Before the review exercise prepare an outline map, showing Canaan and Egypt. As the lesson progresses, and the different places

mentioned in it are spoken of, locate them on the map. Call for volunteers to name the prominent geographical features with which the children are already familiar.

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**Lesson XI. December 13, 1902.**

**Oppression in Egypt, and Birth of Moses. Ex. 1:6-14, 22; 2:1-10**

**TEACHING POINTS**

Israel becomes a mighty nation,  
Fear of the king; their enslavement.  
The king's cruel order.  
The babe in the ark of bulrushes.  
Found by the princess; nursed by his mother.  
The son of Pharaoh's daughter.

**PRACTICAL LESSONS**

Miriam's faithfulness in watching the ark, her presence of mind, and her courtesy in addressing the princess, form the basis for excellent lessons, which each teacher will adapt according to the needs of the class. Had Miriam neglected to watch the ark, or failed in tact at the critical moment, the result might have been very different. God uses the faithful service of even children in carrying out his purposes. In humble tasks, such as boys and girls have to do today, there is opportunity to glorify God. No one can tell beforehand what the results of his service may be.

**SUGGESTED BLACKBOARD ILLUSTRATION**

Show, or draw in outline on the board, a picture of the ark among the flags at the river's edge.

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**Lesson XII. December 20, 1902**

**The Call of Moses. Ex. 3 and 4**

**TEACHING POINTS**

Moses' wise choice.  
Moses in Midian.  
The burning bush.  
Moses' commission.  
The three signs.  
Aaron appointed spokesman for Moses.  
The good news told to the elders of Israel.

**PRACTICAL LESSONS**

1. Show the children how the opportunity for choice between the pleasures of sin and the reproach of Christ is offered to them; and try to lead them, if they have not already done so, to make the choice to stand with the people of God.
2. The lesson of reverence for the house of

God and for his holy name may be drawn from the experience of Moses at the burning bush. "Humility and reverence should characterize the deportment of all who come into the presence of God." In the house set apart for his worship, he meets with and blesses his people. All who enter it should do so with quietness and with prayerful hearts.

Be sure that the children get a connected idea of the lesson story, and understand the meaning of the unfamiliar words and expressions that occur in it. In the general review, the map may be used to advantage.

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**Lesson XIII. December 27, 1902**

**Review**

Let the review be what the word implies—a viewing again. So much ground is covered in the period included in the lesson that the teachers will need to exercise close guard over the moments, in order to do anything like justice to the lesson. An outline of the principal events occurring during the period from the call of Abraham to the commission of Moses, to be filled out by the teacher as the lesson proceeds, and then briefly studied at the close of the lesson, will aid in fixing the different points in the child's mind.

**SUGGESTIONS FOR THE GENERAL REVIEW**

Let the superintendent trace a number of small outline maps on thin paper, giving one to each child to fill out during the week with the names of the places so far mentioned in these lessons. These outlines should be distributed the Sabbath before the general review. The neatest and most complete map returned may be used in a brief map exercise. Pointing to the places named, call for volunteers to relate what occurred at each.

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**KINDERGARTEN DIVISION**

**Suggestions for Adapting the Primary Lesson to Kindergarten Children**

**Lesson X. December 6, 1902**

**Israel Comes to Egypt**

Let the children tell about Jacob's wonderful dream. Remind them of the Lord's promise made at that time; that he would make of Jacob a great nation and give him the land of Canaan. Jacob was about to leave this land for a time, and so the Lord repeats the promise, and tells him not to be afraid to go down to

**Egypt.** God never forgets his promises, and he does not want us to forget the promises that we make. To illustrate, draw a spider's web. Make a black spot in the center, for the spider, and explain how the spider catches the flies by spinning threads around them. To forget God's promises is one of the threads that Satan weaves about us to catch us. If we forget once only it is easy to break away; but every time we forget more threads are bound about us, and finally it is almost impossible to break away from the habit. Jesus alone can break the bands that bind us.

Describe the happy meeting of Joseph and his father. Although Joseph was such a great man, he was not ashamed of his father and brothers, even though they were shepherds and belonged to a class much despised by the Egyptians. He had not forgotten the commandment which he had learned when a boy: "Honor thy father and thy mother." Let the children tell you what this text means, and repeat it in concert. Ask them to tell of others in the Bible who obeyed this commandment. Teach the children to ask Jesus every day to help them keep this commandment.

Joseph desired his brothers and their children to live away from the idolatrous Egyptians. Therefore he had them settle by themselves in the land of Goshen. Sketch a map and mark on it the journey, making straightmarks for the people, and round marks for the cattle. The evil effect of bad company may be represented by a charred and blackened stick of wood and several white sticks. Rub the clean and charred sticks together and the white ones become blackened, but the black ones become no whiter. Illustrate the same lesson by using a glass of pure water and a bottle of ink. A few drops of ink in the pure water make it darker; but a few drops of water in the ink make no perceptible difference in the ink.

A short period spent in repeating texts of Scripture in concert will make the exercises more interesting, and be of much benefit to the pupils. These texts can be printed in large black letters on a sheet of wrapping-paper, new ones being added to the list from time to time.

#### Lesson XI. December 13, 1902

##### Oppression in Egypt, and Birth of Moses

The children of Israel (be sure the children understand this term) became a great nation,

as the Lord had promised. Make marks on paper for each of the twelve sons. Under these marks make others for the children and the grandchildren. In this way the little ones may form some idea of the number of the children of Israel, and thus better understand the lessons that follow.

Study to tell the story of Moses simply and naturally. There is power in it. God watches over the little ones of today as he did over the child Moses. While telling this story, draw an outline of a river with tall reeds growing beside it. A few lines will represent the little ark among the flags, and with the child's imagination, the scene will be vividly impressed upon the mind. Many pictures can be found bearing upon the story of Moses. These will be helpful.

While Moses was with his mother she showed him the folly of idolatry, and taught him to love the true God. She filled his mind with that which was good, lovely and true, that he might in after years do the great work for which the Lord had preserved him.

Put an agreeable picture in a bottle. It shows through. So, if we put good things in our minds while we are small, when we are older they will show forth in our faces and actions.

#### Lesson XII. December 20, 1902

##### The Call of Moses

The result of Moses' early training is shown in that he chose to suffer with the children of God, and be on the side of Christ, rather than to be rich and be on the side of sin.

Review the illustration given last week, of the bottle and the picture, in teaching this point.

When Moses became a man, he went away from Egypt, and took care of sheep for many years. One day as he led his flocks near a mountain, he saw a bush which seemed to be on fire. Show picture in "Patriarchs and Prophets," p. 249. Draw an outline of a mountain with sheep near its base; or a mountain can be made of brown paper, and cotton sheep may be used. If the latter illustration is used, be sure that no erroneous thought is received by the very little ones who may never have seen sheep or mountains. The burning bush may be made with red crayon.

Use illustrations cautiously, as some children are apt to think that they are being shown the real object instead of a representation.

It might be well to have a picture of the

burning bush drawn on the blackboard, for all the teachers to use.

God told Moses that he had seen how cruelly his people were treated. Impress the minds of the children with the thought that all our sorrows, even the little griefs and trials of children, are noticed by God.

Moses felt that he could not do the work which the Lord wanted him to do. Christ gives us strength to do that which he requires of us. A rock too heavy for a child to lift, but easily raised by him when the teacher's hands support his, can make clear to the child how the Lord makes our weakness strong.

Lesson XIII. December 27, 1902

Review

Every teacher should have a picture for each principal point of the reviewed narrative, or, if so many cannot be procured, the teacher may describe a few of them, allowing the children to relate the stories connected with them. For instance, the picture of the selling of Joseph,

and that of Joseph's brothers deceiving their father, may be described thus:—"I see several camels on which merchants are riding. They are talking to a group of men among whom there is a young boy crying." For the second picture: "I am thinking of an old man with his head bowed in his hands. Several sons are kneeling down before him and holding up a beautiful coat stained with blood." The pictures can be made as simple and complete as the age of the children requires.

Use the sketched map that has been drawn during the quarter. Proceed along the lines of travel as though the teachers and pupils were participants in the scenes related. It may be of advantage to mark different places with different colors. Represent Pharaoh's house, and the prison, by small squares, and Jacob's home by a tent.

Study to have the children see the quarter's lessons as *one story*. Do not bring in additional details to confuse, but rather let the children fill in the account with the details that they remember.

The teacher should know the especial spiritual truths he has sought to impress from each lesson, and ascertain whether these have been remembered, and if the children endeavor to *live* out these truths. Pictures may be used to suggest the memory verses.

Quarterly Summary of Sabbath School Reports

FOR QUARTER ENDING JUNE 30, 1902

Eastern Union Conference.

	No. Schools	Pres't Mb'shp	Average Att.	No. of Classes	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Orp'ns
Chesapeake.....	16	570	421	75	\$ 127 04	\$ 61 14	\$ 36 96	\$ 16 22
Greater New York.....	10	202	226	44	137 64	44 02	43 80	4 46
Maine.....	20	357	243	45	82 66	20 91	32 15	8 11
New England.....	42	956	782	128	382 19	72 24	173 26	61 41
New Jersey.....	14	360	264	56	110 86	39 99	43 50	4 23
New York.....	78	1315	931	193	.....	.....	112 83	.....
Pennsylvania.....	149	1548	1157	242	326 05	96 71	190 54	17 08
Vermont.....	34	481	362	79	105 51	8 76	57 11	31 59
Virginia.....	12	223	155	32	44 06	17 68	5 60	6 67
West Virginia.....	13	220	150	31	27 73	7 74	13 47	1 27

Canadian Union Conference.

Maritime Provinces.....	14	313	211	39	67 57	27 10	31 12	2 76
Ontario.....	21	465	341	52	139 99	34 73	49 13	23 14
Quebec.....	9	170	115	.....	26 81	3 04	22 22	1 55

Lake Union Conference.

Illinois.....	69	1663	1247	232	441 52	198 01	154 63	52 11
Indiana.....	83	1184	814	189	263 55	104 73	133 29	48 31
Michigan.....	171	4924	3308	652	1026 03	411 43	855 40	6 88
Ohio.....	81	1854	1194	285	548 46	141 18	178 55	91 99
Wisconsin.....	102	2635	1332	233	536 17	133 49	221 42	2 01

Northern Union Conference.

Dakota.....	71	1310	896	161	492 98	41 82	250 70	121 05
Manitoba.....	35	418	324	54	84 59	10 93	47 33	7 70
Minnesota.....	103	2334	1617	315	550 30	156 60	205 86	151 74

## Southern Union Conference.

	No. Schools	Pres't Mb's/bp	Average Att.	No. of Classes	Total Contri- butions	Ex. of Schools	Dona- tions to Miss'ns	Dona- tions for Orp'ns
Alabama.....	21	258	227	34	56 25	20 02	31 25	7 31
Carolina.....	14	189	145	28	53 54	15 05	9 10	15 68
Cumberland.....	16	418	304	...	76 49	46 56	30 06	5 46
Florida.....	15	304	232	39	66 41	19 27	23 22	15 60
Georgia.....	9	219	152	28	35 11	13 33	15 05	4 40
Louisiana.....	10	210	152	...	62 50	8 51	26 48	14 21
Mississippi.....	17	168	144	27	24 92	10 07	10 24	4 61
Tennessee River.....	13	351	279	53	65 10	18 91	34 38	10 16

## Central Union Conference

Colorado.....	65	1865	1276	212	565 51	214 40	229 92	14 42
Iowa.....	168	3089	2302	369	609 36	147 48	277 40	93 98
Kansas.....	110	1840	1334	246	300 42	98 57	237 69	2 45
Missouri.....	53	1445	1124	200	270 60	132 77	69 87	67 96
Nebraska.....	107	2116	1599	301	428 69	107 33	271 05	64 85

## Southwestern Union Conference.

Arkansas.....	23	424	400	60	29 58	4 71	24 72	15
Oklahoma.....	60	1377	1115	137	247 56	92 00	120 25	35 31
Texas.....	29	1086	800	150	130 75	35 09	48 42	20 37

## Pacific Union Conference.

Alaska Mission.....	1	7	7	2	1 00	1 00	.....	.....
Arizona.....	5	106	92	16	36 09	9 05	22 19	.....
California.....	94	2893	2237	242	785 69	408 53	379 66	37 27
Hawaiian Mission.....	.....	.....	.....	.....	.....	.....	.....	.....
Montana.....	22	403	323	65	169 42	42 20	65 83	61 39
Southern California.....	20	1092	900	.....	.....	.....	83 67	21 10
Upper Columbia.....	42	1133	818	145	268 79	65 56	119 05	90 40
Utah.....	2	78	74	12	23 58	13 20	6 50	3 88
Western Oregon.....	40	1138	861	158	283 64	56 75	133 94	34 45
Western Washington.....	25	720	503	105	204 14	42 31	75 03	31 47

## \*Australasian Union Conference

New South Wales.....	18	676	525	90	398 92	56 75	158 06	.....
New Zealand.....	43	567	440	64	276 73	.....	190 85	.....
Queensland.....	6	219	134	...	67 02	.....	49 92	.....
South Australia.....	14	311	240	...	105 27	.....	62 15	.....
Tasmania.....	8	227	168	32	125 27	.....	57 06	.....
Victoria.....	15	584	448	...	191 49	.....	106 10	.....
West Australia.....	7	155	120	...	103 08	.....	74 86	.....

## \*European General Conference.

British.....	26	822	576	93	220 90	.....	59 88	.....
Central European.....	32	.....	422	70	100 98	.....	.....	.....
Denmark.....	26	530	343	47	73 70	.....	69 68	.....
Norway.....	20	472	354	50	.....	.....	67 92	.....
Sweden.....	29	473	338	48	61 91	.....	60 03	.....
South Africa.....	12	349	211	49	.....	.....	133 37	.....

## \*Mission Fields.

Argentina, S. America.....	15	413	242	39	83 75	8 61	.....	.....
Bermuda.....	2	26	.....	.....	.....	.....	.....	.....
Cook Islands.....	4	58	46	6	5 48	.....	5 48	.....
Finland.....	4	40	35	6	.....	.....	4 84	.....
Japan.....	2	25	15	4	.....	.....	11 00	.....
Society Islands.....	5	86	66	12	11 86	.....	11 00	.....
West Indies.....	62	1595	.....	.....	121 90	.....	.....	.....

Total..... 2491 54149 38273 6376 512264 90 \$3320 28 \$6326 94 \$1317 25

## With The Teachers

### Nature's Workshop

The harp at nature's advent strung,  
Has never ceased to play;  
The song the stars of morning sung  
Has never died away.

And prayer is made, and praise is given  
By all things near and far;  
The ocean looketh up to heaven  
And mirrors every star;

The green earth sends her incense up  
From many a mountain shrine.  
From folded leaf and dewy cup  
She pours her sacred wine.

The blue sky is the temple's arch;  
Its transept earth and air;  
The music of its starry march  
The chorus of a prayer.

So nature keeps the reverent frame  
With which her years began:  
And all her signs and voices shame  
A prayerless heart in man.

—Whittier.

### Boarding Around

"Have you taught school and 'boarded round'?" asked Professor Arthur E. Haynes of the University of Minnesota, in *School Education*. "Well, then you have had some of life's richest experiences and, no doubt, some of its amusing ones.

"There hangs on the wall, near the desk of my private study, the picture of the dear faces of the pupils of one of the district schools which I taught in southern Michigan, nearly a third of a century ago.

"In spite of the lapse of time and of life's experiences between now and then, I still have an abiding and sincere interest in those the image of whose guileless, happy faces remind me of the long ago, when I was their teacher and, by the custom of that day, the companion of their home life.

"This custom of 'boarding around' possesses some conspicuous advantages, among which are,—

(a) An acquaintance with the parents of the children;

(b) A knowledge of the home life and environments of the children; and,

(c) As a consequence of the foregoing, a more intelligent sympathy, and a closer and more enduring friendship with both the parents and the children;

(d) And besides these, there are the signal advantages of studying human nature in all its variety and of an abundance of vigorous, healthful exercise in 'making the rounds', in sweeping the schoolhouse after the busy day's work is over, and in reaching the schoolhouse early enough in the morning to build the fire in order to have it warm for the numerous family.

"To be sure, this custom has its disadvantages, such as the changing from comfortable to uncomfortable sleeping places, and from one kind of food to another; but such things are but 'light affliction' to a hardy young person interested in his work and longing for an honorable, useful part in the world's enterprises. The memories of my experience during three winter terms, while teaching and boarding at the homes, are among the most pleasant of my life. And, after a lapse of over thirty years of time, the sweet memories of those far away days, still make me happier by the benediction of their presence."

### Grade in the Church Schools

The scope of work which should be covered in the church school has been put to a practical test in various places. There is a tendency on the part of patrons and school boards to insist that one teacher shall do the work of the first eight or nine grades. It sometimes seems that the teacher is regarded as more than a human being, and is given the credit of having an unlimited capacity.

But, leaving the teacher out of consideration altogether, there is a physiological law underlying the grading of schools which forbids the grouping together of more than the first six grades under one teacher. Where there are pupils demanding work above the sixth grade, a second teacher should be employed. It is an injustice to

the teacher, an injustice to the children, and a denial of the principles of Christian education to disregard this law.

One young lady whose name is enrolled among the church school teachers, writes thus of her experience: "I was invited to meet with the school board. The subject of grading was under discussion. There were two boys in the school last year who were in the ninth grade. I was acquainted with these boys, and knew only too well the influence which they would exercise over the younger children. I took the stand that I would not teach the school unless the work was limited to the first seven grades. Should other children be admitted, a second teacher must be found. The board failed to reach a decision that night, and another meeting was called. I was asked to give reasons for the position I had taken. I was glad of this opportunity to present the system of schools, the work of each, and to recommend the older ones to Union College. The discussion was a long one. About 10:00 o'clock a motion carried to confine the church school to the lower grades. My school opens tomorrow. It is my constant prayer that God will make it a success."

M. B. D.

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### Mandell Creighton on Methods

In my opinion, one necessity of primary education is to follow carefully the order of the child's mind. The mistake of all systems of education is that they do not follow that order, but rather the order of the mind of the grown-up person, between which and the mind of the child there is a great difference. The child begins by observing a number of things, the adult by unpacking what is already in the mind. It is partly the result of the bad education received in the past that we possess our knowledge in a cut-and-dried way, but the child works pictorially, by going straight to the results of its own observation and experience.

Education should leave the mind quick to observe and ready to ask questions. These are the two qualities which should be called out in everybody's mind. If real

intelligence is to remain through life, this method must be resorted to.

The more we have a system which aims at producing certain results on a certain day, the more we shall injure the capacity for perpetual observation and perpetual curiosity.

The whole of progress consists in asking questions, and if we will only once ask ourselves a question, we shall stumble on the answer in a few days. When we have asked the question, three-fourths of the business has been done. The one real object of education is to leave a man in the condition of continually asking questions.

The education of the mind that asks questions will never cease. It is absolute condemnation of any system of education to say that education will be complete when what the system prescribes has been mastered. Education must not merely hang clothes around us; it must invigorate our frame. Even if children carry away but little of the contents of the instruction given, the teaching will have been good if they come away with minds alert to ask questions and to demand answers to them.

—*Thoughts on Education.*

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### Effects of Reading The Bible

The American army going down into Mexico in the winter of '47 and '48, had with them colporteurs carrying the Bible, also tracts and religious books. These the colporteurs dropped here and there as they went through the country; and we are finding, as we go about the country, that the Bibles and Testaments and other Christian literature left by these colporteurs resulted in the establishment of a Christian church. I think that if we could get at the origin of every congregation connected with our mission in Mexico today, we would find that this congregation owed its origin either to a Testament or a Bible, a tract or a paper, left by some colporteur or sent out through the mail. I remember traveling some forty miles to the south of Mexico. I was riding through a cornfield. I heard a tune being sung which I had heard from



childhood in the Sabbath school. Following the song, I came to a mud hut, and found an old Indian seated in the doorway, with a large Bible on his knee, and a hymn book in his hand. I asked him where he had procured those books. He told me his father had received them from a colporteur during the time that the American army was in that country. Later I returned to that little town, and worshipped in a little mud chapel with thirty or forty Christians, all of whom had been turned from darkness to light by that book left there by a colporteur of the American Bible Society in the winter of 1847-48.—*John W. Butler.*

### What Shall the Children Read

"How shall we fire the young men of the future ministry with the missionary passion?" asks Rev. Charles Cuthbert Hall, and the question is thus answered by Mrs. J. T. Gracey, secretary of the Women's Foreign Missionary Society of the Methodist Episcopal church. "Possibly one of the greatest factors in the development of missionary interest is the systematic study of missions. The power, extent, and influence of this, month by month, we cannot calculate.

"Every school library ought to have good, attractive missionary books. Let some of the miserable books be replaced by attractive missionary biography or study, and the young, to whom the management of our churches must be given in a few years, will have spiritual and missionary stamina."

And to the same question Rev. E. E. Strong, editorial secretary of the American Board of Commissioners for Foreign Missions, says: "Nothing will appeal to the young more strongly than stories from beyond the seas, of strange people who know not Christ, but who need his gospel."

### Teaching

The experience of Moses, the wisdom of Solomon, with the devotion of Paul, would not enable one to teach a subject unless he

knew it. How important that the teacher make a thorough study of the lesson. The teacher's preparation should include a knowledge of the lesson, of the pupil, and of the method of teaching. He must know how to hold the attention of his class, must seek to imbue them with the spirit of study by bringing out the beauties of the Scripture in the most interesting way, making them so plain that they can be grasped by the most childish mind.

When we realize the nature and importance of the work, we will know how impossible it is for one to teach the Word properly who is not wholly consecrated to the Master's service. It is the mission of the teacher to unfold to the minds of the pupils the divine truth of the Word. The salvation of their souls is the object of his work, and it should be entered upon with whole-heartedness—with the pure and tender heart of regeneration which reaches out after other hearts. The grand results promised do not follow an hour's effort; there are seven days in the school week.—*Alma Moore in Echoes from the Field.*

### Training is Necessary

The time has come when, to be master in any line, it requires long years of careful training and preparation.

It is true that the opportunities open to young men are greater today than they ever were before; but, on the other hand, there never was a period in the world's history when the qualifications requisite for success in any line of worthy endeavor were of a higher character.

The artisan, the farmer, the business man, the clergyman, the physician, the lawyer, the scientist, each in his various rank, must prepare to reach up to ever-enlarging ideals, if he would attain his full height.—O. S. Marden, in "Success."

"EDUCATION pays. The more persons educated the better education pays. But to dole it out to a restricted number is to regard it as charity, and to turn the supporters into alms-givers."



## Ten Men Tested

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The ten sons of Jacob stood before Joseph, but they did not know that he was their brother. They said, "Your servants are twelve brothers, the sons of one man in the land of Canaan. The youngest is with our father, and one is not."

Joseph answered, "Now I know you are spies, I will prove you. By the life of Pharaoh you shall not go home until your youngest brother comes here."

"Send one of your number," said Joseph, "and let him bring your brother. You shall be bound in prison that your words may be proved."

Then Joseph put them all together in the prison for three days.

The third day Joseph said to them, "If you are true, let one of your brothers be bound in the prison. Then you go and carry corn for the famine of your houses. But bring your youngest brother to me. So your words shall be proved, and you shall not die. Do this and live, for I fear God." And they did so.

The brothers said one to another, "We are surely guilty because of our brother. We saw his struggles. He begged us and we would not hear. Because of that this trouble has come upon us."

Reuben answered them, "Did I not say to you, 'Do not sin against the child?' And you would not hear. For this his blood is required of us."

Now the brothers did not know that Joseph understood them, for Joseph spoke to them by an interpreter.

Joseph turned from his brothers and wept. Then he came to them again. He talked with them, and then took Simeon and bound him before their eyes.

Joseph commanded his steward to fill his brothers' sacks with corn. He told him to put each man's money in his sack, and to give them food for the journey.

The men loaded their asses and left.

As one of the men opened his sack to feed his ass at the inn, he found his money, for it was in the mouth of his sack.

And this one said to his brothers, "My money has been given back. It is in my sack." Then the men were afraid, and said, one to another, "What is this that God has done to us?"

They came to Jacob, their father, in the land of Canaan, and told him all that had happened. They said: "The lord of the land spoke roughly to us. He took us for spies."

But we said, "We are true; we are not spies. We are twelve brothers."

And it came to pass when they emptied their sacks that every man's bundle of money was in his sack. When the men and their father saw the bundles of money, they were afraid.

# Progress

## The Summer School

BY PEARL WEST

I was privileged to attend the summer school held at Berrien Springs this year. I have never spent the same length of time more profitably and pleasantly.

I was worn from my winter's work in the schoolroom, and feared that to spend the hot summer in hard study would unfit me for the responsibilities of the coming year. Nevertheless I came, trusting God for strength. I remembered how he had upheld me through difficult places in the past; but I little dreamed what was in store for me.

The location is certainly one of the most beautiful that could be found, being especially adapted to the needs of tired teachers.

The grove invites us to follow the Saviour's custom and come aside for communion with nature's God. It would be impossible, to describe the grandeur of the new lessons brought forth in our classes from the old truths which have long been buried by the traditions of men. I do not see how any one can make a successful church school teacher without a knowledge of the truths taught here. It is not enough to be able to control a school and teach the common branches as the world teaches them, or nearly so, and add a few Bible classes to the program. God is calling for consecrated teachers who are so filled with a desire to save souls that they will impart that desire to the children in every class.

Since coming here we have learned how this may be done. It is not by tacking on Scripture, but it is by making the Bible the underlying principle, the foundation of all we teach.

In teaching geography from the Bible standpoint, there is infinitely more than merely bringing out some spiritual lessons as we study mountains, rivers, plants, etc. It may be so taught that the child will long to become a missionary to the field which he is studying. We can in our study take a

trip to different countries and do real missionary work for the natives. Let the children live for a time in the country, in imagination, and as they make their garden, they may unfold to the observing native children the lessons contained in the growing plant.

Industrial labor has a prominent place in the education of the children, and it may be made so enjoyable that it will no longer seem labor, but will become a pleasant study through which God will commune with the soul.

I imagine that our work this summer has been much as Adam and Eve studied in the garden,—not a laborious study to gain isolated facts, but a drinking deep at the fountain of life, guided by the Holy Spirit, who has promised to guide into all truth.

I wish every teacher, whether engaged in public or church school work, might have been here.

*Lincoln, Nebraska.*

## Sheridan, (Ills.) Industrial School

BY MARY C. COOK

For a week before the opening all were busy with mops and brooms, hammer and nails, putting the dormitories and class rooms in order. As we worked, songs of praise rang through the halls, and all manifested a spirit of willingness. As the fifteenth of September drew near, we prayed earnestly that God would send just the students whom he would have enter, and that he would give divine wisdom in all that should be done for them at this school.

A larger number were enrolled at the opening than at the beginning of any previous year. As we watched the students under examination, we were gratified at the spirit of earnestness which they manifested. All applying for entrance were thoroughly examined, and in the classification no one was allowed to take higher work than he had shown himself capable of doing. The students have put themselves on record as being willing to take up the most elementary work, if such be

necessary to strengthen them in a *thorough knowledge of the common branches.*

Believing that the mission of the industrial school is to complete the work begun in the common branches by the church school, and to develop young men and women, mentally, morally and physically, we are bending every energy in this direction.

Located about two miles from the town of Sheridan, and sixty-five miles southwest of Chicago, the school building stands in a beautiful grove of young oak trees. We are surrounded by nature in her primeval beauty.

From an eminence of about seventy-five feet, the buildings overlook nearly thirty acres of lowland, ten acres of which are cleared. Here most of the farming is done. From the thirty acres of woodland, a plentiful supply of fuel is being gathered by the boys, for winter's use.

Our class-room lessons last from 9 a. m. until 1 p. m. Dinner is served at 1:30, and then, quickly and cheerfully, every one goes to his manual labor—a labor made sweet by love for him of whom it was said, "Is not this the carpenter's son?"

At 6:30 p. m. the students meet in the chapel for worship. Following the half hour of prayer and song comes the study hour. At 8:45 all are dismissed, and the silence bell rings at 9 p. m.

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### The Prattville (Mich.) Church School

BY VINA M. SHERWOOD

For some time I had felt that the public should know that our children are not receiving an inferior education; I desired also that they should have a better understanding of Christian education, so we closed our school with public exercises. They were held on Sunday evening, the Methodists holding an earlier service, and the Congregationalists taking up their appointment. For nearly two hours eleven children entertained a large audience.

The sweet Spirit of the Lord was there, for a gentle hush fell over the people from the time we marched in until after the close.

At times tears filled the eyes of listeners. While the closing piece, "Home to Rest," was being rendered, one careless young man, who was not a Christian, was moved to weeping.

After the audience had been formally dismissed, they still kept their seats, when a gentleman arose and said, "Prejudice against Adventists has been in our minds. I suppose I have had about as much as any of you, but I have seen things in this house tonight before which I bow my head in reverence." Then he quoted a portion of one of the children's "Thought Gleaning from Christian Education," about the true object of education. Many of the older members of other churches expressed their appreciation of our work. The elder of the Methodist church said, "We are well pleased." The Methodist minister, a student from Adrian College, gave hearty congratulations, as did also the public school teacher, saying that it was wonderful for the children to remember so many parts.

All the members of the public school board were there, and two have since expressed their approval of our work. The children made no mistakes in their different parts; they spoke with earnestness and decision, because they believed what they said. Some one remarked, "They stood and spoke, but with no proud actions."

The exercises began with a song, a prayer, and a psalm; they closed with a psalm and a song. Among other things, six children repeated in concert the sermon at the well of Samaria. John 4:3-42. They liked that part of their Bible study so well that I allowed them to memorize it in the Bible class. They gave expression to each part, causing it to sound like a beautiful story. Dr. J. H. Kellogg's poem, "A Vegetarian Song," was well rendered by a little girl.

Original dialogues on simple treatments were given. For instance, two little girls were walking arm in arm through the woods, gathering flowers. One became fearful that a snake might bite them, and then a conversation was carried on, bringing out the symptoms of a snake bite and the proper treatment for it.

The clear minds and strong memories of the children made a deep impression. I think our exercises proved the truth of the promise that Bible study will strengthen the mind. The children are also staunch advocates of health principles.

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### Hillsdale, Raitea

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BY ANNA M. NELSON

It is encouraging to hear of the progress of Christian schools at home. The ADVOCATE is a very welcome messenger, as it comes month after month with news of the work. It is more dear than ever to me since I came to this new field.

There is no place where the principles of Christian education are more needed than here in these islands. At present, there is but one school of any kind on this whole island, which has a circumference of about fifty miles. Other neighboring islands have no schools at all.

Parents have but little control over their children. In early childhood Satan fills these idle, empty minds with seeds of wickedness, which grow freely and bear fruit in later years. It is a pitiful sight. I long to help many more than I am now able to. It is possible, by the help of God, to rescue many of these children, if they are surrounded by a pure atmosphere and given pure things to think about.

I found work awaiting me when I arrived. In two weeks I began teaching children of English-speaking people. I continued that school four months in a little cottage in the village. They were very anxious to have me remain, but at that time our new school and home building was completed. That was the first of April.

Here we are located in an ideal spot close to the heart of nature, in a beautiful valley between mountains covered with verdure to their very summits, and near a cool, fresh stream. This stream and two bubbling springs supply us with an abundance of water for the house, as well as for bathing and swimming. There could be no better place to train young minds. The effect of such surroundings is soon seen upon a child. I

have one little girl from the city of Papeete, Tahiti. While there she was very unruly and hard to manage, because of her association with other native children. But the Lord has wrought a wonderful change in her. She is learning to love Jesus and to be truthful and kind. She is a very bright, active child, and if consecrated to God, she will make a useful worker among her own people.

I have with me six students—two young men, two young ladies, and two children. This is not a very large school, but I certainly have a very promising class. They are earnest, sober students, willing to labor with their hands as well as with their minds. We are very busy with our classes, housework, and gardening. When Miss Parker returns from Healdsburg, she will help me, and then we shall be able to take more students.

The outlook is very encouraging, and I hope that this may always be a school which the Lord will be pleased to bless. When you pray in behalf of your own school, remember ours also.

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### Western Institutes

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BY FLOYD BRALLIAR

I arrived at the church school institute held in College View, Neb., two days after it had opened. The work was well organized, although the attendance was small. We had a good time together, and the teachers left feeling of good courage to take up the year's work. All who desired to teach have been located, and the need of this field is more teachers for immediate work.

From College View, I went to the Iowa camp-meeting. I have never seen such a general interest in the church school work. During my short stay we located most of the Iowa teachers, and the remainder will be located in a week or two. Seven schools opened in Iowa the fifteenth of September. These will continue eight or nine months. Other churches in Iowa are calling for schools, but there are no trained teachers to supply the demand.

From Iowa, I went to the Kansas church school institute, spending eight days there. The teachers in that field were eager to learn the lessons of educational reform, and a deep spiritual atmosphere pervaded the institute. In that field also the call for teachers far exceeds the supply. Colorado is calling for teachers. We are perplexed to know what to do. Our children must have Christian training, but where are the young men and women who are prepared to give it? There is no more sacred calling than this. Will not many of our young people hasten to prepare for this great work?

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### Uitenhage Church School

BY INA L. AUSTIN

Our little school numbers twenty-seven. We are not discouraged at the smallness of the number, as it seems there are many people wishing to send their children, but they are waiting to see how those who are already patronizing the new school like it. If they are pleased and the children make advancement in their work, then those who now hesitate will readily send. "Rome was not built in a day," so we can only work and wait patiently for the results.

I am of good courage in the Lord, and greatly enjoy teaching in this field.

We have a small but devoted company of members here. The pastor and his wife are energetic in their work, and have learned the secret of winning the people's confidence by entering homes of affliction and ministering to the physical needs of the people first, and then following that with spiritual food.

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### Walla Walla College

BY C. D. HOBBS

The Walla Walla College now enters upon its eleventh year. Many new plans to strengthen the work have been laid. Special attention has been given to the industrial features. A few new industries have been added, and those already in operation have been strengthened. With a corps of consecrated teachers, we trust the Lord

may so shape the policy of the school that it may fulfill its mission more completely than ever before. Progress has been made in the past, but each year must be a battle and a march *forward*.

An extra effort will be put forth to train teachers for Christian schools. The demand for thoroughly qualified teachers far exceeds the present supply. We wish to become acquainted with every young person in the district who is old enough to be in school. By systematic correspondence an endeavor will be made to arouse an interest in the minds of all, so that they may see the importance of being well prepared for active service in the closing message.

Our hearts are filled with good cheer, and we extend to all our best wishes, and invite such as may be interested in educational matters to correspond with the Walla Walla College, College Place, Washington.

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### Extracts From Letters

F. R. Rogers, Vicksburg, Miss.: "While my State Sabbath school report shows advancement in comparison with the report for last quarter, I do not believe it indicates one-half the advancement made. I wish you could see some of the letters I received from isolated ones. I wrote seventy-four letters to isolated members this quarter, and it is very encouraging to hear of one person here, and two there, holding Sabbath school all by themselves and reporting by means of the little envelope. This has brought in donations, as well as spiritual life to our organized schools. One brother, seventy years old, says: 'I have my Sabbath school regularly since you wrote me, and it does me so much good.' I took it upon myself to supply all our isolated members with Sabbath school quarterlies, trusting to have them send me the five cents in return. It has worked well. I mail them the first of the quarter, and then I know they have the lessons for their home schools. Of course it costs a little for postage, but many would never order for them-

selves, and thus they would get behind. Remember that our schools are all colored, with one exception."

JOHN LIPKE, of Brusque, Brazil, writes: "Ignorance is great in this country, therefore we are obliged to work hard. There are many obstacles in our way. However, from this school we have sent out fourteen young people—nine teachers and five canvassers. It is but a small beginning, the work of two years and a half. At present we have a class of young people who are not very far advanced, but they are earnest. Perhaps you can understand the situation when I tell you that I am principal of the school. I have the management of the farm, and work side by side with the boys, and I am also one of the editors of our German paper.

"I have been studying agricultural chemistry. What methods do you follow in teaching this in the College? Can you recommend to me any good paper on the subject? I wish to be able to examine the soil, that I may know what elements are required to make it productive. We have poor soil, but the Lord has said that we should work to make poor ground productive.

"I have a great yearning to learn how to carry on this great work of education that the Lord is giving to this people."

A. E. EVERETT, FORSYTH, GEORGIA: "I have just been comparing previous Sabbath school reports with this last one, and I am glad to say that there has been a steady increase in every item each quarter of the past year. The total contributions have taken a climb from \$16.38, Sept., 30, 1901, to \$35.11 for the present quarter. The total amount donated to missions and Orphans' Home has increased from \$4.52 to \$20.35. One new school has been added this quarter, with a membership of twelve. The little school at Savannah, with only a very few members, donated \$7.35 to missions this quarter. They take seven copies of the ADVOCATE, and are doing all they can to improve. Nearly every school in

Georgia is arousing to action. The secretaries report promptly, and do all they can to carry out suggestions. The past two quarters I have not found it necessary to write a second letter to any secretary for a report. The Alpharetta school is improving greatly."

GEORGE CRAWFORD, who left the summer school before its close because of the needs of the South, writes: "After leaving Berrien Springs, I attended the teachers' conference at Amiston, Ala., where I was invited to make North Carolina my future field of labor.

"I am now at Waynesville, but shall soon begin to build a schoolhouse about twelve miles back in the mountains, where the people have never had school privileges.

"I visited them yesterday, in order to become acquainted with them. I addressed a small company concerning the importance of a Christian education, and find them very anxious for a school. Old people, as well as young, contemplate attending the school."

MARY WILBUR, who is teaching at Enyart, Mo., writes: "This is my second term in this place. We have a new school building which is neat and well-furnished. Our present enrollment is seventeen, and four other pupils expect to enter soon. The children who do not come from Adventist families are delighted with our school—two have already joined the church."

MISS EDITH STARBUCK, PORTLAND, OREGON: "You mention the matter of schools donating the larger part of their contributions to missions. Evidently that idea is becoming popular. I never before noticed so many schools sending their entire donations to missions. It is very gratifying, to say the least."

MRS. L. G. BENNETT writes, from Harvey, Ill.: "We are planning for a nine months' school. The church has rented a large hall, and has purchased two dozen new single seats, a case of fine maps, and a good dictionary."

## Publishers' Page

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**Good Health** (Battle Creek, Mich.), for October, besides other interesting articles contains several valuable contributions on educational subjects. Dr. Mary Wood-Allen writes on "The First Year of School Life." Ethel Terry Reeder gives practical thoughts on "The Ventilation of School-rooms." Professor O'Shea discusses that vital question, "Study out of School Hours," and such articles as "Chest Development for Children," "Dressing the School Girl," and "The School Lunch Box," should command the attention of every parent and teacher.

Do you read *Haskell Home Appeal*? It is an eight-page quarterly which tells of the work done for and by the children in Haskell Home at Battle Creek. The pupils in every church school should become acquainted with the needs of this institution. The *Appeal* is one means of doing this. Letters might be written from different schools to the children in the Home. This would give the Home children an opportunity to tell of their

school, their farm life and manual training. If you open such a correspondence, will you let the *ADVOCATE* see some of the letters?

**The Story of the Prophet Daniel**, is another book which children and young people will be interested in reading. It is written by Eld. S. N. Haskell, one of our oldest ministers, who has studied the Bible for years. In the study of the present Sabbath school lessons it will be found helpful, price seventy-five cents. Address Review & Herald Pub. Co., Battle Creek, Mich.

**Two Eight-Page Leaflets**, "The Coronation," and "The Voice of the Volcano, or God's Call to Repentance," written by W. G. Kneeland and Geo. F. Enoch, have had a wide circulation during the past few months. They deal with living topics revealing the hand of God in current events. Address Trinidad Tract Society, 53 Frederick St., Port of Spain Trinidad.

**"Outline of Modern Christianity and Modern Science,"** by George F. McC. Price, deals with some of the problems in the scientific world which men are prone to consider in opposition to the divine record. Price seventy-five cents. Address Pacific Press Pub. Co., Oakland, Cal.

Mrs. O. M. Hayward, secretary of the Educational Department of the Cumberland Conference, says: "I appreciate the *ADVOCATE* very much, and feel that it is bound to be a blessing to all who read it."

**Search Light Series No. 10**, is a temperance tract published by D. E. Scoles, Washburn, Mo., price five cents. It contains some interesting statistics. Your pupils should know them.

**Things Foretold**, is a new volume for the children, issued by Pacific Press Pub. Co., Oakland, Cal., price fifty cents.

The *Advocate* is a good magazine. Long may it live! J. A. Chiles,

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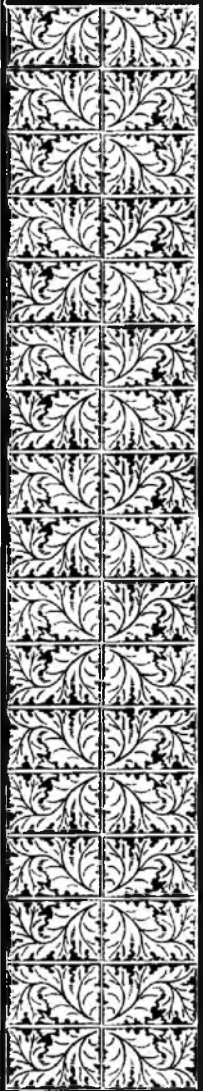
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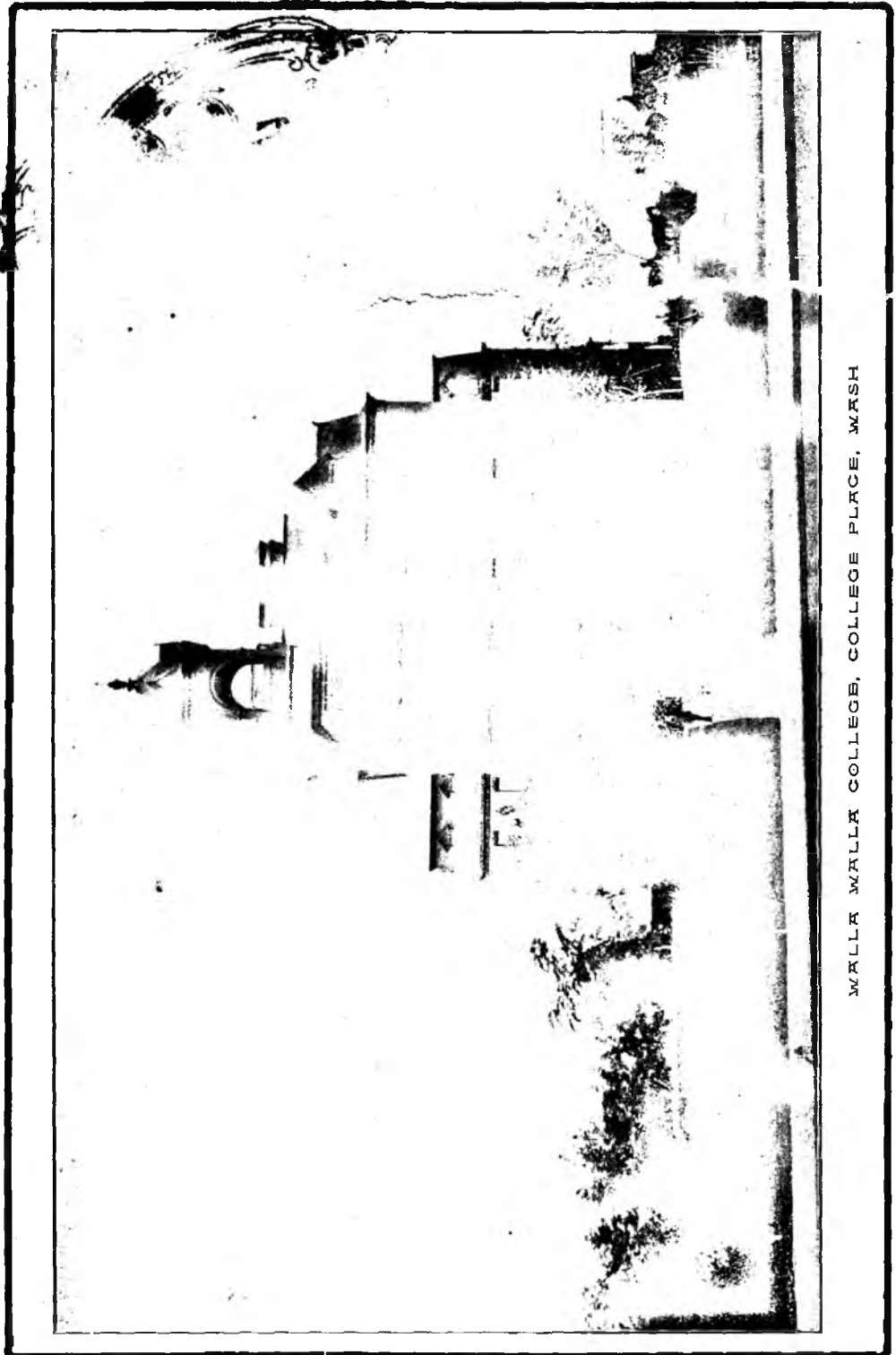
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