

Trained Teachers the Need of the Hour

The Advocate of Christian Education

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

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

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SCHOOLS AS CENTERS OF REFORMATORY MOVEMENTS

THE SCHOOLS OF THE PROPHETS

"The principles taught in the schools of the prophets were the same that moulded David's character, and shaped his life. In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon."—"Education."

* * *

OXFORD UNIVERSITY

Green says, in his "History of the English People," "In Oxford, Wycliffe stood without a rival." In spite of all the government of England could do, Oxford became the center of the Reformation.

Tyndale was also an Oxford man.

* * *

HUSS AND THE UNIVERSITY OF PRAGUE

"John Huss was of humble birth, and was early left an orphan by the death of his father. His pious mother, regarding education and the fear of God as the most valuable of possessions, sought to secure this heritage for her son. Huss studied at the provincial school, and then repaired to the university at Prague. He was accompanied on the journey to Prague by his mother; widowed and poor, she had no gift of worldly wealth to bestow upon her son,

but as they drew near to the great city, she knelt down beside the fatherless youth, and invoked for him the blessing of their Father in Heaven. Little did that mother realize how her prayer was to be answered.

"After completing his college course, Huss was made professor and afterwards rector of the university. While teaching in the university his attention was called to the Bible and the work of Wycliffe.

"From Bohemia [the University of Prague] the light extended to Germany, for disturbances in the university at Prague caused the withdrawal of hundreds of German students. Many of them had received from Huss their first knowledge of the Bible, and on their return they spread the gospel in their fatherland."

* * *

THE UNIVERSITY OF WITTEMBERG

Green says, "Students of all nations flocked to Wittemberg with an enthusiasm which resembled that of the crusades."

"As they came in sight of the town," says a contemporary writer, "they returned thanks to God, with clasped hands, for from Wittemberg, as heretofore from Jerusalem, the whole evangelistical truth has spread to the utmost parts of the earth."

D'Aubigne says: "Wittemberg flourished more and more, and was eclipsing all the other schools. A crowd of students flocked thither from all parts of Germany to hear this extraordinary man [Luther], whose teaching appeared to open a new era to religion and learning. These youth, who came from every province, halted as soon as they discovered the steeples of Wittemberg in the distance; they raised their hands to heaven, and praised God for hav-

ing caused the light of truth to shine forth from this city. A life and activity till then unknown animated the university." "Our students here," wrote Luther, "are as busy as ants."

"Luther felt that to strengthen the Reformation, it was requisite to work on the young, to improve the schools, and to propagate throughout Christendom the knowledge necessary for a profound study of the Holy Scriptures."

* * *

THE FRENCH REFORMATION

"Farel, the French reformer, entered upon his work in Switzerland in the humble guise of a schoolmaster. Repairing to a secluded parish, he devoted himself to the instruction of the children. Besides the usual branches of learning, he cautiously introduced the truths of the Bible, hoping through the children to reach their parents."

* * *

THE REFORM IN GENEVA

"Froment began his work as a schoolmaster. The truths which he taught the children at school were repeated at their homes. Soon parents came to hear the Bible explained, until the schoolroom was filled with attentive listeners. The New Testament and tracts were freely distributed, and they reached many who dared not come openly to listen to the new doctrines."

* * *

THE BEGINNING OF METHODISM

"To reform and save the people, Wesley and his co-laborers simply preached the doctrines of the Bible, and instituted their discipline of life. The moral aspect of the whole nation was soon changed. A religious revival burst forth which in a few years changed the whole temper of English society. The church was restored to life and activity. Religion carried to the hearts of the poor a fresh spirit of moral zeal, while it purified our literature and our manners. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popu-

lar education. The revival began in a small knot of Oxford students."

* * *

REFORM WORK IN THE TWENTIETH CENTURY

The history of the world proves that most great reforms have begun in educational institutions, and have been carried forward by the enthusiasm of students. The reforms of the twentieth century will be made in the same way.

Emmanuel Missionary College

BY GEORGE F. MCCREADY PRICE

O Berrien Springs! my thoughts return to thee,
As last I saw thee, 'neath the hand of God's
Fresh springtime putting on anew thy robe
Of verdure. Rich the promise thou didst wear
Of glorious possibilities in store
A few months hence, when vine, and tree, and herb
Alike would yield their fruits, joint product sweet
Of thee co-laboring with nature's God.
E'en so could I discern the swelling buds
Of promise, telling us of wakening life,
In many a new-born soul within thy walls.
Full bounteous, too, will be thy harvest home,
When, from earth's utmost bounds, there rise
To meet their Lord, a varied host,—thy sons
And daughters all, but like the things of earth,
The fruits of thy co-fellowship with Christ.

Demands for a Training School

BY E. A. SUTHERLAND

One element of success is to meet the needs of the hour. A paper may be ever so good, but if it deals with sixteenth century topics when we are making twentieth century history, it will not be read by the twentieth century man. A speaker, to be an orator, must address his hearers on subjects of present interest. An institution, to be a success, must meet the needs of the hour.

What demands are made of training schools today? In other words, are any demands being made, and, if so, why are they made?

In the first place, there is held ever before our eyes the thought that the world should in this generation receive a knowledge of Christ. A spiritual battle is to be fought, and the army must be equipped. Certain

qualifications are essential on the part of soldiers. Many countries are to be entered. Mankind, under all circumstances, in all conditions, will have to be met. Therefore, soldiers for this campaign must possess great adaptability.

You have read of the missionary in India who, when asked what he considered the first qualification on the part of a worker in that country, answered, "Adaptability."

"And what do you consider the second greatest need?" asked the questioner. "Adaptability," replied the missionary. "If adaptability means so much to you, what do you consider the next qualification?" And the old man, who had spent years in that foreign country, replied, "Adaptability."

For this reason, if for no other, young people should bear the heaviest part in this battle for the evangelization of the world.

In proof of this statement, note the following from the pen of D. Williard Lyon, editorial secretary of the Y. M. C. A. in Shanghai, China. He says, "The destiny of new China is in the hands of our young men." Confucius also said, "Fear not the old, but fear the young." What is true of China is equally true all over the world. Young men in foreign countries are to be enlisted in the cause of Christ, and to a great extent their interest must be aroused by earnest young men in the home country.

But considering this question of adaptability, What does it mean? A man now engaged in mission work in India writes: "As missionaries in this field, we need young men who have learned to use their hands in common work. Industrial schools should be established, where the people can be taught to till the soil and to do other useful work in a scientific way. I understand that this is the class of gospel workers that are being trained in Emmanuel Missionary College. Such persons need have no fear to come to this field; they will find plenty to do.

Tilling the soil is not the only thing that missionaries need to know, but this question gives a clue to the situation. Those who go forth as teachers,—and I use the

word in its broadest sense, including ministers, manual laborers, teachers of children, all in fact who carry the gospel,—those who are teachers must be equipped to meet the mental, the physical, and the spiritual needs of those who will become learners. This, then, indicates the mission of the training school.

The training school stands between the consecrated man or woman and the world with its dying millions.

The training school is not a school for children and youth. It bears the same relation to the work of evangelization that law and medical schools bear to those professions. Each is strictly a training school, and the energy of its faculty is devoted to technical work.

Students in a training school have chosen their life-work, and they are in the institution for specific instruction. They do not expect to spend years in its attainment, but are prepared to do intensive work for a brief period, hoping to return for short courses as a respite from service in the field.

Students qualified to enter a training school have learned the secret of self-discipline. They do not enter the school to be disciplined, but come rather to co-operate with their instructors in the development of plans and methods of work.

In other words, a training school is a co-operative association where students gain an experience in the things which they will encounter when they leave the school.

To be true to its name, a training school should offer opportunities for its students to do practical missionary work, such as they will be asked to do when laboring in the field.

It is encouraging to know that such is not merely a theory, but that this method of conducting school work is now in operation in Emmanuel Missionary College.

The young man who goes to a foreign field should know how to erect buildings. Young men in Emmanuel Missionary College have the privilege of learning how to do this, for the buildings of the institution are in process of erection by them.

One of the most interesting classes of the winter was composed of twelve or fifteen young men who spent from three to six hours every day in the mechanical drawing class. They began by drafting buildings of the most simple kind, and passed gradually to more difficult work. Their blue-prints are models of neatness and accuracy, and are a better indication of working ability than any diploma that could be given.

Young women going to foreign countries should be thoroughly acquainted with the art of hygienic cookery. It is the privilege of a training school to prepare them for this.

Emmanuel Missionary College does this, and the meals of the institution are prepared and served by young women students.

These are some of the things that a training school should do. There is an ever increasing demand for schools which will give practical, all-round education.

In the words of Elbert Hubbard, "The day is here, the time is now" for such schools

Learn by Doing

W. E. HOWELL

Life is a school. The word of life is its lesson-book. The works of life are its practical exercises. Study and Labor, is its working motto. To the Christian, life is a learning how to live, living as he learns, and teaching others the same thing in the same way. As a child, he must become acquainted with his Maker and his Saviour; as a youth, he must be an apprentice to service; as an adult, he must endure hardness as a good soldier.

To learn and not do, is to prepare food and not eat it; to fashion a tool, and not use it; to gather material, and not build. This is why many are inferior workmen, having had the experience of ever learning and never coming to a working knowledge of what is learned; because much that is learned is not workable, and because what is workable is not put to use sufficiently to know how to work it well.

Almost as great a misfortune as to learn and not do, is to do and not learn; that is, to work mechanically, or automatically, not understanding the principles involved or the reasons for varying or modifying methods.

To learn by doing, adequately expresses the experience to be passed through in order to become an efficient, productive worker. By this principle we do when we learn, and we learn when we do: we cannot learn without doing, and we cannot do without learning. Had all we who are called to teach, done more of our learning in this manner, we should be much more useful than we are.

Any one passing by, within the month of April, that portion of the Emmanuel Missionary College estate which has been allotted to the culture of small fruits, might have seen an example of this kind of learning and doing, in the strawberry field. More than 25,000 plants have been set. Almost every young man in school, no fewer than six of the young women, and five of the Faculty, participated in this practical exercise, and may be said to have a working knowledge of how to set strawberry plants, having been taught individually the exact reasons why we dig the holes, set the plants, and fill the holes, in just the way we do.

The wholesome and pleasurable reaction upon mind and body, and the enthusiasm and mutual good-will induced by this kind of association of teachers and students, would alone be ample reward for the efforts necessary to execute this plan were there no farther-reaching results. But there is more to it.

The strawberry plants came, and must be set at once to avoid loss. The teachers in charge of other farm departments and of the building and printing departments, the business office, etc., freely shared their regular student help to assist the berry department in this exigency. Thus the strawberry field has become an item of common interest, and is doing its part to instill the spirit of bearing one another's burdens, and so fulfill the law of Christ.

The strawberry plant is a wonderful piece of divine mechanism. It is by nature as responsive to proper treatment as is a child. The more one studies its habits and cares for its needs, the more it seems the living organism that it is, and the more one's interest in it and association with it, becomes of almost a personal sort. By studying its structure, its sex, its means and method of feeding and nourishment, and the highest development of its fruiting power, one comes into closer touch with Him who is the author and supporter of our own being, and into fuller sympathy with the motive that prompted the creation of the strawberry, and with the delight evinced by its being caused to flourish.

There is a refining of the coarser element in human nature, a subduing of the immoderate spirit, and an elevating of the aims and motives of living, that come from communing with God through working the soil and observing the operation of his laws in plant life, which are not more easily obtained in any other way. In this experience is laid the foundation for that larger and more satisfying study, which, begun in this life, will be perpetuated through the more felicitous state of the redeemed.

Student Labor

BY A. S. BAIRD

There have been many changes since last year in the boys who are helping build Emmanuel Missionary College. The difference has been more than once impressed upon my mind.

A few weeks ago we had a sewer to dig. It may not be generally known that scarcely a sewer is dug without the loss of life. In our city sewers, it is not an uncommon thing for from twenty to one hundred men to be buried alive. Every man knows that when he agrees to dig in the ditch he takes his life into his hands.

We had a ditch over a quarter of a mile long to dig, and the job was assigned to twelve or fourteen of the boys belonging to the building department of Emmanuel Missionary College. Our boys are ready for anything that has to be done.

This ditch was an unusually dangerous one. It was thirteen or fourteen feet deep, and ran through sand, gravel, and quicksand; so that there was constantly danger that the sides would cave in and bury the boys alive.

The boys realized the danger, but they knew that in that work they were as much in the service of God as if working in some foreign field. By vote it was decided that we would read at least one chapter in the Bible each day, and memorize a verse. Each morning the boys met at the ditch from ten to thirty minutes before time to begin work. I checked up their time; then we repeated our verses, and had a word of prayer. It is wonderful what an effect such a beginning has on the work of the day.

Five times in that quarter of a mile, a boy was buried up to his head. To be in a ditch thirteen feet deep, with the earth thrown seven feet higher, and then to be covered without power to move a muscle, makes a man feel that if he did not begin the day with prayer, the time has at last come to ask for help.

So our boys preferred to begin with prayer, and God protected them. Not one was injured.

I said the work differs this year from last year, and it differs in other ways than those already mentioned. The boys used to speak of "your" work, and sometimes felt that I was a hard master. This year they always say "we," instead of "you," and speak of the work as "ours."

I am often surprised at the skill they manifest. In digging that ditch I tested them one day without their knowledge. For the ordinary workman to throw out eight yards of dirt would be considered a good days work. My boys averaged eight yards apiece in five hours, throwing the dirt from twenty to twenty-five feet, and much of the time ten feet above their heads.

If this does not speak well for student labor, I do not know what to say. In other places on the buildings, as in plumbing or plastering, they do equally as well. I am thoroughly convinced that a school can be built by the students, although one year ago I was very skeptical on the subject. Today Emmanuel Missionary College buildings are a witness to the fact.

EDUCATIONAL WORLD

Shortening the Period of Elementary Schooling

This subject is now provoking considerable discussion. Superintendent F. Louis Soldan, of the St. Louis schools, in the course of an article in the *Educational Review* (February), says: "With a proper selection of subject-matter and, perhaps, with the substitution of one book in geography for the customary two; with a reduction of the number of text-books in arithmetic; with stress laid on the practical and intelligent acquisition of good English (deferring some of the formal grammar to the time when a foreign language is studied in the high school); and with a change in the method of conducting recitations; a course of study in the elementary school based on seven years, instead of eight, is feasible. A seven years' elementary course will probably increase the high school attendance. The experience of Kansas City and other places in regard to this matter seems convincing. Superintendent Greenwood asserts that there is no city in the United States where the high school attendance, in proportion to the total number of children enrolled, is as large as in Kansas City, which has a seven years' elementary course, and an enrollment of over 3700 high school students, with a total school enrollment of 29,000."

What We Owe Our Children

"As the people of the past owed a duty to us, so we owe a duty to all who follow us. All the property of the commonwealth, all the mind, intellect, and soul of all its people, all its past glory, and its present power—all the state has been, is, and will be, is pledged for the education of all its youth. The commonwealth *exists* only for the children of today and those of the future. To rob them of the opportunity for education is, then, the greatest crime of which the the state can be guilty.

"This is not only Jefferson's doctrine, it is the *true* meaning of the fatherhood of God and the brotherhood of man; this is

what the Master meant when he said, 'Suffer little children to come unto me,' and this is the significance of his parting charge, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me'."

These words were addressed to the Southern Educational Association at Columbia, S. C., by President Charles W. Dabney, of the University of Tennessee. Do we as Christians sense the duty we owe our children? By modifying two of his sentences, we have: "The existence of the church depends upon the children of today and those of the future. To rob them of the opportunity for Christian education is, then, the greatest crime of which the church can be guilty."

Douay Bibles

"Since the order directing a selection from the Bible to be read daily in the public schools of this city," says the *Independent*, "the city superintendents have voted that Douay Bibles be supplied to the schools for the use of such teachers as prefer them. Of course; why not? It is a religious exercise, meant to be religious, and nothing else. And inasmuch as all religions have equal rights, it is quite proper, and even only right and fair, that Catholic teachers should be allowed to use a Catholic Bible, and Protestant teachers a Protestant Bible. It is perfectly allowable—and you cannot prevent it, and should not, under the rule—to teach the children through their Bible reading that they must do penance, when the Protestant Bible says they must 'repent;' And under the same principle, if not the same rule, if there should be a school with Chinese children here in New York, and with a Chinese teacher, it would be his duty to read from Confucius; or in a school amid a colony of Syrians, the teacher might read the Koran. It is far better that the state should teach no religion. Leave that to the church, and if the church cannot teach the young, then the church has lost its best function and power."

MR. O. ELTZBACHER, in writing for the *Nineteenth Century* (February), says that

the most prominent men in nearly every province of human activity have been amateurs rather than professionals. To prove his statement he gives the following: "Cromwell was a farmer, Warren Hastings and Clive were clerks, Mr. Chamberlain was brought up for trade. Prince Bismarck was brought up for law, failed twice to pass his examination, became a country squire, and drifted without any training into the Prussian diplomatic service and the cabinet and founded the German Empire. George Washington was a surveyor, Benjamin Franklin a printer, Abraham Lincoln a lumberman, M. de Witte a railway official. Sir William Herschell was a musician, Faraday was a bookbinder, Scott a lawyer's clerk, Murat a student of theology. Arkwright, the inventor of the spinning machine and the first cotton manufacturer, was a barber. Herbert Spencer was an engineer; Pasteur, the father of modern medicine and chirurgy, was a chemist. Edison was a newsvender, George Stephenson and most of the great inventors and creators of industry of his time were ordinary workingmen.

"Lincoln learned at school only the three R's, and those very incompletely. President Garfield worked with a boatman when only ten years old. President Jackson was a saddler, and never spelled correctly. President Harrison started life as a farmer, and President Andrew Johnson, once a tailor, learned to read only from his wife."

DR. NICHOLAS MURRAY BUTLER, President of the Columbia University, speaks with disapprobation of the growth of athletics in the colleges of America.

After referring to the academic tone of the institution twenty-one years ago as "college spirit of the right sort," he says: "The proper proportions between work and play were better observed then than now, and athletics were genuine sports, not occupations. The literary societies had a stronger hold than now, and the talk of students was more about books and reading and study than today. Discipline, too, has been relaxed, and the college student

has largely lost the character building advantage of being in statu pupillari.

"He is much more in the public eye than is good for him. He rushes to the newspapers, alike with his prizes and his injured feelings. His boyish achievements are lauded like the labors of a Hercules or the valorous deeds of an Achilles. What we need, it appears to me, in Columbia College, and in every other college, is a tightening of the lines in these respects. They were much tighter twenty-one years ago, and I liked the sum total of conditions then better than I do now."

THE Harvard faculty is reported to have taken action against the Harvard-Yale football game. The announcement created general disturbance among the undergraduates. The *Chicago Tribune* says: "A fight will undoubtedly be made against the faculty, as the average Harvard man would rather see the A. B. and A. M., and other degrees, in Jericho than to give up the big football game. Such an awful calamity has rarely been thought of, and now that the voice of the faculty has been heard, talk of rebellion is rife." What a vast amount of work might be accomplished if the energy spent in football and other athletics were devoted to some productive enterprise.

Manual labor, properly applied, in educational institutions will do away with the football fever. Some schools, of which Emmanuel Missionary College is a type, have tried it, and have proved the truth of statement.

"I BELIEVE in higher education for girls; I believe in co-education; but unless the course of study in college or university allows a girl time for necessary sleep, for wholesome physical exercise—unless it allows her time to eat her meals, and unless it exercises some supervision over the manner of dressing—such a course works harm instead of good. I must confess there is not a college or a university in Minnesota that permits a girl time for all these things.

"The majority of girls are not wise enough to look after these matters them-

selves. Just the other day I discovered that over half the girls in the physical culture classes of the university wore their corsets while going through severe exercises."

These words were spoken by Prof. Maria Sanford, teacher of literature in the Minnesota State Normal School, in a meeting of the State Federation of Women's Clubs.

THE following by-law has recently been adopted by the New York Board of Education:

"No woman principal, woman head of department, or woman member of the teaching or supervising staff, shall marry while in the service. It shall be the duty of a district superintendent to bring to the notice of the board of superintendents the marriage of any such person in his district, and such fact shall be reported to the board of education, which may direct charges to be preferred against such teacher by reason of such marriage."

The *Educational Review* calls this a "preposterous by-law," and adds, "In our judgment the by-law is an impertinence, and ought to be promptly repealed."

THE British and Foreign Bible Society recently celebrated its one hundredth anniversary in London. Premier Balfour was one of the chief speakers of the occasion. "Some stupendous figures," says the *Tribune* (Chicago), "are quoted in regard to the work of the society in the last century. The Bible is now circulated in 400 languages and dialects, and 180,000,000 copies have been distributed. There remain, however, the president declared, 450,000,000 persons who never have had an opportunity to read any part of the Scriptures in a tongue in which it can be understood."

THE Chicago Council of Seventy held a Sunday school convention in Chicago for the purpose of stirring up an interest in the education of Sunday school teachers and in methods of teaching. The *Independent* says: "A more important task could hardly be presented."

Sunday Opening for Schools

Through the influence of Jacob A. Riis and other persons acquainted with the social condition of people in certain parts of New York, a number of the New York schools have been opened on Sunday, for lectures, concerts, entertainments, club meetings, and social gatherings. Sunday is the only day when it is possible for the working people to attend. The school buildings are the only suitable buildings for such gatherings. Many of the ministers of the city, however, fail to see any good in this movement, and it has been denounced with vehemence.

Entrance Examinations

Students sometimes object to entrance examinations. Superintendent Cooley of the Chicago schools, however, is decidedly in favor of them. The standard for entrance to the Chicago Normal School has been raised. The plan of allowing those who attain an average of 90 per cent for four years in the high school to enter the normal school without an examination, has been abolished. Hereafter all applicants for admission, no matter from what school they may come, will be given the same examination before being allowed to enter.

"It is refreshing and encouraging," says *The Educational Review*, "to note that Ex-President Cleveland, speaking in behalf of the trustees of Princeton, at the inauguration of President Wilson, had the courage to sound a note of warning on athletics, and by implication to throw his influence against the idea that football is the chief business of either a student or a college."

THE *Missionary Review* for March states that Bunyan's "Pilgrim's Progress" has been translated into the language of the Matabeles, by Mr. Carnegie, a missionary to this tribe, and that the book is doing for this people a work similar to that which it has done among English-speaking people.

EDITORIAL

Summer Schools

Summer assemblies for the training of Christian teachers have become a permanent feature of the educational work, although their history dates back only six years. Not longer ago than that there was held at Battle Creek, Michigan, the first summer school, which was attended by six young people preparing to go out as elementary Christian teachers. The beginning was small, but the growth has been steady, and the increase in attendance bids fair to be a permanent one. Last summer over one hundred and thirty students were enrolled at Berrien Springs, and a school was conducted at South Lancaster, Massachusetts, for the teachers of the East, also one at Healdsburg, California, for the teachers of the Pacific Coast.

In order to grasp the significance of these summer schools, one needs but to think what has been accomplished as the result of such schools during the past six years. At the beginning of that period there were no elementary Christian schools. The comparatively few young people who completed a course in one of our colleges, if desiring to teach, entered the secular schools. At the present time about seven thousand five hundred children are receiving a training in Christian schools; five hundred teachers, many of whom were formerly instructors in the secular schools, are now training this army of future missionaries.

The teachers who are working in these elementary schools are giving their lives for the children, and the sacrifice of self is as complete as that required from any missionary worker in a foreign field. The missionary in India, or the one in China, receives a more liberal support than many of those who have been teaching in Christian schools in our own land. They are obliged to endure no greater inconvenience, and the perplexities which they meet are no greater than those encountered in some places in the home field. The average

wages received by this corps of teachers have been fifteen dollars per month, the teacher having to seek board among the patrons of the school. Some of the teachers have worked for the small sum of five dollars per month, and board.

The history of elementary Christian schools offers one of the most remarkable exhibitions of self-sacrifice to be found among any class of workers. The fact that this spirit is manifested, is evidence that God is in this movement. It is not a transitory reform. These schools have been permanently established, and the movement will continue to grow until every Christian who possesses the gift of teaching will choose to devote his services to the training of the children for the cause of Christ, and until every Christian parent decides to place his children in a school where the whole being can be trained.

The system according to which these schools should be supported, provides free education for every child in the world. It gives education to the child as freely as the gospel has been preached to the fathers and mothers. Those who are unwilling to enter this movement by giving their children to the work and their means to the support of these schools, will never be reformers in the true sense of the word. Indeed, those who hesitate to throw their influence in favor of educational reform, are in danger of disregarding other reforms to which they may think they have committed themselves.

The summer school to be held on the Assembly grounds of Emmanuel Missionary College, near Berrien Springs, Michigan, will this season offer special advantages to those who are preparing to enter this sacred work. The first five days of the Summer School, beginning June 24, will be devoted to institute work, in which ministers, teachers, and educational superintendents will meet together for a study of educational problems. Educational superintendents will associate with the regular instructors of the Summer School in preparing teachers for the field.

The prospects for this season are brighter

than at any time in the past. We are now beginning to garner the harvest from the seed sown during the past six years. Teachers from all over the country are interested in this movement. Announcements giving full information concerning the course of instruction offered, are sent free upon application.

On another page notice is given of the summer school to be held in connection with Union College, at College View, Nebraska. The teachers of the far West will gather at Healdsburg, California, this season; and while this is being read the Southern Union Conference is conducting a summer school and institute at Graysville, Tennessee. Readers of the *ADVOCATE* may expect reports from these various schools in later issues of the journal.

Student Labor a Success

When the bell rang at 7:30 one morning, twelve students belonging to the building department of Emmanuel Missionary College were ready for work at the site of the new cannery.

The foundation for the building had been put in the previous week, and about one thousand feet of lumber was on the ground, but no other preparations for the building had been made. At the close of that day, a building sixteen feet by thirty-two feet was shingled, the doors were ready to hang, and the first coat of paint was on.

Last year it would have been impossible to do what we are doing this year, because the making of efficient carpenters out of untrained and inexperienced boys required time and the outlay of means. Some objections have been raised to the principle of employing student laborers. Nevertheless, no one now connected with Emmanuel Missionary College farm has any desire to raise his voice against this method of procedure. The facts which we have just stated show that young men who join the carpenters' force gain in experience and skill what they otherwise could not obtain in a much longer time.

Dr. Lyman Hall has used the trite ex-

pression that, "The most productive thing in the world is not a dollar,—not two dollars; it is a boy." He says further: "The General Education Board was organized to swap dollars for boys, and no one believes that such a thing is a bad investment for a business man to engage in." Emmanuel Missionary College has come to the place where it thinks much more of boys than of dollars, and it is willing to risk dollars for the development of thoroughly trained young men.

The Summer Assembly

SOME SPECIAL FEATURES

It is impossible in this limited space to refer at length to the special features of the Summer Assembly to be held at Berrien Springs. It should be remembered first of all that the school opens June 24. The first session of the five days' Institute, with which the work begins, will be held at 9 o'clock on Wednesday morning of that date.

Christian teachers, educational superintendents, ministers, and other workers, will participate in the work of the Institute. It will be one of the most important meetings yet held in behalf of Christian education.

An appropriation has been made for the erection of a number of summer cottages on the Assembly grounds, and these will be placed at the disposal of students.

The course of instruction offered this year far surpasses any that has been planned any previous year for teachers. Thorough instruction will be given in the common branches. Methods of teaching, history of education, music, kindergarten work, sloyd, gardening, etc. will be presented, everything being made especially practical for the Christian teachers in elementary schools.

One item which will be of interest to those who are planning to attend, is that Eld. S. N. Haskell, one of our oldest ministers and teachers, has arranged to give a course of instruction in Bible during the summer term. Mrs. Haskell will also assist in the work of the summer.

THE SABBATH SCHOOL

Increasing

The light of the world shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

The wealth of this world seems poorer and poorer,
As farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

My waiting on Jesus seems dearer and dearer,
As longer and longer I lean on his breast;
Without him I'm nothing, seems clearer and clearer,
And more and more sweetly in Jesus I rest.

My joy in my Saviour is growing and growing,
And stronger and stronger I trust in his word;
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.

The Sabbath School Department

*BY W. A. SPICER

A brief announcement should be made regarding proposed changes in the work of the Sabbath School Department. Readers of the *General Conference Bulletin* will have noticed actions taken regarding this branch of the work, and will desire to know what has been planned by the General Conference Committee in its councils since the Conference. The Committee found, upon consideration, that they could not re-organize the department on the permanent basis which they desired, until the General Conference headquarters are established in the East. It is hoped that this will be within a very few months, as brethren are already searching for a location, in the vicinity of New York. The Committee decided that it would be best to have the headquarters of the Sabbath School Department established in conjunction with the General Conference headquarters; and it is well understood that as soon as the transfer is made, a strong working department will be given us for the Sabbath school and young people's interests.

*Temporary Chairman of Sabbath School Department.

At that time the *Sabbath School Worker* will be re-established. While very many regretted seeing the *Worker* dropped eighteen months ago, we know that many others will now regret seeing the department separated from the *ADVOCATE*. It has been found, however, very inconvenient to conduct the Sabbath School Department while the secretary and those especially devoted to the Sabbath school work were separated from the office of publication. The schools also desire a small organ in which all the details of the Sabbath school work may more appropriately be dealt with, and by which, perhaps, a more personal and close relationship may be established between the Sabbath school workers. In the meantime, however, the department will be continued in the *ADVOCATE*, by the courtesy of its publishers, and we hope that subscriptions will come in freely, just the same as though no change had been mentioned. When the change is made, subscriptions will be applied on the new organ.

The former departmental committee has been requested to continue in service until the new headquarters are established and the new staff of workers is selected. There is every hope that the change will be accomplished within a very short time. The General Conference Committee has added the name of Brother Luther Warren to the department, with the understanding that Brother Warren will give his time especially to the young people's work. Brother Warren expects to go into the field and lead companies of young people into service. We feel that this is a splendid move, and will greatly strengthen the work.

Our Work at the General Conference

BY MRS. L. FLORA PLUMMER

The long distance to be traversed across the desert and the Rockies hindered many of the Sabbath school secretaries in the Eastern, Central, and Southern conferences from attending this meeting. However, there was no lack of interest and enthusiasm on the part of those present. A number of Sabbath school council meetings were

held, and opportunity was thus given for an interchange of ideas and experiences. Among the topics considered were the following: Relation of Sabbath School Work to the Educational Work; Sabbath School Lessons; Sabbath School Contributions; Home Department Work; Branch Sabbath School Work; Election of Officers; Need of a Sabbath School Paper; Missionary Exercises in the Sabbath School; Work of the State Sabbath School Secretaries; Expenses of State Sabbath School Work.

The discussion of these topics led to the formation of the following recommendations, which were first passed at the council meetings, and then introduced into the Conference and passed by that body.

WE RECOMMEND:—

1. That the needs of the mission field be kept before our Sabbath schools as an incentive to liberal contributions.

2. That our Sabbath schools set apart the contributions of one or more Sabbaths in each quarter, as may be necessary, for the expenses of the school, all the contributions of the remaining Sabbaths to be given to missions. It is understood that this does not affect the established plan of giving to the Orphans' Home two yearly donations.

3. That Sabbath school contributions be not used for local church or church school expenses.

4. That the office expenses of the State Conference Sabbath School Departments, exclusive of salaries, when not entirely met by Conference funds, be paid for from the Sabbath school donations, such sums to be not more than a tithe of the donations.

5. That a series of Sabbath school lessons be prepared for the senior and junior divisions, which will present the distinctive points of our faith in a simple, direct, and concise manner.

Whereas, The South is expressly a field peculiar to itself; and,—

Whereas, The Spirit of Prophecy has stated that it should have a literature prepared especially to meet its peculiar needs; therefore, we recommend:—

6. That our laborers in the South be per-

mitted to adapt our future Sabbath School lessons to the needs of their field, by simplifying the same, and by adding such helps and explanatory notes as in their judgment may seem advisable.

7. That the Sabbath School Department in the ADVOCATE OF CHRISTIAN EDUCATION be discontinued, and that the *Sabbath School Worker* be re-established as the organ of the Sabbath school work, and connected with the Sabbath School Department of the General Conference.

8. That the General Conference Sabbath School Department be directed to lay plans that shall foster, improve, and build up the young people's work.

9. That the ministers and other workers throughout the field be urged to give their hearty support and co-operation.

10. That we approve the plan that Sabbath school officers be elected by the church.

11. That great care be taken in arranging for the work of the State Conference Sabbath School Departments.

(a) In the appointing of capable secretaries, and avoiding frequent changes whenever possible.

(b) In not placing so many other burdens upon these secretaries that the interests of the Sabbath school and young people's work must be neglected.

Another recommendation passed at the council meetings, but not presented to the Conference, for lack of time, is as follows:—

That the plans for the Home Department work and Branch Sabbath School work, as presented by the General Conference Sabbath School Department, be pushed as vigorously as possible throughout the field.

Just as rapidly as circumstances will permit, we hope that the spirit of these recommendations will be carried into all parts of the field. To make them effective, the co-operation of every lover of Sabbath school interests is needed. Correspondence is solicited from anyone having questions to ask, suggestions to make, or encouragement to give.

Northwestern Bldg., Minneapolis, Minn.

Teachers' Preparation

BY FANNIE M. DICKERSON

A teacher in an Eastern normal school recently said to her class of prospective teachers: "Nothing is too good for the child. Teachers should come to the little ones with the patience of Job, the art of Raphael, the music of St. Cecilia, and the wisdom of Solomon." She should have added, and the love of Jesus Christ.

If this is the standard required of teachers in the public schools, should the qualifications of those seeking to minister to the spiritual as well as the mental and physical natures of the child, be less?

Socrates said: "No man goeth about a more godly purpose than he that is mindful of the good bringing up both of his own children and other men's children."

One wiser than Socrates has repeatedly exalted the sacred and holy work of the Christian teacher.

Is all being done that can be done to give these workers the thorough, effective, intelligent training which their work demands, and to encourage them to put forth every effort to secure a liberal educational training?

If the aim of the Christian teacher were the same as that of the secular teacher, then the former must have a better preparation for his work if he would accomplish as much as the latter; for the Christian teacher works against many disadvantages. But since his aim is to educate the heart, the soul, as well as the mind and body, then he needs infinitely greater wisdom and power intellectually and spiritually.

It is acknowledged that that the graded school system is greatly superior to the old district ungraded school. A public school teacher said recently that, "Christian schools seem to be of the old district sort."

Now to an extent this is true, yet it is quite possible, notwithstanding the many disadvantages, for the pupils to get far more of real value in the Christian school than in the best graded public school. Whether they do or not depends very largely upon the teacher.

So loudly and constantly should the patrons of the Christian school demand, "The best or none" that all who offer themselves for this work will feel impelled to take advantage of every means within their power for obtaining a liberal preparation.

Certainly this spirit already characterizes many of those who have consecrated themselves to this sacred calling; and all can find comfort and aid from accepting the offer made by the apostle James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

South Lancaster, Mass.

Variety in Opening Exercises

BY MRS E. B. MELENDY

When children straggle into Sabbath school ten or fifteen minutes late, is it not because something is wrong with the opening exercises? For opening exercises to be interesting, they must be varied. In the natural world things do not remain the same day after day. Everything that has life changes. Christ says, "Consider the lilies how they grow." So we must bring the *principles of life* into our Sabbath school work.

We can worship the Lord in singing just as much as in prayer. "With spiritual songs, singing and making melody in your hearts." The angels sing praises in heaven; and while our singing may be far from perfect, if we each do our best, and if our hearts are filled with love to God, it will be accepted. Sometimes ten or fifteen minutes may be spent profitably in a song service.

At another time let someone read an interesting story from which a useful lesson may be drawn. It will be appreciated by the old as well as by the young.

The object of the Sabbath school is to so study the Word of God that we may be able to teach it to others. Hence a portion of the time may be spent profitably in a missionary study. Request one of the older pupils to study a certain country,—the climate, government, products, the

manners and customs of the people, etc. He should be prepared to locate it on the map, and to tell what he has learned concerning it. Another may tell about our work in the place,—what is being done, and in what ways the gospel is being preached, and what more should be done. In this way a missionary spirit will be aroused.

At another time let verses be repeated on some subject which has been previously announced. Questions may be handed to certain ones, to which they should be prepared to give scriptural answers on the Sabbath. The following are suggestive questions:—

1. After a person has accepted the Sabbath, is it right to keep Sunday also?
2. Is it right for young people to wait for their elders to speak first in any matter?
3. What becomes of the dew that lies on the ground and plants in the morning?
4. Where does the Bible say that those who are in a right condition before God shall not be afraid of the beasts of the earth, and "the beasts of the field shall be at peace with thee"? Prove that this condition will exist on this earth.

In the springtime, when everything is awakening into new life, and the earth seems full of the glory of God, and all nature is telling of his power, what an opportunity there is to teach the little ones of the resurrection, of the power of God to change our lives, dead in trespasses and sins, and make them grow and blossom and give forth the sweet fragrance of the life of God.

Even in the winter, many lessons may be drawn from nature. As the tree rests and awaits God's command to blossom forth, so we should be patient in bearing the lot assigned us until God bids us go forward. Lessons drawn from the book of nature are not soon forgotten.

Our Sabbath schools should be made attractive. Satan seeks in every way to present error in the most attractive manner, and should not we be equally as zealous in so presenting the truth that it may reach every soul?

Huntsville, Ala., Jan. 4, 1903.

An Educational Institute

BY M. BESSIE DE GRAW

Sabbath school workers, teachers, and superintendents, will be glad to know of the five days' Institute to be held at the beginning of the Summer Assembly which opens at Berrien Springs, Michigan, June 24. This is a meeting in which the Sabbath school secretaries of Lake Union Conference are especially interested, and a general invitation is extended to all who favor a movement which has for its object the salvation of the children. The system of Christian schools includes the Sabbath school, consequently when Christian teachers convene there should be found among them a large number of Sabbath school workers.

Problems which interest elementary Christian teachers cannot but interest Sabbath school teachers. How to make Bible students; how to turn the hearts of children to the cause of Christ; how to prepare workers through which the world is to be evangelized,—these are problems belonging alike to Sabbath school teachers and the teachers of our day schools. Wherever there is a Sabbath school, there should be a day school. If such is not already the case, who can better bring about such a state of things than the Sabbath school workers?

Come to the Institute, and let us study together the work of training the young for Christ. You will be interested in the topics for discussion, and we shall be glad to send you a copy of the Announcement.

SPEAKING of the Bible, the Chief Justice of the Nebraska Supreme Court, says:—

"Its contents are largely historical and moral; its language is unequaled in purity and elegance; its style has never been surpassed; among the classics of our literature it stands pre-eminent.

"THE teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort."

THE LESSON

Intermediate Department

Lesson I. July 4, 1903

The Taking of Jericho Joshua 5, 6

SPECIAL POINTS

Signs and wonders to the heathen.
The token of faith.
Patience and perseverance.
The victory of faith.

SUGGESTIONS

The wonders that God wrought for Israel when he led them out of Egypt were not for their sakes alone. This week's lesson shows in a very striking way what was the effect of these things upon the surrounding nations. Although forty years had passed since the dividing of the Red Sea, Rahab spoke of it to the spies, and said that because of it the people were faint with fear, and had no courage to fight against Israel. Show from this how God had opened the way for his people, not only through the sea, but through the midst of their enemies, into the Land of Promise. Just as the waves were held and the waters driven back when God led them through, so should the nations be as still as a stone, and flee from their presence. Show what a grand experience Israel missed through unbelief, and how much harder it was for them when at last they entered in, than it would have been if they had gone straight forward at the first command of God. Impress upon the children the danger of delay. Although we may at last determine to obey God, yet we have missed a great deal, and made our way much harder, by our delay.

The scarlet thread which the spies gave to Rahab to be fastened in her window, reminds us of the crimson token upon the doors of the Israelites at the time of the Passover, to show their faith in God's protection in the time of peril. This thread was freely given to Rahab by the spies as the sign that she might be delivered. It then rested with her to show her faith in their promises, and in the power of their God to protect her, by tying it in her window. So God, by his heart's blood,—his life poured out and freely given to us,—has shown that we may escape the destruction that must come upon the world because of sin. But this will not save us unless we show our faith by accepting and applying to our own hearts the precious token, the crimson tide of love that flows from the slain Lamb. In connection with Rahab's ex-

perience, dwell upon the truth that God is no respecter of persons. Show how the salvation of that one family condemned all that perished, because it showed that they also might have been saved if only they had had like faith.

Patient waiting, and working, and obedience to God, even though we seem to be doing nothing, and cannot tell the reason for his commands, is taught by the six days' march around the city. Each day the trumpet blast warned the inhabitants, and if only they had submitted, and made peace with God, they would have been saved. Read the graphic description of the daily procession and its effect on the people of Jericho, in "Patriarchs and Prophets," pp. 267-277.

"By faith the walls of Jericho fell down." It was quite impossible that the city could have been taken by Israel in any other way. Nor could God have given them the city unless they had, by their obedience, showed their faith in his Word. Although God longs to do mighty works for his people, he cannot do what he would because there is so little true faith. Show what a mighty work was wrought by the simple faith of the little captive maid in the God of Israel, and how the whole Syrian nation heard of him because of her.

Do not close this lesson without applying it to the daily personal conflict with sin, and the victory that in Christ, God *hath given* us over all the power of Satan. There is a common proverb, "Nothing succeeds like success." When we know that God has already given us the victory, we are invincible

Lesson II. July 11, 1903

The Defeat at Ai. Joshua 7, 8

SPECIAL POINTS

Touch no unclean thing.
The sin of covetousness.
Sin cannot be hidden.
Nothing small or great with God.
The cause of failure: God's name dishonored.
Search out and put away sin.

SUGGESTIONS

The teacher should read "Patriarchs and Prophets," the last part of Chapter V, which sets forth the enormity of Achan's sin, and in what it consisted.

Show which of the commandments Achan transgressed. His sin is one against which we are especially warned all through the Bible,—covetousness, which is idolatry. It caused the

fall of Lucifer, the fall of Adam and Eve, and was the doom of Judas, of Ananias and Sapphira, as well as of Achan. This sin is so common that Jesus said, "Take heed, and beware of covetousness." Luke 12:15. But it is so deadly that it is one of the things of which Paul says, "Let it not even be named among you." Eph. 5:3.

To God, who is almighty, there was no difference in taking the little city of Ai, or the great strong city of Jericho. When the Israelites began to make a difference, they showed that they were counting themselves as partly the cause of their success, instead of giving all the glory to God.

We do not get strength, or gain victories, by mourning over our failures, but by seeking out the cause and getting rid of it. This is why God said to Joshua, "Get thee up, why liest thou thus upon thy face?" Though his name was dishonored by the defeat of his people, yet he could no more be with them until the accursed thing was taken away.

Perhaps the most important lesson for the children to learn this week is that *sin cannot be hidden*. "All things are naked and opened" to the eyes of God. Wherever we may be, he is there, and a faithful record of every action is made by angel watchers. If not before, these things will confront us in the day of judgment, unless we have confessed them to God, and he has removed our transgressions from us. But even here and now, "Be sure your sin will find you out." Not only will our sin be found out, but it will find us out. Recall the first murder, and the Lord's questioning of the murderer, "Where is Abel, thy brother?" because the voice of his blood cried from the ground. Also Ananias and Sapphira, who thought to lie to the Holy Ghost. Let the children supply other examples of those whose sin found them out. Achan thought he had buried all the tokens of his sin in his own tent, but it showed itself in the defeat at Ai. Then came the inquiry, Who was the sinner? and his sin found him out and slew him. Sin buried in the heart will somehow show itself in the weakness of the life. It will bring only perplexity and trouble to ourselves and others, and at last death. Let us not then hide away "accursed things" in our hearts and lives, troubling our brethren, and dishonoring the name of God. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting."

Lesson III. July 18, 1903

The Battle of Gibeon. The Sun and Moon Stand Still. Joshua 9, 10

SPECIAL POINTS

The nations of Canaan.
The doom of the wicked.
God honors faith.
The laws of nature.

SUGGESTIONS

At the beginning of this lesson it would be well to take a short review of the history of the idolatrous Canaanites, showing the opportunities they had of knowing the true God. This was the land into which Abraham was sent by God as a missionary. There he built altars and proclaimed the name of the Lord.

The burning of Sodom and Gomorrah as an example to the ungodly, left them without excuse. Four hundred years the long-suffering of God waited for them to repent and turn to him from their idols. All the mighty works done for Israel were signs to them. But they went on in their wicked ways until there was no hope of their salvation. Then, as God wiped out the wicked cities of the plain, and destroyed the old world by a flood, so he decided for the sake of the rest of the world, to wipe these wicked nations off the face of it.

In the beginning God gave man dominion over all the works of his hands. That dominion was lost through sin. But Jesus has won it back for man. He commanded the winds and waves, and they obeyed him. He said that every one who has faith can command the trees and the mountains, and they shall obey, and *nothing shall be impossible*. But faith comes by hearing the Word of God (Rom. 10:17). We must know the will of God before we can have true faith. Joshua knew the will of God, for God had told him; and it was by faith that he commanded the sun and moon. It is as easy for God to move the universe as for us to move the members of our bodies. And he can hold things still or move them backward without any disturbance of his laws, just as we can move our arms, up or down, backward or forward, without interfering with the laws of our being. The following may suggest an illustration:—

A young man asked an older man: "What do you think a miracle to be?" The older man answered: "I think it is such a change in the ordinary course of things, as shows us the pres-

ence and working of the divine power. What is the time by your watch?"

"Half-past twelve, exactly."

"Well, it's one o'clock by mine. I usually keep my watch a little forward. But I may have a special reason now for setting my watch by the station clock, and so you see, I'm turning the hands of it round. Now, would you say that I had violated the laws of a watch? True, I have done what watchdom, with all its laws, could not do for itself; but I have done violence to none of its laws. My action is only he interference of a higher intelligence for a certain purpose. Well, then, instead of the watch, say the universe; instead of my moving the hands, the presence of the Almighty hand working the divine will."

Lesson IV. July 25, 1903

Division of Canaan, and Cities of Refuge. Joshua 13 to 22

A good map of Palestine as divided among the tribes, is essential to illustrate this lesson. As the absence of the name of Levi is pointed out, refer to the separation of this tribe from the others for the special service of God, because they were the only ones that stood on the Lord's side at the time of the worship of the golden calf. God said that they should have no inheritance among the twelve tribes because he was their inheritance. The tithe is the Lord's portion. So this was the Levites' inheritance. Incidentally, the principle of tithing might here be touched on.

Each of the tribes had to take possession of their own land. The Lord had given it to them, but they had to take it by faith, and cast out the heathen. But the spirit of unbelief that had kept them so long in the wilderness was still working, and led them to allow the heathen to dwell among them. Only a few, like Joshua and Caleb, were wholly true. The cases of Caleb and the children of Joseph, set one against the other, make a striking contrast illustrating the courage and activity of faith, and the fear and indolence of unbelief.

If a good picture can be procured of a fugitive within sight of a city of refuge, and the avenger almost overtaking him, it will be a great help in impressing this lesson. Point out on the map the situation of the six cities of refuge, and show that there was one within reasonable distance of all parts of the land. The real adversary and avenger, in whose power we have placed ourselves because of

sin, is Satan, who relentlessly pursues us with intent to slay. Death dogs our footsteps every moment, waiting for a chance to seize us. But there is a refuge for us, not far off, but so near, so present with us, that at any moment we may flee inside and be safe. "God is our Refuge." Jesus, our High Priest, has power over Satan, and has conquered death, so in him we are safe. But not a moment outside of him.

Primary Department

Lesson I. July 4, 1903

The Taking of Jericho. Joshua 5, 6

TEACHING POINTS

Passover celebrated—manna ceased.
The "Captain of the Lord's host" visits Joshua.
His directions followed—the city taken.
Rahab and her family spared.
The gold and silver for the Lord's treasury.

"*I Will Be with Thee.*"—This was the promise that had been made to Joshua when he took the leadership of Israel; and now, as he walked about Jericho, looking at its high walls and no doubt praying for guidance, the Lord appeared to him, as Captain of the Lord's host, and Joshua's faith was strengthened. The Lord was *with Joshua* before Joshua saw him. Remind the class again that he has left us this promise, "Lo, I am with you alway, even unto the end of the world," and that he is always ready to help us gain the victory in the battles we must fight.

The Way to Conquer.—When a child gives his heart to the Lord and decides to serve him, he is in much the same position as were the children of Israel after they had crossed the Jordan. He has entered on his inheritance, but he has not yet won it. Very soon he may find his progress stopped by some evil habit or desire, very strong and determined, shut up, like Jericho, in his heart—all ready for a siege. He knows he cannot go on till he has conquered, and he knows that he can never conquer in his own strength. The only way for him to gain the victory is to do what Joshua did,—put his trust in the Lord, and follow his directions.

Israel Tested.—"The task imposed on the Israelites was a severe test. Day after day they had to expose themselves to the enemy without attacking him, with no sign to cheer them, no advantage gained. But when the time came for them to shout, their utterance only announced the victory won." Impress the lesson that we are not to choose the way the battle

shall be fought; if we "obey orders," God will give the victory.

Read "Patriarchs and Prophets," pages 487-493.

Use the map with this lesson, tracing again the camp of Israel on the east side of Jordan and locating Gilgal and Jericho. A very simple outline drawing may show the river, a dozen tents, to represent the camp of Israel, and at a little distance, one side of a walled city. A dotted line running from the camp to the city and back again will indicate the daily line of march. On the board print, in good sized letters, the words of the memory verse, thus:--

BY FAITH
THE WALLS OF
JERICHO
FELL DOWN

Lesson II. July 11, 1903

Defeat and Victory at Ai. Joshua 7, 8

TEACHING POINTS

Self-confidence and defeat.

Hidden sin.

Covetousness.

The Law repeated.

Jericho—Ai.—Many a young Christian, after successfully resisting, in the strength of his Captain, a walled and fortified Jericho of temptation, falls or flees in disgrace before some little Ai,—some sin that he is so confident of his own strength to conquer that he does not stop to pray for help, but rushes off to meet single-handed. Try to make the children understand that just as defeat at Ai meant disaster to the children of Israel, so the little Ais of temptation that they have to meet, if not overcome, will keep them out of the heavenly Canaan.

Waited Not for Counsel.—Had Israel stopped to ask God whether they should go up to take Ai, he would have pointed out the fact that there was sin in the camp, and that it must be taken away. But they neglected to seek his counsel, and went out, full of self-confidence, only to meet a humiliating defeat. Impress the thought that God is just as willing to guide now in the little things that come to us as he was to guide Israel, and that therefore we ourselves shall be to blame if we are conquered.

Hidden Sin.—Achan had buried the things he had stolen, but he had not hidden them from the Lord. God saw them, and in due time Achan himself told where they were. Matt.

10:26. It is never safe to try to hide sin. The only way to get rid of it is by repentance, confession, and forgiveness. 1 John 1:9.

Covetousness.—"The deadly sin that led to Achan's ruin had its root in covetousness, of all sins one of the most common, and the most lightly regarded. . . . The enormity of this sin, and its terrible results, are the lessons of Achan's history."

The Children Remembered.—Note that the "little ones" were taken to Shechem to hear the law read, and the blessings and cursings pronounced. Impress the thought that God has a care for the children, and that he wishes them to be familiar with his law. Deut. 11:18-21.

Use the map with this lesson. An outline drawing, showing the river, the camp at Gilgal, and Mount Ebal and Mount Gerizim in the distance, with a dotted line leading from Gilgal to these mountains, will also be helpful.

Lesson III. July 18, 1903

The Sun and Moon Stand Still. Joshua 9,10

TEACHING POINTS

"Asked not counsel."

Obligation of a promise.

Lying lips an abomination to God.

Gibeonites made servants.

God fought for Israel.

A Pledge Sacred.—"The Gibeonites had pledged themselves to renounce idolatry, and accept the worship of Jehovah; and the preservation of their lives was not a violation of God's command to destroy the idolatrous Canaanites. Hence the Hebrews had not by their oath pledged themselves to commit sin. And though the oath had been secured by deception, it was not to be disregarded. The obligation to which one's word is pledged,—if it do not bind him to perform a wrong act,—should be held sacred." We cannot be too careful in making promises, but, once made, we should be very careful to keep a pledge.

Lying Lips.—The Lord had made provision for the people of Canaan who would forsake the worship of false gods. They were to dwell in the land, and the instruction to Israel was, "The stranger that dwelleth with you shall be as one born among you, and thou shalt love him as thyself." If the Gibeonites had dealt honestly with Israel, they might have had an honored place in the land. "But they had adopted the garb of poverty for the purpose of deception, and it was fastened on them as a

badge of perpetual servitude. Thus through all their generations, their servile condition would testify to God's hatred of falsehood."

The Miracle at Gibeon.—The Lord was fighting for Israel, and it was he who spoke through Joshua to command the sun and moon to stand still. This was one more sign to the Canaanites that the God of Israel was a God above all other gods. The consideration of this wonderful miracle may lead to a little talk about other "signs" in the heavens. Ask the class to name some of these, and tell what they signify.

Explain the meaning of "league," and of any other words that the class do not seem to understand. If possible, show a picture of ancient sandals and wine bottles. The map may also be used with this lesson.

Lesson IV. July 25, 1903

Division of Canaan, and Cities of Refuge. Joshua 13:22

TEACHING POINTS

- The land divided.
- A helping hand.
- Faithfulness rewarded.
- Shirking responsibility.
- The cities of refuge.

The Division of Canaan.—The Lord had fixed the bounds of Canaan, and had named the men who were to divide the land (Num. 24:1,17-20), as well as the method employed in its apportionment. Joshua 14:2. This regard for details shows us again how faithfully God watches over his children.

A Helping Hand.—The tribes that received their inheritance in the conquered territory on the east of Jordan were not relieved of responsibility as long as the other tribes needed their help. Nor did they wish to be relieved, but fought bravely till their brethren also entered on their inheritance. A lesson of helpfulness to those in need may be drawn from this record.

The Cities of Refuge.—It was the law that whoever killed another should be killed. Lev. 24:21. If the deed were unintentional, the slayer still forfeited his life. But if he escaped the avenger of blood, and reached a city of refuge, he was safe there, but nowhere else, till the high priest died. Joshua 20:6. "The cities of refuge were so distributed as to be within a half-day's journey of every part of the land. The roads leading to them were always to be kept in good repair; all along the way, sign-

posts were to be erected bearing the word 'Refuge,' in plain, bold characters, that the fleeing one might not be delayed for a moment. . . . The case of the fugitive was to be fairly tried by the proper authorities, and only when found innocent of unintentional murder, was he to be protected in a city of refuge." As one who fled to a city of refuge was in danger of his life if he delayed, so one who lingers outside the refuge of Christ endangers his soul. Try to make the sense of sin, and the need of a refuge, *real* to your class. Only thus can you lead them to seek a hiding-place in Jesus.

Have already drawn on the board an outline map of Canaan, showing the part occupied by each tribe. At the proper time, ask the children to find the map in their Bibles showing the land divided among the tribes, and call for volunteers to show where the name of each tribe shall be written in the blackboard map. Be sure the class understands why the name Manasseh appears twice.

Sketch mountains, a city of refuge in the distance, and in the foreground another city, the two connected by a road. Write above the sketch, GOD IS OUR REFUGE.

Adapting the Primary Lessons to the Kindergarten Department

Lesson I. July 4, 1903

The Taking of Jericho. Joshua 5, 6

Recall the lesson of the setting of the twelve stones at Gilgal. (Sketch the stones, and write, "God's goodness"). This was to be a special object lesson for children.

At last the people were in their new land, but their work was not done. The people who lived in this land were very wicked, and God punished them by sending the Israelites to take their land. They had large walled cities, but God had told the Israelites that they were not to fear, for he had given the land into their hands.

With pencil or the blocks, mark the place for Gilgal, and also the walled city of Jericho. While doing this, tell the story of Joshua's experience while walking near the city of Jericho. Here is another opportunity to impress the lesson that God's presence makes a place holy.

Joshua was very particular to see that the people did just as Jesus told him they should do. Everything was done quietly and orderly. They obeyed orders without asking why. If

children can learn to obey parents without questioning, they will give cheerful obedience to God.

Joshua did not ask Jesus why they had to march around Jericho so many times. Jesus said they should, and that was sufficient reason for doing it.

To illustrate the march around Jericho, it does not seem best to use objects, as this narrows down to the child's mind the great multitude in this march. Make this plain by word picture.

If the story of Rahab is told to the little ones, impress the lesson of kindness to those who needed help, and the reward that came. Tell the story in such a way as to leave out the dark part. Such young minds cannot understand why these things were allowed. Leave the battles and acts connected with such scenes till the pupils are older,

Lesson II. July 11, 1903

Defeat and Victory at Ai. Joshua 7, 8

Even small children can understand that the victory at Jericho was of God. They can be taught that defeat is sure to come to all who trust in themselves. They can also be taught that glory belongs to God, when victory is gained. Then there is the lesson that sin shuts out the blessing of God. Achan thought to hide his sin, but God showed that nothing can be hidden from him.

Achan not only lost his life, but he brought sorrow upon all the Israelites. When we do wrong, we suffer and we cause others to suffer, too.

Illustrate Gilgal and Ai, either with pencil or the blocks, as the story is told.

With pencil, mark the place of Gilgal, and sketch the road to the valley. As the story of the blessings and curses are told, sketch the two mountains, making marks for the people on each tableland. Mark the ark in the valley between.

Some may say, "I can't draw." The imagination of the children will transform the poorest drawing into real pictures. If this is doubted, watch some children in their play. A stick is a fine horse, and a piece of cloth rolled up is a precious baby.

Increase the interest in that service by making it real that *children* were there. They had a part to act.

Lesson III. July 18, 1903

The Battle of Gibeon; The Sun and Moon Stand Still. Joshua 9, 10

The people of Canaan were filled with fear, just as we should be if such things as the Israel-

ites' taking Jericho and Ai were to happen to towns near us. They did not trust in God who was able to keep them, so they had to plan some way to save themselves. All they thought of was a way to save their lives.

How thankful we ought to be that we can trust our lives with Jesus. This is an important lesson in these awful days. As the dangers thicken around us, the little ones should grow up with a firm trust in the keeping-power of Jesus. We are safe anywhere with him. The only fear they should have is fear of displeasing Jesus.

Make a few houses to mark Gilgal, and a few tents for the camp. Point out one as Joshua's, and tell how the Gibeonites came to his tent. This makes it more real to have a tent for him. Show pictures of wine bottles and sandals.

Joshua was deceived because he failed to ask God what they ought to do. But he kept his promise, even if it did cause him trouble. We should always be careful what promises we make.

As before suggested, tell as little as possible about the battle with the five kings. The Gibeonites were in trouble, and the Israelites went to help them. The day was not long enough for Joshua to help them out of their trouble, so he asked God to make the day longer. God answered his prayer because Joshua asked this not for himself, but to glorify God and to do good to others.

Lesson IV. July 25, 1903

Division of Canaan, and Cities of Refuge. Joshua 13 to 22

The little ones will comprehend but little of the division of the land. They may be interested by sketching the land, showing them that part of the people settled on this side of Jordan, and part on that. Show where Caleb lived. His name is familiar; and because of his faithfulness and trust, it is of special interest to the children.

Point out to the children that forty years before the Israelites were near the place where Caleb was now to live. He had seen the walled cities, the strong people, but he did not fear them now any more than he had feared then. Some of the lovely fruit the spies carried home was from this land. Caleb was satisfied with his lot, although it was not the easiest place. Nothing but selfishness will lead us to want the easiest place and the best things.

Locate Shiloh, and picture to the children the setting up of the Tabernacle. What joy it must have brought to them to see their place of worship set up where it was to remain! Several times each year they were all to come to Shiloh to worship.

Mark some places on the sketch of the land for the cities of refuge, and tell the story how sometimes by accident some one might cause another to lose his life. Then he could run to the city, and there be safe from his enemies. Jesus is our refuge. Because we do wrong, we ought to die, but Jesus gave his life for us, so we can come to him and be safe.

CHILDRENS PAGE

On the Way to School

Many years ago the writer saw a mother otter teach her unsuspecting little ones to swim, by carrying them on her back into the water, as if for a frolic, and there diving from under them before they realized what she was about. As they struggled wildly in the unknown element, she arose near them, and began to help and encourage them on their erratic way back to the bank. When they reached it, at last, they scrambled out, whimpered, shook themselves, looked at the river fearfully, then glided into their den. Later they reappeared cautiously; but no amount of gentle persuasion on the mother's part could induce them to try for themselves another plunge into the water; nor, in spite of her coaxing and playfully rolling about in the dry leaves, would they climb again upon her back that day, as I had seen them and other young otters do, twenty times before, without hesitation.

Now to me, as I went home through the twilight woods thinking it all over, the most suggestive thing in the whole curious incident was this: that I had been taught to swim myself in exactly the same way, by a bigger boy—with less of help and more of hilarity on his part, and a great deal more of splashing and sputtering on mine, than marked the progress of the young otters.

That interesting little comedy by the quiet river, one of the thousands that pass every day unnoticed in the summer woods, first opened my eyes to the fact that all wild creatures must learn most of what they know as we do; and to learn they must be taught.

That animal education is like our own, and so depends chiefly upon teaching, may possibly be a new suggestion in the field of natural history. Most people think that the life of a wild animal is governed wholly by instinct.—*William F. Long.*

WITH THE TEACHERS

The Critic

A little seed lay in the ground,
 And soon began to sprout;
 "Now which of all the flowers around,"
 It mused, "shall I come out?"

"The lily's face is fair and proud,
 But just a trifle cold;
 The rose, I think, is rather loud,
 And then, its fashion's old.

"The violet is very well,
 But not a flower I'd choose;
 Nor yet the Canterbury bell—
 I never cared for blues.

"Petunias are by far too bright,
 And vulgar flowers, besides;
 The primrose only blooms at night,
 And peonies spread too wide."

And so it criticized each flower,
 This supercilious seed,
 Until it woke one summer hour,
 And found itself a weed.

—*Christian Advocate.*

Gardening on a Small Lot

Wilson R. Hogdon gives the following practical suggestions on gardening. He says: "Early morning, from four or five to eight o'clock, is my favorite time for work. After a few hours in the fresh dewy morning, one is ready for a good day's business. Health is what I work for, first of all, in my garden; but gardening has become one of the keen pleasures of my life."

Concerning the crops which he raises, he says: "I have two or three plantings of peas. They mature fast, and the ground can be used for something else afterward. Usually five plantings of corn, some fifty hills each, from the earliest to the very late, give me an almost continuous supply. String and shell beans and the dwarf and pole limas soon come, and the limas can be had until frost. Beets can be planted early and late. Lettuce, started early in the hotbed, or later outdoors, and transplanted from time to time, can be used all summer.

"I find judicious cultivation is most es-

sential. While a hoe is an indispensable article, it takes too much time. With a small hand-cultivator one can do quicker and better work. Not only should every weed be removed as soon as it appears, but the crust which forms after a rain should be broken up, and the ground stirred as soon as it is dry enough to permit. The more frequently and deeply this is done while the plants are young, the better; but as they develop and the roots occupy the ground, cultivation should be shallow, until it becomes a mere stirring of the surface. A small garden well cultivated and cared for, will give larger returns, and be in every way better, than a much larger one poorly prepared and neglected."

A Good Use for Vacant Lots

There seems to be a growing tendency to beautify vacant city lots. *Country Life* for April tells how these lots may be utilized. It says: "To Philadelphia must be accorded the palm for steady growth and expansion in the plan since its inauguration. Every year more unimproved land is utilized in the market gardening operations. The first year twenty-seven acres were worked. Last season more than two hundred acres were under cultivation. About eight hundred men, a few women, and many children, harvested vegetables on vacant lots in Philadelphia last autumn.

"The use of the unoccupied land is given by the landlords. There is consequently no rent for the ground. Neither is there any expense to the gardener for plowing, harrowing, fertilizing, seeds, advice, information and supervision. These conditions are the first essentials to the success of the work. For the gardeners, it should be known, are chiefly the worn-out, the disabled, the incompetent, the men with large families and small salaries, widows with small children, the aged, the half-sick, and school-children.

"Any one who applies for a garden may have it. No questions are asked. The Philadelphia Vacant Lot Cultivation Association, which conducts the work, is

neither a charitable nor municipal organization. It is merely a group of private individuals who seek to give people a chance to work who want to work, and to promote interest in agricultural pursuits among the unemployed." Let Christian teachers catch the spirit.

A Lesson from a School in Columbus, Georgia

In Columbus there are several thousand persons working in the factories. Nearly a thousand children, belonging to the families of the factory-workers, were not reached by the ordinary schools of Columbus.

There was no compulsory school law; but the city established a primary industrial school, the work of which is described by Superintendent Carleton B. Gibson, of Columbus, as follows:—

"These children of the inhabitants of the hovels of the factory quarter could not be held with their noses between the lids of books. So in this new venture we discarded, to a great extent, text-books, and substituted a room fitted with tools and benches, where they might work at manual training; a kitchen equipped and furnished, where the children might be taught cooking; and several other rooms, each equipped for some lines of house-work. They are taught pottery, working in the clay which they themselves find in the hillsides near by, and which they bake, glaze, decorate and burn in their kiln. They are taught sewing, beginning with the simple kindergarten stitching and leading up to garment-making. Some of the girls, though under fourteen years of age, have this year been taught to make their own dresses. They are taught rug-weaving and the simplest form of loom-weaving, the children making their own looms in the manual training room. They are taught basketry, raffia, housekeeping, gardening, etc.

"The teachers live in the schoolhouse, where the children can see something of a real home life, better and more uplifting than their own home life. There are three teachers in the school. Every room is open to the inspection of the pupils. The pupils

assemble promptly in the morning, without compulsion, and begin their work joyfully. Some of them go to a model bedroom, where the girls learn the care of a bedroom, and these girls see something more attractive and beautiful than in their own homes. Some go into a dining-room and learn to serve a meal and to dress a table and care for china. Some go into the kitchen and see a meal prepared, and have a part in the preparation, and they learn something of the best way to wash dishes, to sweep, to scour, and to launder their clothing.

THE DISCIPLINE PROBLEM SOLVED

"When we first established this school, these little children were the most uncivilized barbarians I ever saw. They came to the school noisy, and without any regard whatever for the teachers or the buildings. They came in not knowing what it was to take off their hats. Many of the boys came smoking cigarettes, and some of the girls came barefooted, with one frock, and that hardly fastened. They were a slovenly set, and did not know what it was to be prompt or to carry out commands promptly. I went to the school recently, and whereas for the first week or so they were very noisy in going out of the building, a few weeks ago I found them the most orderly and quiet set of pupils in the schools of Columbus. There is no compulsion; they are given a motive for everything they do.

THEY LEARN TO READ

It may occur to some that we have neglected the literary work. Though they have no text-books, these children learn to read much more rapidly than children of ordinary graded schools. They learn board work much more rapidly. Whenever they have a bit of cloth to cut up in their sewing, they have instruction in measurement, and calculate the number of yards of cloth for a certain number of articles.

THE GARDEN

"In the rear of our lot, one of the teachers, with the boys and some of the girls,

has started a school garden. The yard had never been used as a garden, and the year before had been covered with bricks. The boys began to dig up these bricks, and the little fellows, with the greatest joy, piled up their bricks and sold them to each other, and used school money which they themselves had made. This back yard of the school has in a short time been turned from a most unsightly place into a place of beauty. The children have taken the keenest interest in the preparation of the soil, the selection of the seed, and the planting of these seeds, and during the summer months (the session lasting through the morning hours only) they spend a great deal of their time there."

Have You Learned this Lesson

Booker T. Washington, in a chapel talk to the students of Tuskegee, gave the following instruction, which every Christian teacher will appreciate:—

"It is possible for a person to be dishonest by taking time and energy that belongs to someone else, as much as tangible property. In going into a class-room, office, store, or shop, one man may ask himself the question: How little can I do today and still get through the day? Another man will have constantly before him the question: How much can I put into this hour or this day? Now we expect every student who goes out from Tuskegee to be, not the man who tries to see how little he can do, nor the average man who proposes to do merely his duty, but the man above the average, who will do more than his duty. And you will disappoint us unless you are above the average man, unless you go out from here with with the determination that you are going to perform more than your duty.

"I like to see young men or young women who, if employed in any capacity, no matter how small or unimportant that capacity may be, if the hour is eight o'clock at which they must come to work, will begin work ten or fifteen minutes before that hour. I like to see a man or woman

who, if the closing hour is five o'clock or six o'clock, will go to the person in charge and say: Shall I not stay longer? Is there not something else I ought to do before I go? Put your whole souls into whatever you attempt to do. That is honesty."

Suggestions

"As the mother makes the home, the teacher makes the school. What we need above all things, wherever the young are gathered for education, is not costly apparatus, or improved methods or text-books, but a live, loving, illumined human being who has deep faith in the power of education and a real desire to bring it to bear upon those who are entrusted to him."

"Great stress should be attached to the intonation of the voice—whether it means what it says, and says what it means, as well as the want of expression. The little boy who said at the close of the first week of school that his teacher had a restful voice, because she had not made him want to fight yet, expressed a deep educational truth."

It might be a healthy stimulus if the size of a class in any school were made dependent upon the teacher's power to attract students. It might have a good effect to find one teacher to whom the pupils flock, as Abelard's five thousand students thronged his halls in Paris centuries ago, drawn by his learning and eloquence and enthusiasm. I am sure it would not do any harm for some instructors to find their classes deserted. I heard the story lately of a German professor who gave his lectures day after day with a single man in the room, and not until his course was half over did he ascertain that it was a deaf and dumb beggar who had come in there to get warm.
—*George H. Martin.*

"A KNOWLEDGE of plants," says *Vick's Family Magazine*, "cannot but make a man a better farmer, a better gardener, a better teacher, a better physician, a better minister of the gospel. Indeed, it is difficult to conceive of a condition in life which would not be enlivened and made better through a knowledge of plants."

A Pocketful of Sunshine

A pocketful of sunshine
Is better far than gold:
It drowns the daily sorrows
Of the young and of the old.
It fills the world with pleasure,
In field, and lane, and street,
And brightens every prospect
Of the mortals that we meet.

A pocketful of sunshine
Can make the world akin,
And lift a load of sorrow
From the burdened backs of sin.
Diffusing light and knowledge
Through thorny paths of life.
It gilds with silver lining
The stormy clouds of strife.
—*Sunday School Advocate.*

"Roundhouse" Young Men

There are a great many young men in this country who are like engines, just completed, standing in the roundhouse, all ready to go on the track, *but waiting to be started.* They have finished their education, as far as the schools are concerned; they have their college diplomas; they are polished and ready for the run, but somehow they never get out on the main line. They ought to be busy pulling trains: some of them, freight trains; some of them, local passenger trains; and still others, lightning expresses; but they do not move.

An engine may be a wonderful piece of work to look at, but if it does not fly along the track, and take people or goods to their destination, what is it good for? Of what use are education and college diplomas to these "roundhouse" young men? Of what possible service can they be to the world if they never get started on the track?—*Success.*

IN practical life not one boy out of fifty will ever use algebra, yet he is put at its study before he knows arithmetic well enough to properly transact the ordinary business of life, and before he has even thought of studying bookkeeping, a branch that is so important that it is almost a necessity to every man who would conduct his business in a diligent manner.

Every boy and girl should be made to realize fully that the common branches, including bookkeeping and punctuation, give a mental culture equal, if not superior, to that gained in the higher branches, besides being subjects that are of practical value in the ordinary affairs of life. He should not only be encouraged to master them thoroughly, but should be required to do so before being allowed to take higher work.

Then ever afterward he should be thoroughly tested often enough to prove he has not forgotten these essentials. Were this done we might have fewer college graduates, but we should have many more men and women who have ability to do things.
—*Floyd Bralliar.*

GARFIELD once addressed a convention of teachers in a speech in which this apt passage occurs: "It has long been my opinion that we are all educated, whether men, or women or children, far more by personal influence than by books or apparatus of the schools. If I could be taken back into boyhood today, and had all the laboratories and appliances of a university, with ordinary routine professors, offered me on the one hand, and on the other a great, luminous, rich-souled man like Mark Hopkins in a tent in the woods alone, I should say, Give me Dr. Hopkins for my college course rather than a university with only routine professors. The privilege of sitting down before a great, clear-headed, large-hearted man and breathing the atmosphere of his life, and being drawn up to him, and lifted up to him, and learning his methods of thinking and living, is itself an enormous educating power. But America is running too much to brick and mortar. Let us put less money in great schoolhouses, and more in the salaries of great teachers. Smaller schools and more teachers, less material and more personal influence, will bring forth fruits higher and vaster than any we have yet seen."

To my mind there is nothing like the school work to forward the truth among both young and old in the islands of the South Seas.—*A. H. Piper.*

PROGRESS

An Educational Conference

The educational superintendents of Lake Union Conference held a meeting at Berrien Springs, Michigan, May 7 and 8. They had before them for discussion a variety of subjects, such as the following:—

The Summer School; How to Reach the Young People and Give Them the Necessary Training to Become Missionaries; The Circulation of Educational Literature, such as, "Education," by Mrs. E. G. White, Vol. VII of the Testimonies, "Living Fountains," the *ADVOCATE*, and "The Place of the Bible in Education," by A. T. Jones; The Bible Method of Supporting Christian Teachers; Conventions for Young People; How to Provide Christian Schools for Isolated Families; Scope of Work for Elementary Schools, Secondary Schools, and Training Schools, and the Relation of Each of These Schools to the Others; Uniform Examinations; Text-books; Industrial Work for the Elementary Schools; The Superintendent's Work; and A Uniform System of Reporting.

Space will not allow a detailed description of the meeting. A wonderful spirit of unity prevailed. It is most encouraging to note the burden which these men and women are carrying for the children and the youth. The earnestness with which subjects were discussed, and the willingness on the part of all present to co-operate in any plans for forwarding the work, leads one to believe that the Spirit of God has been working upon hearts.

The superintendents offered the following recommendations to the Lake Union Conference Committee:—

WHEREAS, The Lord has commanded that all children and youth should receive Christian training; and

WHEREAS, Our people are waiting anxiously to co-operate in any movement in behalf of the children and youth; and

WHEREAS, The greatest drawback to a movement for the education of the children

and the youth lies in the lack of thoroughly qualified teachers; and

WHEREAS, The success of the summer school for the past two years has been largely due to the moral support and the financial assistance rendered by the Lake Union Conference and the local conferences, making it possible to grant free tuition and free tents to teachers;

Therefore, The Educational Department of the Lake Union Conference respectfully requests the Lake Union Conference to lend the same assistance (during the coming summer season) to Christian teachers, and to persons preparing to work in the educational department of the cause.

The action taken by the Lake Union Conference in response to this recommendation, will be of special interest to readers of the *ADVOCATE*.

It was voted to appropriate about \$300.00 for the erection of cottages on the Summer Assembly grounds. These will be placed at the disposal of the students. Nearly \$400.00 was appropriated for meeting the expenses connected with such courses of instruction as kindergarten, sloyd of various kinds, special work in the common branches, and other incidental needs during the summer term. Some idea of the work laid out by the superintendents may be gained from the following recommendations by that body:—

1. That the educational superintendents make a careful study of the question of young people's conferences, and arrange to conduct as many such meetings as possible in each conference during the coming year.

2. That the superintendents pledge themselves to co-operate with the Correspondence Study Department of Emmanuel Missionary College in its work for young people.

3. That a uniform system of report blanks be adopted.

4. That provision be made for a uniform system of examination questions for elementary and intermediate school teachers, to be prepared by a committee composed of the educational superintendents, three elementary school teachers, three intermediate

school teachers, two instructors from Emmanuel Missionary College, and the educational secretary of Lake Union Conference.

5. That educational superintendents of Lake Union Conference bear the responsibility, with the regular instructors, of entrance examinations, classification, and final examinations at the Summer Assembly.

6. That credentials to Christian teachers be renewed only after satisfactory evidence is given to educational superintendents, by an examination, revealing progress made during the year.

7. That the churches in Lake Union Conference be advised to plan for not less than a seven months' school term, and for nine months where the conditions are favorable.

8. That elementary schools begin the term about the middle of September and close about the first of June.

9. That the plan already in operation concerning the scope of work in schools be maintained so far as possible; that is, that elementary schools teach the first six grades, and that in intermediate industrial schools the grades from seven to ten, inclusive, be taught.

10. That the Advocate Publishing Company be encouraged to handle the book "Education," by Mrs. E. G. White, and that educational superintendents in Lake Union Conference co-operate in the disposal of 3,000 copies.

11. That the educational superintendents of Lake Union Conference assist in placing Elder Jones' new book on education before the public.

12. That the educational superintendents, in addition to recognizing the two new educational works, co-operate with the Advocate Publishing Company in increasing the circulation of standard educational literature.

13. That the educational superintendents place themselves in harmony with the plan of creating an educational fund for maintaining elementary Christian schools, by encouraging the support of elementary schools according to the Bible plan.

14. That the educational secretary of

Lake Union Conference be asked to prepare a tract for general distribution, on the subject, "Why Seventh-day Adventists Maintain Separate Schools for Their Children."

M. B. D.

A School in the Country

Grace O'Neil, who taught the elementary Christian school at Ames, Ia., writes: "Every Christian teacher has cause to be encouraged, because truth must prevail, and the Lord is our helper. I find many who do not understand why Christians should maintain separate schools for their children. As teachers, we cannot afford to cease our efforts until every Seventh-day Adventist father and mother, as well as other Protestants, are acquainted with these truths.

"The past year has been a profitable one in many ways. My school was conducted in the country. We began with an enrollment of nine, but during the year the attendance reached twenty-four. On New Year's day we served a hygienic meal, and rendered a program to our neighbors. The people expressed themselves as well pleased with the entertainment, also with the foods we served, so that we were more than repaid for the effort. In response to a request, we rendered the same program for the people living at Ames. The children took part in dialogues and conversations, illustrating the work which they had done in physiology and simple treatments, the right combinations of food, and healthful living.

"I am now at home, and have missed several copies of the *ADVOCATE*. I must have it. I want to hear of the experiences of others."

South Africa

Five years ago Ellen I. Burrell left the Battle Creek College to engage in school work in Natal, South Africa. She was one of our pioneer Christian teachers. God has greatly blessed her efforts, and today she is an instructor in Claremont College, the South African training school.

In a letter dated February 16, she briefly describes the summer school for elementary school teachers. She writes: "We had an excellent summer institute, of two weeks duration. There were present ten teachers, and some others who were interested. Our daily study began at 8:45 a. m., and continued until 5 p. m., with two hours recess at noon. An interesting feature was the model school, taught by Sister Blodgett and Sister Hayton for two hours in the forenoon. Elder Reaser conducted our Bible studies; Brethren Hayton and Haupt the testimony classes; Sister Hayton and I the pedagogy and methods; and Brethren Hayton, Haupt, and Sister Blodgett and I the manual training classes, which embraced lessons in cardboard, sloyd, whit-ting, paper folding, and macrame work.

"On New Year's day, Brother Smailes, with three picnic wagons, took the college family, together with some of the church, to Haut Bay for the day. This was a lovely trip over the neck of the mountain. We spent the day on the shore, under the trees. The last evening of the institute, I invited all to my rooms, where a pleasant evening was spent.

"Brother Hayton is overburdened with work. We need business men very much. If ever a Macedonian cry was sent, we can send one from here, for we need help. In your plans for sending out workers, remember South Africa. Two schools were closed this year because of lack of teachers for them. We need more teachers here at the College.

"The *ADVOCATE* brings us much help and courage. We all appreciate it."

India

Miss Theckla Black, who is teaching in Karmatar, India, writes under date of April 2:—

"We greatly enjoyed reading the January issue of the *ADVOCATE*, and I thought you would be interested in a short report of this school,—our first elementary Christian school in India.

"The present is our second year. We

have fourteen European pupils, and an equal number of natives. Our school is located 168 miles from Calcutta, in a dry portion of eastern Bengal. Our pupils are bright, intelligent children, and are doing splendid work. In our work we follow the outline prepared for the elementary schools in America.

"We greatly need a trained teacher, as neither Mrs. Quantock, who is assisting me now, nor I have had any special preparation. Nevertheless, the Lord is helping us in a wonderful manner to make this work successful. We praise and thank him for this.

"The children are deeply interested in Old Testament history, also in physiology. We have some very precious experiences. We have a native teacher who instructs in the Bengali language. The native boys are bright little fellows, and learn English rapidly.

"Friday evenings we have a social meeting, in which the children take a lively interest; on Sabbath we meet at nine o'clock to study the lesson. There are thirty-five members in our Sabbath school. The constant heat is very enervating, but we praise God for the amount of health and strength with which he has supplied us *for service.*"

New Brunswick

For a number of years Brother Dimock has maintained a primary school near St. Johns, New Brunswick. He has donated two hundred acres of land to the conference for the purpose of establishing an intermediate industrial school. Brother Geo. E. Price is visiting schools in the United States, studying the problem of intermediate industrial schools with a view to taking charge of the school in New Brunswick. He spent several weeks at Emmanuel Missionary College, and also watched the work in Woodland Academy.

Vermont

J. W. Watt reports for *Atlantic Union Gleaner* that the school at Taftsville has a

new house, well equipped. Miss Naomi Worthen is the teacher.

The school at North Wolcott is doing well. The attendance is twelve. Will E. Fortune is the teacher. Rutland also has a school, which is held in the basement of the church, the building having been erected with the school work in mind.

Ontario

The editor of the *Messenger* says: "The time has fully come to establish on Canadian soil a preparatory school where those who desire to prepare themselves for work may receive the necessary preparation. It is the plan to have buildings ready to open the school in the fall."

Methods in Writing

Anna Durrie, of Du Quoin, Ill., says: "I have been trying a new plan in teaching penmanship. I have the children write the last line on the page of their copy-book first, beginning at the bottom of the page, and working up toward the perfect copy, so that they have nothing between them and it to influence their work. In this way their work gradually improves as they reach the model. I consider the drill obtained by forming the letters accurately an invaluable training in carefulness, neatness, and perfection. We have been able to draw a number of precious spiritual lessons from this way of working, which we attempt to carry out in our character-building."

GEORGE CRAWFORD, who has been laboring hard to erect a school building near Waynesville, N. C., writes: "By persevering faith and hard work I have finished the building. School opened January 5th, with an enrollment of fifteen. The work is meeting with both favor and success. Every day we have a number of visitors, and it is a constant surprise to them to note the difference in the manner of conducting our school and the schools with which they have been familiar. Several adults have arranged to enter; among others is a

local preacher. But few of the students are too far advanced to read the easy lessons in 'Best Stories.' Only two or three have attended school before, although they range in age from seven to eighteen years, and some who are coming are forty. The surprise, however, has not been wholly on their side. I never saw students more eager to learn, nor did I ever have classes make more rapid advancement. May the Lord bless the work of education, and its organ the *ADVOCATE*. I love to read it, and each month look forward to its coming."

SABBATH school conventions are finding favor and meeting with good results even in very new fields. Miss Minnie Hoffman reports two conventions in far away Finland. The work there has only been begun,—the entire membership of the four schools in Finland being only thirty-four. Sister Hoffman writes: "In Vasa we had our first Sabbath school convention in Finland, and a very pleasant time we spent in talking and studying about different phases of the Sabbath school work. A few had papers to read, and we then discussed the different thoughts presented. I had never attended a convention myself, so I enjoyed this little meeting as much as any one of them. The following Sabbath we had another convention in Helsingfors, and we think it will also help our school there. We in this far-off country have a great many difficulties that one hardly dreams of on the other side of the ocean, and yet we know the message will triumph here as well as in other parts of the world. As the power of the people lies in their knowledge of the Bible, we encourage all to take part in the Sabbath school work."

THE following helpful thoughts were noted at the Sabbath school convention held at Grand Rapids, Mich., and reported to the West Michigan conference paper:—

Character is power.

Train for service by training in service.

The Sabbath school is the thermometer of the church.

Six days spent for the world make one

day devoted to worship of but little effect.

We must put into the Sabbath school that which we desire it to give out to the world.

The Sabbath school, when properly conducted, will develop the talents of the young people.

A Sabbath school that is well conducted teaches punctuality, because every exercise begins and ends on time.

The Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them.

ELD. G. B. THOMPSON says: "This, the North Creek school, is the first school building which we have erected in western New York. It is a model of neatness. The building is 16x22 feet, with an entrance six feet square. It is ceiled with hard pine. Happily, it is located amid beautiful surroundings, and affords for the children a quiet retreat, where as they study God's Word they can behold the things which he has made. We hope the time is not far distant when New York will be dotted with these little temples of learning. This work of Christian education lies next to the church, and cannot longer be neglected."

MRS. E. G. BENNETT, writing of her school at Harvey, Ill., says: "The attendance is eighteen. Several of the children are earning money to help Brother Young, the Chinese student, through his medical course. They are much interested in him. Our Mothers' Meeting has voted to raise money to buy an organ for the church school. In this enterprise the children are deeply interested, and they help in every way possible. We have been studying the development of affairs between Russia and Turkey. The children compare the reports in the paper with the prophecy of the eleventh and twelfth chapters of Daniel."

PEARL BASCOM writes as follows concerning the primary school at Hartley, Ia: "Our opening exercises consisted of Bible nature studies. These enable us to see the spiritual lessons God has written in the

things of nature. Physiology becomes a sacred study as we consider the underlying principles of health reform, and learn that the violation of the laws of our being is sin, just as truly as is the breaking of the commandments. In our Bible class we studied the history of the children of Israel, thus making the Sabbath school lesson a review of the week's work."

LARENA CARPENTER, who is teaching in Arcadia, Nebraska, and who is regularly conducting a series of studies on the subject of Christian education, using "Living Fountains" as the basis for her work, writes: "We are becoming more and more interested in the educational studies with every lesson; the attendance is also increasing, and the Lord is working on hearts. I am so glad that I can have a part in this great work."

MISS LOTTIE FARRELL, educational superintendent for Wisconsin, writes: "I know of only one teacher in Wisconsin who is not planning to attend the summer school at Berrien Springs, and it is the wish of this one to work during the summer, and then attend Emmanuel Missionary College during the remainder of the year. This I consider a wise thing for her to do. I have received some most encouraging letters from those who will be with you."

BLANCHE GRUBB, Parkersburg, W. Va., writes: "My children manifest a deep interest in every line of missionary work that is taken up, and when the March *ADVOCATE* was mentioned in the school, one of the tiny ones said, "And will us little ones have a part in that too?" as though fearing that they would be too small to help. Her seat-mate remarked, 'I know what we can do, —we can pray.'"

J. S. OSBORN, superintendent of schools in California, writes: "We have about twenty-eight teachers in our state. Over six hundred pupils are enrolled in our schools. Our teachers are a wide-awake set of young people, with a love for the Lord's work in their hearts. Each month they report to their educational superintendent, regularly and promptly."

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College View Summer School

A summer school will be held at College View, Nebraska, for the church school teachers of this district, beginning June 10, and lasting eight weeks. During the first two weeks the school will unite with the Educational Conference, held under the direction of the Educational Committee of the General Conference. For particulars, address Floyd Bralliar, College View, Neb.

Educational Conference

Special attention is called to the Council to be held at College View, Nebraska, June 12-21, by the Educational Department of the General Conference. The Department is alive to the importance of decisive action in behalf of Christian education, and at the Council topics of vital interest will be discussed. The Council is the outgrowth of action taken at the late meeting of the General Conference in Oakland, Cal., the proceedings of which

appear in the General Conference Bulletin and are familiar to most readers of the ADVOCATE.

The Educational Department is composed of 15 members. President L. A. Hoops, of Union College, is chairman; and Prof. Frederick Griggs, of South Lancaster (Mass.) Academy, is secretary. For information, address the secretary.

A Plea For Hospital Patients

There are one hundred thousand suffering patients in the hospitals of this country. Those who have been sick know how time drags, even when they have had all the kindly attention that the home circle could provide. But imagine what it is to be in a hospital ward where perhaps one busy nurse must care for the needs of nearly a score of patients. Add to this the feeling of the uncertainty of recovery, and we can readily understand why patients should have the message of salvation.

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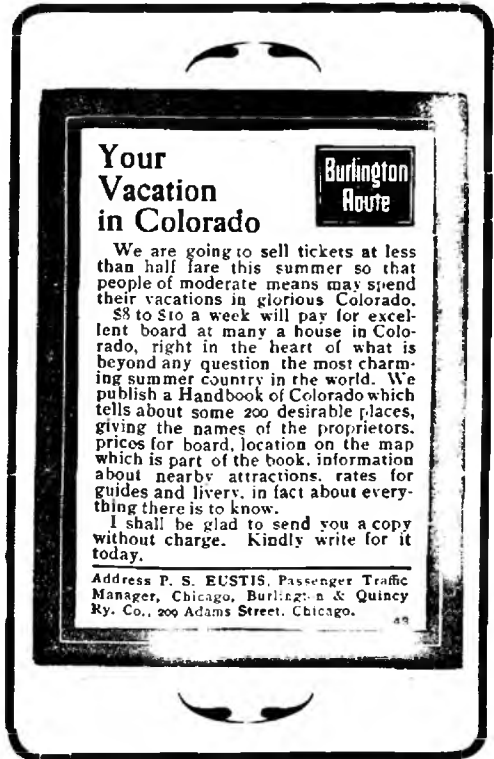
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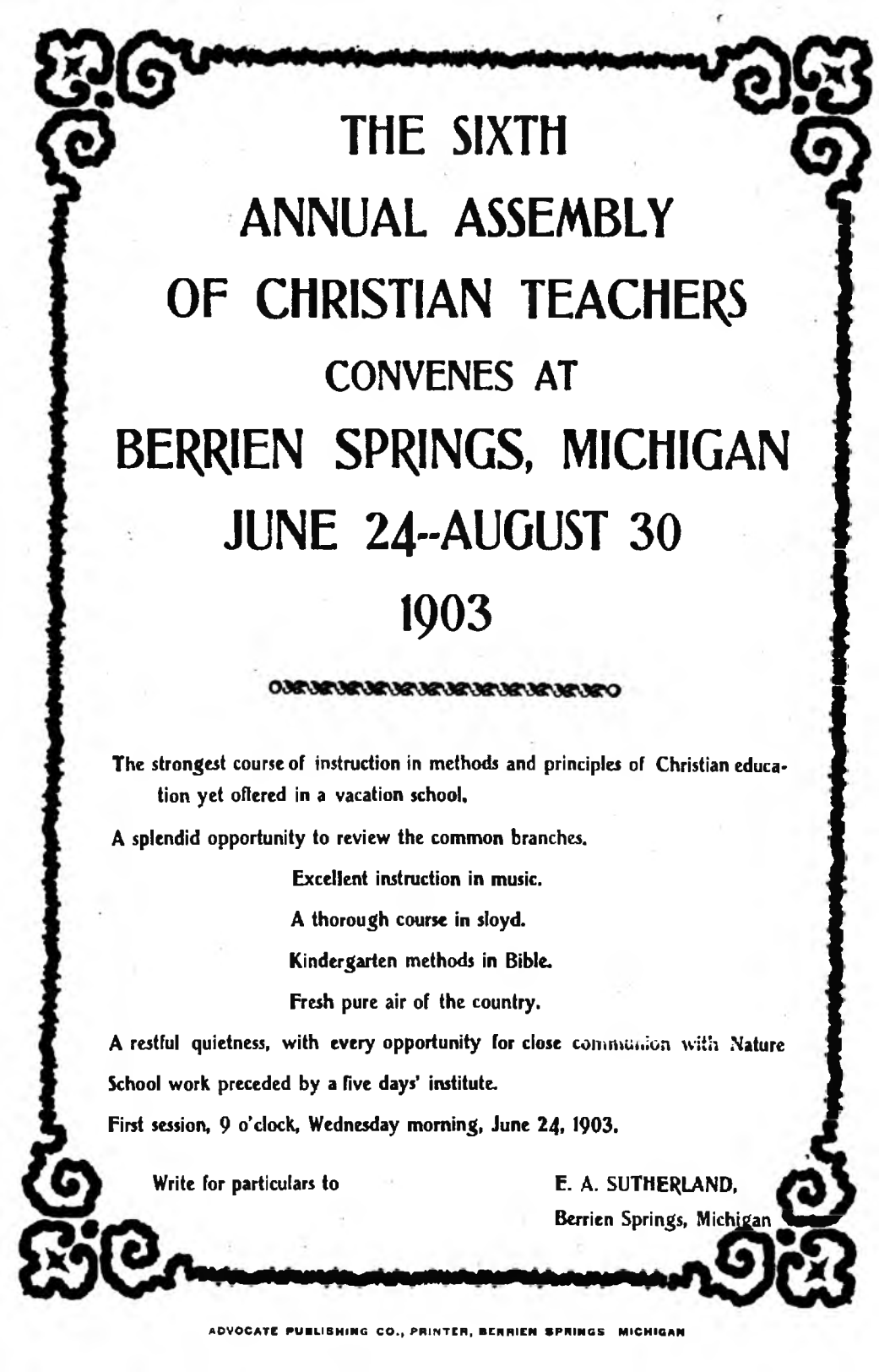
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