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TRAINING SCHOOL ADVOCATE

JANUARY, 1900.



ART THOU THE TEACHER BECOME
AND UNDERSTANDEST NOT
THESE THINGS...



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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

JANUARY, 1900.

No. 1.

BLESSING THE CHILDREN.

JESUS was ever a lover of children. He accepted their childish sympathy and their open, unaffected love. The grateful praise from their pure lips was music in his ears, and refreshed his spirit when oppressed by contact with crafty and hypocritical men. Wherever the Saviour went, the benignity of his countenance, and his gentle, kindly manner won the love and confidence of children.

Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the Saviour's disciples thought his work too important to be interrupted in this way. When the mothers came to him with their little ones, the disciples looked on them with disfavor. They thought these children too young to be benefited by a visit to Jesus, and concluded that he would be displeased at their presence. But it was the disciples with whom he was displeased. The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He had heard their prayers. He himself had drawn them into his presence.

One mother with her child had left home to find Jesus. On the way she told a neighbor her errand, and the neighbor wanted to have Jesus bless her children. Thus several mothers came together with their little ones. Some of the children had passed beyond the years of infancy to childhood and youth. When the mothers made known their desire, Jesus heard with sympathy the timid, tearful request. But he waited to see how the disciples would treat them.

When he saw them send the mothers away, thinking to do him a favor, he showed them their error, saying, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." He took the children in his arms, he laid his hands upon them, and gave them the blessing for which they came.

The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for their children. . . . The children of our hearthis are as much the purchase of his blood as were the children of long ago.

Jesus knows the burden of every mother's heart. . . . Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer little children to come unto me, and forbid them not," still invites the mothers to lead up their little ones to be blessed by him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mould our little ones, even from their earliest moments.

In the children who were brought in contact with him, Jesus saw the men and women who should be heirs of his grace and subjects of his kingdom, and some of

whom would become martyrs for his sake. He knew that these children would listen to him and accept him as their Redeemer far more readily than would grown-up people, many of whom were the worldly wise and hard hearted. In his teaching he came down to their level. He, the Majesty of heaven, did not disdain to answer their questions, and simplify his important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after-years would spring up, and bear fruit unto eternal life.

It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ.

Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. *Thus the Christian home becomes a school*, where the parents serve as under-teachers, while Christ himself is the chief instructor.

In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking his forgiveness, and believing that he pardons and receives them as he received the children when he was personally on earth.

As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust

and obey their mother, are learning to trust and obey the Saviour.

Parents, in the training of your children, study the lessons that God has given in nature. If you would train a pink, or rose, or lily, how would you do it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, and to develop in symmetry and loveliness. He will tell you that it is by *no rude touch, no violent effort*; for this would only break the delicate stems. It is by little attentions, often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and from the scorching sun, and God caused them to flourish and to blossom into loveliness. *In dealing with your children, follow the methods of the gardener. By gentle touches, by loving ministrations, seek to fashion their characters after the pattern of the character of Christ.*

ENCOURAGE THE EXPRESSION OF LOVE TOWARD GOD AND TOWARD ONE ANOTHER. The reason there are so many hard-hearted men and women in the world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of the divine love shall melt away their cold selfishness, their happiness will be forever ruined. If we wish our children to possess the tender spirit of Jesus, and the sympathy that the angels manifest for us, we must encourage the generous, loving impulses of childhood.

Teach the children to see Christ in nature. Take them out into the open air, under the noble trees, into the garden; and in all the wonderful works of creation teach them to see an expression of his love. Teach them that he made the laws which govern all living things: that he has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object-lessons teach them obedience to the law of God.

As you win their confidence in you as followers of Christ, it will be easy to teach

them of the great love wherewith he has loved us. As you try to make plain the truths of salvation, and point the children to Christ as a personal Saviour, angels will be by your side. The Lord will give to fathers and mothers grace to interest their little ones in the precious story of the Babe of Bethlehem, who is indeed the hope of the world. . . .

Jesus is drawing the children, and he bids us, "Suffer them to come;" as if he would say, They will come if you do not hinder them.

Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from him by your coldness and harshness. Never give them a cause to feel that heaven will not be a pleasant place to them if you are there. Do not speak of religion as something that children can not understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

As the Holy Spirit moves upon the hearts of the children, co-operate with his work.

Teach them that the Saviour is calling them, and that nothing can give him greater joy than for them to give themselves to him in the bloom and freshness of their years.

The Saviour regards with infinite tenderness the souls whom he has purchased with his own blood. They are the claim of his love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-behaved children, but to those who have by inheritance objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect.

THE CHRISTIAN WORKER MAY BE CHRIST'S AGENT IN DRAWING THESE CHILDREN TO THE SAVIOUR. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them may be said, "Of such is the kingdom of God." — "*Desire of Ages.*"

A CHRISTIAN TRAINING-SCHOOL DIFFERENT FROM OTHER SCHOOLS.

BY EMERY D. KIRBY.

SPECIALIZATION is the order of the day. No man now pretends to know everything or to be able to do everything. While once a man, in addition to being a farmer, might also have been his own shoemaker, doctor, lawyer, tailor; to-day with less expense he can secure better results by giving his whole time to the best farming possible; and if a physician is needed, he hires the service of one who has given his whole time to becoming as good a physician as possible. It is so, too, with shoes; I can much better afford to buy the cobbler's service than to turn cobbler myself.

This division of labor arises not only from the extent of human knowledge and the variety of human needs, but also from the desire to economize time. One would need the years of an antediluvian to learn everything, and so it is no longer attempted; but he who would do everything becomes the "Jack-at-all-trades;" he who would know everything, the superficial man with a smattering only of many things.

The general law of supply and demand growing out of this division of labor, has called for schools of special training to

furnish the different kinds of products demanded by the world's present needs. In other words, instead of the college that gave a general training, which, be it ever so good in itself, yet did not turn out students able to do *some one thing*, at least, as soon as they left school, there has sprung up everywhere the professional school,—the school of law, of medicine, of mines, of agriculture, of engineering, and so on through all the list—a special school for each special human need. And this is not confined to the professions: the trades, as well, have each their special training.

It seems only sensible then, does it not? if a school is to be founded and maintained, that one should be pretty clearly settled at the outset as to what its *definite* purpose is. If there is any reason for its existence, it must be a special work to be done. If, then, a training-school is to be established and supported by the church; shall it not be just as distinctively a Christian training-school as the dental college is a *dental* college as distinguished from every other kind of college?

If this is so, then just as the dental college has its peculiar subjects of study and particular courses of practical work, such as making teeth, filling teeth, practical work in anatomy, etc., will not the Christian training-school have its own peculiar subjects of study and its own peculiar kinds and methods of practical work?

But all their distinctions are external, formal,—such as pertain to the material or physical. It is easy enough to distinguish a law school from a medical school by the subjects studied, and the professions entered upon by the student after he leaves school; but Christianity is not a profession as law is a profession; it is not a system or science as medicine; it is not a philosophy or doctrine,—it is a life. The Christian training-school must differ, then, not only from other special schools as any one of these differs from another, this difference being a formal difference in the letter,—and there must be this difference,—but it must differ in spirit; else it is not a

Christian training-school. Let me repeat: There are many special schools, each differing from every other in its purpose. The Christian training-school is one of these; and it differs from all the others, as any one of them is different from all the rest. In addition, however, it must differ from all these in a way that no other of them differs from its fellows,—in spirit.

Even in the preparatory work that fits alike for all of these schools, this characteristic difference of spirit must distinguish the Christian training-school. Although the same facts are to be acquired, these facts are studied in a different setting; they are seen in a different relation, and the result is not knowledge alone, but belief, faith, and love. Beyond phenomena and natural law is seen the unseen—not agent only, nor yet Creator alone, but Father.

Does it not seem clear, then, that the Christian training-school, whether it be at Battle Creek, South Lancaster, College View, or any other place, should be a school different from every other kind of school in the world?—different in purpose, different in courses and studies, different in methods and spirits, different in results? And, more, if a special message and reform has called out a people from all other churches, will not the schools of that people be as unlike those of other denominations as the people itself is unlike all others? In other words, a Seventh-day Adventist training-school will be distinctively Seventh-day Adventist, and it will become more and more so as light shall be shed upon special truths for this time. If intensity is taking hold of every other element of the age, it must take hold of us and our schools, if we are to hold our ground even, much more is it necessary if we are to advance.

Very interesting is the study of the gradual transition that has taken place in the character of our schools. At first the idea seemed to prevail that we needed schools in order that the youth of the denomination might secure an education under favorable Christian influences, the education itself being not very different from that given by

other schools. The usual studies were supplemented by Bible study. But the ordinary text-books, courses, college sports, made up the life of the student. From this early view through all shades of opinion and experience, we have come to the present yet imperfect and not very clearly defined or realized position, that our text-books and courses must be different from those of other schools; that better exercise can be obtained from useful employment than from field sports; and that one of the most important parts of the student's education is to be obtained from manual labor that

both takes the place of games and helps to pay the expenses of the student while in school. Then, too, it is more clearly realized that wisdom is of God, and that behind and above all human efforts must be the power of God, if a true Christian education is to be attained. And without disparaging in the heart what we ourselves have thought or done in the past, or what others are doing, is it not our duty to look to the Lord, as the servant to the hand of her mistress, for constant present guidance? and if others are led in different ways, "what is that to thee? follow thou Me."

THE PLACE OF MATHEMATICS IN A CHRISTIAN SCHOOL.

BY J. H. HAUGHEY.

THE Lord, through his servant, has told us that if the Holy Spirit had been cherished by teachers and students in our schools, "that heavenly visitant would have opened the understanding, would have given wisdom and knowledge in all lines of study that would have been employed to the glory of God." The first desire and the continuous prayer of every heart, then, should be, "Abide with me, that I may receive only that wisdom and knowledge which will be *employed to the glory of God.*" It is not, however, a question of mere use or glory; for it might be used to glorify self or Satan. The two leading considerations therefore in the choice and pursuit of any study are, Is it practical? and will it glorify God?

Like taking exercise, knowledge is not to be obtained for its own sake; for this would sooner or later lead to spiritual apathy as well as to mental intoxication or intellectual dyspepsia. Indeed, this was the great defect in the schools of the ancient heathen philosophers, Plato, Aristotle, Seneca, and Socrates. They adored the beauty of an idea without living it. They were theoretical, not practical. This defect also found its way into the schools of the

Jewish rabbis, until in the time of Christ their religion was a mere round of formal types and ceremonies. Hollow, vain philosophy in spiritual things helped to make the papacy what it was, so that its adherents became undevotional, unpractical, discontented, unhappy, and unholy, and an almost overwhelming barrier to those who would know "Christ and him crucified" as the Saviour of the world. This delusion characterizes much of the work in many of the colleges and universities, as well as in the secondary and primary schools of the world to-day. Finally, our own schools have not been wholly exempt from this error; for we read: "Much time has been wasted, and the progressive usefulness of students hindered, by the teaching of that which can not be utilized by the Spirit of God." But the time has come when this holy Watcher is to be the educator of both teachers and students to such an extent that they will be able to follow the example of the Great Teacher, who "imparted only such a measure of instruction as could be utilized."

Again, man is bound about by certain limitations. His powers are finite, his time short. The full tally of years is seventy,

or eighty at most. But, "little children, it is the *last* time." What is learned and what is done must be learned and done quickly, whether for time or for eternity. We can not, if we would, know "every thing that everybody knows." The Lord has seen fit to give to the world much useful knowledge concerning material things, the benefits of which we may receive as it were by faith. To illustrate, one may travel the world over without knowing how to construct the engines which enable him to "traverse the land in cars which whirl along without horses, and the ocean in ships which sail against the wind," or even without being able to name their parts.

In Holy Writ we learn that nations, as well as individuals, were not even mentioned except as they in some way became connected with the people or work of God. Just so, no study should find a place in our schools which is not in some way connected with the last message to a lost world.

From such considerations as these we find in the minds and hearts of those who enter the schools for Christian workers among Seventh-day Adventists thoughts like the following: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." He speaks to us in the great books of nature, of revelation, and of providence. So *every word* must include all the true relations of man to man, and of man to God. This involves the necessity of each one's learning cheerfully to perform those kinds of labor which will enable him to work "with his hands the thing which is good," as well as the importance of making a thorough study of the common branches with the Bible and physiology as the bases. In this school is taught "the true higher education," and we are to see not only science, but the science of redemption; not only philosophy, but the philosophy of salvation; not only the law of nature, but the divine law of God; not only history, music, and poetry, but sacred history, heavenly music, and the language of Canaan.

But says one, "I have a definite aim before me. I am working toward a certain end." He must ask himself these questions, with prayer and much thought: Shall I take up this study? Have I time for it? Is it practical for *me*? Is it essential? How is it related to the gospel of salvation? What effect will it have upon my heart, my mind, my soul, my life? I have learned that seekers after truth are seekers after God; that to be in the love of the truth is to be in the love of God; that to experience truth is to have the life of God in the soul. These words of the Life-giver have sunk deep into my heart: "My words, they are spirit, and they are life;" and I must pay heed to that injunction of his, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." I see that God desires "truth in the inward parts," to be received, cherished, loved, and lived. Does this Book contain "science falsely so called," or vain, speculative philosophy? Does it inculcate pagan, papal, or atheistic principles? Is there in any way a mingling of the sacred and the common, of truth and error? If so, I have no time for it; for I have determined to know nothing but pure, simple, unadulterated truth. I want the Spirit of Truth, which brings the light of life in clear bright rays from the throne of glory into my soul. I must have the Holy Spirit to help me in all my studies; for it is the medium of communication, and the unerring guide "into all truth." Lord, if need be, take from me everything else, but remove not from me thy Holy Spirit; but let it bring to me only that knowledge which enriches the mind, enlarges the heart, links man with God, transforms the character, and disciplines and expands the entire being.

From these few general suggestions it seems evident that each individual is largely responsible before God for the place allotted to any given subject in himself. It is also evident that since no truth ever really dies, all truth must have a place, and be useful somewhere. Then where is the

place, from a general standpoint, of mathematics in a school for Christian workers? This question can be answered only by observing its place in the great realm of truth.

Number and quantity are the two fundamental conceptions. Wherever these are found, in whatever form or relation, there is a mathematical truth, law, or principle. It is clear, then, to begin with, that the mathematical idea permeates all thought, time, place, and being. Without it there could be no language, science, or philosophy; no form, color, or magnitude; no human or divine symmetry, order, or plan; no relation between God and nature, nature and man, man and God. So far as known, all the forces of nature act in accordance with mathematical law. Indeed, all the laws of the material universe, from the minutest atom to the revolving worlds on high, are mathematical laws. The forces known as cohesion, adhesion, gravitation, sound, light, electricity, and magnetism, have each their definite mathematical law of action. This firm rock crystal, and this gently falling flake of snow, as well as that stationary plant, and yonder swiftly moving animal, are constructed or organized with a certain arrangement, form, color, or magnitude. The law of arrangement of buds or leaves on plants is the same as the law of periodic times in planetary revolutions. The law of temperature in man is constantly ten degrees below that of the feathered creation. In the human race the law of births of male and female is constant. Man's business relations with his fellow men could not be carried on without arithmetic and bookkeeping. History has its dates, and prophecy its times, without which we could have little, if any, real knowledge of either past or future. Indeed, take away the idea of relative magnitude,

and there would be nothing but infinite time and infinite space filled with infinite matter or nothing. Even life itself is a mathematical problem, which, on account of its complex character, has not as yet been solved by man.

The mind also must be organized in accordance with mathematical law; for it is so constituted as to be able to grasp and express in mathematical terms, most precisely, those wonderful laws, in accordance with which the Maker and Upholder of all things sees fit to work and manifest his constant knowledge, power, wisdom, love, and care. To illustrate, the general law of gravitation as discovered by Sir Isaac Newton, that "every particle in the universe is bound to every other particle in the universe by a force which acts directly as the mass and inversely as the square of the distance," shows that man was created in the image of God, capable of comprehending his works, and of knowing him. It is to man a perpetual reminder of the power of God in continuous action. It shows him to be a God of perfect order, as well as of infinite power, knowledge, wisdom, love, and care. It shows, too, that "God is everywhere." And its contemplation has given birth to that other beautiful thought, "Every truth in the universe is in some way related to every other truth in the universe."

Thus from these general statements we are led to conclude that the place of mathematics in the Christian school, whether consciously or unconsciously applied, is in *every class of every department*. In other words, the work of the mathematical department should be correlated with the work of every other department. How, when, and where to do this will probably appear in future articles.

JOHN WESLEY'S mother sent the following rule to her son, by which he might judge of the lawfulness or unlawfulness of pleasure:—

“Whatever weakens your reason, impairs

the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things,—whatever increases the authority of your body over your mind, that is sin.”

THE BATTLE CREEK COLLEGE AND THE SOUTHERN WORK.

BY J. E. WHITE.

It was an era in our work in the South when Professors Sutherland and Magan came to our field and carefully and quite thoroughly investigated its condition, and planned a line of effort which should organize and make efficient its educational interests.

The first requisite in this line is properly qualified teachers. Much preparatory work can be done in the Battle Creek College; but as the Southern field is peculiar, the work to be done requires special training and experience. It was therefore decided that the College should establish a teachers' training-school on the ground, uniting with it actual school work among the same people and under the same conditions which they must meet wherever their future work should be done. This will consist in teaching both day and night schools, giving private instruction in the homes in educational, health, and housekeeping lines, Christian help and medical missionary work, better methods of farming, etc. In this practical work the teachers will have the benefit of the experience of those who have had years of service in the very field where their work is to be done. Under such circumstances more efficiency can be gained in a few weeks than by many months of experience without the training.

When the Professors were with us in the South, an effort was made to secure a proper location for such a training-school. Jackson, Miss., was first considered, but the conditions did not seem favorable. Then Calmar was thought to be the proper location, but just as we were preparing to secure a site for this work, the mob violence taught us that this was not the place.

It also taught us that we must locate where the people have liberal ideas, and will foster a work of this nature.

After careful investigation Port Gibson, about thirty miles below Vicksburg, was found to offer the best opening, as the people are friendly to our work in all its lines, and stand ready to assist us in many ways. The College then raised a small fund and sent Brother Struble and family to the South, and they have been at Port Gibson for a number of months, doing such preparatory work as they can. A fund is being raised to secure a location and equip this training-school, and we hope soon to see it in operation.

A few months ago it was decided that the Southern Missionary Society should have a Northern office where its organ, the *Gospel Herald*, could be published, and where our work could be brought into closer touch with Northern people. It was then that the College threw open its doors, and furnished room for editorial and business office purposes. An unused portion of the basement was fitted up for a printing office, and the Training-School Publishing Association undertook to print the *Gospel Herald*. This office now has a small cylinder and two job presses, a good supply of job and newspaper type, a best improved wire stitcher, trimming machines, and other appliances which fully equip it for issuing the *Advocate* and the *Herald*, and doing such other work as is required by the College and the Southern Missionary Society. The active interest of the College in the Southern work has been a matter of great benefit to the work and an encouragement to the workers.

"THE moral and religious principles of the soul, generously cultivated, fertilize the intellect. Duty, faithfully performed,

opens the mind to truth, both being of one family, alike immutable, universal, and everlasting."

VALUE OF DEEP BREATHING.

MARION HARLAND, as quoted in *Good Health*, gives the following excellent advice, which advocates of true education will recognize as essential to daily health and usefulness:—

“Sensible people who are tolerably familiar with the benefits conferred upon their race by modern science, have ceased to hold up the ways of our forbears as examples for our imitation. Unless the exception to this rule be a barbaric blockhead, he admits that wells sunk in the heart of the city, or in the vicinity of a farmyard, or at the foot of a hillside cemetery, had much to do with the putrid fevers that walked, a devouring pestilence, in the darkness of the good old times. He appreciates that the active life led by day in the open air was needed to counteract in his great-grandfather's system the evil effects of sleeping upon a feather bed in a low-browed room whose dormer windows were not opened all winter long. He is not ignorant of salutary dietetic restrictions and food values, although he may cling to the wretched theory that our ancestors lived longer and were stronger, even down to old age, than we, their degenerate descendants, can hope to do and to be.

“Yet a majority of sensible people in this, the cycle of practical common sense, are ignorant of, or culpably negligent in, the practice of the technique of breathing. Four fifths of the race do not breathe properly once in twenty-four hours. Dogberry, oft quoted and never stale, set the pace of the average thinker. It is no more rational to opine that the right method of respiration comes by nature than that reading and writing do. In the golden by-and-by which is to confirm all that is good in our generation and to rectify the evil, breathing will be taught in the nursery, and made the first order of the day in the kindergarten. The intelligent mother will explain to the child upon her knee the use of his lungs as she now expatiates upon the propriety of washing face and hands.

“How many educated mothers—though they may be college graduates—bethink themselves of the unpleasant fact that they carry about with them daily and allow to remain in their children's lungs a quantity, more or less in volume, of foul, unchanged air? Physiologists know, and physicians will tell you—with carelessness that is strange when one considers the gravity of the circumstance—that there is always in the lungs what is known technically as ‘residuary air;’ furthermore, that seven deep, deliberate respirations are necessary to expel this residuum and to supply its place with fresh air. If plied with further questions, the man of healing divulges that most people never breathe all the way down to the bottom of the lungs: that, in consequence of this neglect, the lower lungs become inactive, sometimes atrophied, occasionally (although such cases are phenomenal) ossified.

“Reduction to intelligible English eliminates the truth that health and vigor depend largely upon the action of the lungs, and that when this important function is impaired, disease and weakness must ensue.

“A celebrated health club, to which I have had the honor and happiness to belong for some years, enjoins upon each member the duty of taking one hundred deep breaths every day, advising that these be drawn in sections of ten each, at convenient seasons. Those who practice, learn to take advantage of the freshest air to be had in the course of the day. The first ten breaths are enjoyed after leaving the morning bath. The shoulders are thrown back, the chin is level or slightly raised, the arms are held tightly at the side, the lips are firmly closed. ‘Never breathe with the mouth open,’ is an admonition which can not be too rigidly enforced.

“The ten breaths are drawn from new, live air, not that which has stagnated all night in the house. Each inspiration is slow and steady, filling the lungs to their

there will come a time when each will be his own physician. In the degree that we live in harmony with the higher laws of our being, and so, in the degree that we become better acquainted with the power of the mind and spirit, will we give less attention to the body,—no less *care*, but less *attention*.

“The bodies of thousands to-day would be much better cared for if their owners gave them less thought and attention. As a rule, those who think least of their bodies enjoy the best health. Many are kept in continual ill health by the abnormal thought and attention they give them.

“Give the body the nourishment, the exercise, the fresh air, the sunlight, it requires, keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell upon the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm, and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus you will infect them with health and strength, and not with weakness and disease.

“To dwell upon the negative side is always destructive. This is true of the body the same as it is true of all other things. The following from one whose training as a physician has been supplemented by extensive study and observation along the lines of the powers of the interior forces, are of special significance and value in this connection: “We can never gain health by contemplating disease, any more than we can reach perfection by dwelling upon imperfection, or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind . . .

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It is the Life That Tells. this that in the ultimate determines the influence of every man upon his fellow men. *Life, character, is the greatest power in the world, and character it is that gives the power; for in all true power, along whatever line it may be, it is, after all, living the life that tells. This is a great law that*

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The righteousness of Christ, to be accepted by faith, is the great central trunk of the tree from which all phases of the message spring, and which nourishes unto eternal life. This trunk has two main roots: one is health reform, which, when properly understood and practiced, will prepare the physical man to accept righteousness by faith; and the other root is Christian education, which, taken in its fulness, fits the mind to grasp the principles of truth. For long we have been striving to keep the tree upright when but one root was present. Of late, light has revealed the presence of that other root which balances the whole, and supplies the needed nourishment to make a well-fed plant.

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there will come a time when each will be his own physician. In the degree that we live in harmony with the higher laws of our being, and so, in the degree that we become better acquainted with the power of the mind and spirit, will we give less attention to the body, — no less *care*, but less *attention*.

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FINANCIAL SUPPORT OF CHURCH SCHOOLS.

BEFORE entering the direct study of ways and means for supporting the church school, one important question should be settled, Has the Lord, himself the owner of the cattle upon a thousand hills and the possessor of all the gold and silver in the world, commanded us to establish these schools? Again, if he has, is there a promise with the command, that sufficient power to obtain necessary wealth (Deut. 8 : 18) will be given?

Those who have faith say, Yes, we have the following clear answer to the first question: "It is high time for Sabbath-keepers to separate their children from worldly associations, and place them under the very best teachers, who will make the Bible the foundation of all study." "In all our churches, and wherever there is a company of believers, church schools should be established.

Has the Lord a care for the financial support of these schools?

"The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a *fund* be created by generous contributions for the establishment of schools for the advancement of educational work."

The vital importance of maintaining these schools with proper financial help is impressed upon us in these words: "Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan?"—*Test. on the Need of Church Schools.*

"The work that lies *next* to our church-members is to become interested in our youth."

More should be given to other branches of the cause, it is true, but God will not accept offerings from those who care not for the Christian education of the children.

Light has come on the church-school question—specific directions are given his people. The prosperity of the church, the

home, the family, and the individual now depends upon faith in this instruction and strict obedience thereto. Every individual church-member is responsible for this work, because these children "are the younger members of the Lord's family." To educate these children, the Lord says "is the noblest missionary work that any man or woman can undertake." When Israel heeded this instruction, no power on earth could resist the nation; when they faltered, captivity was the result.

Christian business men should be appointed to look after the finances of the school. They should bear the character ascribed to the deacons in the seventh chapter of Acts. They should be men of faith, who will devote to the work sufficient time and thought to make it a success.

No burden in this respect should be placed upon the teacher, and above all things, no teacher should be embarrassed because of slow pay. No haphazard work should be done, for the Lord's hand is in it, and his instruction is: "Whatsoever thy hand findeth to do, do it with thy might." "Be not slothful in business."

That tuition should be charged, and that it should not be too low, is learned from these words: "It is not desirable to place the tuition too low. . . . The larger part of those who would be induced to come because of the low tuition would be of no benefit to other students or the church." Read Test. No. 33, p. 84. This applies to the College. Is your school also a school of the prophets?

There are in almost every church those who are too poor to bear any expense in a church school; how shall they be treated? Read what is said in the reference given above. "Remember the poor. . . . In doing for them you are doing for Jesus. . . . Do not trust to your feelings, and give when you feel like it, and withhold when you do not feel like it. Give regularly, either ten, twenty, or fifty cents a week."

Encourage the children to assist in meeting the expense of their education. This can be done by allotting them a certain portion of land to cultivate, or they may canvass for our papers and small books.

When our people in the cities heed the instruction to move into the country, more children can cultivate a plot of ground. The school will have land to till, and a part of the daily instruction will be obtained with the hoe in hand.

Some are advocating the support of the church school from the tithe. This should not now be done, but there is a donation which it is proper to use in the cause of education. I refer to the *second tithe*.

One reason why this question has been so perplexing is that but little time is spent by the church-members in studying the principles of Christian education. Every teacher should have an opportunity to conduct such lessons. When your hearts are touched, the money will be forthcoming.

People who have no children of school age are very apt to excuse themselves, but these are the individuals singled out by the Lord as especially responsible for the poor and orphans. Read the first half of the 54th chapter of Isaiah, and you will see this truth.

You who rest easy in this matter, while children's souls are going to ruin before your eyes, when will you say, as did Paul, "My little children, of whom I travail in birth again until Christ be formed in you"?

When the situation is realized and the responsibility is met, then marvelous results will follow. When we use our own means and raise the banner of education high, then the Gentiles will be attracted to our schools, and will come bringing their wealth with them. But we need never look for such results as long as the schools in our midst are almost crushed out of existence by selfishness and penury. "Arise, be enlightened."

FAITH OR THE SENSES—WHICH?

CHRISTIAN education bases the acquisition of knowledge upon faith, while the majority of people scoff at the idea of trusting to the eye of faith instead of, and oftentimes in direct opposition to, the truth as it appeals to the five senses. It seems that this same question puzzled men centuries ago. And the following words from an Arabian philosopher of the eleventh century show that thinking minds have again and again been called to decide upon what they would base their knowledge. After deciding that knowledge to be of any value, must appeal to the mind as a certainty, he writes: "The only hope of acquiring incontestable convictions is by the perceptions of the senses. . . . I began to examine the objects of sensation and speculation, to see if they possibly could admit of doubt. Then doubts crowded upon me in such numbers that my incertitude became complete.

Whence results the confidence I have in sensible things? The strongest of all our senses is sight; and yet, looking at a shadow, and perceiving it to be fixed and immovable, we judge it to be deprived of movement; nevertheless, experience teaches us that, when we return to the same place an hour after, the shadow is displaced, for it does not vanish suddenly, but gradually, little by little, so as never to be at rest.

"If we look at the stars, they seem to be as small as money-pieces; but mathematical proofs convince us that they are larger than the earth. These and other things are judged by the senses, but rejected by reason as false. I abandoned the senses, therefore, having seen all my confidence in their truth shaken."

Have you learned the lesson of the Arabian, and are you willing to accept the wisdom of God which cometh only by faith?

WITH THE TEACHERS

UNDER SEALED ORDERS.

OUT she swung from her moorings,
 And over the harbor bar;
 As the moon was slowly rising
 She faded from sight afar,
 And we traced her gleaming canvas
 By the twinkling evening star.

None knew the port she sailed for,
 Nor whither her cruise would be;
 Her future course was shrouded
 In silence and mystery;
 She was sailing under "sealed orders,"
 To be opened out at sea.

So souls cut off from moorings
 Go drifting into the night,
 Darkness before and around them,
 With scarce a glimmer of light;
 They are acting under "sealed orders,"
 And sailing by faith, not sight.

Keeping the line of duty
 Through good and evil report,
 They shall ride the storms out safely,
 Be the passage long or short;
*For the ship that carries God's orders
 Shall anchor at last in port.*

—Selected.

SCHOOLS FOR THE CHILDREN AND YOUTH.

CITIES and even country towns are becoming like Sodom and Gomorrah, and like the world in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age. . . . All these things are lessons for us.—*Sp. T. on Ed., p. 93.*

In localities where there is a church, schools should be established if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the word of God, which is so essential in these last days, and which is so important for them to understand.—*P. C., p. 510; May 6, 1897.*

We should have primary schools in different localities, to prepare the youth for the higher schools.—*Test. to Ministers and Workers, No. 6, p. 58.*

There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of the Sabbath-keepers.

This would close the door to a large number who are drifting into Battle Creek,—the very place where the Lord has warned them not to go. In the light that has been given me, I have been pointed to the churches that are scattered in different localities, and have been shown that the strength of these churches depends upon their growth in usefulness and efficiency. . . .

Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to the work for God. I say again, establish schools for the children where there are churches,—those who assemble to worship God. Where there are churches, let there be schools. Work as if you were working for your life, to save children from being drowned in the polluting, corrupting influences of this life. . . .

There are places where our schools should have been in operation years ago. Let these now be started under wise directors. The youth should be educated in their

own churches.—*Test. on "Church Schools," dated Dec. 15, 1897.*

In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that

Schools and Teachers. teachers be educated to act their important part in educating the children of Sabbath-keepers, not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women as the case demands, should be built on the same principles as were the schools of the prophets.

Special talent should be given to the education of the youth. The children are to be trained to become missionaries, and but few understand distinctly what they must

do to be saved. . . . These lessons can be given only by those who are themselves truly converted; and this is the noble missionary work that any man or woman can undertake.

Children should be educated *to read, to write, to understand figures, to keep their own accounts, when very young.* They may go forward, advancing step by step in this knowledge. *But before everything else they should be taught that the fear of the Lord is the beginning of wisdom.*

Small as well as older children will be benefited by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught.—*Test. on "Church Schools."*

HOW TO GAIN THE ATTENTION.

A NOBLE character is the result of continuous, well-directed mental activity, of dwelling upon pure and lofty themes. This unceasing activity of the intellectual faculties is attention. The word *attention* is derived from the same Latin root from which we get our word *tension*, meaning to hold firmly, to stretch, and is the opposite of a relaxed state of mind, as manifested in the listless, lazy child. There can be no transformation of character in one who is stupid and irresponsive. Such a mind is described by James thus: "Ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." This is a description of inattention. Isaiah defines attention for us: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The Revised Version renders the clause thus: "A steadfast mind thou keepest in perfect peace."

The out-pouring of the Holy Ghost can come only as the result of giving careful attention to the truth. "But we all, with open face beholding as in a glass the glory

of the Lord, are changed into the same image." This earnest attention is the same power which enables man to see things that mortal eye can not see, and hear things that finite ear can not hear. It is that power of mind which one must have to pierce through the veil and grasp firmly "the substance of things hoped for, the evidence of things not seen." To have a genuine Christian experience we must give "earnest heed [attention] to the things which we have heard, lest at any time we should let them slip."

Any wide-awake teacher realizes that it is time and energy thrown away by students to go over the ordinary school work unless the attention can be fixed upon the subject a sufficient length of time to arouse thought. Thinking is the result of attention, and the strength and thoroughness of our thought will be in proportion to the attention given to the subject. Each thought causes a molecular change in the physical nature of the individual. We are "transformed by the renewing of the mind." "As a man thinketh, so is he." Thus the way to build character is to create an interest in some subject that should enter into the character; to help the student to center his mind upon

the subject,—give attention to it. Such thinking affects the circulation of the blood, which in turn changes every particle of the being. This change of each cell is the writing of the thought upon muscles, nerves, and fibers. The record thus made is the character.

A person who has not the power to interest pupils to the extent of gaining the attention is not a teacher. To assign lessons in certain text-books and hear these lessons recited may not be teaching. Memorizing facts, the usual method of preparing lessons, can be done with but little attention. Some children go over a lesson a dozen times before they can recite it. The impression made upon the mind is merely mechanical, and is not the result of thought,—of actually living the lesson. This is learning by rote. It was this method of study in the Jewish schools that Jesus condemned, and hence avoided. A lesson studied *once* as it should be, is learned. If the interest is good, the attention riveted, the lesson will be written upon the heart and mind, and God has given the promise of his Spirit to recall that lesson whenever it is needed, and we do not need to have any anxious thought about it. Here is one great difference between the education of God and the education of the world. Time can then be spent in learning new lessons. We do not need to worry for fear of forgetting truth learned in the proper way. The world does not recognize the work of the Holy Spirit in education, so the lessons have to be actually drilled in by constant repetition until they can be recited without thinking. Often when a student who has been

taught in this way, wishes to use the knowledge thus acquired, his memory fails, and he is uncertain.

To be successful in gaining the attention of pupils, the teacher must himself have learned to give attention. Teachers must be under the complete control of the Holy Spirit, and attend always to that word behind them saying, "This is the way." Herein lies one secret of Christian education, and here is to be found the remedy for any trouble with discipline. The power of attention, which is the power of God, will be so strong in the teacher that the pupils must yield, and come into harmony with the controlling spirit. They will find the teacher's attention to their welfare so persistent and determined that they will not be able to resist. This power will act upon stubborn hearts as a summer sun would upon a snow bank. If they do not yield, they will not stay.

Teacher, study the methods of Christ if you would know how to be a controller and not the one controlled.

God is calling for a class of workers who have that power which is the result of attention. The latter rain is power. The reason it is not received is because there is so much inattention to the truths which would prepare for it. The Lord says, "Careless inattention is seen in everything they undertake. A sudden impulse now and then is not sufficient to accomplish a reformation in these ease-loving, indolent ones." "Mental culture is what we as a people need, and what we must have in order to meet the demands of the time."

E. A. S.

NATURE STUDY.

I HOPE that in the Nature Study department of the *ADVOCATE*, our teachers may find some words so pregnant with thought that the heart will rise in response to the Creator, who is ever directing our eyes to the beautiful in nature, and causing us to search anxiously for these revelations of his

character. Wherever experiments are suggested, you will find it very helpful to try them, for children delight to see manifestations of divine love and law, and it will lead them to be more on the alert for the voice of God in trees, and stones, and flowers.

Never before have I so fully realized the wondrous beauty of the world in which we live, and as occasionally, when sitting alone with God, I picture to myself those angel teachers in the Eden school, I can almost hear the questions Adam and Eve asked as they saw and felt and heard the life of the Creator on all sides. Compared with any text-book ever written by man, the book of nature is as life compared with death. Encourage the children to ask questions. Encourage them to *be still* in order to hear the quiet voice that is ever speaking in the stones, in the drops of water, in the breezes which rush in at the open door, in the snowflakes which thickly cover the ground.

The following extracts are taken from the "Cyclopedia of Nature Teachings."

M. B. D.

"The needle that has been touched with the loadstone may be shaken and agitated, but it never rests until it turns toward the pole" (Manton). Thus our hearts' affections, when once magnetized by the love of Christ, find no rest except they turn to him. The cares and labors of the day may carry the thoughts to other objects, even as the finger may turn the needle to the east or west, but no sooner is the pressure removed than the thoughts fly to the Well-beloved just as the needle moves to its place. We are unable to rest anywhere but in Jesus.—*C. H. Spurgeon.*

Stones are charged with the worst species of hardness. "As stubborn as a stone,"

Wearing the Stones.

it is said; and yet hardest stones submit to be smoothed and rounded under the soft friction of water. Ask the innumerable myriads of stones on the sea-shore, what has become of their little angles, once so stern and sharp, and of the roughness and uncouthness of their whole appearance. Their single reply is, "Water wrought with us, nothing but water, and none of us resisted." Hear, then, the sermon of the pebbles:

"You are souls, and we are pebbles; water is water, and God is God; if we yield to be fashioned by water, and you do not yield to be fashioned by God, be not surprised that the very stones should cry out against you." —*John Pulsford.*

On one occasion, when Dr. Buckland, George Stephenson, and Sir William Follett were on a visit to Sir Robert Peel, the party had just returned from church, and were standing together on the terrace near the hall, when they observed in the distance a railway train flashing along, throwing behind it a long line of white steam.

"Now, Buckland," said Mr. Stephenson, "I have a poser for you. Can you tell me what is the power that is driving that train?"

"Well," said the doctor, "I suppose it is one of your big engines."

"But what drives the engine?"

"Oh, very likely a canny Newcastle driver."

"What do you say to the light of the sun?"

"How can that be?" asked the doctor.

"It is nothing else," said the engineer; "it is light bottled up in the earth for years,—light absorbed by plants and vegetables being necessary for the condensation of carbon during the process of their growth, if it be not carbon in another form; and now, after being buried in the earth for long ages in fields of coal, that latent light is again brought forth, and liberated; made to work, as in that locomotive, for great human purposes."

Like a flash of light, it illuminated in an instant an entire field of science.

At a meeting of the British Scientific Association, Sir D. Brewster exhibited a piece of chalcidony, within which a minute landscape could be seen. If kept in total darkness for four hours, this marvelous picture vanished, but reappeared as vivid as ever on ten minutes' exposure to the sunlight, proving that not only could a design be mysteriously insinuated into the interior

of the mineral, but that the light could be stirred up therein, and produced at will. It was surmised that this effect had been produced by the action of nitrate of silver, salts of silver being, as all photographers know, very sensitive to the influence of light.

Isaac Taylor, writing on "A Dark Night," argues on and illustrates the fact that one or two absolutely dark nights during the year are essentially necessary for the well-being of the vegetable and animal worlds. They provide times of absolute resting. It is very significant of the importance of darkness, that we can sleep in the dark; and that God arranged for about one third of our lives to be spent in the silence of darkness. There is evidently a natural connection between darkness and bodily and mental rest.

"A dark night, I mean a night really dark, which is not so frequent an occurrence, taking the year round, as you might suppose; speaking colloquially, a *dark* night, is not an every-day occurrence. Nights as absolutely lightless as some central cavern among the roots of the mountains may be, are not many in the round of the year. There may be two or three such nights occurring between October and February, or in some years there may not be even one such night. For producing a genuine dark night several atmospheric and meteorologic conditions must combine.

"Whence comes the peculiar darkness of this night, or how is it produced? And what is it for, or what are the purposes in the great economy of nature which it subserves?"

"The earth's own temperature, not now radiated into the celestial spaces, is shut in—it is ovened, or muffled up; and this warmth is agreeably suffused throughout the space intervening between the earth and its cloudy envelope. A uniform vapory firmament constitutes the inferior stratum, which at once shuts in the warmth of the planets and shuts out the starry sky. Yet this one envelope by itself would leave us quite light enough to see the road, even to see the handpost, and enough, perhaps, to read the inscription thereon. There must be a second covering to create a dark-dark night. There must be a loftier firmament; there must be an unbroken expanse of cloud, between which and the lower stratum there will be a space of perhaps a mile in altitude, or two miles may intervene. It is this upper tier, it is this roofing high above the roof, it is this ample over-all, that, in the meteorological sense, gives us here below indeed a dark night.

"This dark and silent night, is it in fact a dead time in nature? It is far otherwise. Everywhere it is a most busy hour, although the forces that are in action continue to perform their various offices in strictest silence. This is true of the vegetable, animal, and insect world."

THE MUSIC LESSON.

BY EDWIN BARNES.

THE student should be thoroughly familiar with the hand signs, and the mental effect of each note of the scale, as given in the last number of the ADVOCATE. It can be used by the church-school teacher as a part of the regular musical work during the year, by taking the place of the usual chart drill.

The pupil should readily skip to any note indicated by the hand sign. The notes most

frequently taken by a skip should be studied first; viz., Do, Mi, Sol, Do, Ti, as in Nos. 123, 132, 127, 83, III, 99, 54, etc., of the hymn book. The skip from the upper Do down to Mi needs a little extra attention, and a practical illustration of this will be found in Nos. 37 and 85 of the same book. The other more difficult intervals can be introduced next, or from time to time. For

instance, from Re to lower Ti (usually called Si) as in No. 34; from Fa to Mi, as in No. 41; Ti, Sol, Re, as illustrated in No. 92. This tune furnishes a good example of skips. The interval from Fa to Ti you will find in No. 17, and from Sol to upper Fa in 158, etc. Teachers can readily find examples of the various skips in common use by reference to any of our hymn books.

It is interesting to notice the fitness of words with music. A verse from several different hymns may be written on the black-board, a tune sung, then let the class decide which would be the best setting for the music. Sing or play a few notes of a simple melody, then ask the pupils to tell you the names of the sounds they heard. This, of course, would be rather difficult at first, but a little at a time, persevered in, will give surprising results.

Do, Mi, Sol, Do, are neutral sounds, so to speak, that is, they do not require you

to move up or down from them; but Fa, as the hand sign suggests, has a strong tendency downward to Mi; also La to Sol; while Ti has an equal desire to be followed by Do. This will be a help to pupils in recognizing the sounds they hear. An interesting illustration of this would be for the teacher to sing by syllable some familiar tunes, as "Rock of Ages," in which the pupil can see the application: Sol La Sol Mi Do La Sol Do Re Mi Re Do Te Do.

Numerous means of illustration of the above principles will suggest themselves to the teacher. Thus the study of music can occupy quite a period of time before a word need be said in reference to its representation; viz., the staff, bars, notes, etc., and the pupil is made to realize that music is not signs, but *an expression of feeling*. Signs and symbols, the representation of music, are entirely of secondary importance.

CHRISTMAS IN THE BATTLE CREEK CHURCH SCHOOL.

CHRIST said that those who believed on him should do the same works that he did, and even greater works, because he went to the Father. We have also been told by the Spirit of Prophecy that God would use the children to carry the message in these last days. The children of the Battle Creek church school have been taught these things, and I feel sure that Christ and the angels have been made to rejoice by the eagerness that most of the children show in getting a preparation for this work.

When the subject of our Christmas exercises came up, and the children were shown that even in these they could be doing good by showing others what Jesus had been teaching them, and by teaching others some of the differences between Jesus' school and other schools, they entered into the plans with a joyful spirit. They took up things which they were unaccustomed to, and were led to forget themselves in the thought of helping others; and they also learned that when we needed help, we

could go to Jesus, and pray for assistance.

The program for Christmas exercises consisted of three parts, the more prominent features of which may be mentioned. The first part took up Christ's early life; and after several exercises bearing on his childhood, a number of the older boys gave a dialogue while working at the carpenter's bench, which showed how we may work for and with Him there. The second part was on Christ's ministry; in this the primary grades displayed some of the things they had learned about caring for the sick or some poor soul in need of help. Our motto for the third part was, "As He was, so are we in this world," and the message of the recitations and other parts rendered was that of Christlikeness in all our daily relations.

Music, both vocal and instrumental, was made a prominent part of the program, as befitted a school which is training children to stand upon the sea of glass. Teachers and pupils worked together in endeavoring to make the occasion pleasing to both the

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Music, both vocal and instrumental, was made a prominent part of the program, as befitted a school which is training children to stand upon the sea of glass. Teachers and pupils worked together in endeavoring to make the occasion pleasing to both the

eyes and the ears of the parents and friends who filled the chapel, and its effects upon themselves may be measured by the quaint remark of one of the little boys during the course of the evening: "Seems to

me this is the best Christmas present I 'bout ever had." He had proved the promise, "It is more blessed to give than to receive."

MRS. MAUD SPAULDING.

EXTRACTS FROM THE LETTERS OF CHURCH-SCHOOL TEACHERS.

IN BATTLE CREEK.

THANKSGIVING was a busy day with us. My children had been doing some real missionary work previous to this occasion, and were naturally ready to participate in our proposed dinner with all the impulsive zeal of their years.

They assembled in our schoolroom at nine o'clock, all laden with well-filled baskets and lunch boxes, which were deposited upon the owners' desks.

After carefully marking each one's basket, the children were dismissed with instructions to return promptly at 12:45, accompanied by their invited guests.

We were kindly granted the use of a very pleasant room (No. 17 in the College), and in this we spread the five tables used. Each table was decorated with evergreen, potted plants, cut flowers, and dainty paper napkins. There were covers for about fifty guests.

As we opened basket after basket in the course of the table setting, we could but note the interest shown by the mothers in the preparation of the many dainty, yet healthful dishes, and as the children, each accompanied by a guest, marched into the dining-room, there seemed nothing wanting to complete the joy of the occasion. Each child of the school was seated beside his guest, and tendered those little services which do so much toward making a stranger "at home" in the midst of strange surroundings. The waiters were five of the older members of the school.

The first course was soup, followed by a variety of cold foods, and so liberally had the parents provided for the tables, that, upon leaving, each guest was presented with a parcel of food to carry home.

During the dinner hour we were favored with instrumental music, which added much to the pleasure of the occasion.

The children are now looking forward with newly awakened interest to our Christmas program.

INA B. BRADBURY.

IN ARIZONA.

THE days are still warm and pleasant in Phœnix, so we thought it would be most pleasant to spend a day in the country. The children were encouraged to invite poor children or some one who would not otherwise have a pleasant day, to go with us. The parents and other members of the church entered heartily into the plan.

Two large hay-racks, each drawn by four horses, besides other conveyances, carried our company to the Arizona Canal Falls. On our way we passed fields of alfalfa, young grain, and orange groves. Our party were treated to oranges.

We spread tableclothes on the ground, and on them placed the dinner, to which all did ample justice.

After dinner we drove to Camel-back Mountain — so named from its resemblance to a camel's back. These mountains are treeless, steep, and rugged. They abound in cacti.

Some of our number climbed the mountain, thus satisfying their desire to see what is on the other side.

By this time the sun was fading from our sight, so after having spent a pleasant day with the wonderful works of God, we returned home with thankful hearts.

MARTHA E. NIELSEN.

IN MINNESOTA.

Your suggestions in regard to Thanksgiving day were gladly and zealously carried out by both parents and pupils. Nearly every pupil brought one or more to share his Thanksgiving lunch, and one sister brought a whole family with her — a mother and four children. Several of the sisters came with their friends and neighbors to our afternoon program, which consisted of repeating thanksgiving Psalms, singing songs of praise, and telling what we were thankful for. A spirit of quiet joy and thank-

fulness pervaded the exercises of the day.

My heart was made glad when one of my pupils told me that he had found that it is more blessed to give than to receive. One little girl who had been with us during the day told her mother, on reaching home, that she liked "nut meat" (nuttose) better than turkey, and wished she might go to that school every day.

BELLE HAHN.

IN INDIANA.

Our school spent much of the day in preparing clothing to be sent with provisions and papers as a Thanksgiving offering to the poor in the South. Learning, however, of a family nearer home that had been left homeless and almost destitute by a fire the evening before Thanksgiving, we decided to use part of the articles in relieving their needs.

Certainly the Lord heard the prayers of the College students in behalf of the church-school teachers, for we enjoyed a great measure of his Spirit.

FRANCES WRIGHT.

IN WISCONSIN.

Our Thanksgiving day is now in the past, and I am very much pleased with the results. The best way we could find to help the poor was to bring some offering to the Lord. Each child tried to earn something, and brought it to school Thursday morning. We invited the parents to come in and visit us that day. We

did not try to entertain them by "showing off," but simply gave samples of our work. The following was our program:—

1. Song, "I am not ashamed to speak a word for Jesus."

2. Reading from "Desire of Ages," on the Widow's Mite, by a pupil.

3. Recitation of Scripture texts by the children on the following topics: God's gifts to us; What he asks us to give him; and Should we be thankful?

4. Song, "They brought their gifts to Jesus."

The gifts, amounting to \$2.25, were then taken and prayer was offered. Then followed our regular class work in physiology and the Bible.

An essay on the missionary work done in our State was read, and one on the effects of alcohol and tobacco, based on statements from "Healthful Living." Then followed essays from members of our history class.

I saw tears shed during the readings, and when given a chance to talk, the parents improved the time. Several expressed themselves as feeling the sacredness of the room when they entered it. Some were especially interested in the physiology, and the way it was related to the Bible. Others were especially interested in the Bible work, and the way so many useful things could be taught in these classes. I feel sure that since that day we have had more prayers to sustain our work.

JENNIE SNOW.

PRAYER ON THE MOUNTAIN.

GIRD me with the strength of Thy steadfast hills,

The speed of Thy streams give me!

In the spirit that calms, with life that thrills,

I would stand or run for Thee.

Let me be Thy voice, or Thy silent power,

As the cataract, or the peak,—

An eternal thought, in my earthly hour,

Of the living God to speak.

Clothe me in the rose-tints of Thy skies,

Upon the morning summits laid!

Robe me in the purple and gold that flies

Through Thy shuttles of light and shade!

Let me rise and rejoice in Thy smile aright,

As mountains and forests do!

Let me welcome Thy twilight and Thy night,

And wait for Thy dawn anew!

Give me of the brook's faith, joyously sung

Under clank of its icy chain!

Give me of the patience that hides among

Thy hilltops, in mist and rain!

Lift me up from the clod, let me breathe Thy
breath!

Thy beauty and strength give me!

Let me lose both the name and the meaning of
death

In the life that I share with Thee!

—Lucy Larcom.

. . . ITEMS. . .

MR. AND MRS. ROBERT HARTER, who have spent the last eight months at Jackson Mission, are again students in the College.

Is it time to renew your subscription for the *ADVOCATE*? Notice the label on the wrapper and see. If so, send in your name at once. You cannot afford to miss a copy of the paper.

THE Woodland Industrial School opened December 6, with an attendance of forty-four. Since then the students have continued coming, and Professor Tenney reports an excellent working spirit.

THE *Gospel of Health* and the *Medical Missionary* have been combined and now appear as a single publication. The subscription price is 50 cents. Clubbed with the *ADVOCATE* subscribers can obtain BOTH PAPERS for 80 cents a year.

AT the late meeting of the General Conference Committee in Battle Creek it was decided that Battle Creek College should be given the privilege of going to the people in general for means to liquidate the indebtedness of the institution. The Board of Trustees immediately freed Professor Magan from his duties in the College and delegated him to act as representative in the field.

ELDER J. W. COLLIE, who has been in the employ of the Ohio Conference for several years, and who is known to many of our readers because of his faithful labors in the city of Cleveland, has recently accepted a call to connect with the faculty of Battle Creek College as Business Manager. This leaves Professor Magan, who has previously held this position, free to work in the field in the interest of the college.

THE Training-School Publishing Association has the following officers: *President*, P. T. Magan; *Secretary*, H. R. Salisbury; *Treasurer*, W. O. Palmer; *Business Manager*, J. W. Collie. Its object is to print the *ADVOCATE* in the interests of Christian education; the *Gospel Herald*, the advocate of the Southern work; and to publish from time to time such other matter as will forward the message along these two lines.

MANY people are just awakening to the fact that a special line of instruction is being offered this winter in Battle Creek College to church workers. The object of the classes thus formed is to present such subjects as will enable the student to return to his home prepared to set in operation a vigorous campaign for the spread of the gospel. When the churches become working bodies the world will be quickly enlightened. If you have not read the announcement of this winter school, send two cents in stamps for a copy. It contains profitable instruction for all.

THE education which a canvasser should have has been greatly depreciated in the past, and that mission which is said to be as important as the gospel ministry has very often been placed in the hands of those who could do nothing else. If any training at all was offered it usually covered the brief space of from two to four weeks. It is gratifying to know that the Good Health Pub. Co., has awakened to the necessity of an educated class of canvassers. That association is now offering a three months' course of instruction in Battle Creek College. The young people responded readily to the call made through the *Review and Herald* and the class is now receiving special instruction in Bible, general field work, vital truths for to-day, physiology, cooking, and canvassing.

THE Week of Prayer in Battle Creek College was a season of refreshing among the students. A number of intensely interesting meetings were held. There was no excitement whatever, but a heart-yearning for a deeper knowledge of the things of God. Wednesday morning nearly seventy signified their willingness to spend four days in actual missionary work. The young people divided into companies of from two to eight, and started out in various directions. Many of those going to neighboring towns walked, and as they went they sang songs of praise and lifted their hearts in prayer. The weather was bitterly cold, but this did not hinder the work. Several young men visited Lansing, and reported wonderful manifestations of the leadings of God. A company spent some time in the jail at Marshall, and on their return said it seemed to them as if they never sang with such spirit as when surrounded by iron bars and facing a company of prisoners. The seventy who returned to Christ with joy surely reported no richer experience than that of those students whose voices were heard in the college chapel on their return.

PUBLISHERS' PAGE.

TO CALIFORNIA

Via the Midland Route.

EVERY Friday night, at 10:35 P. M., a through tourist car for San Francisco, carrying first- and second-class passengers, leaves the Chicago, Milwaukee & St. Paul Railway Union Passenger Station, Chicago, via Omaha, Colorado Springs, and Salt Lake City (with stop-over privileges at Salt Lake City), for all points in Colorado, Utah, Nevada, and California.

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traveling bag, reading room, dentists' and physicians' offices, farm house or city residence. The Northern Pacific Railway has published a new edition of this book annually for several years, and it may be found in homes and schools in every part of this country, and also in many foreign countries.

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For rates and other information, address W. H. Whitaker & Co., 153 Jefferson Ave., Detroit, Mich.

WILL IMPROVE PASSENGER FACILITIES.

COMMENCING Dec. 1, the "fast mail" train of the Chicago, Milwaukee and St. Paul Railway will leave Milwaukee at 7:55 A. M., connecting there with departing morning trains for the West. This train will carry a sleeping car as a combination passenger coach and baggage car.

On the same date train No. 57 will leave Chicago for Milwaukee at 9:55 P. M., carrying a parlor car and a combination passenger coach and baggage car. This train arrives at Milwaukee at 11:40 P. M. There are a number of roads whose trains from the East and South arrive at Chicago approximately about 9 P. M., and this new service is instituted primarily for the benefit of their passengers.—*Chicago Inter Ocean*, November 21, 1899.

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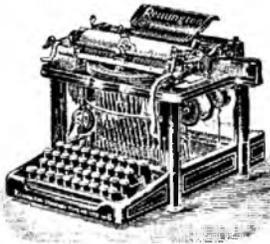
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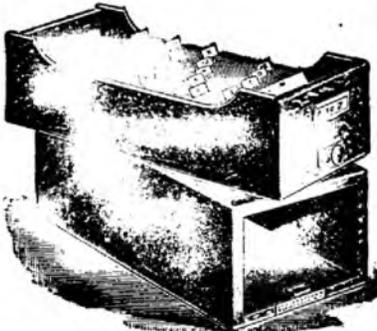
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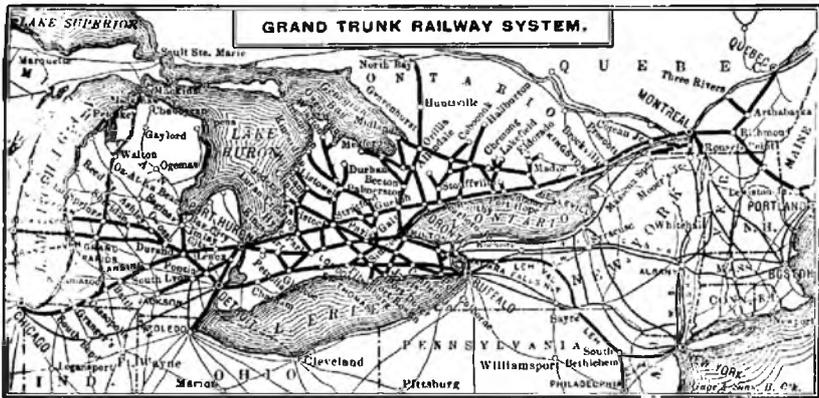
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Arrive Battle Creek	2 42 pm	7 28 "	5 00 am
" Detroit	6 00 "	10 45 "	9 15 "
" Buffalo	1 20 am	7 14 am	6 30 pm
" Albany, N. Y. C. & H. R. Ry.	9 05 "	4 50 pm	2 50 am
" New York,	3 30 pm	8 45 "	7 00 "
" Boston, B. & A. R. R.	3 00 "	9 05 "	10 34 "

WESTWARD.

Leave Boston, B. & A. R. R.	10 30 am	a 3 30 pm	6 00 pm
" New York, N. Y. C. & H. R. Ry.	1 00 pm	6 00 "	b 12 10 night
" Albany,	4 30 "	10 00 "	8 15 am
" Buffalo	12 05 night	6 20 am	4 50 pm
" Detroit	7 20 am	12 40 pm	11 25 "
" Battle Creek	10 30 "	3 50 "	3 00 am
Arrive Chicago	3 03 pm	8 55 "	7 50 "

a Sunday, leaves at 2 45 pm.

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