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PUBLISHED MONTHLY.

50 CENTS A YEAR.

ENTERED AT THE POST-OFFICE IN BATTLE CREEK, MICH., AS SECOND-CLASS MATTER.

TRAINING SCHOOL ADVOCATE

AUGUST, 1900.



Published by

TRAINING-SCHOOL PUB. ASS'N, LTD.,

BATTLE CREEK, MICHIGAN.

Vol. II.

No. 8.

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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

AUGUST, 1900.

No. 8.

TRUE EDUCATION AND THE FARM.

[Extracts from writings of MRS. E. G. WHITE.]

THE question may be asked, How can he get wisdom that holdeth the plow, and driveth oxen?—By seeking her as silver, and searching for her as for hid treasures. 'For his God doth instruct him to discretion and doth teach him.'

"He who taught Adam and Eve in Eden how to tend the garden, would instruct men to-day. There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle; in many cases that trifle is not turned into bread, but is put into the till of the publican, to obtain that which destroys the reason of man formed in the image of God. Those who will take their families into the country, place them where they have fewer temptations. The children who are with parents that love and fear God, are in every way much better situated to learn of the Great Teacher, who is the source and fountain of wisdom. They have a much more favorable opportunity to gain a fitness for the kingdom of heaven. Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character building is tenfold harder for both parents and children.

"The earth is to be made to give forth its strength. Fathers and mothers who

possess a piece of land and a comfortable home are kings and queens.

"Many farmers have failed to secure adequate returns from their lands because they have undertaken the work as though it was a degrading employment; they do not see that there is a blessing in it for themselves and their families. All they can discern is the brand of servitude. Their orchards are neglected, the crops are not put in at the right season, and a mere surface work is done in cultivating the soil.

"Farmers need far more intelligence in their work. In most cases it is their own fault if they do not see the land yield its harvest. They should be constantly learning how to secure a variety of treasures from the earth. The people should learn as far as possible to depend upon the products that they can obtain from the soil.

"To develop the capacity of the soil requires thought and intelligence. Not only will it develop muscle, but capability for study, because the action of brain and muscle is equalized. We should so train the youth that they will love to work upon the land, and delight in improving it. . . .

"Men take you to their orchards, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that the children shall not be farmers; they have not the hope and courage to educate them to till the soil.

"What is needed is schools to educate

and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. . . .

"This country needs educated farmers The occupations requiring sedentary habits are the most dangerous, for they take men away from the open air and sunshine, and train one set of facilities, while other organs are becoming weak from inaction. Men carry on their work, perfect their business, and soon lie down in the grave.

"Much more favorable is the condition of one whose occupation keeps him in the open air, exercising his muscles, while the brain is equally taxed, and all the organs have the privilege of doing their work. To those who can live outside of the cities and labor in the open air, beholding the works of the great Master Artist, new scenes are continually unfolding. As they make the book of nature their study, a softening, subduing influence comes over them; for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life. The Majesty of heaven has pointed us to these things of God's creation as an evidence of his love."

"Schools should be established where

there is as much as possible to be found in nature to delight the senses and give variety to the scenery."

"We need schools in this country to educate children and youth that they may be *masters* of labor, and not *slaves* of labor."

"A return to simple methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined."

"We feel to the depth of the soul the peril that surrounds the youth in these last days; and shall not those who come to us for an education, and the families that are attracted to our schools, be withdrawn, as far as possible, from these seductive and demoralizing influences [of the city]?"

"The altar and the plow are the experiences for all who seek eternal life."

"I have been shown that study in agricultural lines should be the A, B, and C of the educational work of our school. . . The youth are to learn how to work interestedly and intelligently, that wherever they are, they may be respected because they have a knowledge of those arts which are so essential for practical life. In place of being day laborers under an overseer, they are to strive to be *masters* of their trades, to place themselves where they can command wages as good carpenters, printers, or as educators in agricultural work."

"NOBLE deeds are held in honor;
But the wide world sadly needs
Hearts of patience to unravel
The worth of common deeds."

A SYMPOSIUM.

THE ERRORS OF AN EDUCATION WHICH TURNS STUDENTS FROM THE FARM TO THE CITY.

[EDITOR'S NOTE: Men of thought realize that the tendency of modern education, so plainly seen in all walks of life, is to turn the tide of life from rural districts to the cities. This principle is in itself ruinous to the health of the nation as it violates the fundamental principles of protestantism and republicanism, the corner stones upon which modern nations rest. There is a cry being raised against this false, this artificial education. Christian education brings the student into touch with nature; it creates a love for the natural, a wholesome desire to work and a love for humanity not to be found in the majority of college-bred youth. We are glad to present to the readers of the *ADVOCATE* articles from several writers whose thoughts should be immediately converted into action.]

REV. P. R. HEFFRON is reported* by the *Detroit Tribune*, as saying:—

“To begin by making the situation definite, it is found that in 1790, with a population in round numbers of 4,000,000 in the United States, with six cities, 131,000 or 3½ per centum of the population belong to the city. The rate has gone on increasing till in 1890, out of a population of 63,000,000, more than 18,000,000, or over 29 per cent, are found in 448 cities.

“What reasonable explanation then, can be alleged for the trend to the city? For those who are intoxicated with the glare of electric lights and are caught by the colored display of shop windows, or are carried along unconscious in a busy throng, there is no answer and none need be given. These are the moth flies fluttering about the flame. Is it true these young men and women better their positions? . . .

“The allurements that draw toward the city are for the most part deceptive. Bitter awakening and sad failure too often follow, and what are the victims to do? They can not or they will not return to the country and the farm. They made the mistake of their life in leaving the country. There they might have led prosperous and happy lives. Now wreck and failure is written in large letters all over their career. The great majority are condemned to the drudgery of a hireling life with no taste of the sweets of independence enjoyed by him who possesses in fee simple the title to his home, and when

he works or plans the reward of his energy belongs to himself. And thus with the din and clash, the rush and roar of industrial activities and excitement of speculation around about us; when we travel by steam and talk by electricity; when thought takes to itself the pinions of lightning and speeds to the utmost parts of the world, no wonder the spirit of unrest has invaded the quiet haunts of the country lad and the country lass.

“The problem then is, how to turn the tide toward the country, or how to arrest this drift from the farm to the city. False ideas have somehow got possession of the people. A positive distaste for humble, honest toil is all too prevalent. Manual labor is in dishonor. Soiled hands and soiled clothes are disgusting things. One must live daintily and genteelly. One must live by one's wits, else what is education for, and education is now universal. Ah, there's the rub. Education is largely to blame. There is plenty of education, but it is not the right sort.

“The schools aim to make merchants and lawyers, preachers and teachers, doctors and bankers; but the farmers and farmers's wives, oh, not at all. And when the rural school has done its worst, the subjects are sent off to college and university to perfect their education and swell the ever-increasing army of educated do-nothings. Will they return to the

Where
Schools
Fail.

country and the farm? Not they. They have been trained to the false notion that head work and hand work are not yoke fellows. For some, the country may still have attractions and they will return indeed to the farm; but, instead of submitting to the conditions of terra firma, they will insist on farming from a balloon.

“There is no subject in which the American people are more interested than education; in fact, education is looked upon as the great panacea for all ills and the palladium of all rights in our rush

for position. The rural school should be a veritable laboratory. Where better could science be studied? The environment itself is a laboratory. Every school, as every farm house, should be surrounded by a flower garden as well as a vegetable garden.

“The parish church should be a very centre of holiness and culture. Nowhere else should such preaching be heard as in the country church. Nowhere else are to be found more willing, docile or intelligent listeners. There it is that the preacher may employ all the imagery of eloquence, and find himself understood and appreciated. Infidelity, agnosticism, materialism, indifference and the religion of culture have no home with the rural folks. God is near them. They see his works all around them. They are alive with faith and are athirst for divine knowledge.

In the city, people see but the works of man, and they are drawn away from God, from religion and the church. The hope of faith and religion is bound up with the destinies of the rural population. If in the country faith and virtue flourish, religion is safe; if on the contrary, they languish, then must religion decay.”

BACK TO THE FARM.

Geo. H. Maxwell, editor of *The National Advocate*, writes:—

“One of the worst features of the past twenty years is the fact that the farmer lads have been deserting the land for the more exciting and possibly lucrative city life.

This is being corrected, to some extent, by giving the boys a practical and scientific agricultural education, making the vocation of farming more attractive and profitable. Within the last two years substantial progress has been made in educational facilities, and hundreds of schools and colleges are preparing to train the young men in the science of agriculture; another encouraging feature is the achievements of National and State agricultural departments through their office bureaus, their experiment stations, and their assistance to the farmers' clubs through scientific and common-sense lectures, correspondence and publication. Incalculable good has been done through these channels, both by popularizing the business of farming, and by directly improving the service.

But the latest cause of disintegration of the cities' population is the prevalence of labor unions in the manufacturing centers. A factory employing over five hundred hands is to remove from Chicago and locate in the country, to avoid the uncertainties of service brought about by strikes. The firm states that it can not fill its orders promptly and certainly owing to the agitation of labor unions, often without connection with the firm's interest, but always affecting them. The tendencies of these influences will be to check the future congestion of the nation's population, and bring all people within more direct touch with the land, increasing land values and neutralizing the trend of the pass toward dangerous concentration of capital and labor within the boundaries of the large cities.”

RURAL LIFE AND EDUCATION.

The following appears as an editorial in the *Independent* of July 4, 1900:—

“We believe that when properly educated no life becomes so attractive as that opened by agriculture. The land is full of intense interest to those who are taught to see it. Entomology and geology as sciences are not abstruse, but deal with the commonest things lying about the child; and with the simplest facts. “Surely,” says Professor Teegan,

"the teaching of practical school gardening is as valuable as setting the pupils to memorize the high of the principal peaks of the Rocky Mountains."

Chemistry and botany are knowledge of the things children see and handle most. In their elementary form they are more simple sciences than geography, grammar, or arithmetic. They consider stones, flowers, trees, insects, birds, brooks; exactly what our children long to study. As for teachers, what are normal schools for? To make merchants? Or are they to turn the whole population into middle men and consumers? Why can not they furnish teachers of geology as easily as teachers of geography? *Give a boy a right sort of schooling till fifteen, and you can not coax him away from the land.* The problem is not solved by establishing chairs of biology in our colleges; for these only create a learned class at the top.

The farm should be the absolute center of intelligence—the home of science and of art. Every farm should be and will be an experimental station; while every boy and every girl will be a scientific experimenter. In this direction our graded schools are slowly learning to look. . . .

It is not necessary to be a prophet in order to foresee that the rural school of future will be built in gardens of no less than one acre; that it will devote one-half of each day to the study of books, but the other half to the application of what is learned, and to the actual cultivation of the soil. Every school will have attached to it also a shop well furnished with tools. The education of the hands and the brain will go on together; in other words, hand labor will be intellectualized.

We have entered an age of experimentation. It is difficult to get the full meaning of this fact. But we are surely readjusting the whole of agriculture to the experimental basis. The farmer of the twentieth century will not move in beaten tracks, but will be educated to think his way to new methods, with new crops. The field is absolutely unlimited. It is barely fifty years since we

had placed in our gardens the first strawberries, cherries, and pears, improved by the Downings, Wilders, Campbells and Rogers. The progress of these fifty years in multiplying new and delicious fruits, more valuable cereals, new and important vegetables, leads the *London Spectator* to say,

"Imagine a new cereal, in silicate armor, with a head twice as heavy and grains twice as nutritious as those of wheat. A cereal as fruitful as wheat, and as hardy as rye, would change the face of Europe. Farmers may smile, but there are grains no doubt to be born as important as these which we suggest."

But farmers are not any longer smiling at such dreams; they are working them into garden facts. Professor Goodale, of Harvard University, says:

"There is no reason why we shall not have seedless raspberries, strawberries and blackberries; seedless plums, cherries and peaches, as we already have pineapples, bananas and oranges without seeds."

These are some of the problems that agriculture offers to the educated wit of the coming school boy. No one to-day would eat the old-time pears and grapes which were relished by our fathers. An orchardist writes: "Give me ten years more and I will give you a current bush that must be picked with a step-ladder." There is progress all along the line—in the orchard, in the garden, and in the grain field. What one part of the world can not produce is offered by another. The education of the schools is promptly supplemented by the field work of the farmer.

It must be understood that no other occupation requires for complete success so wide culture, so much educated tact, such a store of information as agriculture. If any one of the industries requires collegiate training it is this. Every science finds here its application. When we get the right schools we shall get a style of farming that will be as keenly intellectual as the present style is unintelligent and wasteful. Our colleges will then face away from professional life and find their better aim to create a new race of Washingtons and Jeffersons.

THE LOST CHORDS.

THE EDUCATIONAL INSTITUTIONS BELONGING TO THE SYSTEM OF CHRISTIAN EDUCATION.

[Paper presented by PROF. P. T. MAGAN, at the Teachers' Conference.]

THE best gifts which God bestows on men and women are brought to birth but once in life. If in that propitious hour they are nourished and cherished they will bud and blossom, and their fragrance and beauty will add a sweetness and grace to our characters and dispositions. But if these blest gifts are destroyed; if they are subjected to mal-practice; if through our rejection of them these heaven-conceived donations to our make-ups are caused to be still-born; then that which might have been a crown of glory, a rounding out of life is lost, — and lost forevermore both in time and eternity.

Babyhood, childhood, and youth come but once to man. Each of these periods is particularly and peculiarly susceptible to special heavenly influences, and to the reception of definite and divine gifts.

A sacred responsibility therefore, rests upon parents and teachers to see that in the early days of life the young are taught in such a way that these heaven-bestowed gifts may be cherished and developed. If this is done a full and robust life is given to the world.

If on the other hand these gifts are for any cause still-born, the soul will pass through life — only a partial life. Some beauteous traits are missing from it, and the blessing which otherwise might have gladdened weary wanderers is lacking — there is an eternal loss.

How many lives are only really parts of lives? In some, simple, childlike-faith is lacking; and because of this the life is narrowed and blasted, and never reaches the fullness of its sphere.

In others love and affection is woefully wanting. These make their journey o'er life's way, constantly antagonizing their

fellows; frequently creating trouble, warring and jarring, and saddening and shattering other lives.

Again, there are lives in which "the fear of man" cripples the power to accomplish good. There are weak, good, men; men who love good, but who become faint-hearted when opposed. Such hold good as an opinion; but they never know it as a living, working faith. Men of this stamp are pitied alike both by those who are pronouncedly bad, and those who are determinedly good. Characters of this class many times, in advocating right, raise a whirlwind, but are themselves the first to flee away from it. Erasmus was one of these. He might have been one of the towering and overpowering characters of the Reformation of the sixteenth century.

In the days of babyhood, and childhood as at no other period of life, love and affection can be developed or destroyed. To develop love and loving obedience is the all-important work necessary to be accomplished for the little new-born life. This is the trait of character, the phase of life susceptible of germination and development and enlargement, especially peculiar to these the morning hours of life.

Now with whom should the little one be in order that it may have the most favorable training and environment possible for the development of this gift? The answer is clear. The child should be minded and cared for by its own mother, toward whom its love and affection naturally flow.

In these days of hired nurse girls, and salaried kindergartens teachers the association of mother and child is considerably curtailed. In its very earliest life it is frequently entrusted to the tender mercies of the nurse or nurse-girl. Frequently this

person is far from fitted for so sacred a charge. In many cases this servant or assistant of the household is young and inexperienced. Yet it is such an one who imparts to the child its very first impressions. And these first impressions are the most lasting, and consequently the most important. Oh, that mothers would realize the sacredness of their calling. Oh, that in their innermost soul they might be impregnated with the idea that the care of the helpless little infant is a charge infinitely more important than any other work which falls to woman's lot.

A noted author has said that that beautiful thing called "infant innocence" is absent from the countenance of many of the babes of the last half century, and that in its place on the new-born face is a shadow of neglectedness and sorrow for its presence. Is there not a reason for all of this?

If love and loving obedience are not carefully cultivated in the life at this early time, the child will pass through the period of its existence with these most necessary traits of character, partially, if not almost altogether lacking. This is a very serious and solemn thing, for thus the child is robbed of one of the chief beauties of its character, and cast upon a world, difficult enough to get along in at best, without the very adjuncts to its character most necessary for successful warfare.

Therefore I urge above all things: Home training for the little ones by their own parents.

Now it is true that the child can not in the great majority of cases receive anywhere near all its education from its parents. This is true, but still I would say to all godly parents, Keep your children with you and educate them yourselves just as long as you possibly can.

If the world had always followed the will of God in all things there would never have been any necessity for having any other kind of a school but a home school. But the world has wandered away from God. A condition of things, unnatural in itself, has been created and now exists.

We can not stand idle and helpless until this condition is entirely changed. To do so would only be to help establish the very thing which we desire to see destroyed or altered.

This introduces the church school. Its sphere is to provide Christian education for the children of Christians especially from the ages of seven or eight years up to twelve or fourteen years of age.

I must make myself plain at this juncture that I am assuming this audience is an audience of Christians who are already established upon the fact that church schools are a fundamental part of Christian denominational life. I understand that you believe with me that Christian schools for the children of Christian parents are the very spinal cord, that they are the nerves of the life of Protestantism.

I am aware that many, however, take the position that the Public Schools are good enough, even for the children of Christians. I must be frank and say that I can not agree with any such position, which to me is one which stabs to the heart of all true Protestantism.

Not long ago it was quite strongly urged here in the United States that this government should not encourage the establishment of plants and yards for building its own ships of war. The argument was that these vessels could be constructed much more cheaply, and just as well, on the other side of the Atlantic, and that we should sell in the dearest markets, but buy in the cheapest.

In opposition to this theory the proposition was advanced that American built men-of-war, American made guns were a vital part of the national life. The position was taken, and well taken, that American sailors and marines would fight with infinitely more spirit from the decks of their own vessels than they possibly could from the deck of any ship built in foreign ports. and possibly by the very foe against whom they were contending. It was stated that there would be more confidence on the part of the defenders of the land, if they stood

behind Yankee Cannon, and hurled their projectiles from the product of American machine-shops.

The truth of these allegations has been abundantly demonstrated by the facts and spirit growing out of the Spanish-American war. Take for example the favorite ships of the navy. The very life of this nation seems to be wrapped up in the "Oregon." The nation loves her as its own life. They trust in her as in a strong tower of defence. They almost swear by her as invincible against any other ship afloat. But how much of this spirit would there have been if she had been built beyond the sea. Verily none at all.

Now the same holds good in regard to denominational schools. Christian teachers can fight the battles of the cross better from their own schools than they possibly can from the schools of the world. They can hurl gospel shot and shell better from textbooks of their own make and manufacture than they possibly can from those written by men who are in many cases either avowed infidels, or, to say the least, exceedingly indifferent to Christian things. There will also be a confidence in the ultimate success of the denominational faith and ideas. A denomination will love its own schools as a nation loves its own ships. Its very life will enter into them, and their very life will in turn enter into it.

In these church schools natural methods must be followed. Nothing artificial should be aimed at. The boys and girls should be taught to do the things which they learn. Much evil is done to the characters of the young by teaching them truths of a practical nature, and at the same time permitting them to live in constant violation of those truths. For instance a child may learn that meat is a harmful article of diet, and that God is pleased if we refrain from its use. A seed of truth has been planted in that young breast. Suppose now that the child continues to eat meat. The truth and the light which he has received becomes darkness to him, and he is unfitted for the reception of more truth. He knows that he is living

a lie, and in the nature of things his character is debased. Hence every youth should be taught the supreme importance of living out in his daily life the light and truth which he receives in the schoolroom. All such subjects as integrity of character should be carefully inculcated both by precept and practice. High and lofty ideals must be set before the youth, and the dignity of a humble calling in one of the common walks of life must be constantly upheld.

Passing from this class of school, which is a little world, as it were, to fit the young for absence from their parents, they should be taken to small schools, situated in the country, where industrial labor can be carried on. The work of the teachers in this type of school is most sacred and important. They have charge of the youth when they are first separated from the guardianship and care of the ones who bore them. They are set as keepers over many a boy or girl, who is the darling of fond and devoted Christian parents.

The youth enter these schools at the very time of their lives when they are awakening to a knowledge of the very highest and most sacred powers of their beings. They come in the formative period of life, when their ideas for the future are taking shape. How weighty, therefore, are the responsibilities placed upon their instructors. They come at a time when their reasoning powers are sensitively acute,—at a time when there is great danger that reason may be itself deified as the all and in all. Many a youth has been wrecked by school influences at this period of life. Many a one has made shipreck of faith, lost the guiding star of life, and in its place has put the meteoric, fleeting light of the powers of the human mind and human reason.

Good hard work in farm or shop is better for students in such a school than games and amusements. The surroundings, however, should be made as pleasant as possible. Plant these schools near a beautiful lake or river, and where nature manifests herself in unsurpassed foliage, if

you possibly can. Seek to guide and enoble all the passions and emotions of these young lives, rather than to repress them.

In the industrial features of such a plant, I would say that the industries should be simple, and taken from among those the most common and necessary in life. Large and expensive shops are unnecessary, if not positively harmful. Fine and elaborate machinery is something which the most of us have little chance to use even if we had the knowledge how to use it. I would rather that a boy learn to shoe a horse than that he become skilled in the use of an electric drill. The chance of an exigency arising in life making it necessary for him to do the former is infinitely more than for the latter. Let him learn to milk a cow rather than to mould a bullet. Let him become accustomed to using simple tools rather than complicated ones.

With the girls, let them learn to sew and darn and mend, rather than to paint and draw. The latter are useful, but the former are more useful. Most girls become wives and mothers. They would far better understand the physiology of their own beings, the hygiene of food, and the care of children than to be skilled in translating Homer and Horace. There is a host of truth in those words in Meredith's *Lucile* :—

"We may live without poetry, music, and art ;
We may live without conscience, and live without
heart ;

We may live without friends ; we may live with-
out books ;

But civilized man can not live without cooks.

He may live without books — what is knowledge
but grieving ?

He may live without hope, — what is hope but
deceiving ?

He may live without love, — what is passion but
pining ?

But where is the man that can live without dining ?"

If household duties are not learned at this age they are very seldom well learned in after years. They may be learned, but they are not often proficiently acquired. Good housekeepers acquire their knowledge before the more settled and staid days of life are reached.

If young men do not at this time learn neatness and thrift in work the chances are that they never will become neat and thrifty workers, capable of performing their duties with dispatch. This is the time of life when Heaven is willing to impart these gifts in an especial way. If received the life is blessed, but if rejected the man or woman is crippled for the struggle.

High and lofty ideals are also a gift to this period. Those who take purity and holiness as their lot at this stage of life, generally retain them all through life. Those who do not cultivate these gifts then pass through their allotted span for the most part without them.

From the small industrial school the student passes to the training school for Christian workers. Here he is to learn, if he has not already learned, the work to which God has called him. It is a truth, that God has given to every man his work. But many of us never find our life work at all. We stumble into something, we know little and care less what. Accident or circumstance may determine for us. Yet it is of infinite importance that, as the youth stands on the threshold of life he should learn his divine calling. If he does not he will always be more or less dissatisfied with his work. He will be haunted with a feeling that he may after all have missed something, and that now he can never be what once, if he had only sought God and acted aright, he might have been. A knowledge of this has made many a sickened and distressed man and woman. It has been responsible for many a suicide. To assist a student in a training school to choose his life calling is a most sacred duty. You may in your eagerness to "get settled down to work" hurry some one into branches of study which divert them from the very calling which eternity has mapped out for them. And once this cord is lost it is in most cases lost forever, and even if it is at some future date brought into the music of the life, it can never vibrate with the clearness and fulness of tone which it might have had if accepted at the golden moment.

If the story of the lost chords of human life could be written out in full it would be a long and sad one. And as educators we must seek to foster and cause to germinate every precious plant of life in every heart. We must seek to send from our schools students in whose lives every note of character is music ringing purely, clearly, sweetly and strongly. There should go forth students whose faces and forms breathe hope and comfort to weary hearts, peace to troubled breasts, rebuke to erring ones, calmness to angry ones. There are those whose very looks affect us like the beautiful chimes of cathedral bells, speaking purity to every passion and emotion of our beings.

Men and women must go forth from the

molding of our hands whose voices are as angel voices, whose lips ne'er send forth sweet waters and bitter. There are voices in the world which although their words are not understood, contain a power in their very accent, and by their inherent pathos. These in themselves are a power for good.

There is much joy over sinners dragged from their degraded condition. But there is a joy to me in seeing a young life go forth to the world, molded and fashioned in the image of Christ, and destitute of any knowledge of evil,—innocent of so many things that others would fain have never known. There is a joy in giving to the world a full and complete life—a life that is completely hidden in our Lord and Master Jesus Christ.

OUT-DOOR SCIENCE.

FREDERICK A. VOGT, Principal of Central High School, Buffalo, writing for *The School Journal* awakens a desire to bring students in touch with nature. This we are so often told to do but fail to know just how. Professor Vogt says:—

“The first step to take in teaching science to young people, and in popularizing the study among older people, is to throw away much of the traditional polysyllabic phraseology and use a little common sense and good old Anglo-Saxon now and then—to teach nature, instead of science.

“There is not only great danger in being too technical, but in telling too much. We all like to talk on our pet subjects. We rattle along, airing our opinions and pouring out big volumes of knowledge, and expect the poor pupils, like great dry sponges, to absorb the gracious gift. But they don't absorb; it isn't their business; they belong to quite another sub-kingdom; and while we are just about to congratulate ourselves on our facility of expression and wise beneficence, we are rudely made aware that our eloquence was all lost; and, worse still, we have been guilty of repression, of stifling

natural curiosity, and crushing what might become a priceless, inquiring, intellectual habit.

“Is it any wonder that so few ever go on with their geology, mineralogy, botany, or zoology, after they leave school? What is our object as teachers? Is it to cram geology and botany down passive throats in one or two school terms, or is it to lead our students so gently, and awaken so keen a desire that they shall study these sciences all their lives, to be a never-ending joy, a pure pleasure and a solace amid coming cares and darkening days? Oh, I, too, have been guilty, and may heaven forgive my exceeding foolishness! The remainder of my days are being spent in penance, in propitiating the office of the recording angel by a more humble and righteous way of life.

“So much for the language of the teacher, and now for the means of giving reality to his teaching efforts. This can be done only in the field. With the latter, outdoor work by the laboratory method or investigation only does this paper especially treat.

ACTUAL CONTACT WITH NATURE.

"While I do not for a moment decry the use of books, either for collateral reading or for text-books — in fact, I plead for a wider reading and profounder study of the best scientific writers — still, I feel just as you must feel, that there is something radically wrong in much of our science teaching, and that we have come to regard books as more real than the earth, the sky, the rocks, the plants, and the animals, which are all about us.

"Just why this is so I am unable to understand. Nature is so lavish! On all sides, easy of access, are the phenomena and the realities, while the schoolroom is artificial, and the teacher, alas, in perfect keeping with the schoolroom.

"Can it be that pupils are averse to actual contact with nature? Not at all. From the earliest childhood throughout life there is in most persons a remarkable turn toward curious investigation, and thorough understanding of the things of nature. That I know from my own experience while teaching in the grammar schools.

"One day I asked the pupils to bring me any specimens of stones they might find in vacant lots and the fields; and then I promised to give them a talk about these stones. I expected perhaps twenty or thirty specimens. What was my amazement and secret horror when, the next day and the next, came dozens and dozens of specimens until, in a few days, I had over a ton and a half, containing three thousand specimens. There were granites, gneisses and schists and quartzes; there were sand stones, slates, shales, limestones, glacial scratchings, marbles and onyx; there were geodes, crystals, ores, stone hammers, arrow-heads, brick-bats, furnace slag, and fossils. I took everything smilingly, and at night the janitor and I buried many duplicates and the useless stuff in a deep hole where they wouldn't be likely to get hold of it again.

"We soon possessed an excellent cabinet full, and had fine times talking about the making of stones — the crust of the earth

— former inhabitants, the great ice age, and such simple geology as they could understand; and they did understand; that did not end it. We studied plants in the same way; physics and chemistry, with home-made apparatus. Of course, it all took time, and a good deal of it; and there wasn't any extra pay for it, either; but there are labors whose recompense is far more precious than dollars and cents.

"And so I find enthusiasm also for outdoor science, among secondary pupils and among the great body of intelligent people of our cities; and if nature is so accessible, and pupils are so eager for its secrets, and we still worship books and ignore the visible objects and forces so freely at our disposal, there is no conclusion to arrive at, except that the teacher himself is either too ignorant or too indolent to make proper use of them. It takes time; it needs enthusiasm; it needs a genuine love for the subject in hand, and a profound interest in and sympathy with the student.

"The subjects in which field work may be made very useful are geography, geology, botany, and zoology, and the objects are, of course, apparent to all. First, it cultivates a familiarity with nature, which is wholesome and desirable. We are living in an artificial age. Children nowadays get too much pocket money; there is too much theater; too much smartness; too much flabbiness for the real business of life; too much blase yawning; too many parties; too much attention to dress, the color of the necktie, the crease of the trousers, or the make of a gown. The only meaning science has for many of the richer classes is the curved ball of the pitcher, the maneuvers of the quarter-back, or the manly art of self-defense.

"I know of nothing that will counteract the indifference of parents, and lead the young mind back to a simpler and more humanizing condition of life than to make it familiar with old mother earth, the stream, the valley, the tree, the flower, and the bird.

"Another object of field work is to develop habits of correct observation. Pupils ordinarily take too much for granted. They will swallow anything that is printed in a book, or that the teacher may choose to tell, always providing the pupil is sufficiently awake to perform the function. It is hardly an exaggeration that they would believe the moon to be made of green cheese, providing the statement came with august solemnity from the teacher's chair. There is too hasty generalization and a prevailing unwillingness to careful examination. Careful field work opens the eye and corrects much of this slovenly mode of thinking, creates honest doubt, and questions an unsupported statement. The pupil wants to see the pollen on the bee before he believes in cross-fertilization; he wants to see rocks actually in layers before he will believe they could have been deposited in water, and he pounds up a fragment of sandstone to get at the original sand; he wants to see the actual castings before he will believe all that Darwin says about his wonderful earth worms; and few things escape the eye of the pupils who go out with the understanding that it is business

and their duty to observe and take notes.

"Another object of field study is to see life in its environment. Stuffed birds and animals in cases are all very good; shells look pretty behind nice glass doors, and herbaria play a very important part; yet, after all, how much better to see a thrush's flight; to hear the pewee's song; how much more satisfactory to watch a snail creep and feed; how much more delightful to study the blossoming hepatica; to note its various leaves; its soil, its surroundings, and discover why it blooms at the very opening of springtime.

"More can be learned from a handful of pebbles on the beach than from a whole book written upon the same subject.

"Yet another object is to acquire specific information not contained in books. The feel of a leaf, the odor of the honeysuckle or the pine, the cry of the kingfisher, the locomotion of a horse and the locomotion of a cow, the formation of miniature gorges in a rain storm, and the wearing of a shore under the action of the waves, these and countless other manifestations can never be described in mere words."

NOBILITY.

TRUE worth is in being, not seeming :

In doing each day that goes by

Some little good — not in dreaming

Of great things to do by and by :

For whatever men say in blindness,

And spite of the fancies of youth,

There's nothing so kingly as kindness,

And nothing so royal as truth.

We get back our mete as we measure ;

We cannot do wrong and feel right

Nor can we give pain and give pleasure,

For justice avenges each slight.

The air for the wing of the sparrow,

The bush for the robin or wren,

But always the path that is narrow

And straight for the children of men.

—Alice Cary.



NEUTRALITY.

WHY trimmest thou thy way to seek love?" The world has never been free from a class of people whom the prophet Jeremiah describes as going about to win favor and gain confidence by trimming their way between principles. They do not take a stand for or against a thing for fear some one will be lost to their cause because of their decision. It is a peculiar position to be in and keeps one constantly changing until he knows not his own mind, for the prophet says, "Why gaddest thou about so much to change thy way? . . . The Lord hath rejected thy confidences and thou shalt not prosper in them."

Of course there can be no prosperity in following such a course for to the Lord it is nauseating and he spues such workers from his mouth. It is a cowardly position to take and is the first indication of overthrow. The Jews began their decline by endeavoring to find a mean between the religion of their fathers and the popular idolatry of the Greeks.

The cause to-day suffers because ministers and workers imitate that course of action. It suffers because there are so few young people who will take a stand for truth without waiting to see the whole thing demon-

strated or to read a testimony as to the truthfulness of the move. There will come a time, a last time for indecision, when the moment of wavering will balance a soul in the wrong direction for eternity.

Young people hear the call for workers but they hesitate. Workers in the churches know that Christian education, turning the hearts of fathers to their children, is the message for to-day, but they hesitate. For what are you waiting? You have the promise, "Thine ears shall hear a word behind thee, saying, This is the way walk ye in it."

I am verily convinced of the fact that it is better to be in earnest on the wrong side of a question than to be afraid to take a firm position on one side or the other. The first man God will treat as he did Saul of Tarsus. It may be necessary to knock him to the ground in order to change his course of action, but once changed he will work as vigorously for truth as he formerly worked against it. The second man is a putty ball which takes the impress of every hand laid on it, and is held by the last man.

The cause of truth needs men of mental and spiritual courage. Christian education demands workers of this character. Christian education will develop such a character.

CHRISTIAN EDUCATION NEEDED.

HERE and there in the world are men and women who sense the need of Christian education for the children. Rev. J. Clayton Youker is reported by *The Chicago Times-Herald* as saying: "Evangelical

Christianity must radically improve its methods of dealing with humanity or lose its commanding place in the world. It has depended supremely for securing adherents upon the conversion of the young

people and the adults; it must learn to rely prominently *upon the training and teaching of children.*"

The spiritual nature of the education needed is clearly set forth in the following words from Dr. Mc Giffert of New York:—

"That man who pays heed to the inner inspiration, even though he walks in the lowliest paths, may hold his head among the stars. This is the keynote to a man's life—that the living God is still among men quickening and inspiring them. In the beginning the human spirit was one with the divine spirit—the Old Testament opens with the creation of man in the image of God—and now it is more clearly understood that God is one with man—the New Testament opens with the incarnation of

God in man. There is a spirit in man, and the inspiration of the Almighty quickens the understanding. So it is when humanity lays hold of the divinity that reformation begins.

"It is no mere idle dream that men can know and recognize the Spirit of God. Is it not around us in all we see and hear? The very breeze murmuring in the trees, if only rightly understood, betrays the quickening influence. And the more man puts the spiritual above the material the more godlike he becomes. To separate God and man only limits the deity's gracious action. But the great men who have accomplished this were those most keenly alive to the divine spirit in them—Isaiah, Paul, and Augustine. It is the constant, complete realization of the presence of God that gives inspiration in all work."

LEAVING THE CITIES.

POPULAR education calls people together into the cities, trains for city life and develops a spirit anything but democratic. Christian education leads the children and youth into country places, trains for the farm and in spirit opposes monopoly, trusts, centralization and monarchy. These two systems of education are at work in the world to-day.

In order for educators according to the latter method to see the fruits of their labors it is necessary for them to have the co-operation of the owners of large farms. If a man wishes to start a university according to the usual methods he applies for help to the big concerns and the moneyed men in the cities. He states the personal advantages that will be realized by donors when the university under consideration is placed in their midst. It was thus that President Harper worked for Chicago University and succeeded in getting from one man alone \$7,700,000, while the citizens of Chicago furnished \$5,000,000 more.

But this is not the plan for Christian educators to follow. We have been told to leave the cities and seek retired spots where students will be in touch with nature rather than with the works of men.

There are hundreds of people living in the cities who ought to move to the country. The whole experience of these persons, however, has been in the city. Country life is unknown to them. They know absolutely nothing about farming, and more than that have no money with which to buy land. The outlook to them is discouraging. There is, however, a remedy, for when God speaks there is always some way to obey. Men have had the idea that big farms were necessary in order to make a living. For years the Lord has said, that, with proper cultivation, twenty acres can be made to yield what one hundred acres yield under ordinary methods.

Properly cultivated, then, twenty acres will give any family ample opportunity to make a livelihood.

WHAT IS TO BE DONE? When the spirit of real work takes possession of men, the large farms will be divided into a number of small farms. The families from the city will be moved into the country, and the farmer of experience will become the teacher of his less fortunate brothers. This is a part of the system of Christian education, and the time has come to act. This will prepare men and women for the last days. Who will make the first move?

TEACHERS' CONFERENCE BULLETIN.

SOME have wondered what the "Bulletin" of the Teachers' Conference will contain. The following list of subjects will give some idea of the subject matter. The facts are that the question of Christian education was discussed in a most practical and thorough manner and no publication will give a clearer idea of the true philosophy of the church school than this "Bulletin." Price 50 cents post paid.

1. What is Christian education? Wherein does it differ from the popular school system? J. E. Tenney.
2. Is the educational work the basis for all Christian growth? and does the prosperity of the church depend upon its attitude toward Christian education? Elder A. T. Jones.
3. Why should Seventh-day Adventists have an educational system? What should it be? M. Bessie DeGraw.
4. Each of the popular churches had in turn an opportunity to do the educational work of the world; failure to do so resulted in spiritual death,— a brief history. E. A. Sutherland.
5. Is the Seventh-day Adventist Church in danger of repeating the mistake made by the popular churches in the educational work? E. A. Sutherland.
6. Educational institutions belonging to the system of Christian education: character and scope of work belonging to each; age as a basis of division. P. T. Magan.
7. Is it possible and practicable for each church and company to maintain a school? Elder Wm. Covert, S. Parker Smith.
8. Proper financial support of the church school. Elder S. H. Lane, H. A. Washburn.
9. Duties of the church school board. Elder N. W. Kauble, W. H. Mann.
10. Relation of home life to the school, and of the teacher to the home life. J. E. Tenney, Jennie Snow.
11. Discipline in the church school; how parents and church members may co-operate with the teacher. Estella Norman, Nora Van Horn, Mrs. A. W. Spaulding.
12. The Bible as a text book and as the basis of all educational work. E. A. Sutherland, Mrs. K. A. Pinckney.
13. How far the health principles should be taught in the church school. David Paulson, M. D., D. H. Kress, M. D., S. S. Edwards, M. D.
14. The proper place for arithmetic to occupy in Christian schools. Ella Osborn, E. E. Gardner, H. A. Washburn.
15. Music as a factor in education. Prof. Edwin Barnes.
16. Books for Christian schools. Report of Book Committee.
17. Change of methods necessary in church schools. M. Bessie DeGraw.
18. The preparatory school; location, maintenance, size, industries connected with, etc. Elder N. W. Kauble, J. E. Tenney, J. G. Lamson, F. A. Detamore.
19. Kindergarten work. 1. Bible as the basis. 2. Its place in the home. Bertha Mitchel.
20. Manual training in church and preparatory schools. C. M. Christiansen, Ella Osborn, J. S. Comins.
21. Advantages of the country schools over those in the city. Chas. Stone, Mae Pines.
22. How to organize a church school. C. H. Parsons, Pearl Hallock.
23. Does a public school teacher require a training in the methods of Christian education to insure success in church school work? W. T. Bland, Mrs. K. A. Pinckney, Ina Bradbury.
24. The advantage of having a nurse connected with the educational work of the church. J. H. Kellogg, M. D.
25. The southern field as an educational problem. Our duty to that field. Elder J. E. White, Elder E. W. Webster, B. F. Gowdy.
26. Duties of the Conference and ministry toward the educational work. Elder George M. Brown, H. W. Reed.
27. THE TRAINING-SCHOOL ADVOCATE and the work of an educational journal. Mabel Jaffray.
28. Qualifications of a church school teacher. Pearl Hallock, C. H. Parsons.
29. The school as a stimulus to missionary work in the church. Mrs. H. A. Washburn, Lottie Farrell.
30. Experiences in teaching various subjects. A number of teachers.
31. Plans to strengthen and systematize the church school work. E. A. Sutherland, Elders A. J. Breed, N. W. Kauble.
32. A spiritual education will develop the 144,000. Elder A. T. Jones.

With Mothers and Children

THE CHILDREN'S HOUR.

BETWEEN the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

A whisper, and then a silence ;
Yet I know by their merry eyes,
They are plotting and planning together
To take me by surprise.

A sudden rush from the stairway,
A sudden raid from the hall !
By three doors left unguarded
They enter my castle-wall.

They climb up into my turret,
O'er the arms and back of my chair ;
If I try to escape, they surround me ;
They seem to be everywhere.

They almost devour me with kisses,
Their arms about me entwine,
Till I think of the bishop of Bingen
In his mouse-tower on the Rhine !

Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old mustache as I am
Is not enough for you all ?

I have you fast in my fortress,
And will not let you depart,
But put you down in the dungeon
In the round-tower of my heart.

And there I will keep you forever,
Yes, forever and a day,
Till the walls shall crumble to ruin,
And moulder in dust away.

—*Longfellow.*

LOVE FOR ANIMALS.

I WONDER if the boys and girls of our homes know of the work done by Mr. Angell, of Boston, for the prevention of cruelty to animals. He is the editor of the paper called *Our Dumb Animals* and through its pages he is doing much for those friends of ours who can not speak for themselves. There is so much thoughtless cruelty even among those who are Christians that we ought to stop to consider the question.

Mr. Angell in addressing the annual meeting of the "National Association of Superintendents of Public Schools," at Washington, D. C., said :—

"Nearly all the criminals of the future—the thieves, burglars, incendiaries and murderers, are now in our public schools, and with them the greater criminals who commit national crimes. They are in our public schools now, and we are educating them. We can mould them now if we will. To illustrate the power of education: We know that we can make the same boy Protestant, Roman Catholic, or Mohammedan. It is simply a question of education. We may put into his little hands, as first toys, whips, guns and swords, or may teach him, as the Quakers do, that war and cruelty are crimes. We may teach him to shoot the

little song bird in springtime, with its nest full of young, or we may teach him to feed the bird and spare its nest. We may go into the schools now with book, picture, song and story, and make neglected boys merciful, or we may let them drift until, as men, they become sufficiently lawless and cruel to throw our railway trains off the track, place dynamite under our dwelling houses or public buildings, assassinate our President, burn half our city, or involve the nation in civil war.

"Is it not largely, if not wholly, a question of education?"

"I am sometimes asked, 'Why do you spend so much of your time and money in talking about *kindness to animals*, when

there is so much cruelty to men?' And I answer, '*I am working at the roots.*'"

Would it not be well for our Christian schools to give some clear, strong instruction showing the sin of killing birds, whipping horses, teasing the cats and dogs and causing general suffering among domestic animals because of a neglect to feed and water them with regularity?

Gentle words are appreciated by the dumb creatures and so we read that when the Saviour walked among men even the animals were happier for his presence.

If the ADVOCATE refers to Mr. Angell and his work hereafter the little readers will know who he is.

M. B. D.

THE SCHOOL AGE.

1. "Parents should be the only teachers of their children until they have reached eight or ten years of age."

2. "The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery."

3. "Small children should be left as free as lambs to run out-of-doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation of sound constitutions."

4. "Their only text-book [until eight or ten years of age] should be the treasures of nature."

When the first quotation is read this question is often asked: Was not that statement made before the days of the church school and hence applies only to the public schools? In answer read the second quotation. That tells us that the only schoolroom for the child under eight or ten should be the open air. Does the church school give such freedom? It is hardly probable that such is the case. The fourth quotation makes the question of sending the young child to school still plainer. It tells you that the book of nature should be the only text-book for the little one.

Mothers often wonder why these statements are made, and why Christian education demands so much of the parents, and forbids the child to enter the schoolroom until he is eight or ten years of age. It is right that mothers should know why.

While your *first* reason for keeping the child under your own care is because God has bidden you do so, you may and should have other reasons, subordinate reasons, as it were, which will appeal to the minds of those who have not yet come to live wholly by faith.

In laying before us a duty the divine teacher does not always tell the why, but leaves us to find that somewhere else; perhaps in the book of nature itself. To this source we may go in search of reasons for the course of action outlined in the quotations under consideration. Moreover the child himself is the chapter in the book of nature which you should read in order to find the answer to your *why*.

With the child before us, let us see what we really have. It comes into the world knowing nothing; but it is a bundle of possibilities. There, within that form of clay, is the impress of divinity, and it is the

duty of parents and teachers to assist in the development of character.

In the first place children "should be allowed the most favorable opportunities to lay the foundation for sound constitutions." This can not be done in the schoolroom, for in five cities of the United States, in one year alone over sixteen thousand children and youth became physical wrecks.

Again, looking at the brain you find that, as Professor O'Shea writes, "There are nascent or growing periods in the development of the brain, and it is agreed that from the second year, or possibly earlier, to the ninth or tenth year, are the nascent periods for the sense centers."

God tells us that the child should read only from the book of nature. Why? Because the sense centers of the child's brain are active and he will learn rapidly if this method of instruction is followed between the ages of two and ten.

Nature rightly taught, will serve what purpose? Here is the answer: "The whole natural world is designed to be an interpreter of the things of God. . . . As divine truth is revealed in Holy Writ, so it is *reflected*, as from a mirror, *in the face of nature*; and through his creation we become acquainted with the Creator."

The truth may be summed up thus: The mind of the child can be most readily reached by the book of nature; nature properly taught reveals God and develops faith in the student; from two to ten the child's mind is especially open to receive truth and the development of faith is a natural process. God has committed to parents alone, and especially to the mother, the care of the child during those years when faith in God and his word can most readily be cultivated.

How noble the work of the mother! Can any Christian mother relinquish her right to educate her child and ask another to do her work for her?

"Behold the handmaid of the Lord" should be the language of every mother's heart as she seeks wisdom to direct the mind of her child. "It is no easy task," you say. No, but it is God-given, and brings the richest blessing which heaven can bestow.

"It requires study." Certainly, but mother's ears are sensitive, and God has made them so that they may the more readily catch the meaning of his words as he speaks through leaf and flower and shrub.

M. B. D.

THE LITTLE BROWN WREN.

THERE'S a little brown wren that has built in our tree,
And she's scarcely as big as a big bumblebee.
She has hollowed a house in the heart of a limb,
And made the walls tidy and made the floor trim
With the down of the crow's foot, with tow, and
with straw,
The coziest dwelling that ever you saw.

This little brown wren has the brightest of eyes,
And a foot of a very diminutive size.
Her tail is as trig as the sail of a ship;
She's demure, though she walks with a hop and a skip;
And her voice—but a flute were more fit than a pen
To tell of the voice of the little brown wren.

One morning Sir Sparrow came sauntering by,
And cast on the wren's house an envious eye;
With a strut of bravado and toss of his head,
"I'll put in my claim here," the bold fellow said.
So straightway he mounted on impudent wing,
And entered the door without pausing to ring.

An instant—and swiftly that feathery knight,
All touselled and tumbled, in terror took flight;
While there by the door on her favorite perch,
As neat as a lady just starting for church,
With this song on her lips, "He will not call again,
Unless he is asked," sat the little brown wren.

—Harper's Young People.

WITH THE TEACHERS

THE NEED.

"THE times want scholars—scholars who shall
shape

The doubtful destinies of dubious years,
And land the ark that bears our country's good,
Safe on some peaceful Ararat at last.

"The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth ;
To clutch the monster error by the throat
And lead a universal freedom in."

ARITHMETIC.

IN the discussion of methods of teaching the various branches in our common schools, arithmetic comes in for its share. This subject has been considered the backbone of the common school education ; it is one member of that indispensable trio—the threes, which every child must master, and yet in this dawn of a new century we find no little wrangling over the methods applied in its study.

President Eliot, of Harvard, states that "one-sixth to one-fourth, or even one-third of the whole time of American children is given to the subject of arithmetic, a subject which does not train a single one of the four faculties, the training of which should be the fundamental object of education."

If the statement is true that arithmetic fails to train any one of the four faculties the training of which should be the fundamental object of education, why is it that the text-books in this subject are so numerous ; that they are constantly on the increase, and that six or eight of the very best years of the child's life are spent in solving problems ?

Originally, figuring was decidedly practical in nature and was used only so far as necessary for the every day duties of man as he lived in comparative simplicity. The system of notation was clumsy and there was no temptation to devote hours to the mere drill as in later times.

As the Romans became a commercial people the commercial phase of arithmetic developed. Indeed the character of the mathematical calculations of a nation might with safety be taken as an index to the general trend of rational thought. That people whose chief thought is expansion, greed for gain, love of power will naturally give to its children problems of that character.

Pick up a modern arithmetic and study the subject matter of the problems. It is buying and selling, everything from whisky to beef and hog ; cheating in the sale of vinegar or molasses ; figuring on the amount gained by using false balances or compounding the interest on some neighbor's money. What is the effect of years of such work on the mind of the child ? If keeping a subject before the mind's eye ever

produces an impression there is certainly an impression made on the country lad who prides himself on his keenness in dealing with figures. The effect is just this: he leaves the farm because his father failed to make it a financial success; he seeks the city and applies the principles of the dearly loved arithmetic. Love of commerce is stimulated, a love for buying and selling is developed, the hatred of falsehood and false weights is weakened. His children inherit these tendencies in an exaggerated degree and so the effects of those years of arithmetic are multiplied.

There is, however, another side to the question for the thing which is capable of perversion must contain some good. So it is with the subject of arithmetic. Arithmetic is a mode of expression, a certain sort of language — and if the right thought asks for expression arithmetic becomes a divine vehicle for the conveyance of that thought.

It is possible for this study to develop the three natures of man which all true education must see developed. In order to do this, however, care must be taken in the selection of the subject matter for problems. Problems may become channels for the presentation of scientific truth. Many facts can be learned through this medium; household economy may be stimulated by this means, and a love for the grand and ennobling may be cultivated. Whether or not this is the case depends entirely

upon the subject matter of the problem.

In addition to the question of subject matter in our arithmetics the one of methods of teaching should receive attention also. The need of originality of thought is everywhere demanded, and it can nowhere be better developed than in the study of arithmetic. Nevertheless it is a fact that the exact contrary is the result most often obtained.

As expressed by Mr. Powell, superintendent of public schools in Washington, D. C., this can be obtained "by teaching from *contents to form* and not from *form to contents*." That is, avoid laying great stress upon the process alone. Perhaps this is the best that could be expected when so little elevated thought could be gained from the problems but the time has come for arithmetics containing thought-bearing problems,—problems that will cultivate a love for nature, for work, for scientific study and which will familiarize the student with the practical problems of the day.

Drill is important but it must follow a thorough understanding of the subject matter. Drill, moreover, should aim at the development of accuracy, speed and dexterity in computation.

Much will be gained by a more thorough use of mental arithmetic, especially with children. Commercial arithmetic and book-keeping should follow latter.

E. A. S.

AN ILLUSTRATION.

THE new school-book methods will throw you up in the air so high you will never know what happened," remarked the man who wore a worried look, to the casual caller. "If you don't believe that, just undertake to show a school-boy of to-day how to do an example in arithmetic. I have tried it. He was n't very far advanced in arithmetic, either, and the example looked to me like a simple one. I'll give it to you: —

"A bushel of wheat weighs sixty pounds, what is the weight of three pecks of wheat?"

"Easy? Well, I settled back in my chair, took my boy on my knee, and did it for him in less than three seconds. But when I was through he calmly informed me the teacher would n't let him do it that way; he would have to follow the methods laid down in the book. Later they will insist that he must solve problems by his

own methods, but now it won't do unless he sticks to the plan laid down by the author of the book. Individuality is a feature of modern education, but the first thing a child is taught is that there is only one way to do a thing, and the book tells that. And this was the method of solution outlined:—

“What is the relation of three pecks to one bushel?

“One-fourth is the relation of what to sixty pounds?

“Three-fourths, then, is the relation of what to sixty pounds?

“What, then, is the weight of three pecks of wheat?”

“Before I tackled that solution I could do that example, but after that I didn't know what I was trying to do. ‘One-fourth is the relation of what to sixty pounds?’ Wow! I am anxious to help my children along, but to do it I must go to school again. I can tell them how to do their examples, but if I don't happen to tell them one particular way it's all off and doesn't count.”—*Chicago Post.*

THE CAUSES OF GOOD AND BAD BEHAVIOR IN THE CHRISTIAN SCHOOL AND HOW TO AFFECT THEM.

BY MRS. A. W. SPAULDING.

THERE are persons called teachers who see in a good child merely an item of comfort and joy in their own lives, and to whom a bad child is but a thorn in the flesh, to be plucked out and gotten rid of if possible, or else to be held between the finger and thumb of “discipline,” lest its proddings cause discomfort. He who does not look beneath the surface of conduct for its causes, who does not trace the current of muddy water to its source of pollution, is not yet a student, much less a teacher. Study your children, under the guidance of the Holy Spirit, for they are an open book, in which the wise may read the account of inherited passions, vices, and virtues, lovely or hateful home influences, good and bad tendencies which may be fostered or remedied. God says, “*Heaven* sees in the child the undeveloped man or woman, with capabilities and powers that, if correctly guided, and with heavenly wisdom developed, will become the human agencies through whom the divine influence can co-operate to become laborers together with God.” What do we see?

First among the influences that beget either good or bad behavior is the life of the teacher. I quote: “Teachers themselves

must be what they wish their children to become.

The teacher who becomes angered over the conduct of her children, no matter how bad they may be, has no right to expect them to be good. She who enters with a thunder-cloud upon her face or a tempest brewing in her heart, will become the storm-center of a cyclone of unrest, disobedience, and discouragement. She may with a stern hand repress disorder, but the harmony and co-operation she might have had are gone; she is disconnected from the Source of wisdom and power, and far removed from the hearts of her children.

On the other hand, if we teachers are constantly connected with our divine Teacher, the atmosphere of our school-rooms will be one of love, peace, and rest. In such an atmosphere the children will grow—grow to be like Christ. The great corrective, then, of evil habits, and the nourishment needed for good habits, is love.

This broad principle of love, nevertheless, with the teacher includes much more than many of us realize. It certainly includes every child, and demands a living connection between the lives of teacher and children.

Ignorance and lack of self-control are the two great causes of bad behavior. The boy who is, as we say, "smart," continually inclined to "show off," may, at the most, have but a dim conception of wrong-doing therein; his bad behavior has been induced by unfavorable surroundings and bad training.

I had in my school a little boy of this type. His self-esteem was apparent in every act; a strutting, self-important air enveloped him like a garment. For instance, one day in our study of Sister White's life, we were talking of her first public prayer and the blessing that came with the bearing of the cross. After the study had ended, he marched up the aisle to me, and confidentially declared, "I'm going to pray out loud every day, and then I'll get more blessing than any one else, won't I?" That boy was the victim of wrong home training in this one respect. He was bright and intelligent, and this fact had been diligently taught him until his first thought was always of self, and yet he could not see in himself the evil, nor how disagreeable the trait made him. To substitute love of Jesus for love of self, to fill him with a desire to help others for their own benefit, seemed the only solution, and yet the difficulty of the problem was vastly increased by the sieve through which ideas must pass to his consciousness. How hampered, indeed, is the teacher without the mother.

Another case well represented the other cause — lack of self-control. A boy of nine years was most troublesome in his behavior. Everything he did was upon impulse; obedience was a trait unknown to him. His was another case of bad home training. A teacher might easily become hateful to such a boy; for if there is anything which begets a habit of nagging in a teacher, it is to have a child repeat mean and annoying acts in the face of reproof and correction. Yet to correct him continually would be no remedy: he must first be given a foundation upon which to build a better character.

Love for the teacher was begotten by love and patience, and obedience followed.

A teacher *living* in this home could have been of much greater help to the boy, by assisting the mother in strengthening her control over him, and in giving him regularly the same treatment he was receiving for the few hours he was in school.

Another cause of bad behavior is the physical condition. Many a child has been blamed and punished for actions which he was utterly unable to avoid. With a child like this I found that kind talks, and light penalties, would affect him for the time; he would repent and promise, but he could not perform. An examination at the hands of a physician gave the verdict that he was physically unfitted for the schoolroom. To punish such a child for misbehavior would be cruelty, and yet it would seem to the teacher not acquainted with the cause, to be the only resource. It is the duty of the teacher to exercise a constant watchfulness, that the health of her pupils may not be impaired; and if she is careful in this respect, she will avoid many errors of judgment in matters of discipline.

It is impossible, to give all the causes of good and bad behavior in the schoolroom. These few representative cases may be helpful, but for the remedy the principles of the gospel of our Saviour alone will answer. The teacher must study deeply, carefully, prayerfully, to find the causes, and then apply the remedy which the Spirit of God shall select.

This only I know, and know from experience, that the work of a teacher who, like a tender shepherd, leads his pupils away from the flinty wilderness of the discipline of force, away from the thorns and briars of hectoring oversight, to the green pastures and still waters of a loving, helpful companionship, will find no need to worry and to smite, to speak and to despair, for the Lord shall speak behind him in a still, small voice, "This is the way, walk ye in it." In this path lie peace, order, progress; by this way shall we find rest in labor.

CHURCH SCHOOLS AND THEIR TEACHERS.

FREDERIC GRIGGS, Principal of the South Lancaster Academy, writing for the *Atlantic — Chesapeake News*, says :—

“The Lord has said that wherever there was an established church there should also be a school; but he proceeds to give words of caution about starting them. They should not be started until means are provided for their maintenance. But it must be remembered that whenever the Lord has given a definite work to his people, as he has in the matter of these church schools, he will always open the way for it to be carried on, if the people seek him earnestly and enter upon the work in a sensible, careful manner. The President and officers of the Conference should be conferred with in the matter of establishing all church schools.

There are many reasons why this is necessary, which perhaps it will not be essential to speak of now.

“In opening these schools, our churches should plan to have them run for eight or nine months in the year. They should be established on a sound, practical basis, to run not only this coming year, but all years as long as the church shall exist.

“In order to carry on these schools we must have good teachers. We have many young people who have not had the opportunity to attend our schools, but who have, however, the education to enter upon school work, and if they will take a short course of instruction they may be prepared to begin teaching in our schools.”

NOTES FROM OUR TEACHERS.

I MUST tell you about our Chinese school. We have conducted a Chinese school for several months. I was given the general review, and recently was made superintendent. From the first it seemed to me that we should use the same methods in the Chinese schools that we do in the church school. At first the Chinese boys tried to explain to me how they had been taught in other schools, but I looked at their primers which had the Chinese translation, and saw the silly nonsense in them. They also had their dictionaries for the Chinese translation. I told them we would study the Bible, and use their dictionaries. We began at creation. The boys are learning to read, write, spell, and talk. The teachers did not at first know just how to go about teaching by that method, but I gave a number of class reviews, and now they are all doing fine work. Each Chinese boy has a teacher alone, and it is very interesting to go from class to class and observe the close attention, and the earnest efforts of both teachers and pupils.

One of the most beautiful things I ever saw was in the review one day. They had learned about the creation, so I asked them why the Lord made the earth. One of the boys, a very bright, intelligent boy, thought for a moment, and then said, “I don’t know, you tell.” I said, “Are your father and mother living, Chan?” “Yes,” he answered. Then I asked, “Do they love you?” “O yes,” he answered. “How do you know?” I asked. “They write to me,” he said. “Well, but before you came here,” I said, “did they love you then?” “Yes,” he replied. “How do you know,” I still questioned. “Why, they take care of me, and feed me, and give me a home,” was his reply. “When you saw them do that, how did you feel toward them, Chan?” “Why,” he said, “I love them back again, and obey them.” “Now Chan,” I said, “let us go back to the first question. God made a beautiful home, and filled it with everything that could make us happy; then he gave it all to us. Why do you think He did it?” His face put on a puz-

zled expression, and he sat fully three minutes thinking. All of the teachers were watching his face closely. We could almost see the reasoning. His brow would knit, and his lips move, as if he were trying to frame an expression. All at once it lighted up, and a smile came over it, as he exclaimed, "O, my father and mother love me, they take care of me, and give me a home. It makes me love them back again, and then I obey them. God give us the beautiful world to show us he love us. Then we love him back again, and obey him to show that we love him."

All in the room felt that the Lord was very near, and we sent up a silent prayer that the seeds of truth might sink deep into this precious boy's heart, and that much good might result from our small beginning in the Cleveland Chinese school.

MAV PINES.

A little boy five years of age, one of my students, had been without shoes for some time. One night he remarked that he was going to ask Jesus for shoes. He said, "Jesus has lots of money and shoes, and I know if I try to be a good boy, he will put it into the heart of some man to get me some." His mother told him he would be disappointed, but he prayed two or three days with more faith than many older people. To his delight, one evening a parcel was handed him containing shoes, rubbers, and thirty cents in money. As soon as he saw it, he exclaimed, "Jesus has sent my shoes; I knew he would." The next morning his testimony in school was, "I love thee, O Lord, because thou hast heard my prayer." A TEACHER.

My children seem to move together with one purpose, to glorify God and to form character that will stand the final test. I

pray most earnestly that self may be kept back and that Christ may be held up before them. Principles have been set before the children, and they have been left to choose for themselves, while I have sought the Lord for grace to live out these principles in my life, that my message to the children might not be without power. They are learning to overcome in many ways. The Lord has helped some to gain the victory over appetite; others have, by the grace of God, been enabled to exemplify in their own conduct the principles of the text, "Let each esteem others better than himself."

BLANCHE GRUBB.

School opened the first of April with an enrolment of twenty-five, but this number has increased until now there are over forty who are quite regular in attendance. The ages vary from five to seventeen years. Most of the people here are Wesleyans and a little while before we came, a school was opened by a Wesleyan teacher and all the people have to pay a school tax to him whether they send their children or not. Among my pupils there are only nine whose parents are Adventists. . . . Since the school opened many of the children have begun coming to the Sabbath-school and we hope through them to reach their parents. I have a sewing class one evening in the week for the girls. The children have never been taught to be very neat in their appearance and frequently come to school with their shoes tied, rather than buttoned. so in our sewing class I furnished them with buttons and they sewed them on. Most of the women on the Island smoke. On my way to school I see them bending over their wash-tubs with cigars or cigarettes in their mouths.

WINIFRED HOLMDEN,

Utilla, Bay Islands.

"THERE is a tide in the affairs of men,
Which, taken at its flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

. . . ITEMS. . .

"MASSACHUSETTS," says Mr. Angell, "has the first law in the world prohibiting vivisection in the schools."

PHOENIX, ARIZONA, reports a new school building nicely furnished ready for the fall opening of a church school.

B. E. NICOLA, principal of the Oakwood Academy is visiting in Battle Creek. He attended the Conference at Mount Vernon, Ohio.

At the suggestion of the Mount Vernon Conference, Professor Cady will revise his book, *Bible Nature Studies*, and publish a second edition.

MISS LOIZA ELWELL, for two years a teacher in the church school at San Pasqual, Cal., visited her home in Wisconsin and is spending a few weeks in Battle Creek.

W. J. TANNER, a member of the Ministerial class of Battle Creek College during the year 1899-1900, with his wife sailed from New York in July for Jamaica, W. I., his future field of labor.

LAST spring Prof. G. McA. Miller, president of Avalon College, (Trenton, Mo.) visited Battle Creek, hoping to find some helpful suggestions for the work of his school from the Sanitarium and College.

The lines of industrial work connected with the College were thoroughly investigated and heartily approved.

To show that the health principles also appealed to Prof. Miller we quote his words: "We would like a scientific cook who thoroughly understands cooking and serving Battle Creek health foods. . . . Our object is to educate our students and others, as we may be able, in the use of a sanitary diet. Can you recommend such a cook?"

We wish to introduce all of the Battle Creek health foods, using them in the College restaurant from the beginning."

Is there not danger that some who have recently seen the light on these subjects may outrun those who have long known the truth of healthful living?

ROY COTTRELL writes: "During the past week I have disposed of ten copies of *Living Fountains*; seventeen copies of *Christian Schools*; three *Peril of the Republic*, and have taken several orders for *Parables of Jesus*."

M. E. CADY, President of Healdsburg (Cal.) College visited Battle Creek on his way west from the Educational Conference held in Mount Vernon, Ohio. Prof. Cady is here in the interest of his book on nature study. His lesson with the students of the summer school was appreciated.

THE Battle Creek Church has held a number of meetings in the interest of the church school work. There is an unusual interest everywhere this year in the education of the children. Let us remember that "Now as never before we need to understand the true science of education. If we fail to understand this we shall never have a place in the kingdom of God."

The following clipping from the *St. Louis Globe Democrat* speaks for itself:—

The era of huge farms has passed, and so has gone the habit of robbing the soil. The small farmer is able to get as large an income from *twenty acres* as the larger farmer from *one hundred*. The chances of failure in farming are greatly lessened, while the problem is more open to small capitalists, as well as those who in cities find a market for intellectual wares.

THE discussion of the subject, "The relation of Christian Schools to the Public Schools" at the Mount Vernon Conference developed the following thoughts:—1. The methods used in Christian Schools must differ as materially from the methods of the public schools as the object of the one differs from the object of the other. 2. The difference in object and aim calls for a complete separation of Christian from worldly schools. 3. Wise, energetic efforts should be put forth by our educational institutions to establish schools in all churches and to enlist the services of Seventh-day Adventist public school teachers.

Of Christ we read, "He studied the *life* of plants and animals, and the *life* of man. . . . New ideas of ways and means flashed into his mind as he studied *plant life* and animal life."

"He (Christ) could not be persuaded to change His habits of contemplating the works of God and seeking to allviate the suffering of men or even of dumb animals." Where should this gentleness be taught if not to children in the schoolroom?

The sentiment is growing among the church school teachers that a person who is qualified to teach will possess the ability to organize a school. It is therefore the desire of a large number to visit the churches in the interest of Christian education, and by presenting the needs to the people and by answering the questions that may be asked so to impress parents with the needs of their children that they will not slacken their efforts until a school is started.

In nearly every every case where there is any opposition to Christian schools it comes as a result of ignorance of the plan. Educate, *educate*, is the watchword of the day. Teachers, go foward!

THE urgent demands of the educational work led to the calling together of the heads of our various educational institutions of the United States. The meeting was held at Mount Vernon, Ohio, Aug. 1-10. There were in attendance Elders Irwin, Hoopes and Haskell from Battle Creek, Professors C. C. Lewis (Keene, Texas), C. W. Irwin (Greysville, Tenn.), W. T. Bland (College View, Neb.), Frederick Griggs (So. Lancaster, Mass.), B. E. Nicola, (Oakwood, Ala.), M. E. Cady (Healdsburg, Cal.), E. L. Stewart (College Place, Wash.), E. A.

Sutherland and P. T. Magan (Battle Creek, Mich.), J. W. Loughhead (Mt. Vernon, O.), J. B. Clymer, C. E. Welch, Mrs. G. A. Irwin, Mrs. J. W. Loughhead, Mrs. C. W. Irwin, and Mrs. M. L. Maxson. Among the subjects discussed were the following: Text books, Courses of Study, Methods of Teaching, School Government and Discipline, Industrial work, Our Relation to Public Schools, Home and Church Schools, Financial Management.

It is not to late to mention the work of the Haskell Home school, although vacation began June 13. In many respects the work of this school is unique. The teachers have walked by faith, but God has rewarded them for their courage. Three years ago they decided to make the Bible the basis of all school work, from the kindergarten to the highest grade. The exhibit of work done by pupils in all departments shows wonderful originality and rapid progress.

The little people of the kindergarten, in song and story and games, are dealing with Bible characters, learning Bible history, and listening to the voice of God in nature.

One striking feature of the exhibit was an illustration of the work of the farm. This was explained by one of the boys, who told in a most pleasing way of the lessons in pruning, budding, fertilizing, berry raising, etc., as the work is conducted on the Haskell Home farm with the help of the children.

An examination of the papers prepared by the more advanced pupils revealed the fact that the work on the farm and in the carpenter shop had formed the basis for much of the study in mathematics.

PUBLISHERS' PAGE.

Training-School Publishing Association Limited.

PERCY T. MAGAN, President.

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ADDRESS all communications and make all checks payable to the ADVOCATE, Battle Creek, Mich., care College.

THE SEPTEMBER ISSUE.

IT is customary among Colleges of the country publishing magazines or papers to omit a number during vacation, and the postal authorities have made provision for the same.

In harmony with this arrangement we will omit the September issue of the ADVOCATE and the next number will be sent out the first of October.

IF you receive the ADVOCATE and are not already a subscriber, you will not be called upon to pay for it. It is sent you by some friend or by the publishers. If you are interested in it, send us your subscription.

THE INLAND PRINTER

For July is replete with valuable matter of interest to every practical printer. We can not see how any printing office can afford to be without it.

L. J. CALDWELL

Of Arvada, Colorado, has recently published a tract of 46 pages, entitled "Peoples Bible School." There are 21 subjects considered in the form of Bible readings; it can be successfully used in missionary work. Price 6 cents. Address the author.

WE are in receipt of the Annual Calendar of South Lancaster Academy, Healdsburg College and Union College. We trust these schools will enjoy a large patronage this coming year and much of God's blessing in their work.

"LIVING FOUNTAINS OR BROKEN CISTERNS,

An Educational Problem for Protestants," by E. A. Sutherland, is a work on the history of education dealing with the educational problems which must be met by every American, and settled by every Christian.

Have you seen it?

Do you realize that an educational reform is called for by the world, and that it is the privilege of Christians to inaugurate this reform?

In education do you favor leading the child to the fountain of living water, or are you asking him to drink from broken cisterns?

"Living Fountains or Broken Cisterns" can be obtained of the Review and Herald Pub. Co., or by addressing the ADVOCATE, Battle Creek, Mich.

THE ADVOCATE welcomes the appearance of *True Education*, Vol. 1, No. 1, the representative of the educational principles of Healdsburg College.

CHRISTIAN SCHOOLS.

I VALUE highly the copy of *Christian Schools* which you sent me and think that every parent, teacher and Christian worker should make it a handy manual of council and reference. It is suggestive upon every phase of the school question and I am sure such a compilement of recent hitherto unpublished Testimonies upon these subjects is just what is wanted by many.

Pennsylvania.

Lee S. Wheeler.

I HAVE given the copy of CHRISTIAN SCHOOLS a very careful reading and I am much pleased with it. I consider the principles set forth of eternal value to the remant church and I hope to see them practiced by the Seventh-day Adventist church as a body. The book itself should be read by all our people.

Enclosed you will find a small donation to help in defraying the expense of placing the book before the people.

A. G. HAUGHEY,
Meigs, Ohio.

HAVE YOU SEEN IT?

THE pamphlet, CHRISTIAN SCHOOLS, a manual for teachers and parents, should be in the hands of every one interested in the principles of Christian education.

It contains extracts from recent Testimonies and quotations from some of the best educators of the country, showing that these principles, carried out, are necessary in solving the great problem of the reform asked for in educational lines. No teacher or parent can afford to be without a copy. It consists of 160 pages, securely bound; single copies 20 cents, three copies 50 cents. Order of your State Tract Society, or address Training-School Pub. Ass'n, Battle Creek, Mich.

WILL YOU REMEMBER THIS?

THE publishers desire to assist worthy young men or women who have had experience in a printing office.

An excellent opportunity is afforded those who desire to attend College and pay their expenses by working in the printing department. Correspond with J. W. Collie, Battle Creek College.

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WHAT ARE YOU DOING FOR THE ADVOCATE?

WE trust that every friend of educational reform will remember that every gathering of people affords an excellent opportunity of speaking a word in favor of Christian education and at the same time calling the attention of the people to the field occupied by the ADVOCATE.

SPECIAL NOTICE

ARE you planning to attend some school next fall and winter? This personal question is asked of every young man and woman who contemplates entering the work of God in any capacity.

Battle Creek College is a *training-school for Christian workers*, and if you feel your need of a preparation before entering the ministry, Bible work, or canvassing field, it will be well for you to correspond with the school.

There are scores of young people who should be engaged in some branch of the Lord's work, and if you do not wish to enter either of the branches mentioned, the College can put you in possession of a trade either as a broommaker, a tailor, a dressmaker, a printer, or a carpenter, that will enable you to do work for the Master in educating others to become self-supporting missionaries.

The managers of the school have placed the rate for board, room, and tuition as low as possible, but arrangements can be made for each student to reduce his expenses by doing some manual labor.

Further particulars will be cheerfully sent upon application. Address J. W. Collie, Battle Creek, Mich.

BATTLE CREEK COLLEGE CALENDAR.

Do you want our new Calendar for 1900-1901? It is unique in character, convenient in form and will be of interest to every one desirous of knowing more about this school. The same can be obtained by addressing Battle Creek College, Battle Creek, Mich.

A WORD FOR THE ADVOCATE.

IT gives me pleasure to express the debt of gratitude I owe our educational journal, the TRAINING SCHOOL ADVOCATE.

With no definite knowledge of the methods pursued by our church school teachers, I was invited to take charge of the school in Dayton, O. Through the kindness of friends, several copies of the ADVOCATE came into my possession; these I carefully read; and the thoughts developed, appealed to me as principles of truth. From that time to the present, I have eagerly welcomed each number and I know that its timely instruction contributed much to the success of our school.

May the Lord continue to direct the minds of his servants upon whom the burden of this work rests; and may the power of God's truth accompany this heavenly messenger until we as a people, understand the true science of education.

ROY F. COTTRILL.

"MY MOTHER'S LIFE."

THE life of the late Mrs. S. M. I. Henry will be of interest to all who were acquainted with her work for women, and who wish to carry forward that work.

"I deem it most fortunate for the world, for the men and women who live in this generation, and especially the young, that this volume has been written. . . . *My Mother's Life*, is a book which ought to be placed in the hands of every young woman who knows the English Language," writes Dr. J. H. Kellogg.

"It is the story of a wonderful Christian work on the part of God in the human heart."—Prof. P. T. Magan.

To every woman who secures three orders for the book at the regular price, \$1.50, we will give one copy of the book free. In addition to this, we will give five per cent (7½ cents) on each copy sold, or 22½ cents for the three, to the woman's Gospel work, to be used according to the judgment of the directors of that work. As fast as the orders come in this money will be turned over to Mrs. Grace Durland-Mace, the secretary and treasurer of the woman's Gospel work. For further directions and information address, Mrs. Mary Henry Roositer, 204 Van Buren Street, Battle Creek, Mich.

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Living Fountains or Broken Cisterns

An Educational Problem for Protestants.

By PROF. E. A. SUTHERLAND.

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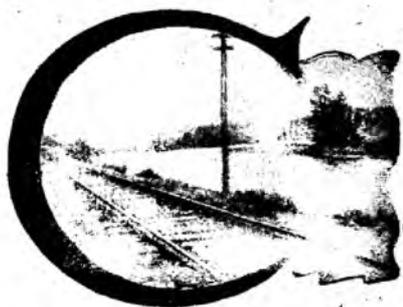
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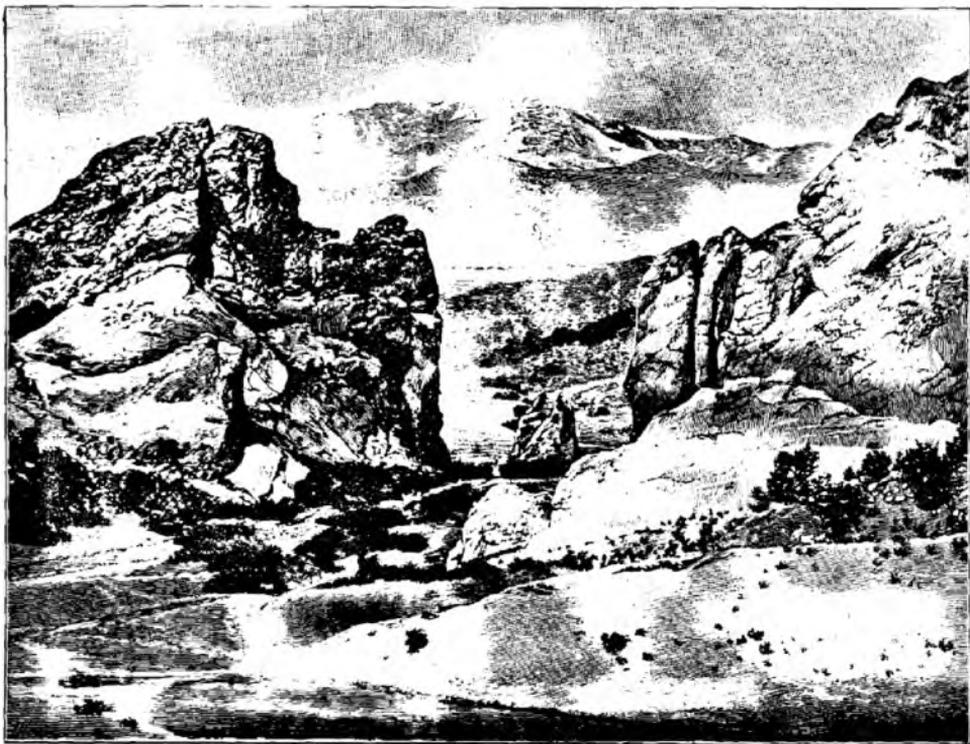
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