

5 CENTS A COPY.

PUBLISHED MONTHLY.

50 CENTS A YEAR.

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

# TRAINING SCHOOL ADVOCATE

OCTOBER, 1900.



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

Published by

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

BATTLE CREEK, MICHIGAN.

Vol. II.

No. 10.

# CONTENTS.

## GENERAL.

BOOKS FOR OUR SCHOOLS . . . . .	285
IS THE EDUCATIONAL WORK THE BASIS FOR ALL CHRISTIAN GROWTH? . . . . .	287
WASTE IN EDUCATION . . . . .	291
PROPER ARRANGEMENT OF THE CHURCH SCHOOL BUILDING . . . . .	291
SCHOOL READERS . . . . .	293
EDUCATION SHOULD BE CONSTRUCTIVE. . . . .	294

## EDITORIAL.

A SIGN OF THE TIMES. . . . .	296
WE ARE LOSING OUR CHILDREN . . . . .	297
STATE SUPERINTENDENTS . . . . .	298
LOVE ( <i>Poem</i> ) . . . . .	299

## MINISTERIAL

EDUCATION FOR CUBA. . . . .	300
THE POWER OF THE WORD . . . . .	300
REPORTS FROM THE FIELD. . . . .	301

## WITH MOTHERS AND CHILDREN.

HAVE FAITH IN THE BOY ( <i>Poem</i> ) . . . . .	302
THE MOTHER AS TEACHER. . . . .	302
PROPER SCHOOLS FOR LITTLE CHILDREN . . . . .	304
ENCOURAGEMENT ( <i>Poem</i> ) . . . . .	305

## WITH THE TEACHERS.

THE UNFAILING ONE ( <i>Poem</i> ). . . . .	306
THE SUMMER SCHOOL — A FEW THOUGHTS. . . . .	306
DISCIPLINE IN OUR CHURCH SCHOOLS . . . . .	308
BE PATIENT ( <i>Poem</i> ) . . . . .	309
ITEMS . . . . .	310
PUBLISHERS' PAGE . . . . .	311
ADVERTISEMENTS. . . . .	313-320

# The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

OCTOBER, 1900.

No. 10.

## BOOKS FOR OUR SCHOOLS.

[Extracts from the writings of MRS. F. G. WHITE.]

“How many can truthfully answer this question, What is the essential education for this time? Education means much more than many suppose. . . .

“The youth are in need of educators who shall keep the Word of God ever before them in living principles. If they will keep Bible precepts ever as their text-book, they will have greater influence over the youth; for the teachers will be learners, having a living touch with God. All the time they are inculcating ideas and principles that will lead to a greater knowledge of God, and earnest, growing faith in their behalf in the blood of Jesus, and the power and efficiency of the grace of our Lord Jesus Christ to keep them from falling, because they are constantly seeking the strongholds of a healthful and well-balanced Christian experience, carrying with them qualifications for future usefulness, and intelligence, and piety. The teachers see and feel that they must labor not to dwarf and taint the minds of their associates with a sickly, half-religious service. There is need of separating from our educational institutions an erroneous, polluted literature, so that ideas will not be received as seeds of sin. Let none suppose that education means a study of books that will lead to the reception of ideas of authors that will sow seed and spring up to bear fruit that must be bound up in bundles with the world, separating them from the Source of all wisdom, all efficiency, and all power, leaving them the sport of

Satan's arch-deceiving power. A pure education for youth in our schools, *undiluted with heathen philosophy*, is a positive necessity in literary lines.

“*The well-being, the happiness, of the religious life in the families with which they are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious education that the youth have received in our schools.*”

“Why, then, should not the Scriptures be ennobled and exalted in every school in our land? . . . The Bible should ever have been made the great, grand book of study.

“Should that book which tells us what we must do in order to be saved, be set aside in the corner, and human productions be exalted as the great wisdom in education? . . . The Word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our guide-book; we shall receive from it the truth. We need to present the Bible as the great lesson book to be placed in the hands of our children and youth, that they may know Christ, whom to know aright is life eternal. It is the book to be studied by those of middle age and those who are aged. The Word contains promises, warnings, encouragement, and assurances of the love of God to all who accept him as their Saviour. Then place the Holy Word in their hands. Encourage them to search the Word, and they will, in so doing, find hidden treasures of inestimable value to them in this present

life, and in receiving Christ as the bread of life they have the promise of eternal life.

“What book can begin to compare with the Bible? It is essential for every child, for youth, and for those of mature age to understand; for it is the Word of God, the word to guide all the human family to heaven. Then why does not the word from God contain the chief elements which constitute education? Uninspired authors are placed in the hands of children and youth in our schools as lesson books—books from which they are to be educated. They are kept before the youth, taking up their precious time in studying those things which they can never use. Many books have been introduced in the schools which should never have been placed there. These books do not in any sense voice the words of John, ‘Behold the lamb of God, which taketh away the sin of the world.’ The whole line of study in our schools should be to prepare a people for the future, immortal life.

“The teachers in our schools should have respect for authors and books that are current in most of our educational institutions.

**Popular Authors.** All heaven has been looking upon our institutions of learning, and asking you, What is the chaff to the wheat? The Lord has given us the most precious instructions in his Word, teaching us what characters we must form in this life to prepare us for the future, immortal life. It has been the custom to exalt books and authors that do not present the proper foundation for true education. From what source did these authors obtain their wisdom, a large share of which does not deserve our respect, even if the authors are regarded as being wise men? Have they taken their lessons from the greatest Teacher that the world ever knew? If not, they are decidedly in the fault. Those who are preparing for the heavenly abodes should be recommended to make the Bible their chief book of study.

“These popular authors have not pointed to the students the way that leads to eternal life. And this is life eternal, that they

might know thee the only true God, and Jesus Christ, whom thou hast sent.’ John 17:3. The authors of the books current in our schools are recommended and exalted as learned men: their education is in every way deficient, unless they themselves have been educated in the school of Christ, and by practical knowledge bear witness to the Word of God as the most essential study for children and youth.

“Books should have been prepared to place in the hands of students, that would educate them to have a sincere, reverent love for truth and steadfast integrity. The class of studies which are positively essential in the formation of character, to give students a preparation for the future life should be kept ever before them.”

“In an assembly where the school question was being discussed, the question was asked, ‘Why has not appropriate matter for reading and lesson books been selected and compiled? Why has not the Word of God been extolled above every human production? Have you thought that a Thus saith the Lord would have a deleterious effect on teachers and students?’ There was a hush in the assembly, and self-conviction came upon students and teachers. . . . The speaker took from the hands of the teachers those books which they had been making their study, some of which had been written by infidel authors, and contained infidel sentiments, and laid them on the floor. Then he placed the Bible in their hands, saying, ‘You have little knowledge of this book. You know not the Scriptures nor the power of God. When you have taken your students through the course of study you have followed in the past, they will have to unlearn much that they have learned, and this they will find a more difficult work. Objectionable things have taken root in their minds, like weeds in a garden, and *some will never be able to distinguish between right and wrong.* The good and the evil are mingled in their work.”

“The question has been asked, ‘Shall

we have no study-book but the Bible?' I answer, 'Take the Bible as a study-book, and see if you are not filled with the love of God. . . . This is the higher education. No learning of human origin can reach these heights, for they reach into eternity and are immortalized. The altar and the plough are the experiences for all who seek eternal life. We know altogether too little of the greatness of the love and compassion of God. Let students put to the stretch the faculties of their minds, that they may comprehend the forty-fifth chapter

of Isaiah. *Such chapters as this should be placed in form, and brought into our schools as valuable studies.*"

"It is high time for Sabbath-keepers to separate their children from worldly associations, and place them under the very best teachers, who will make the Bible the foundation of all study. If authors have the knowledge and temperament to enter some of these open fields as educators, they can by so doing, inscribe the truth on the tablets of the soul."

## IS THE EDUCATIONAL WORK THE BASIS FOR ALL CHRISTIAN GROWTH?

### DOES THE PROSPERITY OF THE CHURCH DEPEND UPON ITS ATTITUDE TOWARD CHRISTIAN EDUCATION?

[Extracts from a sermon delivered by ELDER ALONZO T. JONES during the Teachers' Conference.]

You will see that the subject takes in the church as well as the educational work in particular, and the attitude of the church toward Christian education. The subject is stated in two parts:—

1. Is the educational work the basis for all Christian growth? Since service to God and his law is a service of the mind, and since education has to do first of all with the mind, there can be but one answer to the question as to whether the educational work is the basis of all Christian growth. The Scripture says, "With the mind I serve the law of God." Again it says, "Be not conformed to this world: but be ye transformed by the renewing of your mind." And this for a purpose, "Be ye transformed by the renewing of your mind, *that ye may prove* what is that good, and acceptable, and perfect will of God."

There is told the whole story of Christian education and Christian growth. "Be not conformed to this world"—total separation from the world, and all that is of the world, and from all that is in the world. "For

all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." And "the friendship of the world is enmity with God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Whosoever therefore will be a friend of the world, is the enemy of God."

But when the mind chooses, when the choice is made by me that I shall be separated from the world, and not be conformed at all to it, *that* is not the end of the story, that is only the beginning, that is the *choosing*. Then follows the *transforming*, and that transformation is wrought through the mind by the renewing of the mind. The whole life, the acts of the body, the ways of the flesh,—these are all transformed too. But that is done, and can be done, *only through the mind*. For when the flesh rules, that person serves the law of sin, and can not serve any other law. But when the mind rules, then the law of God is

served, both by the mind and by the flesh.

So then, this transformation being wrought through the mind by the renewing of the mind, and in order that the individual "may prove"—may put to the test, may discern and understand—"what is that good, and acceptable, and perfect will of God." I say again that that is the story of Christian growth. It is Christian education.

Again, in the nature of things, Christian education is the only education that there can be for Christians. But in what must this consist?—Listen: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Faith is the only thing which, in Christ, avails anything. Christian education is the education of those who are in Christ, and to those who are in Christ; nothing avails but faith. Then Christian education is simply an education in faith, by faith, of faith. Faith is the beginning, faith is the process, faith is the end. For Christ is "the author and finisher" of faith. And faith, wherever it is exercised, "groweth exceedingly." That is true Christian growth.

So then, since true education deals solely with *the mind*, and solely with the mind *by faith*, what is the answer to this double question: "Is the educational work the basis of all Christian growth? and does the prosperity of the church depend upon its attitude toward Christian education?" Does the prosperity of the church depend upon its attitude toward not being conformed to this world, but being transformed by the renewing of the mind, that it may be proved "what is that good, and acceptable, and perfect will of God"? and does the prosperity of the church depend upon an education in which nothing but faith avails; in which faith is the beginning, the process, and the end? Everybody knows that the answer can be only, Yes. I need not discuss that question, then, any further. It is plain enough.

Let us study, then, this Christian education. What is education itself?

Christianity is teaching. Jesus Christ is "a teacher come from God." (John 3: 2.) He calls to all people, "Learn of me." In the Old Testament the thought is the same: "Who teacheth like him?" (Job 36: 22.) "I am the Lord thy God which teacheth thee to profit." (Isa. 48: 17.) And when Jesus sends his disciples into the world, and as long as he sends them into the world, he said to them at the beginning, and he says to them now: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15), "*teaching* them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 20.) Thus, the gospel commission is the commission to teach. And one of the gifts in the church, and the third only in order given, is the gift of *teachers*. "First, apostles; second, prophets; third, *teachers*."

What, then, is it to *teach*? This is a conference of teachers to whom I am especially speaking, and I desire particularly that these teachers shall know what it is to teach, what teaching is. "Teach" is a good, genuine, original Anglo-Saxon word. It has its corresponding word also in the Greek, even as I have already read in the Scriptures. It signifies to "show, point out, announce, prove." And its kin words are "token, mark, sign, diction, indicate, didactic." "To show how" to do things, that is what teaching is. I pray every teacher in the conference, and every Christian in the house, to bear in mind what teaching is, what it means to teach. I pray you bear in mind, first of all, that Christians are sent into the world to *teach*. They are called first to the great Teacher to learn, to be taught, to know of him, and then to go forth into all the world to *teach*. And to teach is "to show how" to do. If it is to teach a little child the first letters, it is "to show" him "how" to learn them, how to speak the letters. If it is to teach the child to spell, it is "to show" him "how" to spell. There is practically none of that done in the schools at present; but it is to be, it must be, found in the teaching

in true Christian schools. For to *teach* is "to show how."

The French word corresponding to our Anglo-Saxon word "teach" gives an excellent idea: It is "to make known, to show the paths in the wood, to teach the shortest way to one who has lost his way." Mankind "have all gone out of the way," have lost the way. "I have gone astray like a lost sheep; seek thy servant." (Ps. 119: 176.) "All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53: 6.) Thus Christ, the true *Teacher*, came from God to show the shortest way, the straight way, to man who has lost his way. And he shows us how by going all this way before us, and now with us, having made complete satisfaction, and reconciliation, so that he can call us all, without any hindrance, into the right way. And he sent his disciples, and does send them still, into all the world to teach, to show, people the path, the shortest way out of the darkness and maze of the wood, in which all men have lost their way.

That is what it is to teach. How could true teaching possibly be found anywhere but in a true Christian school?

To teach is also synonymous with the word *inculcate*, and *inculcate* signifies "to tread in, tread down, force upon;" from "*in*," and "*calcare*," from *calx*, heel; "to stamp, impress, with the heel. To impress by frequent admonition, or by forcible statement or argument; to enforce, or stamp upon the mind." This idea in teaching is expressed and commanded in Deut. 6: 6, 7: "And these words which I command thee this day, shall be in thy heart: and thou shalt *teach* [margin, *whet* or *sharpen*] them *diligently* unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." I hope every one will thoroughly study what it is to teach.

The dictionary definition is broad, it is true. It opens up a wide field, but we have not the true idea, even when that field is

fairly before us, until we put God and the Spirit of God into that word to enlighten and still further enlarge every thought that has been suggested to us in all the definitions that the dictionary can give.

By this study you can see that there is a wide difference between the idea of the word "teach" and that of the original word "educate." To *teach* is to put in: to educate is to draw out. But there is nothing in the human mind or heart to draw out but that which is evil. "They are all gone out of the way: they are together become unprofitable. There is none good, no not one." The natural mind, the mind that men naturally have, "is enmity against God, and is not subject to the law of God, neither indeed can be." There is no need to *educate*, to draw anything out of such a mind. Nor is there any place where Christianity can have anything to do with training the natural mind. The Lord himself can not make the carnal mind subject to the law of God. It is the mind that came from Satan: it is the mind of Satan, received by man, and followed instead of the mind of God. That is why men have gone astray.

But God sent Jesus to bring us again to God, and to bring God to man, and to bring into man the new mind, the mind of Christ. And so it is written: "Let this mind be in you which was also in Christ Jesus." And when the gospel is preached and all who receive it are taught to observe all things that the Lord has commanded, you can see that there is something being put into the man, even the new mind, and there is something being stamped upon the heart and mind of that man. You can see that the true thought in teaching, as I have read from the definitions, is exactly that which the Word of God uses: "Let this mind be in you which was also in Christ Jesus." "We have the mind of Christ." "Be ye transformed by the renewing of your mind."

Now, what is the *means*, the *instrument*, so to speak, that the teacher is to employ in his teaching? It is told in these words: "When he, the Spirit of truth is come, he

will *guide you* into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will *show you things to come.*" And "as many as are led by the Spirit of God, they are the sons of God." Nothing can be done without that Spirit. He is to actuate in all things, because he is the Spirit of Christ, and without Christ "ye can do nothing," and *in Christ* nothing avails but faith. He is the Spirit of truth.

What is the *material* to be used by the Christian teacher? Since the Spirit of God, in his leadings, leads only into the *truth*, since he is the Spirit of *truth*, it is evident that the material to be used by the Christian teacher is *the truth*, only the truth, nothing but the truth.

Then the true teacher, the Christian teacher, can never appeal to his position simply as a teacher, for any authority in his teaching. The only authority that a teacher ever can have, to which he can appeal, is *the truth*.

He who knows *the truth*, who teaches the truth and only the truth, who is completely wedded to the truth, will have all authority in heaven and in earth, wherever he goes and in whatever he teaches. And no other authority is worth anything. Indeed, there is no other *true* authority.

"Well," says one, "the Bible, the word of God, is 'the truth,' and are we to do nothing in the school but teach the Bible, and depend upon that for truth?" It does not necessarily follow to that extreme. It is a universal principle that *the truth*—primary or ultimate truth—always bears in itself the evidence, and therefore the authority, of its truth. It is a truth that two times two are four. You can depend upon

that fact for your authority that it is so. In the division of fractions you have the familiar process: Invert the terms of the divisor and proceed as in multiplication. Now that is true. You may not be able to explain why it is so—I have never seen an arithmetic that did, nor a teacher that could: I mean, explain it so the matter is any clearer with the explanation than without it,—explain it so that a child or the average student could get it. But the thing is true, and bears in itself the evidence and authority of its truth. It can be tested forever, and it never fails.

I refer to these items simply as illustrations of the truth that you can depend upon the truth of a thing, *that it is the truth*, whether in the Bible, or in arithmetic, or in geography, or wherever it may be. But it must be the truth, and you must *know* that it is the truth. Know the truth; and show the students the truth.

Have you not the promise, "Ye shall know the truth"? *Know the truth*, then *teach the truth*; show it to those who are learning, show them *how* to know it; show them how to do it. *That is teaching*, true teaching. Then there will never be need of any appeal to any other thing for *authority*. Therefore, as to the subject as it is stated in the questions before us to-day, "Is the educational work the basis for all Christian growth?" the answer must be a decided, Yes. "Does the prosperity of the church depend upon its attitude toward Christian education?" The answer must also be a decided affirmative—It does. Considering the subject altogether, in the meaning of the *Word* and in the meaning of the *work of teaching*, you can see that this is *the truth*.





# WASTE IN EDUCATION.

NICHOLAS MURRAY BUTLER, writing for the *Outlook* under the above heading, says :—

“Boys who go to college at eighteen have, as a rule, spent from one sixth to one fourth of their entire school life in studying mathematics. Yet they know very little mathematics; what they do know they usually know very imperfectly. They have wasted untold months, perhaps years. The mathematics superstition is still very strong in this country. Mathematics is commonly thought to be more practical than literature, or science, or history, which seems to me absurd; and to be an unrivaled training for the reasoning powers, which is easily disproved. *Mathematics has an indispensable place in education, of course, but that place is a much more subordinate one than it has been in the habit of occupying.* It is, as now administered, a very wasteful subject of instruction, and more than any other it impedes the improvement of the average course of study. The child first goes through a primary, or elementary, arithmetic; then he goes through an advanced arithmetic, devoting more than half his time to the identical topics contained in his former text-book. This is simple waste, of course. The problem of the arrested development of children, which is the most fruitful field of investigation that lies before the child-study specialists, is bound to engage attention in the near future; and I am of opinion that the closer

we get to it, the more clearly will it appear that mathematics, as she is taught, is the chief offender. I am familiar with a public school system in which much time is given to mathematics. The elementary school children study it for many hours each week. Those of them who get into the high school keep at it with the same devotion and energy, and study pretty much the same subjects as they did when in the elementary schools. When the brightest high school graduates pass over into the city training class to fit themselves to teach, the asking of three questions is sufficient to prove that they do not know any mathematics, that they have not the dimmest idea of what it is all about, and that its boasted power of logical training has been wholly lost on them. What it has done is to keep them from learning something else. So they are taught the same mathematics again. This is not an isolated, but a fairly typical, instance of what is going on all over this country.

To plan intelligently for a child's education means to keep him constantly at something that is new and something that is real to him, something that is adapted to his capacity and related to what he already knows. It is to make a plan for a particular child; but it may involve grave error to copy it exactly for his brothers or sisters or cousins or friends. It is to make a plan that aims to discover and to develop capacity, no matter how young the child may be.

---

## PROPER ARRANGEMENT OF THE CHURCH SCHOOL BUILDING.

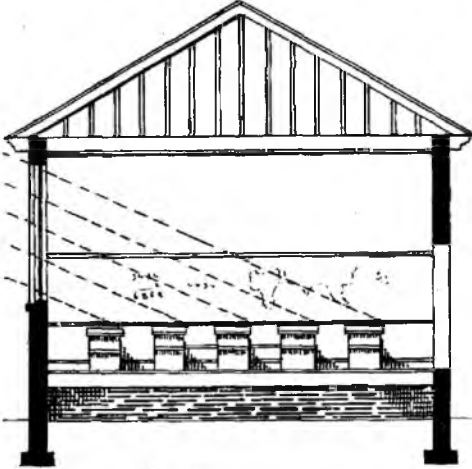
[Abstract of talk at Teachers' Conference by C. H. PARSONS.]

There are some things in the construction of a schoolhouse which must receive special attention. Such are the questions of light and heat.

In the erection or remodeling of a schoolhouse or schoolroom, remember that all the light should enter from one side of the study

room. In general, the light should enter from the left of the pupils, and as nearly in one sheet of light as possible. In the study of this subject, the principle has been deduced that no seat in the room should be more than one and one half times the height of the room from the light. For

instance, if the ceiling is twelve feet high, the farthest seat should be not more than eighteen feet from the window. The windows should be about four feet from the floor, and should extend as near to the ceiling as possible. By this arrangement the



CORRECT LIGHTING

light is equally distributed to every part of the room. When windows are placed on both sides of the room, there is a crossing of the rays which is confusing, and an uneven mingling of light and shade that is injurious to the eyes. If it is necessary to admit the light from two sides of the room, it is least objectionable to have it enter from the left side and the rear.

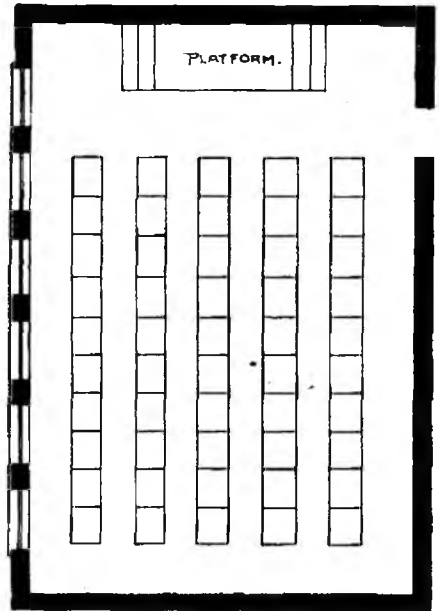
I am asked, "From which direction of the compass should the light enter the room?" From the north, east, or west; never from the south. Light from the north is to be recommended because it is always a steady, positive quantity. Light from the east or west is good, because there are certain life-giving properties in the sun's rays that are beneficial to the health of the students, and this should be the first to be considered. There is a temptation to arrange the seats for the convenience of marching columns of children; but the light should be right, even though it may require a little longer to get out of the schoolroom. In the one case it is the health of the eyes, in the other a mere

matter of convenience.

In an improperly lighted room the use of dark curtains may reduce the evil to a minimum.

Another important question is that of ventilation. The ruling principle is that the foul air should be removed at the floor line of the room, and that the fresh air should be introduced without producing a cold draft upon the pupils. A cheap and effective arrangement is to have a jacket of galvanized or sheet iron put around the stove, connected with an opening in the outside wall by a box for conveying the fresh air to the stove. The air, in passing around the stove, will be warmed before passing into the room. Another pipe should be connected with the stove-pipe so as to draw the foul cold air from the floor.

If the schoolroom is on the second floor, special attention should be given to the construction of the stair way. For the sake



GROUND PLAN.

of ease, the risers should be not more than six inches, and they should approach as near to five and one half inches as possible. In some of our cities the stairs in the school buildings are so poorly constructed

that children in the seventh or eighth grades are often compelled to drop out of school. It is becoming the policy out west to put the rooms of the high school grades on the first floor so as to avoid stair climbing.

By proper attention to these few simple principles in the construction of school buildings, the health and comfort of the children may be conserved. A cheery, comfortable schoolroom is conducive to order, thus aiding in the solution of the problem of good government. One definition of good health is, "Pure blood flowing through a healthy organism." There are three things that make good blood,— what we eat, what we drink, and what we breathe. A vitiated air-supply means vitiated blood, just as much as unhealthful food means an unhealthy state of the system. It is essential to the health of our children that they be supplied not only with good food in the home, but with pure air in the

schoolroom. This fact should be impressed upon our school boards. If in our cities the water-supply becomes vitiated, the boards of health will noise it abroad until the evil is remedied. And yet they go on permitting the children to breathe vitiated air, year in and year out, without raising any cry against it. Is it any wonder that we have so many consumptives, so many with weak lungs, and consequent feeble constitutions, with no power to resist disease, and who later in life are so readily cut off by attacks of pneumonia? It certainly is time to become intelligent on this subject as well as upon the question of providing healthful foods.

Where should the blackboard be placed? A good teacher can never get too much blackboard, I am told. It is our custom to begin at the windows, and go around the room, making the board six feet high. This gives space above for permanent work.

## SCHOOL READERS.

IN this day, when the matter of text-books appeals with peculiar force to parents and teachers, an article from the pen of Professor Reeder, of the Teachers' College of Columbia University, which appeared in the *Educational Review* of October, 1899, will be read with interest. On the history of readers he says:—

"The history of reading as a branch of our common-school curriculum may be traced back to the earliest schools of the Reformation. It was the religious doctrine and zeal of the Reformers which gave the subject of reading that all-important place in the elementary curriculum which it has held ever since. Faith in the word of God as the ground of salvation for each individual made it necessary that every one should be able to read at least a portion of the Bible. The schools were the handmaid of the church. Hence, reading constituted almost the entire curriculum.

"School text-books in reading, as we

know them, did not make their appearance until the last quarter of the eighteenth century. Previous to that time the reading book was the Bible or adaptations from it. Luther's 'Child's Little Primer' contained the Lord's prayer, the commandments, the creed, and the catechism. . . . The first English Protestant A B C book was likewise a church book, and appeared in England about the middle of the sixteenth century. These early primers were illustrated with crude woodcuts representing scenes and events from the Bible. . . .

"Down to the last quarter of the eighteenth century almost the only books used in the Colonial schools were the hornbook [a reader so named from its cover], the catechism, and the Bible. The Bible furnished the entire course of reading above the catechism. The first class, or beginners, read from the Psalter, which contained the Psalms, the Proverbs, the Sermon on the Mount, and the Nicene Creed. The second

class was known as the Testament class; the third, as the Bible class. Near the close of the seventeenth century the catechism was supplemented by the famous New England Primer. This was a church book, but included much more than the A B C book and the catechism. *It was a very short and cautious step in the direction of a secularization of the course of study.* It was used in the schools for more than a century, and was a perennial spring of moral, scholastic, and religious inspiration. . . . It was indeed heavenly manna, and from it they caught the 'trick of looking upward,' which, alas! the boys and girls of the present fail to catch from much of the new literature."

Many modern readers are characterized as "scrappy" and "hodgepodge compilations." President Eliot, of Harvard, is quoted by Mr. Reeder as saying: "I have paid some attention to the readers used in our public schools throughout the country. I have read an enormous quantity of them, and can express the conviction that it would be for the advancement of the whole public school system if every reader were hereafter to be excluded from the schools. I object to them because they are not real literature; they are but mere scraps of literature, even where the single lessons or material of which they are composed are taken from literature. But there are a great many readers that seem to have compositions expressly for children. They are not made from selections of recognized literature, and, as a rule, this class is simply ineffable trash. They are entirely unfit material to use in training our children. The object of reading with children is to convey to

them the ideas of the human race. Our readers do not do that, and are entirely unfitted to do it. I believe we should substitute in all our schools real literature for readers."

Professor Reeder closes with the words: "The method of teaching beginners to master the process of learning to read will always exert an important influence on the selection of elementary school readers. As long as teachers approach the subject from the *form* side, and hammer away on the synthesis, analysis, and pronunciation of words as *words*, thus making the means the end, just so long will the ideals of literature appeal to them in vain, and the scrappy inanities called first, second, and third readers continue to hold the field against all comers."

"Whatever the variations in detail," says Nicholas Murray Butler, "literature and nature study should be the earliest and ever present elements of any plan. From the hours that a child spends in his mother's arms, he should be brought in contact with the material and the form of genuine literature, literature that means something. This does not mean Homer or Dante or Shakespeare, of course."

What is this "genuine literature" which should be placed in the hands of our school children?

"The English Bible," says Professor Moulton in reply, "is the natural source to which the English people should go for their training in literature. The Bible is in fact the supreme English classic. . . . The Bible is the whole literature within the compass of a single volume."

M. B. D.

## EDUCATION SHOULD BE CONSTRUCTIVE.

THE highest power of mind is creative power, and true education is that which develops the constructive faculties. One great deficiency in the education of to-day is, says one writer, "the failure to recog-

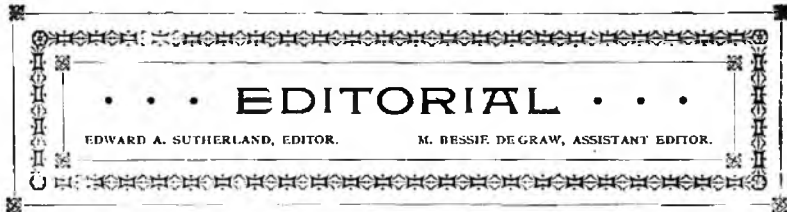
nize the existence of the intellectual powers of *construction*." "The schools," says another, "from the lowest to the highest, non-theological as well as theological, train the student to deal almost exclusively with

truth and knowledge, not in system but in bits and scraps. He learns something to-day and forgets it overnight, and such knowledge is rubbish, mechanically gained, mechanically held, if held at all; and the longer one drudges over such a system the more mechanical becomes the process, the more worthless a machine becomes the man. All other powers weary under the long strain of preparation; but the *constructive power*, rightly developed, *never* wearies and never fossilizes. More important still, it can keep the other intellectual processes from becoming wearisome drudgery."

Dr. D. S. Gregory, editor of the *Homiletic Review*, is quoted by the *Literary Digest* as saying: "The psychology of the average educator is fundamentally defective, and hence his pedagogics must be fatally false. He recognizes the existence of a *cognitive faculty*, the power of acquiring the simple elements or raw materials, so to speak, of knowledge, in perception external and internal; of a *conservative faculty*, or memory, the power of keeping knowledge so acquired for future use; of a *comparative faculty*, the power of thought for working up the knowledge acquired and conserved into conceptions, judgments, and reasonings. But just there his psychology of the intellect strikes a dead wall which it seems powerless to pass. He fails to recognize the existence of the supreme intellectual faculty, to which all the others are merely subordinates and for which alone they exist—the *constructive*, or *systematizing faculty*. He does not find it in his text-books; it has been practically ignored in educa-

tional aims and methods. . . . Your specialist, who throws the burden upon the powers of perception, soon gets so narrow in his devotion to the specks and the pin-points of his little bailiwick that he becomes blind and deaf and dumb to all the rest of the great universe of God. In the end every living fountain in him dries up, and he becomes the victim of useless and deadly knowledge—the victim of cram again. So, too, of the mere use of the logical powers: the most wooden of all wooden things is wooden logic; the driest and deadest of all human machines is the man enamoured of logic for its own sake. But let the constructive power embodied in some living teacher take these lower powers in hand; let it wield the inductive and deductive methods in the interests of rational system, in science or philosophy, or trace the shaping of the wealth of esthetic materials into the artistic creations of art and literature, or make application of ascertained facts, truths, and principles in practical systems of invention and building—and the exhausted memory will ceaselessly renew its youth and remember without trying to remember, and the jaded powers of perception will receive new insight and perpetual inspiration in grasping all the worlds of pertinent facts, and the nobler processes of thought will take to them exhaustless and irrepressible wings, and move spontaneously and joyfully along all systematic and logical lines; and so the man will make easy conquest of the world of truth, and hold it at ready command."





## A SIGN OF THE TIMES.

THE United States as a government is fast losing its democratic form, and is recognized as already strongly imperial. The *Independent* says: "An Aristocracy or a despot may maintain a permanent foreign policy; but so long ago as when Thucydides wrote, it was understood that a democracy was incompetent to govern dependencies." But we are attempting to govern dependencies, and have already, as one writer expressed it, "crossed our Rubicon" toward imperialism.

Men and periodicals everywhere raise a cry against this rapid change, but while doing so they fail to discover the tap-root of the whole difficulty. They go about to hew down the tree, but that main root is deep set, and is watered by a spring which insures a continuous and rapid growth. This root is an educational system.

In the settlement of our country the Puritans brought with them from the old world many ideas of the English aristocracy and imperialism. While they abhorred the development of these ideas as seen in the church and the government from which they sought refuge in America, they nevertheless clung to these same ideas in a social and educational way, and in spite of everything succeeded in planting the seed by their schools. True, they said these schools were democratic, and most of the seed was the wheat of democracy, but mixed with it were the tares of aristocracy. The wheat and the tares have grown together.

The germ of imperialism, to which reference is here made, is to be found in the granting of degrees and in the prolonged courses offered in the higher institutions of

learning. This developed class distinction in America just as truly as the granting of titles developed an aristocracy in England.

On this point we have the words of the Frenchman, M. Boutmy. Speaking of the experience in the French Republic, he says, "A century ago we made a revolution to abolish castes and their privileges; now we are indifferent to the fact that *the baccalant-reate is re-establishing what we have overthrown*. It divides the nation into two classes; one having parchments, and the other not having them; one having sole entrance into liberal careers, the other excluded and confined to the old plebeian avocations—commerce and industry. . . . *The separation is clear and positive. One either does or does not belong to the privileged class, and it is the baccalaureate that determines. The distinction is definite and for life.*

Can we say that the distinction is any less marked in the United States than in the French Republic? Here is the beginning of imperialism in the very seat of the democracy.

When it is remembered that the papacy is imperialism within the borders of the church; when we consider that our modern education, with its courses and degrees, is imperialism in education, it is easy to see the close connection between the educational system and our form of government. Moreover, when it is considered that as the children are taught in the schools so will they legislate as men of the government, it is not to be wondered at that to-day imperialism is raising its head above the prostrate form of democracy. We are so teaching

our boys day by day. Imperialism in government is impossible except when taught in the schools. Let him who is wise read the signs of the times. Do not enter the schoolroom and ask for that class which teaches imperialism. Search for it in the atmosphere which controls our educational system; find it in the spirit which advocates a classical education; look for it in the

character of the man who works for a degree.

He who understands the formation of the papacy to be the result of a union of the true and the false in education, must now arise to proclaim freedom from this re-appearance of the papacy, both in government and in religion, by uniting in an educational reform.

## WE ARE LOSING OUR CHILDREN.

IN visiting one church whose history dates back into the early days of the message, a pitiful story was told. The question was asked, "What has become of your children and young people?" for only a few older members remained. The answer was that two or three of those who were once promising young people can now be found behind prison bars; several are prostitutes; many married unbelievers and are now, at best, but half-hearted in the service; many have drifted entirely away.

Other churches can repeat this story. The Methodists make the same complaint, and attribute the cause to lack of proper education. The editor of the *ADVOCATE* says: "I have wondered at the lack of spirituality in many of our ministers. I shall wonder no longer. They have caught the spirit of the 'higher criticism.' They do not believe in one half of the Old Testament, and give an interpretation to the New that harmonizes it with Unitarianism."

There was a time when the Seventh Day Baptists were a flourishing denomination. To-day they are fast disappearing. Without doubt this is due to the fact that they fail to educate the young; and as the children and youth enter other schools and come in contact with an outside influence, they drift with the tide. One feels sure that this is the true cause of the decline, for when looking at the Catholics or Lutherans—denominations which believe in an education by the church—there are seen

signs of life and growth. The Catholic church never loses sight of the importance of the school. They are not content with giving a finishing education—that is, taking the youth through college, but the elementary instruction is wholly within the control of the church. The first twelve years is the important period, and the church which wishes to grow must take advantage of these years.

As Protestantism witnesses a vigorous growth in its early history in the schools, so true Protestantism to-day will call for a revival of Christian education. "From a child," wrote Paul to Timothy, "thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."

Not only must our own children be saved by Christian education, but when these are saved, and as a result of the means used for their salvation, others will be rescued. Even those places which have been made vacant by a loss of the natural children, will be filled when we lay hold of Christian education; for in Isaiah 49 we read:—

"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all. . . . The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate? . . . Behold, I was left alone; these, where had they been?"

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. . . . I will contend with him that contendeth with thee, and I will save thy children.'

When will the light shine out from our schools? When will the world see the beacon and be guided to the proper place for the education of the children? — When

we sense our duty and our privilege in the matter of education.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage [the children] to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"

## STATE SUPERINTENDENTS.

In starting any new enterprise there is usually a transition period when things are in an unsettled condition. This is the trying period, and those who are not fully convinced of the wisdom of the undertaking find it an opportune time to criticise and condemn. Those, however, who are convinced of the truth of the work can by the eye of faith see a more settled condition in the future. Were we to wait until all things are in readiness for a change before making that change, the world would lose much, and many men would pass the opportune moment of life without accomplishing their work.

This is illustrated in the experience of President Harper in the founding of Chicago University. A Frenchman visited the University, and learning the history of its founding, described the characteristic way in which the money was raised for the undertaking, \$7,700,000 having been given by Mr. Rockefeller, and the city of Chicago having swelled this amount by about \$5,000,000. Then he says, "You may imagine that he [President Harper] waited until the architects had finished their work before summoning the professors and students. That is not the way they do in Chicago, however."

Teachers and students both reached the ground before the completion of the buildings, but rooms were rented and the work began.

This same spirit has necessarily attended

the church school work, and to a certain extent it must continue for some time in the future.

• But the outlook is bright, and those who are willing to plunge into the tide are sure to receive a rich reward.

That matters are becoming more settled is evident from the fact that five States have each elected a superintendent of the church school work.

In Wisconsin, Miss Lottie Farrell, of Little Wolf, has the work. At the Illinois general meeting, a board of education was elected, and Elder Kauble, as President of the Conference, will act temporarily as superintendent. His address is Sheridan, Ill.

The people of Michigan elected a board of five to have charge of the State educational interests. At least two members of this board are to be members of the Conference Committee, and one a member of the faculty of Battle Creek College. S. M. Butler, 627 S. Ingalls St., Ann Arbor, Mich., was chosen superintendent.

North Dakota and California have superintendents, and both Florida and Tennessee are organizing.

All correspondence concerning church schools in these States should be addressed to the proper superintendent.

It will be the duty of the superintendent to visit the churches of the State in the interests of education; to look after the starting of church schools and the location of teachers; and to search out the young



people who should be in some of our training-schools.

This makes it possible to systematize the work so that each church will receive

some help. We believe it marks the beginning of rapid advancement in the work of Christian education.

IN "School Days of Eminent Men," page 118, we have a description of Robert Recorde, the oldest English arithmetician. "He was the first who wrote on arithmetic, and the first who wrote on geometry in English; the first who introduced algebra into England; the first who wrote on astronomy and the doctrine of the sphere in England; and finally, the first Englishman (in all probability) who adopted the system of Copernicus.

"Recorde was also the inventor of the present method of extracting the square root; the inventor of the sign of equality, and the inventor of the method of extracting the square root of multinominal algebraic quantities. . . . He died in 1558, in the King's Bench Prison, *where he was confined for debt*. Some have said that he was a physician to Edward VI and Mary, to whom his books are mostly dedicated. They are all written in dialogue between master and scholar, in the rude English of the time."

Of Marion, a French educator, it is said: "There was in him a rare, winning sweet-

ness, which, without effort on his part made him master of the souls of his students. He understood how to infuse into their hearts the noble idea of living for others more than for themselves."

"THE truth is that we have not yet seriously comprehended that the whole political and social problem is a problem of education. Henceforth, education alone, absolutely that alone, can rescue our modern societies from the perils that threaten them. I do not know anybody who is not convinced of that. But those who know it the best too seldom reflect upon it, and we act almost as if we knew it not."—*Marion*.

"It would be better," writes Professor Judson, "if our secondary schools required fewer subjects, and gave more time to each of them—better if our college graduates had fewer smatterings, and more solid knowledge."

## LOVE.

"O, LOVE is power, 'tis bloom and grace,  
'Tis a reviving essence ;  
A flower will bud, a heart will sing,  
Beneath its sunny presence ;  
And God is love, and love makes kings  
And priests of humble peasants.

"O, love is power ; it operates  
To make all things diviner ;  
It is the beauty of our God ;  
All graces are its minor ;  
It pours like fire and dew through hearts,  
And is the soul's refiner."

# . . . MINISTERIAL . . .

## EDUCATION FOR CUBA.

SPEAKING of the needs of the island, Mr. Chas. Warren Currier, writing for a recent number of the *Conservative Review*, says:—

“The first and foremost attention of the clergy must, however, be directed to the instruction of the mind. Catechetical instructions for old and young should be introduced into every church of the island. *Most important of all is the work of the schools.* There is no reason, absolutely no reason, why in a country so thoroughly Catholic as Cuba, religious instruction should be banished from the schoolroom, and if the United States authorities should persist in taking such a step, Catholics throughout the United States will be justified in regarding it as an act of hostility to their religion, an act attributable only to ignorance or bigotry. I do not maintain that the church should control schools established or supported by the government,

but I contend that the religiously homogeneous character of the population demands that religious instruction should be imparted therein, and I further declare that the state has absolutely no right to control schools established by private money, nor has our government the right to interfere with laws existing in Cuba, or to impose our own school laws upon the island. *If religion is to flourish in Cuba, it must be implanted in the minds of the people at the age of childhood.*”

It may be added with equal truth that if religion is to flourish in our own fair land and the cause of Protestantism is to survive, its principles must be implanted in the minds of children: and the medium through which the ministry can work to best advantage is the Christian school.

E. A. S.

---

## THE POWER OF THE WORD.

THE following paragraph from the Report of the North India Bible Society (*Detroit News Tribune*) is of interest to those who believe in the power of the gospel. It reads:—

“A Persian immigrating to India receives, in the north country on his way to Bombay, a copy of the New Testament, which is blessed to his conversion. A pilgrim to the shrine of Jaganath in Oriasa is directed to the New Testament for the true way of life, and accepts the faith of Christ. A Moham-medan student of divinity finds among the

books in the mosque a Gospel of St. John. It leads to further study, baptism, and entrance upon a course of instruction for the Christian ministry. A Brahman, well read both in Sanskrit and in English, while traveling in a railway carriage, falls into conversation with an English gentleman, from whom, at parting, he receives an English New Testament, which he promises to read. The travelers are unknown to each other, but in two years after their meeting the Brahman is baptized, and devotes his life to the work of Christ.”

## REPORTS FROM THE FIELD.

It is a part of the work of a training-school for Christian workers so to educate young men for the ministry that they can go out as self-supporting missionaries. The following extracts from letters show the value of the canvassing work as a stepping-stone to the gospel ministry:—

H. C. Balsbaugh (Owensboro, Ky.) writes:—

“Having been in the College ministerial class last winter, I found it very good, but the canvassing work is the most forcible post-graduate course that a student can take.

“Canvassing brings one in speaking contact in a short time with more classes of people than even the work of the ministry. One meets with Protestant minister, Catholic priest, Jewish rabbi, and the laity embraced in the charges of these various leaders. There are spiritualists, atheists, infidels, and all forms of skepticism to be met in the all-sufficiency of the grace of God. So is the fear of man overcome.

“I have found the bright side of this work to be in the knowledge of the presence of the Lord, because it is his work. And sprinkled among the opposers of the true life I find, as I expected, Spirit-taught men and women, honest souls, through whom the Lord sends cheer and refreshing.”

I started out to canvass for “Desire of Ages” at Appleton, Wis. The value of my experience in saving souls by scattering the printed page could not be estimated in coin.

I consider my experiences the best stepping-stone to the ministry. G. A. GRANER.

Chas. States, who is canvassing for “Desire of Ages” in West Virginia, writes:—

“While at Clarksburg I sold \$65 worth of books. My sales so far have amounted to \$287.50, and I have worked forty days.

“To those who are preparing for the ministry the canvassing work offers an education which can not be gained elsewhere. It demands quick decision, and develops presence of mind.”

I have been handling Dr. Kellogg's books, and I consider canvassing the best preparation that one wishing to enter the ministry can obtain. W. H. EDMISTER.

“There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life, without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf.” These are the thoughts that influenced me to become a canvasser. I realize that the canvassing work of the summer forms the foundation of my future work. Even the failures I have made have proved beneficial. CHAS. J. TOLF.

# With Mothers and Children

## HAVE FAITH IN THE BOY.

HAVE faith in the boy, not believing  
That he is the worst of his kind,  
In league with the army of Satan,  
And only to evil inclined;  
But daily to guide and control him,  
Your wisdom and patience employ,  
And daily, despite disappointment  
And sorrow, have faith in the boy.

Have faith to believe that some moment  
In life's strangely checkered career,  
Convicted, subdued, and repentant,  
The prodigal son will appear;  
The gold in his nature rejecting  
The dark and debasing alloy,  
Illuming your spirit with gladness,  
Because you have faith in the boy.

Though now he is wayward and stubborn  
And keeps himself sadly aloof  
From those who are anxious and fearful  
And ready with words of reproof,  
Have faith that the prayers of a mother  
His wandering feet shall arrest,  
And turn him away from his follies  
To weep out his tears on her breast.

The brook that goes dashing and dancing  
We may not divert from its course  
Until the wild, turbulent spirit  
Has somewhat expended its force;  
The brook is the life of the river,  
And if we the future might scan,  
We'd find that a boisterous boyhood  
Gave vigor and life to the man.

Ah! many a boy has been driven  
Away from his home by the thought  
That no one believed in his goodness  
Or dreamed of the battle he fought!  
So if you would help him to conquer  
The foes that are prone to annoy,  
Encourage him often with kindness,  
And show you have faith in the boy.

Have faith in his good resolutions,  
Believe that at last he'll prevail,  
Though now he's forgetful and heedless,  
Though day after day he may fail,  
Your doubts and suspicious misgivings  
His hope and his courage destroy;  
So if you'd secure a brave manhood,  
'T is well to have faith in the boy.

—Selected.

## THE MOTHER AS TEACHER.

BY MARIE L. EDWARDS, M. D.

In these days of educational reform, when every teacher has his eyes open and his heart ready for each advanced step in the profession,—a profession which has been selected from choice, convenience, or otherwise,—let us not ignore the teacher who is one by her God-given position—the mother.

When we speak of the mother as a teacher, we naturally think of the time when the child must learn to read, and when book knowledge is the essential thing; but is there not an earlier and more im-

portant time of teaching? Listen while we quote: "Parents, will you remember that the education of your children from the *earliest* time is committed to you as a sacred trust?"

In the home a new, dear little life is begun, to the mother the dearest life that ever was, and her first desire is for wisdom to train the little one so that life may prove to be an eternal life. In the education of this child, what must first claim the mother's thought? What part of the education is adapted to this time, and when

shall it begin? Development is rapid, and shortly the little one begins to use its eyes, and expresses animation at seeing new objects, not only with its features, but with its entire muscular system. Then is the time to begin to educate these eyes. How closely they study the features of the mother's face; a frown is immediately reflected by the little one. Never let those baby eyes behold any but a pleasant countenance which you would have indelibly impressed on the developing features. The babe quickly learns to recognize the different members of the family; it observes the figures on the wall; soon it discovers its own hands and feet, and spends hours watching their various movements; and from them it goes to other natural objects about it. It is not long until it can distinguish the different colors, and may be taught to appreciate the beautiful flowers, trees, birds, sky, running water, etc.

The ears are also to be educated from earliest existence. Shall the little brain cells, through the sense of hearing, become accustomed to scolding from those in whose care it has been placed for proper education? or shall it hear tones of sweetness, gentleness, and love, which the developing vocal cords will soon begin to imitate? As these little ears catch the expressions of the parents, do they learn things that later must be unlearned? Do they hear slang and useless phrases, grammatical errors, and wrong pronunciations? In this way mother and father are teaching language more effectively than can any teacher with a text-book in grammar.

We may be tempted to think that these are small matters, but "as the twig is bent, so is the tree inclined." Whatever the parents live before the lambs of the flock, those very things will be lived over again. Have you never watched a number of children playing "mother"? One will scold, slap, and threaten the children, while another calmly takes the other children, reasons with them, and even prays with them, and perhaps reluctantly punishes them, if, after careful consideration, the

temporary "mama" should deem it best. What makes the difference in the manner of these little mistresses?—Each has imitated her own mama's way of dealing with her, for without doubt every child is an echo of its home. The daughter will keep house after the fashion of her mother, and the son will do the farm or shop work as he has been taught by his father. Not so much, mark it, as he has been *told* to do it, but as he has been *shown*.

Thus we see the importance of promptness at family worship; careful preparation for the Sabbath; thoroughness in learning the Sabbath-school lesson; punctuality at the house of prayer; habitual tidiness of the table, home, and premises; avoidance of all slander and criticism of our brethren and neighbors; kindness to every living soul, even to the domestic animals. You are daily setting the standard of right and wrong for your child.

Again we quote, "Parents should be the only teachers of their children until they have reached eight or ten years of age; nature should be the only text-book, and the open air the only schoolroom." How can this instruction be best carried out? "Let the inquiring mind of the child be respected." "Let the children ask questions, and in patience answer them." Give the knowledge to the child when it is needed and sought for. The parent who always avoids deceiving a child, and who makes it a rule to answer carefully each inquiry, adapting the instruction to the child's power of comprehension, is doing a deed of inestimable value to the child. Those little seasons of talking over and explaining new facts will be the brightest spots in the child's education. For the mother to be the teacher in this sense requires that she should be ready on all occasions to explain scientific and physical facts, and she must *know* these facts in order to respond correctly. It will pay to do this. The child who sees the parent studying will in due time do likewise. You will be surprised to see how quickly that child will learn to read with scarcely an effort on the part of

the parent. The parent has only to excite, direct, and answer the inquiries of the child. Help him to "consider the lilies how they grow;" teach him to observe the ways and habits of different animals; to note the starry heavens and the changes of the sun and moon.

Education includes a threefold development,—the physical, mental, and religious,—and neither can be neglected without a failure in the making of a practical, substantial, and wise man or woman.

We find this paragraph: "It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them. The active hands and brains must be employed from the earliest years. If the parents neglect to turn their children's energies into useful channels, they do them great injury; for Satan is ready to find them something to do. Shall not the doing be chosen for them, the parents being the instructors?"

By this I understand that if a child is to learn to sew, he should be allowed to make something useful. It may at first be a kitchen holder, or a bag for paper-rags, or the hemming of a dust cloth, or some other household essential, but the child should feel that he is helping carry the burdens of the home, and that his work is not in vain. If the boy (or girl either) wants to learn the use of tools, let him make a hen-coop, mend

the fence, or replace the broken hinge on the gate. Show him how to do it: next time he can do it alone. Many parents say it is easier to do the work themselves than to bother with the child, but those parents must remember that it is an instructor's business to be bothered, and it will pay in the long run.

The above principle is true of all kinds of work. Useful employment can not but be educative, and sometime that practical knowledge will be in demand. When, in addition to being useful, the child can find pleasure in his daily round of service, whether it be on the farm, in the kitchen, shop, office, or sickroom, blessed, thrice blessed, is he.

Edward Bok gives the substance of the first steps in education thus: "If a child, when he reaches the age of fifteen, has been taught to read aloud pleasantly and intelligently, to write legibly, to spell correctly to express himself clearly in a letter, to count accurately, to use his mind himself, to use his fingers so that his hands will be a help to him in earning his living,—that is all that should be expected of a child, either boy or girl."

The foundation of all this must be laid when the child is yet with the mother, under ten years of age, especially the using of his mind himself, and the using of the fingers. No wonder, then, that we can truthfully say that the work of the mother is by far the most important work in education.

---

## PROPER SCHOOLS FOR LITTLE CHILDREN.

MANY mothers feel that they have not time to instruct their children, and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. The schoolroom is a hard place for children who have inherited enfeebled constitutions. Schoolrooms generally have not been constructed in reference to health, but in regard to cheapness. The rooms have not

been arranged so they could be ventilated as they should be without exposing the children to severe colds. The seats have seldom been made so that the children can sit with ease, and keep their little growing frames in a proper posture to insure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and posi-

tions of the body, obtain healthy forms. It is destructive to the health and life of young children to sit in the schoolroom, upon hard, ill-formed benches, from three to five hours a day, inhaling the air made impure by many breaths. The weak lungs become affected, the brain, from which the nervous energy of the cycle system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organs is sufficiently matured to endure fatigue.

In the schoolroom the foundation has been too surely laid for diseases of various kinds. But more especially the most delicate of all organs, the brain, has often been permanently injured by too great exercise. This has often caused inflammation, then dropsy of the head, and convulsions, with their dreaded results. . . . Of those children who have apparently had sufficient force of constitution to survive this treatment, there are very many who carry the

effects of it through life. The nervous energy of the brain becomes so weakened that after they have come to maturity it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended. . . .

During the first six or seven years of a child's life, special attention should be given to its physical training, rather than to the intellect. After this period, if the physical constitution is good, the education of both should receive attention. . . . Parents, especially mothers, should be the only teachers of such infant minds. *They should not educate from books.* The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct and patiently answer these little inquiries.—*How to Live, Chap. 2.*

---

## ENCOURAGEMENT.

“EVERY day is a fresh beginning,

Every morn is the earth made new :

You who are weary of sorrow and sinning,

Here is a beautiful hope for you,

A hope for me and a hope for you.

“All the past things are past and over,

The tasks are done and the tears are shed.

Yesterday's errors let yesterday cover ;

Yesterday's wounds, which smarted and bled,

Are healed with the healing which night has shed.

\* \* \* \* \*

“Let them go, since we can not relieve them,

Can not undo and can not atone.

God in his mercy receive, forgive them !

Only the new days are our own,

To-day is ours and to-day alone.

“Here are the skies all burnished brightly ;

Here is the spent earth all reborn ;

Here are the tired limbs springing lightly

To face the sun and to share with the morn

In the chrisp of dew and the cool of dawn.

“Every day is a fresh beginning,

Listen, my soul, to the glad refrain.

And, spite of old sorrow and older sinning,

And puzzles forecasted, and possible pain,

Take heart with the day and begin again.”

# WITH THE TEACHERS

## THE UNFAILING ONE.

He who hath led will lead  
All through the wilderness;  
He who hath fed will feed;  
He who hath blessed will bless.  
He who hath heard thy cry  
Will never close his ear;  
He who hath marked thy faintest sigh  
Will not forget thy tear.  
He loveth always, faileth never;  
So rest in Him to-day, forever.

He who hath made thee whole  
Will heal thee day by day;  
He who hath spoken to the soul  
Hath many things to say;  
He who hath gently taught,  
Yet more will make thee know :  
He who so wondrous wrought,  
Yet greater things will show.  
He loveth always, faileth never;  
So rest in Him to-day, forever.  
— *Frances R. Havergal.*

## ‘THE SUMMER SCHOOL — A FEW THOUGHTS.

BY MARGARET ANDERSON.

At the close of the summer school it seems but right to glance backward over the ten weeks that have been so pleasantly and profitably spent here in the College. This same building has been the silent witness of the many comings and goings of dear brothers and sisters in this, our so precious faith. Some of them have come in times past, full of hope and gladness, and have in like manner gone out to their work in home fields and in foreign lands. Some have been laid to rest far from the old Campus, to sleep until the wakening time comes when their Elder Brother will call them in gentleness and love to be with him forevermore. It has been a time of spiritual refreshing to each one of us. It would, indeed, be difficult to find a company of young people more earnest and honest of purpose than this little band of teachers who have been here studying and working together. From the opening day until now the same beautiful spirit of Christianity has been evident. And as we have studied together day after day, the truth of this wonderful work of Christian education has come

to us until at times, as we have been drinking deep at this, our Fountain of Life, we have felt that to have even heard of this foundation work and these sterling principles has been worth more to us than all of our previous life.

Christian education—a study into the wisdom of God. Read the words over and over until your heart is charged with them, and then work with a will to do it.

The prayer of Solomon is such a good lesson for us: "I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart." So earnest is the prayer for a *hearing heart*, as the margin reads, to judge God's great people. And in answer God gave him "a wise and an understanding heart;" and there was none like unto Solomon before or after him. Then again, when Daniel and his three companions were called before the king for their examination, they were found to be *ten times better* in wisdom and understanding than all the learned men of Chaldea. Why was this true?—Because they had been pupils in:



the school of the Heavenly Father, and had been taught by the Great Teacher.

So we have been sitting, during this summer school, at His feet, learning of him, and daily our hearts have been touched, and we have known that his presence was with us. We have been drawn closer together than we could have been in any other way. The work that has been done has been simply a carrying out of the outline given during the three weeks of the Conference. Arithmetic, bookkeeping, language, nature-study, child culture, and mental and moral science have all been studied, with the Bible as a basis. It can all be done, for the Lord has never told his people to do what they could not do. There is much to encourage us as teachers in starting out in our work this year. We have crossed, and have had made easy for us, many hills of difficulty; and now if parents will rally and stand firm about us, we will all cross Jordan together and take the dear little ones with us.

Do you remember when Joseph's brethren came down into Egypt to buy corn, that at Joseph's solicitation they brought the little Benjamin, much to their father's sorrow? On their return they found that Benjamin was to be taken prisoner for stealing Joseph's cup; but Judah had stood surety for his safe return, and his earnest words to Joseph were, "How shall I go up to my father and the lad be not with me?" So with all of us as parents and teachers, how can we go on to the Father if the children be not with us?

It is time for us as Christians earnestly to consider this matter. The Spirit of God has told us to step out into this light by faith. This is our second opportunity. Oh, let us grasp it, fearing lest, if we do not, the Lord will pass us by and choose others to do this work. Let us study just what he has told us to do, then let us have our hearts and minds wide open to his influence, and we can not go astray.

As for us who are teachers, although we are only a few, he can make us strong.

Then let us press onward and upward, standing firm and strong for these principles that are true and that have been given us from heaven. This is a work of reform; so was the work of our Saviour, and he alone is our example. When difficulties come to us, when harsh things are said, let us lean all the harder on him, and let our knowledge be of him; and he was crucified. So ever and ever let us follow. Let us walk all the rough way up Calvary, seeing ever the gentle, pleading face, hearing the sweet words of comfort from the lips that never retaliated, never criticised. If we follow, a blessing will be ours in that we shall partake of his nature.

The ones who do the initial work in any great reform always have many trials to encounter. We are blessed in having been allowed this great privilege of joining ourselves to God's people, and doing our little in this great work. So let us be patient, but firm. He will never leave us. When we think of Luther and Melancthon, and of their work as educators,—how new text-books had to be prepared, containing subject matter proper to study with the Bible,—let us be encouraged to work. We know that again the world has so far retrograded that we must have text-books that will be proper auxiliaries to our one Great Study. Wonderful progress has been made so far, and this coming year we are better equipped than heretofore. In throwing away the classics and a large number of books filled with man's reasoning, and putting in their place that which will be for our eternal welfare, we can surely feel that the change is a wise one for us and for our children. It is our endeavor so to cultivate the spiritual nature in this education that we shall all see Him when he comes. This can be done only by carrying out the principles of Christian education. It includes all those principles of healthful living that had, in the beginning, such a struggle, but which are now recognized by the world. So in time, if we are faithful, the world will come to us for our educa-

tional principles. They will say to us, "We will go with you, for we have heard that God is with you."

There is much to encourage us in current literature. Educators all over the United States are seeking for a way out of their troubles. Our children are breaking down physically by thousands because of the high nervous strain under which they live while trying to finish grades and while grappling with a multiplicity of studies. The spirit of emulation is rife in our schools.

This spirit originated with the Jesuits when they began to undermine Luther's work, and it indicates a return to a papal education.

One scarcely takes up a magazine or paper but he sees this subject discussed. We have what the world wants. Let us pray that we, as God's people, may pull together, and ever be gentle and patient one with another, remembering the words of our Saviour: "And I, if I be lifted up from the earth, will draw all men unto me."

## DISCIPLINE IN OUR CHURCH SCHOOLS.

### HOW PARENTS AND CHURCH MEMBERS MAY CO-OPERATE WITH THE TEACHER.

[Read at the Teachers' Conference by NORA VAN HORN.]

THERE are several points to be considered under the subject of discipline. We are not only to give the children a thorough education in the sciences, but we must teach them pure morals, good manners, and obedience.

The proverb is, "As the twig is bent, so is the tree inclined." This is true with children. The character formed in childhood follows us through life. While a grave responsibility rests upon the parents, just as great responsibility rests upon us as teachers to call forth and develop those traits of character that are pure and noble but to repress those traits which tend to evil. We are molding characters for eternity. The name we bear as *church* school teachers suggests in itself that there is something higher to which we are to bring our pupils than is found in the worldly schools.

The public schools are endeavoring to train the youth to be good, loyal, upright citizens. Their purpose is to give a good education, and they reach their standard by giving them the best the world can give. But they do not consider the spirituality of the pupils; children are not taught by precept and example to consider Christ their perfect pattern, and to bring their lives and

characters into harmony with his. They are, however, encouraged, by selfish motives, to seek positions that will win the honor and praises of men. The teachers, though moral people, are not required to have a living connection with Christ, and hence can not impart by example a living, Christ-like character to their pupils.

We, indeed, have a higher standard to reach. We must not only assist our pupils in receiving the education necessary for this life, but we are also to teach them the relation they hold toward God, and help them by a study of his Word and by continually holding before them the perfect life of Christ, to form characters that will fit them to be citizens of Christ's government and be loyal to him under all circumstances. With this purpose in view we shall find many imperfections in children that would be passed by in the secular schools, but which we must teach them to overcome.

The environment of some children has had an element of arbitrary restraint and harshness, developing in the child a spirit of obstinacy and defiance. Others have been petted by fond parents and allowed to follow their own inclinations, having all their defects excused until they are deformed spiritually. To deal successfully with these

minds it is necessary to exercise great tact and delicacy as well as firmness in government. These various temperaments call for the greatest patience and exertion on the part of the teacher. It is the parents' duty to stand by the side of the teacher and help her in overcoming these traits. Never should one word of censure or criticism of the teacher's work fall from the lips of the parents, especially in the presence of the children, for it only creates in them a distrust, and causes contempt for the teaching. We must, however, be very careful not to give parents occasion to feel dissatisfied with our work.

We are living in a time when public sentiment does not allow the free use of corporal punishment in demanding obedience. Years ago the school-master's equipment was incomplete without a large birch at his ready command. But times have changed, and as we look at God's method of government, we can understand that obedience obtained through love is much better than obedience as a result of force. We must not be rigid in our methods of government, but we should teach our pupils to be independent thinkers.

Teachers, parents, and church members must work together for the salvation of the

children. We will find it to our advantage to visit the homes to talk over the work of the children, thus gaining the confidence of both parents and children. When we have won their affections, we have *all*, because a child will do anything for one whom he really loves.

It is necessary for us to put confidence in our children if we wish them to confide in us. Let us remember that maxim of law, "One charged with crime is always to be presumed innocent until proved guilty." Children, as well as older people, love a good reputation, and a naturally bad boy may be restrained from wrong acts as long as he thinks we give him credit for good intentions.

Again, we must be a child with the children and do as we wish them to do. Be their friend and counselor, and treat them with Christian courtesy. Our dullest, youngest, and most blundering pupils should receive the same respect as the brightest, for God has a work for them to do. He is no respecter of persons. Sharp words and continual censure bewilder the child, but never reform him. We must keep our own spirit under discipline, and lead our pupils patiently and kindly up the ladder of progress.

---

## BE PATIENT.

"O HEART of mine, be patient!  
Some glad day,  
With all life's puzzling problems  
Solved for aye,  
With all its storms and doubtings  
Cleared away,  
With all its little disappointments past,  
It shall be thine to understand at last.

"Be patient! Some sweet day  
The anxious care,  
The fears and trials, and the  
Hidden snare,  
The grief that comes upon thee  
Unaware,  
Shall with the fleeting years be laid aside,  
And thou shalt then be fully satisfied.

"Be patient! Keep thy life work  
Well in hand,  
Be trustful where thou canst not  
Understand;  
Thy lot, whate'er it be, is  
Wisely planned;  
Whate'er its mysteries, God holds  
The key:  
Thou well canst trust him, and  
Bide patiently."

## ITEMS.

MAV SANDBORN was elected to teach the Lansing school.

THE colored church at Orlando has arranged for a school.

MISS EMMA HORN of Orlando, Fla., will teach the Indianapolis church school.

KANKAKEE, Ill., will open a church school during the winter, to be taught by Paul Sheppler.

UNION COLLEGE opened September 18 with an attendance of one hundred and fifty and the numbers are increasing.

Maggie Artress has the school at Selton, Ontario, which was taught the last two years by Anna Nelson.

THE family school of A. L. Chew, at Glenwood, Ind., will be taught by Louie Niccum of Indianapolis.

NELLIE GUERIN, of Green Bay, Wis., connects with the work at Phoenix, Ariz. She will teach or enter Bible work as may seem best on reaching her destination.

MRS. MARY WELLS writes that the Mendon (Mich.) church voted to open a school. Sister Harlan, from Sturgis, will open her doors to youth from a distance, and Mrs. Wells will teach.

FLORIDA has several schools this season. Mrs. Burgos teaches thirty Cuban children at Key West; B. D. Gullet teaches at Tampa. Nocatee and Terra Ceia hope to have schools.

THOS. ROWE, Frances Kennedy, and Clara Shunk have been added to the workers of Woodland Academy. This school opened with an attendance of seventy, fifty of whom were in the Home.

THE following young people are teaching in Illinois, but on our going to press, the location of all was not definitely known: L. A. Jacobs, Aledo; Florence Heald,

Chicago; Minnie Branson, Keenville; Mr. and Mrs. H. A. Washburn, Roy Cottrell, and Mrs. Pauline Castle, Sheridan industrial school; Mabel Bostwick, Stockton; Annie Durrie, Galesburg; Cora Hicks, Minnie Hildebrand and Clara Camp.

Elder Kauble, the superintendent of school work in Illinois, is still calling for teachers.

THE following teachers have already been located in Michigan: Ada Somerset, Norvell; Vina Sherwood, Prattville; John Stowe, Glenwood; Mr. and Mrs. D. K. Pinckney, Owosso; Mattie Palmiter, Portland; Edna Sweet, Charlotte; Lena Fletcher, Judd's Corner; Mrs. L. A. Gallamore, Detroit; Hiram Boylan, Jackson.

THE corps of teachers for the Haskell Home remains practically the same as last year. Miss Ella Osborn, principal, is assisted by Nettie Dunn, Mary Tallman, Bertha Mitchell, and Hilda Norman. Mrs. K. L. Brown, formerly a missionary in India, is teaching printing in the home school.

MISS FARRELL, superintendent of church school work in Wisconsin, reports the following list of teachers for that State: Mae Saxby, West Green Bay; Hettie Huntington, Sumner; Lenna Michelson, Milwaukee; Gertrude Fowler, Baraboo; Anna Nelson, Poysippi; Jennie Snow, Milton Junction; Esther Nelson, Stephens Point; Clara Petit, Bloomville; Jennie Nelson, Moon.

PROF. C. C. LEWIS reports the school work for district five as follows:—

“There will be schools at Springdale, Black Rock, and Searcy, Ark.; Oklahoma City and Enid, O. T.; Keene, Marietta, Plano, Peoria, and Ad Hall, Texas. With one exception, all the schools opened last year will continue this. None of our church schools will open until October or November, on account of cotton-picking.”

# PUBLISHERS' PAGE.

## Training-School Publishing Association Limited.

PERCY T. MAGAN, President.  
H. R. SALISBURY, Secretary.  
W. O. PALMER, Treasurer.  
J. W. COLLIE, Manager

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

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.

TEACHERS' MANUAL, No. 8, HOW TO KEEP ORDER, by James L. Hughes, published by E. I. Kellogg & Co., New York, price 15 c., offers valuable suggestions on the subject of discipline.

THE *Pacific Health Journal* issues an educational number this fall. Send this to your friends who need to know the principles of health for both body and mind. 2½ cents per copy.

### "CHURCH SCHOOLS."

THIS is the title of a pamphlet containing quotations from the Testimonies on church school work. It is published by Union College, and may be obtained by addressing Union College Press, College View, Neb. Price 8 cents.

THE Department of Public Instruction for the State of Michigan has recently issued a leaflet entitled, "Manual Training in Character Building." This is the fourth of a series. Our teachers will do well to procure these leaflets, as they contain valuable information. Address Superintendent of Public Instruction, Lansing, 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.

### THE WORLD'S OUTLOOK NUMBER OF THE

*Signs of the Times* will be ready Nov. 1. What will you do to scatter it?

### 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, to pay their expenses by working in the printing department. Correspond with J. W. Collie, Battle Creek College.

### AGENTS WANTED

#### YOU CAN GO TO COLLEGE.

EARN a scholarship in any of our colleges by selling "Fireside Accounting and Business Training," a new work by PROF. E. E. GARDNER, of Battle Creek College.

It is a book for home study, and includes Book-keeping, Business Ethics, Rapid Calculation, Letter Writing, and Commercial Law. For full particulars, address Fireside Accounting Pub. Co., care of Battle Creek College, Battle Creek, Mich.

### "CHRISTIAN SCHOOLS."

THE first edition of "Christian Schools" has met with unusual favor wherever introduced. It consists of 160 pages, and contains extracts from recent Testimonies that are invaluable. It is eagerly read by those interested in educational reform. Quotations are also given from some of the world's greatest educators, showing that the principle of true Christian education, properly carried out, will solve many of the perplexing questions of the day.

Single copies, 20 c. Order of your State Tract Society, or address Battle Creek College, Battle Creek, Mich.

### GOOD WORDS FOR THE ADVOCATE.

ELDER A. O. TAIT, assistant editor *Signs of the Times*, says:—

"I have taken the ADVOCATE from the first, and read it regularly every month. I receive as much benefit from it personally as from any paper that it is my privilege to read. I believe that it is leading out upon gospel lines in education, and therefore it is along right lines. There is no other educational paper like it, and no family of Seventh-day Adventists can know what they are missing until they get a copy of the paper and read it."

### An Opportunity for One Hundred Men and Women.

ONE hundred young men and women can be admitted to the Chicago Medical Missionary Training-School between now and the first of November. The opportunities that are afforded in this school for an all-round missionary training are unsurpassed. There are at present in Chicago, open-

ings whereby every stratum of society and nearly all nationalities can be reached by well-directed and aggressive efforts.

The hours from eight to ten each forenoon are selected for thoroughgoing classwork. The remainder of the day is used in various ways to put into actual practice what has been learned.

Thoroughly consecrated men and women can begin their missionary experience upon the day of their arrival. The expenses for board and room are \$1.75 per week. Willing and aggressive workers can, in most instances, secure opportunities to earn their way. Such incidental expenses as will be necessary for books, clothing, etc., must be assumed by the student.

If the Lord impresses your heart to utilize this opportunity to secure a medical missionary training, do not put it off until next year, but begin correspondence at once looking towards admittance into this training-school. The course of study that is carried on during the first year is essentially the same as that of the first year of the regular nurses' course of the Battle Creek Sanitarium. Write for application blanks and further information, also mention the name of several leading workers in the cause to whom we can write for recommendations. Address all communications to Chicago Medical Missionary Training-School, 1926 Wabash Avenue, Chicago, Ill.

### "LIVING FOUNTAINS OR BROKEN CISTERNS,

An Educational Problem for Protestants," by R. 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?

J. H. KELLOGG, M. D., says:—

"I have recently had an opportunity to look carefully through the new volume by Professor Sutherland, 'Living Fountains.' It is an excellent work, and the best presentation of educational reform in the truest sense which I have seen. I wish it might be in every family. It should be carefully studied as a text book by parents and all who have to do with children."

"I have carefully read 'Living Fountains or Broken Cisterns.' The book sets forth the principles and the history of true education, together with the growth of Protestantism; and also the educational system of the papacy. Having read the book, I can but wish it were placed in the hands of every family, that all might see the influence of pagan and papal schools. Our children and people need an education that is practical.

The Bible should be the foundation of our education; and where it is necessary to have books, these books should contain nothing but truth, that their influence upon the mind may be helpful. 'Living Fountains or Broken Cisterns' shows the absolute necessity of making the Bible the foundation of Christian education. I recommend it to all our people.

S. N. HASKELL.

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.

### AN IMPORTANT RAILROAD EXTENSION.

ANNOUNCEMENT has been made that the Burlington's new line between Alliance, Neb., and Brush, Colo., will be formally opened to general traffic September 15. The new branch is 149.69 miles long, and is laid with 85-pound steel rails. It will make a short route between Denver and the rich mining districts of South Dakota and Montana. The new line connects with the system's Guernsey extension at Northport, Neb., and practically opens up a new transcontinental railway between Colorado and points in Montana, Washington, and the North Pacific Coast. Under existing conditions the Burlington's traffic between Denver and the Black Hills must be handled by way of Lincoln. The new cut-off will reduce the present distance 673 miles. A passenger will be able to leave Deadwood in the morning and reach Denver the same night.

The new line will be of marked importance to the lumber and shingle interests of the Puget Sound district, as it will open up a new market. This trade is now to a great extent shut off from the Colorado markets because of the long haul.

### MINING ACTIVITY IN THE BLACK HILLS.

THERE is considerable mining activity in the Black Hills, and a number of new mines are being opened up. Comparisons made between the present condition of mining in the Black Hills and that of Colorado, Idaho, and other western precious metal States, are not at all unfavorable to the former. Last year upwards of \$3,000,000 was taken from Lawrence County mines, one of them being the Homestake. There is said to be not more than one stamp mill standing idle in the county. And yet the Black Hills mining industry can be said to be practically in its infancy, for there are great areas which will ultimately prove of great productiveness that yet remain unnoticed and unexploited.

## THE SOUTHERN FIELD.

THE readers of the ADVOCATE have been informed heretofore of the needs of the Southern field in many particulars. The latest plan for helping forward the work among the poor and ignorant classes in the South is announced in the June and July numbers of the *Gospel Herald*, published by the Southern Missionary Society. The basis of the plan is the publication of a new book in the interests of the Southern work, entitled "Best Stories from the Best Book," to be issued in *four languages*,—English, German, Danish, Swedish. The English edition will be ready in October, and the book in other languages will immediately follow, so that orders can be filled before the holidays.

The book will contain 200 pages, beginning with an "Easy Lessons" department for the smallest children, well illustrated, and having eight pages of colored pictures.

While the children are learning to read from the "Easy Lessons" department, the parents and

older brothers and sisters can read to them the interesting narratives from the "Bible Story" department, which presents a connected chain of events from creation to the restoration of the lost dominion, weaving in present truth in a manner to encourage deeper investigation.

"Best Stories from the Best Book" will be handled finally through regular subscription channels, but in order to aid the needy Southern field immediately, thousands of interested persons are asked to order copies *now*, at full retail prices, for themselves, for their friends, and to sell to others.

In all four languages the book will be uniform in styles and prices, as follows:—

Thin paper edition, heavy paper covers, 25 cents.

Board covers, cloth back, paper sides, 50 cents.

Heavy paper edition, fine presentation cover, 75 cents.

The profits from the sale of this book will be used in the Southern missionary work.

For sample pages and further particulars, address Southern Missionary Society, Battle Creek, Mich.

# FOUR FAST TRAINS

CHICAGO & NORTH-WESTERN RAILWAY.

## The Overland Limited

California and Oregon in 3 days

## The Colorado Special

One night to Denver

## The North-Western Limited

Electric Lighted—Chicago,  
S. Paul, and Minneapolis

## Duluth-Superior Limited

and St. Paul Fast Mail

**THROUGH Car Line between Chicago, Milwaukee, Ashland, Duluth, St. Paul, Minneapolis, Des Moines, Sioux City, Omaha, Denver, Cheyenne, Ogden, Salt Lake, Portland, San Francisco, Los Angeles. Call on any Agent for Tickets via Chicago & North-Western Railway or address**

193 Clark Street, - - - Chicago  
461 Broadway, - - - New York  
601 Chestnut Street, Philadelphia  
368 Washington Street, Boston  
301 Main Street, - - - Buffalo

2 King Street, East - - - Toronto  
435 Vine Street, - - - Cincinnati  
507 Smithfield Street, - - - Pittsburg  
127 The Arcade - - - Cleveland  
17 Campus-Martius, - - - Detroit

# THIS MAGAZINE

Was produced "from the ground up" in the  
PRINTING-OFFICE of the . . .

## TRAINING-SCHOOL PUBLISHING ASSOCIATION.



How do you like it?

Would you like to have some printing  
done?

Perhaps your "job" would not be so  
large as the "ADVOCATE." No matter.  
We take just as much care with a card or  
an envelope corner.

We can print circulars of any description.  
Come to us for "Remington" circular let-  
ters; or for anything else that can be pro-  
duced with type, ink, paper, and presses.



Comfort in travel is fully realized  
over the

### MICHIGAN CENTRAL *"The Niagara Falls Route"*

The finely equipped trains of this  
popular route between Chicago, and  
Detroit, Buffalo, New York and Bos-  
ton, pass Battle Creek in each direc-  
tion daily.

All trains passing Niagara Falls by  
daylight stop five minutes at Falls  
View Station.

**O. W. RUGGLES,**

Gen'l Pass'r and Ticket Agt., Chicago, Ill.

# THE PARKER JOINTLESS FOUNTAIN PEN



IS THE BEST ON EARTH.

We can't help selling it. You can't help buying it.

**BATTLE CREEK COLLEGE BOOKSTAND,**  
... MAIN BUILDING ...

## Baby's First Wardrobe.

## HYGIENIC PATTERNS.

Complete outfit, based on healthful principles—22 PATTERNS, together with a beautiful booklet on the  
proper care of infants, sent *postpaid* for 50 cts. Full directions for making, showing necessary material, etc.  
Address **BABY'S WARDROBE CO., 38 WASHINGTON AVE., N., BATTLE CREEK, MICH.**



# Living Fountains or Broken Cisterns

An Educational Problem for Protestants.

By PROF. E. A. SUTHERLAND.

"The divine method of teaching is here revealed,—God's way of dealing with minds which are loyal to him. The governing laws of the universe were expounded. Man, as if looking into a picture, found in earth, sky, and sea, in the animate and inanimate world, the exemplification of those laws. He believed, and with a heavenly light which is the reward of faith, he approached each new subject of investigation. Divine truths unfolded continually. Life, power, happiness,—these subjects grew with his growth. The angels stimulated the desire to question, and again led their students to search for answers to their own questions. At his work of dressing the garden, Adam learned truths which only work could reveal." P. 29.

**Flood a Result of Wrong Education.** "The Controversy was an educational problem. Christian education was almost wiped from the earth. Worldly wisdom seemed about to triumph. In point of numbers its adherents vastly exceeded those in the schools of the Christians. . . .

The tree of life was taken to heaven before the flood, thus symbolizing the departure of true wisdom from the earth. The flood came." pp. 49, 50.

**Error Introduced by Teachers.** "The spread of ideas contrary to the purity of the gospel was almost universally begun in the schools professing to be Christian; and teachers were, almost without exception, leaders in these intellectual moves, which in reality form the basis for every change in government or religion. Throughout the history of the centuries, men have arisen who were noted for their intellectual powers, men of strong minds, who were searching for truth. By tracing the work of a few representative teachers through the first three or four centuries, we see the papacy appearing as the direct result of educational principles." P. 160.

**Harvard University.** "It is interesting, also, to note the spirit of democracy which this institution fostered. . . . No rank, no class of men is unrepresented. The school was of the people. It was nursed by democracy, and it in turn nursed democracy. Surely the Spirit of God was pleading with men so to arrange their leading educational institution that the principles of the Reformation might be perpetuated. . . . The work done in later days by the schools, under the direction of the state, is but an indication of the broad field which lay ahead of Harvard and similar institutions, had the church remained in her province as the educator of her own children." Pp. 301, 302.

"As Christ was a teacher, so that Church which does the work which the Christian church must do, will have a system of education, and its members will be educators indeed." p. 413.

Price, \$1.25. 425 Pages, bound in cloth.

Address, REVIEW & HERALD PUBLISHING CO.,

Battle Creek, Mich.

OR BATTLE CREEK COLLEGE.

Let it be known to all  
Teachers and Students

That our efforts to supply your wants in the matter of

## Clothing, Hats, Caps, and Gents' Furnishings

For this coming year will surpass all our past efforts.  
 Your money back for any articles not satisfactory.

At the Big Corner.

August Kapp.

# Amberg & Murphy,

No. 5 East Main Street,

## "THE DRUGGISTS."



Solicit your wants, and invite your inspection of the largest and most complete stock in the city. Perfumes, soaps, toilet articles, brushes, combs, rubber goods, etc. Drugs, patent medicines, and chemicals, paints, and wall-paper.

PRICES AND GOODS RIGHT.

## THE WILLIAMS

### Back and Baggage Line

. . . From any Depot to the College . . .

### Twenty-Five Cents

FOR PASSENGER AND BAGGAGE.

Students who are keeping house  
will do well to purchase

**Hardware, Stoves, Cooking Utensils,**

OF

**CHAS. F. BOCK & SON, 9 West Main St.**



*Money-Saving*

*Prices on*

*First-Class*

**GROCERIES.**

**We are prepared to furnish colleges and  
other large institutions . . .**

For the present we invite correspondence on fine  
**CANNED VEGETABLES AND FRUITS**  
. . . FOR FALL DELIVERY . . .



Our **ROYAL BLUE BRAND CANNED GOODS** is the finest line canned. Every tin guaranteed, and prices are moderate.

Our **DRIED FRUIT DEPARTMENT** is second to none.

**W. J. QUAN & CO.,**  
49 and 51 Michigan Ave.,

**CHICAGO.**

We refer to the Battle Creek College.

OURS IS THE LEADING   
**DRY-GOODS STORE**  
 of Battle Creek.

*Ours is the Leading Dry-Goods Store in this way:*

We sell good dry-goods cheaper than any other dry-goods store in Battle Creek, because we sell for cash only.

If President McKinley were to come to us and want credit, we would have to refuse, because that is our way of doing business. What is fair to one is fair to another.

Cash is the lever that moves the world. We buy for cash and sell for cash, and that is the only honest, fair, and square way of doing business.

**UNNA'S "BUSY BEE HIVE,"**

*30 West Main Street,  
Opposite City Hall.*

**Battle Creek, Mich.**

If anything you buy of us is not satisfactory, kindly return the goods, and your money will be cheerfully refunded.

HYDE, AYRES & CO.  
....1869....

BRISTOL & ST. JOHN  
....1883....

**L. F. BRISTOL,**

**Institution Supplies . . .**

**. . . Woolens and Trimmings.**

**Bargains for Cash.**

**Correspondence Solicited.**

**NEW YORK, 42 Lispenard Street.**

....1887....  
BRISTOL & SHULTZ

....1892....  
L. F. BRISTOL

**\$15 Buys a Fine Suit**

**MADE TO ORDER**

AT THE

**College Tailoring Department.**

You are coming to school?

And you need a suit?

Wait and purchase of us.

We can save you money.

THE ILLINOIS



CENTRAL R. R.

Has Through Lines and Fast and Efficient Passenger and Freight Service.

Between Chicago and St. Louis.  
Between each of the following cities: Chicago, St. Louis, Cincinnati, Louisville, Evansville — and Memphis, Vicksburg, Baton Rouge, Natchez, Jackson, New Orleans.

**NORTH and SOUTH**  
**EAST and WEST**  
**WEST and SOUTH**

Between Chicago and Rockford, Dubuque, Sioux City, Sioux Falls. Between each of the following cities: Sioux City, Sioux Falls, Dubuque — and Memphis, Vicksburg, Baton Rouge, Jackson, New Orleans.

Connections for All Points Beyond Its 14 Important Gateways: Vlz.,

Chicago, St. Louis, New Orleans, Cincinnati, Louisville, Sioux City, Dubuque, Cairo, Paducah, Vicksburg, Evansville, Memphis, Sioux Falls, Madison.

For Tickets, Rates, and all information, apply to any Railroad Agent in the United States or Canada, or address —

**A. H. HANSON, Gen. Pas. Agent,**  
Chicago, Illinois.

**\$3<sup>00</sup> to \$5<sup>00</sup> a Day**

**CAN BE MADE**

By energetic Agents in the introduction of the

**MAGIC**

**POCKET VAPORIZER**

Agents wanted everywhere.  
65 Cents for a Complete Unit.

ADDRESS

**MODERN MEDICINE CO.,**  
BATTLE CREEK, MICH.



**The Battle Creek College Bookstand.**

MAIN BUILDING.

**RELIGIOUS BOOKS,**  
**SCHOOL BOOKS,**  
**FINE STATIONERY.**

SPECIAL DISCOUNT TO STUDENTS.



oming to the

College

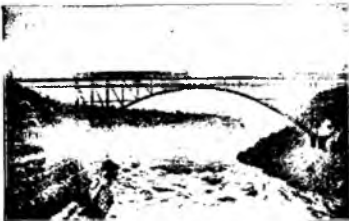
*Via the*

Grand Trunk  
Railway

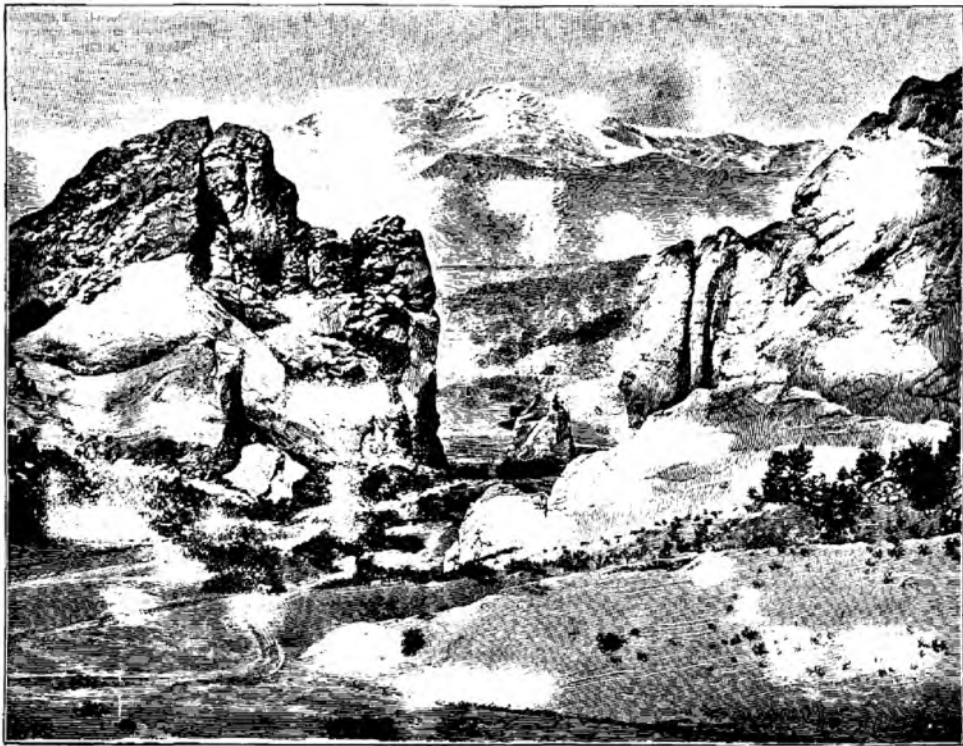
*... is ...*

*Traveling*  
*de luxe*

The ..  
Grand  
Trunk



*Unrivaled Comfort*  
*Unsurpassed Scenery*  
*Unexcelled Safety*



# YOUR VACATION IN COLORADO



**D**O you quite realize that in all the world there is no scenery more gorgeous, more majestic and awe-inspiring than that of Colorado?

Couple this with these facts—

That the climate of Colorado is simply delightful.

That the dry, pure air is wonderfully healthful and invigorating; and that the hotels are of unusual excellence.

Then consider the question of spending your vacation there this summer.

Colorado is not far away. The Burlington Route runs "one night on the road" trains from both Chicago and St. Louis, and they are luxuriously furnished. Sumptuous library smoking cars and dining cars *à la carte* make the trip seem very short. Then during the summer months tourist tickets are sold at greatly reduced rates, so the expense is not great.

Let me send you maps, time tables, ticket rates; and if you want to know more about the country enclose six cents in postage for our *book on Colorado*. It is a beautiful work, of literary excellence and profusely illustrated.

---

P. S. EUSTIS, General Passenger Agent, C. B. & Q. R. R., Chicago, Ill.



BATTLE CREEK COLLEGE.—A Training School for Christian Workers, Battle Creek, Mich.