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TRAINING SCHOOL ADVOCATE

DECEMBER, 1900.



ART THOU THE TEACHER OF ISRAEL,
AND UNDERSTANDEST NOT
THESE THINGS?

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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

DECEMBER, 1900.

No. 12

A TESTING TIME.

BY MRS. E. G. WHITE.

CALAMITIES, earthquakes, floods, disasters by land and by sea, will increase. God is looking upon the world to-day as he looked upon it in Noah's time. He is sending his message to people to-day as he sent it in the days of Noah. There is in this age of the world a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things which were entirely contrary to the mind and will of God.

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing his people and institutions in this thing, to see if they will work together, and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching in the name of the Lord. Let God's plan be vindicated. Let his proposition be fully carried out, and heartily endorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart his Holy Spirit. By this means they will accomplish the work God designs to have done.

Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the

leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,—cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake.

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach. There are in the providence of God particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. *Let the children act a part.* Let every member of the family do something. *Educate, educate.* This is an

opportunity which God's people can not afford to lose. God calls. Do your best at this time to render to him your offering, to carry out his specified will, and thus make this an occasion for witnessing for him and his truth. In a world of darkness let your light shine forth. Let canvassers do their best in canvassing for the book, "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily, as unto the Lord.

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of the rational mind. This is the result that will surely come if you fulfil the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify him, regarding his service as the chief end of our existence. The work that God calls you to do he will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things, my spirit rejoices in God.

I could not sleep past two o'clock this morning. During the night I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, and touch not the unclean." Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point **what to do next.**

Hear the voice of God through the apostle Paul, "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure." Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever.

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires his people to be vitalized for work as they have never been before, for their good and for the upbuilding of his cause. Ministering angels will be round about.

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our Conferences awaken. Then he will tell you **what to do next.**

WHAT SHALL THE TEACHER TEACH?

THE most glaring problem confronting the best thinkers of the present is, What shall the teacher teach? Why is it necessary to ponder this question unless it be possible that the great teaching body are either teaching poorly or are not required to teach the most practical subjects?

The teacher stands before God and man as a ruling element in the universe. There can be no calling viewed in the light of sacredness so high as the one wherein pure souls, plastic minds, and growing bodies are intrusted to the care of an individual whose sole duty is to see that these bodies, minds, and souls are given the best means for the best development.

Where is the best place for us, as teachers, to begin the solution, ere it is too late to benefit the present generation? Our normal schools, universities, and high schools are graduating teachers at an enormous rate annually — and with what instructions regarding the duties of an ideal teacher? A well-stocked curriculum has been mastered in order that a certain number of credits may be earned, for which the usual pretty little diploma is forthcoming, to be encased in an appropriate frame and hung on the wall, where all may read and take note that the one mentioned is thoroughly qualified to teach. Is this all? Has the aforesaid been well drilled in the divine laws of creation, so that she knows the kind of material she is to handle, and how to manage the poorest qualities to the best advantage? Does she know that within her there is a creative energy that may vitalize all her forces if used aright, or devitalize if misused? Does she know that this finer, psychic influence permeates her very being and is absorbed by the plastic minds and bodies under her care? Does she know that the *real teacher* must stand as godmother? Does she know that a false note in her teaching may mean ruin to the entire life of some of her pupils? Has she been taught to prize the body as well as the intel-

lect; and is she ready to sacrifice all selfish ambition to the realization of the good in others? Does she know the laws of life so that she may help others to know themselves? Has she learned the beneficence of self-control, humility, gentleness, concentration, and will, so that she could lead her class safely through a fiery furnace of experience, and not waver? Can she, with sweet, patient forbearance, care for the puny little unfortunates who have entered life sadly burdened, with the same pleasure that she cares for the dimpled Lord Fauntleroy? Would she be willing to sacrifice political, social, and financial gain that her services might be utilized for others? To sum up the noble characteristics of an ideal teacher, has she *real* knowledge of human and divine nature, and with that knowledge a desire to help in the conflict of making life better, richer, rarer, for future generations to enjoy?

All the pretty theories of ancient, mediæval, or modern history may be preached eternally, and fail to bear fruit unless we *prepare* future congregations by making them intelligent listeners. When the teacher and the preacher are spiritually qualified to teach, there may be formed a union — a trinity, as it were — of home, school, and pulpit, the three co-operating to make heredity and environment such as to produce a more thoughtful, intense, earnest, pure race than the world has ever known. . . .

Let us relegate animalism and pure intellectualism to the Dark Ages, and desire a revival of *learning* — a more beautiful practice in place of such beautiful theories.

To be thoroughly practical, as the age demands, the simplest details of every-day life must receive careful attention. It is not volumes of book lore but *soul food* that must be served to hungry and thirsting humanity. Never has civilization sent forth such pitiful appeals for help. It is not "wealth of mines nor spoils of war"

that are needed, but spiritual freedom and a fountain of truth. The everlasting "now" opens an avenue for restless seekers to grasp the golden opportunities for rich, ripe, rare thoughts; and—where are the thinkers?

Are we teaching the young to enter the portals of their inward natures, and there find the gems deposited by the hand of their Creator; or are we offering them truth uttered by another in some other age and clime? Can we point to any nation that built upon a fictitious foundation of fickle honor as a worthy example for our nation to follow? Much less can we hope to educate aright our boys and girls with teachers who make their profession a stepping-stone to fame.

To what extent do our educational systems educate in reality? Do they teach a boy that the *first* principle of success lies in a knowledge of self? Do they teach him *how to know himself*? Do they give him a philosophy that will arouse his best inherent powers; or do they establish a false standard for him, and make him feel that the only honorable, profitable, and easy life is that of a "professor," even though he would make a far more useful blacksmith

or farmer? Do they teach the girls it is better to be a "lady," with soft, fair hands and "parlor manners," and to shun degrading kitchen work; or that it is better to be a womanly woman, and use the instincts implanted within her to aid the development of the race? How do the majority of young men view labor, and why? Good old "Father Froebel," as he is called in sarcasm by some of our would-be scientists, may symbolize sentiment to the Stoic; but the twentieth century must contain more of such pure sentiment, or we may look forward to an increase of suicide and crime, and educational reform will rest upon theory.

What to teach, founded upon the fundamental basis of strong physical, mental, and moral stimuli, is the question of the hour; and upon its solution rests the rise or fall of our nation. Let us lay aside the cramming system from book lore, and in all grades, from the kindergarten through the university, advocate and encourage original thought. Compulsory thinking, as demonstrated by the boy who is compelled to earn his way through college, is the only true method of healthy development.—May Whitaker Reese, in Mind.

AN EDUCATIONAL PROBLEM.*

Is the educational work the basis for all Christian growth? In other words, is the great controversy between good and evil an educational problem? If it began as an educational problem, has the progress of the gospel been the history of education, and has the closing work of the message been largely in the hands of educators? These questions are worthy of consideration.

At the creation of the world the Edenic school was established. Adam and Eve were the students; angels and the Son of God were the instructors. "The divine method of teaching is here revealed,—God's way of dealing with minds that are loyal to him. The governing laws of the universe

were expounded. Man, as if looking into a picture, found in the 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. The laws of the physical, mental, and spiritual world were enunciated; man's threefold nature received attention. This was education, perfect and complete."

Eve wandered from this part of the garden, leaving the influence of the divine school, and yielding to the reasoning power of the enemy of truth, who taught from the branches of the tree of knowledge of

* E. A. Sutherland in "Teachers' Conference Bulletin."

good and evil. As Satan himself had fallen through the exaltation of his own reason above faith in God, so he began his work with the Edenic pair by insinuating *doubt*, and leaving Adam and Eve to attempt to reason out the cause of their existence and their position in the universe.

Spiritual death was the immediate result: physical death followed not long after. This is the story of the fall. It was a voluntary exchange of the principles of true education for those of human reason, self-exaltation, and selfishness. As the end of the true system is life, so the end of the false is death.

The story of man's redemption is the story of man's return to a true system of education.

Spiritual death was followed by a rapid decline. Men left the country, and flocked into the cities. The study of the natural was exchanged for the study of the artificial. The schools in the days before the flood taught science, falsely so called. The word of God was laid aside. Men were taught to doubt everything that could not be demonstrated to the physical senses.

Noah became a preacher of righteousness, but the influence of early training and the pressure brought to bear by society and by the philosophy of the schools, exerted a power too strong to be resisted, and men turned from the pleadings of conscience to the old life. The schools were training the youth for a worldly life. When Noah stated that water would fall from heaven, teachers, children, and parents laughed him to scorn, and said such things were contrary to all the teachings of nature and science. The flood came, and the human race was swept from the earth. "As it was in the days of Noah, so shall it be also in the days of the Son of man."

In re-peopling the earth, God chose Abraham as founder of the new nation. He called him to be a teacher. For years he gave him lessons in the exercise of faith. Having brought the founder of the Jewish

nation to the place where he himself could live by faith, God made Abraham a teacher of all those who sought a knowledge of the true God. It was the design of the Lord that Israel should be a nation of *teachers*. Their position as leader of other nations was due to the spiritual education given them by the Lord. This spiritual education was an education of faith. Christ came to live before the world those principles which Israel as a nation had failed to carry out. Jewish education began in the home. The home school was followed by the church school. It was a proverb among the Jews that "a town in which there is no school must perish."

"Notwithstanding the imperfection with which this system of education was carried on by the Jews, yet it has supplied the basis of all true theology; it has given a system of faultless morality; and in Christianity it has provided the most perfect form of religion. The civilization of Europe and America can be directly traced to the Jews." Had the Jews as a nation carried out their system of education, Christ's mission on earth would have been entirely different.

By mingling with the philosophy of the world, the schools of the Jews lost their true character and were corrupted until, when the Saviour of men arrived an earth, there was no school in existence where he, as a child, could receive a spiritual education. His work as a minister was primarily the work of a teacher.

In appointing a work for his disciples, Christ sent them forth to the world as teachers. The Christian church was to stand before the world drawing all men to Christ by the power of its educational system. "In order that the children might be exposed as little as possible to the corrupting influences of the heathen education, *their education was conducted within the healthful precincts of home.*" A study of the educational work as carried on in the early Christian church, shows that without

a doubt, the rapid spread of the gospel in those days was due to the careful education of the children.

The history of the decline of the church is familiar. This decline began in the schools of the Christians, and was due to the fact that Christian teachers, wishing to receive favor from pagan students, mingled the Greek philosophy with the pure doctrine committed to the Christians. As Mosheim states it: "This philosophy [of Plato] was adopted by such of the learned at Alexandria as wished to be accounted Christians and yet retain the name, garb, and rank of philosophers."

This mixture of Christianity with Greek philosophy, or Platonism, marks the beginning of the papacy described by Paul when writing to the Thessalonians. "One reading thus the pages of history can not fail to see that the papacy was formed in the minds of men, *was propagated in the schools, and really took birth in the educational system then developed.*" The development of the papacy was brought about by the union of the true and the false systems of education. That union of church and state, so often incorrectly regarded by individuals as the formation of the papacy, is a result, rather than the cause, of the papacy. Wrong principles of education, or, as before stated, a union of the true and the false systems of education, caused the papacy. The natural result following this formation was a union of church and state. The present generation is witnessing a repetition of these events. As the papacy is nothing more or less than the logical result of false methods of education, so the Reformation was a return to the principles of education laid down by Christ.

Luther, as a reformer, was first of all an educator. "Luther grasped with wonderful clearness the real meaning of Christian education, and there is scarcely a phase of it which he has left untouched." "Both in the course of study and in the methods of instruction these schools [started by Luther]

became models after which many others were fashioned. . . . In a few years the Protestant portion of Germany was supplied with schools. . . . To this great result, Luther contributed more than any other man of his time, and this makes him the leading educational reformer of the sixteenth century." "Melancthon declared that . . . the cause of true education is the cause of God." Thus it was that Protestantism had its birth.

Each of the popular churches had in turn an opportunity to do the educational work of the world. This is best understood when we consider the history of our own country. The history of the United States is the history of Protestantism. The various denominations have in turn held the principles of Protestantism in comparative purity. And these same denominations have, as truly, in turn forfeited their right to the presentation of present truth, and made necessary a new organization which would carry forward those neglected principles of Protestantism.

That church which has educated its children according to the plan of God, has carried the gospel to the world. When Christian methods of education were relinquished, and the education of the children and youth committed to some other organization or power, then and not till then has the message of present truth slipped from that church to another people.

Again, when a new denomination has come into existence, its strength has been measured by the work done for the children — the work of education.

The first great educational move in the United States was the founding of Harvard, concerning which we read, "When Boston was but six years old, plans were laid for America's first college." The high motive which prompted the enterprise was "an unbounded zeal for an education, that to them seemed not so much desirable as necessary, that 'the light of learning might not go out, nor the study of God's word per-

ish." "In the contemplation of a college by those noble men, the uppermost thought was *how to gain an educated ministry*. This object was never lost sight of."

Showing the close relationship of education to national and political life, we read: "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."

"Through all this is discernible the attempt to educate for the cause of Christ. With this beginning, what might have been accomplished had the plan, with truth unadulterated, been followed! 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." The plan of work undertaken by Harvard was practically the same as that of all the early educational institutions of the United States.

A work of Christian education had begun. It is safe to say that had this plan been followed, and by the grace of God perfected, we would not to-day be stared in the face by imperialism, nor would the rising generation be drifting so rapidly away from Protestantism.

Gradually the nominal Christian schools ceased to give a Christian training. The period from 1789 to 1836 is conspicuous for the decline in education. The same period is noted also for the spiritual decline, for it was at the close of this period that the judgment message was sent to the world. It was the time of William Miller. His message, accepted by the few, was rejected by the majority. Why? — Because of the previous decline in education. It was a momentous time. When the church failed to

educate, men turned to the state. There was a demand for the highest and most practical kind of education. The denominational schools ceased to educate Christians, and citizens had to be educated elsewhere. "In 1805 the Public School Society, of New York City, was formed; the claims of public primary education were urged in Boston in 1818; and New York provided for the county supervision of the schools. Early in the nineteenth century were either introduced or else discussed the first high schools, manual-training schools, and mechanics' institutes, teachers' associations, teachers' publications, professional schools, and free public libraries." "The problem of elementary preparatory education fell from the hands of the churches, and was taken up by the state. . . . One thing was a settled fact,—the education of the common people, passed over by the churches, had been taken up by the government." Horace Mann, Henry Bernard, and others took up the work of education in behalf of the state. Then was developed the most perfect system of education known in the world, but it was not Christian education, neither could it educate Christians.

As these plans were formulated, the message of Rev. 14:8, the fall of Babylon, went to the world. A new church arose. To it was committed the work of education. It was slow about doing that work. Fifty years have passed, and to-day it is with some reluctance giving itself to an educational reform. The Protestant churches missed their opportunity to preach the second coming of Christ because they neglected the work of education. There is danger, great danger, that in this critical moment the people to whom has been committed the final message, will fail to do their work because they fail to value Christian education. To-day we are solving the question, Will Seventh-day Adventists repeat the history of the other Protestant churches, and fail to accomplish their mission, because they neglect the education of their children?

TEACH ENGLISH COMPOSITION.

MABEL L. WARNER, in *Education* (Nov., 1900), says: —

“ Under the present regime in many of our schools, by far the greater amount of time and strength is expended in teaching English literature, comparatively little in teaching English composition. Most of the time set apart for English is spent in analyzing, paraphrasing, and dissecting familiar poems, such as Gray's 'Elegy,' 'The Lady of the Lake,' and 'Paradise Lost;' dissecting them to such a degree that pupils not only lose the beauty and vitality of the poems, but acquire for them a decided distaste. The important art of writing, on the other hand, often receives but slight attention, — perhaps one composition in several weeks is required; and this composition very probably is based on some literary subject, as 'The Life of Whittier,' for which the cyclopedia can furnish ample material. . . .

“ Ability to write one's own language with correctness, clearness, and force must be admitted to be one of those most desired results, one of the aims of English teaching. Since this power comes not instinctively nor easily in most cases, but presupposes adequate instruction in composition and frequent practice in writing, one desirable change in the teaching of English would seem to be necessary, that is, more attention to the art of writing. This increase of emphasis on composition, however, does not mean that there should be less teaching of literature, but *more* true teaching of composition; and such a change, moreover, will react so favorably on the study of literature — as will be shown later — that the real gain in this important study will be no less than before. Let us consider, then, a few of the reasons for transferring some of the emphasis now given to literature to composition, for the purpose of securing from pupils clear, forcible, and correct expression.

“ The accomplishment of this result means that there would probably need to

be not only more teaching of composition than there is at present in many schools, but teaching of a different order; for experience has shown that the old method of writing an occasional composition on some literary subject does not enable a young person to write his own language with either correctness or fluency. In making a change of method, the point to be considered is, the sort of material best adapted, in the writing of compositions, to produce correct, clear, and forcible expression. As second-hand matter procurable from books has not accomplished this end, something else would seem to be better, — something, obviously, in which the child has a vital interest; and since observation forms a larger part of a child's experience, this interest must lie in his observation of his surroundings.

“ Let a pupil tell, then, about the things in which he is particularly interested, and what he thinks and feels about these things. Let him describe places of special interest, and incidents that have impressed him; let him tell how to play games that he has enjoyed; let him express his opinion on subjects within his comprehension; and make him feel in each case that his aim in telling his different experiences is to interest others. The attempt to produce interesting compositions will soon make a young person realize how superficially he observes, how little he thinks about what he sees, how few opinions he has worth stating. It is often said, indeed, by those who approve the old method of composition writing, that a child's own experience is too meager to warrant expression; but the effort to tell about the things which vitally concern him in a way to interest others, is bound to make a young person himself feel keenly the poverty of his nature, and, in consequence, will stimulate him to cultivate his nature so that it may be worth expression. In short, this method teaches him how to live.

"Frequent writing, then, on matters of vital interest to the pupils, presents itself as a practical method for securing good expression; and to gain facility in writing, this practice should, if possible, be daily. A short "daily theme" that shall describe, narrate, explain, or argue something directly connected with the pupil's own life, is one means of securing frequent practice in expression of the pupil's own experience, with, of course, a variation of occasional longer themes on assigned subjects, by means of which the principles of composition may be taught. The short daily theme is helpful not only in giving a pupil much practice in writing, but also in teaching him so to reconstruct his life, his habits

and manner of thought, as to find material therein worth expression. Daily writing of this nature should teach a young person to observe carefully daily scenes and incidents, to think about what he sees, to look in all things for the beautiful and the significant; and as a result, he is likely to acquire careful habits of observation and thought, and an appreciation of the significance of life, which will later, in college or in business, prove of the greatest value. Requirements by the teacher of frequent themes expressing the pupil's own experience will aid in cultivating those important qualities that schools are sometimes said to blight.—individuality and originality."

TWO TYPES OF EDUCATION—THE CITY AND THE COUNTRY.

WHAT we call education is only a part of actual education. The discipline of life does not come from a single source, but is the composite effect of influences that play upon a person from all quarters. Training in school is to be taken in connection with other training out of school. The school teacher is one of many teachers, who touch the life to give it impulse, tone, character. Hence the school-teacher's province is limited by what others are doing. He should give what others do not give; and when they change their course, he must change, too.

The first of schools is the home. Home training comes before every other in life's unfoldings. No other teachers are like the father and mother, brothers and sisters. No other lessons are like those which come along in the natural order of events, as unperceived as the atmosphere, as constant as day and night. A superior life is seldom found, which has not grown under the moulding power of superior influences in the family.

Two different types of home life are to be distinguished, one of which prevails more in the country and the other in the city. In the former, the children are under the immediate oversight of their parents, and are in constant companionship with them. In the latter, the parents are engaged with occupations in which their children have no share, and so the children must be left to other companionships and guidance. This is perhaps the most essential variation between a typical country home and a typical home in the city.

Other differences are manifest. The environment of the field is not that of the street. The outlook on meadows, pastures, mountains, quiet lakes, and far horizons of forest and ocean, gives an impression wholly unlike that of massive buildings and whirring machinery, rushing trains and hurrying throngs. There is a play of thought and feeling in the spot where nature and nature's children meet you at every turn, which is not found in the shadow of manufactories and houses of trade. Your

associations breathe with sincerity and faithfulness, plain things become beautiful, and rugged toil draws dignity from its surroundings. It is a commonplace fact of history that the soundest characters more often come from country homes. It is es-

pecially so in American history, for in our earlier period all homes were in the country.—*G. S. Dickerman, in Proceedings of the Third Capon Springs Conference for Education in the South.*

A REVIEW OF THE CHURCH SCHOOL WORK.

BY M. BESSIE DE CRAW

It is befitting, in the closing issue of the year, to review the work of which the ADVOCATE is the representation. The education of the children and youth has been the life-giving influence accompanying every religious work. When Jehoshaphat revived the spirits of Israel and the people returned to the worship of the God of their fathers, he appointed teachers for every city. It was in this way that the work was made secure.

Luther's educational work is known to have been the strength of the Reformation. Anathemas might be hurled, but the children who were educated in Christian schools would make the men and women who could resist with success any mental tyranny which the papacy attempted to inflict. Luther's appeal for schools was a wonderful appeal. Melancthon's text-books did much to help forward the work of education. In forty years, Germany sat at the feet of Protestant teachers. Think of it! Children of one generation, educated in those Protestant schools, grew to manhood and womanhood, and became the fathers and mothers, the teachers and preachers, of another generation, and all in the short space of forty years. Would mothers who had been educated in Christian schools allow their children to receive an education elsewhere?—Certainly not. It was after this manner that Germany became Protestant.

The preaching of the third angel's message needs no less the strengthening hand of a pure education than did the sixteenth

century movement, and God did not leave his people without light. One of the most interesting features in the history of the message is that which relates to the educational advancement made between 1837 and 1844, at the very time and in the very States where the judgment message was given.

It was Horace Mann who was called to the educational work, while William Miller and others preached other truths. At that time an opportunity was offered which might have been embraced by the new organization,—an opportunity to do the educational work of the country. But the new church had few members, they were scattered and feeble, and it was thirty years before a definite step was taken in the matter of education. It was in 1872 that meetings were held in Battle Creek, Mich., to consider the advisability of organizing an educational society and founding a school. In a report of these meetings are these words:—

"Shall we take hold, as a people, of the subject of education, and form an educational society? Shall we have a denominational school, the object of which shall be, in the shortest, most thorough, and practical way, to qualify young men and women to act some part, more or less public, in the cause of God? Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed in the

great themes of prophetic and other Biblical truths?"

A few months after these meetings were held, Battle Creek College was opened. This was the first denominational school in the ranks of Seventh-day Adventists. Since that time, other schools have been established in America, and still others in foreign countries.

The object of these schools is to provide an education for young men and women, and it was not until recent years that any attempt has been made to reach the children in their young and tender years. The inconsistency of trying to regenerate the world by dealing only with the mature minds while the children, during the formative period of life, were allowed to gain an education of any sort and in any way, had not dawned upon the leaders of the denomination. Years were wasted that, had they been improved, would have placed an army of missionaries in the field; for the "hope of the missionary work lies with the children," and "Christ will make them [the children] little missionaries."

Slowly, and it would seem with faltering steps, the first church schools were established. But as parents realized that the salvation of their children depended upon giving them proper instruction, a noble effort was made. It was a call to sacrifice, true, for a few families to support a teacher. It brought many to their knees as the thought struck home that this was one way in which God called his people to separate from the things of the world. One by one, however, the churches have responded, until to-day church schools dot the land; a number of humble school buildings have been erected. In some places a convenient room is rented, and the children are gathered in. It is impossible to state the exact number of church schools, but they reach into the hundreds, and the

children who daily learn of God and his wondrous works are numbered by the thousands.

For the instruction of these children many teachers are required, for the schools are usually small. These teachers receive their training in the colleges of the denomination, and become self-supporting missionaries.

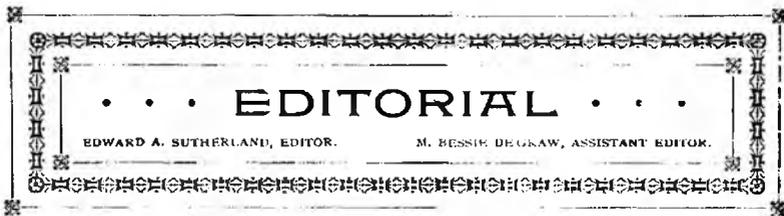
The need of industrial schools located in the country for the education of youth above the church school age, but not yet prepared for a college or training school, led to the founding of Woodland Academy in Wisconsin, Sheridan Industrial School in Illinois, and Cedar Lake Industrial School in Michigan.

Recognizing the need of a peculiar training on the part of workers for the Southern field, plans are now in operation to establish a training school for such workers at Nashville, Tennessee.

The difficulties to be met and surmounted have been no less than those in any pioneer work. In making the Bible the basis for all instruction, a change from the popular methods of teaching was necessary, and to accomplish this, with no text-books to guide, was not an easy task. The close of the year 1900 finds the teachers somewhat better equipped than heretofore. The first of a series of readers and an arithmetic for beginners are now in use. Professor Cady, in his work on nature-study, has rendered valuable assistance to the teachers.

Five papers are published in the interest of Christian education: four of these are local, being printed by the various educational institutions. The *ADVOCATE* is published in the interest of the work in general.

The work grows, for the hand of God is in it, and if it should continue till the end of time, America will have seen results no less wonderful than Germany witnessed four hundred years ago.



HEARING AND DOING.

“WHATSOEVER He saith unto you, do it,” were the words of Mary concerning her divine Son, and she spoke with uncommon wisdom.

Two methods of education have ever existed in the world, the results of which differ widely. For example, in the time of Christ the scribes and Pharisees, the doctors and lawyers, were the teachers of the Hebrew nation. Among these teachers were men of strong mind, and they were able reasoners. They held many beautiful theories, and the youth who learned of them were able to stand beside the scholars of any nation. To the truth of their teaching Christ himself bears record in the words, “All therefore whatsoever they bid you observe, that observe and do.”

Wherein, then, was their lack? for surely they lacked in something. Follow closely what they teach you, said the Saviour, but “they say, and *do not*.” It is one thing to tell others what to do; it is another thing to do yourself what you are teaching your students to do. To this latter class belonged Jesus, and the secret of the power which attended his work was just this: He lived all that he taught. If you cannot believe my words, said He, “believe me for the very works’ sake.”

The combination of mental and physical labor; the introduction of manual training into our schools; the recent effort to liquidate the debt of our colleges by the sale of the book “Christ’s Object Lessons,”—these are but carrying out the idea of Christian education, that one must learn by doing. “If any be a hearer . . . and

not a doer, he is like unto a man beholding his natural face in a glass; he beholdeth . . . and straightway forgetteth.”

The fault in the Jewish teachers which led them to place tradition above gospel may be attributed to the influence of certain Greek philosophers who were much admired by the Jews. Foremost among these Greeks ranks Plato, the greatest of worldly philosophers. He lived some four hundred years before Christ, and so widely disseminated was his thought that it was the strongest foe Christ had to meet. Platonism had penetrated everywhere. It had lulled the once active Jewish nation into a death-like stupor, and spread a darkness over the nation which was scarcely penetrable, even by the light of heaven. What was this strange infatuation? We need not go into the philosophy of the man Plato. To him had come greater truth than to most heathen. To his intellect truth had appealed, and not in vain. He studied all the sciences; he sought for knowledge for pure love of knowledge. He revered intellect, and exalted it above the God of truth. New beauties daily came within his horizon, and he delighted in them, but it led *him not to practice what he taught*, else Plato would have been a Christian.

Platonism, then, is the exaltation of intellect and reason without the accompanying works. That is the highest form of paganism. That is what modern educators are hugging to their bosoms when they advocate the learning of the noted Greek and those authors whose teaching is based upon his philosophy.

It is painful, when the difference between the Christian and the pagan method is once grasped, to find some educator of to-day urging our teachers to "take counsel of the master spirits of all ages: Isaiah, Jesus, Plato, Aristotle, Shakespeare, Browning, etc." How can one follow the teachings of Jesus and Isaiah, and at the same time follow Plato and the long list of his pupils, among whom are Aristotle, Shakespeare, Browning, Emerson, Wordsworth, and others? *

Directly opposite are the teachings of the two classes. Apply these Platonic principles, this theory without corresponding works, to religious matters, and we have the papacy. We may quote the statement, "Paganism in the garb of Christianity walked into the church," thus forming the papacy, and still fail to sense the meaning of the words. Platonism as paganism was met and conquered by Christ. Platonism in Christian garb—that is, Platonic methods of dealing with Christian doctrines, with the word of God itself—formed the Mystery of Iniquity. Again, what was it?—Listening to the truth, the people did it not. Soon they listened while doing directly the opposite thing, and righteousness by faith gave place to righteousness by works.

Luther and the sixteenth century reformers shook the papacy to its very foundation. Life and power took hold of men, and they began again to *live* the teachings of the Saviour. It was under this influence that some of the schools which exist to-day had their origin. The state of affairs which startles men to-day did not always exist in American schools. Scarcely a week passes that the daily papers do not chronicle some disgraceful proceedings in the schools of our land. It may be the medics and dental students in one of our Western universities who clash over seats, and in the fight kill two and wound others; it may be in some theological school that they have a canerush; or the boys of the Northwestern

University may hold a night-shirt dance. However or whatever it is, it is evident that while the students in these schools may learn much truth, may discover many valuable facts in the world of science, and may be fitting themselves for future usefulness, they are evidently *not* putting these things into practice while in the school-room.

If we can see no wrong in the things taught, can we fail to see that the *spirit* of work, the spirit of the practical in education, is fast losing ground in our educational institutions?

The spirit of Platonism, the spirit of the papacy and the Dark Ages, is reviving.

COME OUT AND BE SEPARATE.

There are educators who appreciate this situation, and such are endeavoring to rectify the evil. The call to leave the city and to exalt farm life in education is one such move. The introduction of manual training is having a salutary influence; may the good work go on. Nevertheless, more must be done, especially by Christians, for they of all people must suffer from these evils.

"In what consists the superior excellence of our system of education?" writes Mrs. E. G. White. "Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles

* See *Encyclopædia Britannica*, Art. Chambers, Emerson.

with far less interest than they manifest in the classical authors of ancient Greece and Rome? . . . The youth in our public schools have been robbed of the blessing of holy things."

A PLEA FOR THE CHILDREN.

"How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. . . . We may see the Spirit of the Lord diffused as in the schools

of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man, soul, body, and spirit, and to the glory of God."

Professor Boone has tersely expressed the difference between Christian and pagan or papal education. He says: "What is learned without in some way *being lived*, is vain and hindering. Culture, to be a spiritual force, must permeate the whole life. . . . *It is the identification of learning with life* that must save education, if it be saved, from the change and blight of formalism."

CAUSE OF PROTESTANT DECAY.

"THE church," said Dr. McIntyre, of Chicago, in a recent sermon, "ought not to be severely criticized for its present helplessness, for it has lost its two greatest weapons. One of these is the right to educate all of the rising generation. . . . In our day the state has taken this work off our hands."

Indeed, it is useless to criticize the weakness of the church, but it is well to ask *why* the church has lost this mighty weapon—the education of its children, and *why* the state to-day holds this weapon to the acknowledged discomfiture of the church. A study of the history of education shows both *how* and *why* this state of affairs exists to-day.

True, there was a time when the church recognized its right to educate its children, and there were schools which gave to the children Christian education. Such a con-

dition existed in the apostolic church, and this experience was repeated by the true Protestants of the sixteenth century.

Gradually the zeal of the church for Christian education waned; wrong methods of instruction crept in; the schools became decidedly inferior, and many children received no education whatever. There was a threatened return to the Dark Ages. This was in America. It was then that the state assumed control of the education. This was the birth of our public school system; this was the time of Horace Mann and his co-laborers.

This, too, marks the rapid decline of Protestantism in America. There has been no revival since. It is encouraging, however, to note that ministers of the gospel recognize the cause of the present weakness. What will be done to remedy the evil?

With Mothers and Children

" THE lessons given during the first years of life determine the future of the child. Children long for something to impress the mind. For Christ's sake, parents, give their hungering, thirsting souls something upon which to feed."

WHEN THE LIGHTS ARE BURNING LOW.

WHEN the lights are burning low
And the evening shadows falling,
Then I hear sweet voices calling,
Calling softly o'er the snow;
And this message they are bringing.
"Night is falling through the air,
Child, 'tis now thy time for prayer.
When the lights are burning low."

When the lights are burning low.
Then thy baby goes to slumber,
And for blessings without number
On his head my prayers upgo;
And I hear the voices ringing,
"Christ himself was such as he.
And fore'er his guide shall be.
When the lights are burning low."

—Selected.

A NATURAL STRIKE.

"TALK about the taskmasters of Egypt," said Parotid Salivary-Gland to his neighbor, the Tongue. "if those Hebrews had to work any more slavishly when making brick and furnishing their own straw, than you compel us to work for you, I pity them, indeed."

The Tongue quite resented this speech, for it was a thrust which he little deserved, and as he had always lived on friendly terms with all members of the Salivary-Gland family, he entered into an argument by way of explanation to Parotid.

The cause of the first remark was this: Not long ago the mouth of the youth in which these well-known and reliable individuals resided, had been invaded by a queer sort of substance, which as yet the community was unable to name.

"You see, it is like this," Parotid continued, "I consider it my God-given duty to furnish a certain kind of fluid to the mouth. I am under contract to supply the

needed amount upon demand. I frequently receive telegraphic messages ordering several ounces per day, and at times it is hard for me to meet the demand. By rights, I should not be called upon except at stated periods, and when orders come regularly my work is easy, and a pleasure. But, as I say, I do not seriously object to occasional irregular orders, for I am able to rest after the unusual strain. When, however, it comes to an experience such as we have had the past week, I do not know what to do. Perhaps I should not say that, for I do know what will happen."

"What?" said the Tongue in an excited tone.

"Simply this," replied Parotid, "we cannot always stand the strain, and already I feel indications of a change in my system."

Sub-lingual spoke up, adding his testimony to the words of his brother.

As soon as there was a moment of si-

lence the Tongue gave a word of explanation. "Indeed," said he, "you may call me the taskmaster, but I assure you I am in no way responsible for the present trouble. This strange quid, this uncontrollable substance, whatever it is, is thrust upon me, and I am told by the teeth to keep it in place while they endeavor to grind it to powder. But, strange to say, and I've watched the process with great care, I may put it in place to be ground, and the teeth may grind with might and main, and still there is no change in the appearance of the quid.

"Disgusted! You can imagine my disgust at such performances, for it has always been my duty to assist the teeth in breaking food into small particles, and then hastening it on to the regions below. But this I can never do now-a-days. You can see, Mr. Salivary-Gland, that my task is no easier than your own, and it's a serious question in my mind what I should do.

"More than that, I hold a second and very important office in this community. It has always been my privilege to assist in the pronunciation of words, and I have taken great delight in watching my own improvement since the days when all I could do was to lie flat in the mouth while our owner sent forth peal after peal of unintelligible sounds. Now, however, I assist in an articulation which is beautiful to hear.

"Do you wonder that I am grieved, when I find that this duty is so seriously interfered with by this strange, foreign substance?

"There was one lesson I had been thoroughly taught. That was never to attempt to articulate when I had other duties on hand; but what is one to do when there is something in your way all the time? It is perplexing indeed." And as the Tongue made a slip in its motion and came in between the teeth as they closed, there was felt a quiver in the organ, and tears of sympathy filled the eyes of the youth.

After waiting a few moments for the pain

to subside, the Tongue with a tone of desperation said, "Really, I'm tired of this. I had no more than disposed of the breakfast food than this unnamable was thrust upon us. Here it has staid in spite of all my efforts till dinner time. I'm so tired now I don't want to eat any dinner."

"We are strong, and can stand the work as far as that is concerned," spoke up the Molars. "but I do think it an injustice even to us to be kept constantly on the go. I've heard more or less complaint from the checks and muscles above, and I should not be surprised if they instituted a strike. Wouldn't it be fun if they should simply refuse to work, and we should take a long rest? Strikes are not usually very profitable to any one concerned, but perhaps it would make our small owner take more thought for our comfort and convenience."

"I would be willing to undergo some inconvenience," said Parotid, "if that would cure the evil. Gum! how I hate it! But I have another way of getting revenge. You see this food which is coming now? All very good, and I should be delighted to furnish my quota of digestive fluid, but I simply cannot do it. The whole force has been at work all morning, and there is nothing left. I've called and called for more blood, but it comes only so fast, and that is my only resource."

"Oh! that starch is only half acted upon." And there was a distressed cry as one mouthful escaped before Saliva's duty was done. The experience was repeated again and again. Soon water and other fluids were taken into the mouth to help dissolve the food, and Parotid and the whole family of Salivary-Glands closed their doors and sank into despondency. It was almost more than they could bear; but the action had been forced upon them.

The revenge of which Parotid had spoken came in short order. A message, sharp but unmistakable, came from the Stomach: "Here comes food only half prepared for me. What is the trouble up stairs?"

There was no way to effect a change up there, so the evil work went on. The Stomach grew weak and failed to do its work — a thing never before known in the life of the boy. There was an all-gone feeling, a de-

sire to eat at unseemly hours, a longing for liquids at meals, and a whole catalogue of disorders which necessitated calling a physician, — all due to the constant use of that foreign quid. — *Gerald Stephens.*

COULD N'T.

A FEW days ago we noticed a little boy amusing himself by watching the frolicsome flight of birds that were playing around him. At length a beautiful bobolink perched on a bough of an apple tree near where the urchin sat, and maintained his position, apparently unconscious of his dangerous neighbor.

The boy seemed astonished at his impudence, and after regarding him steadily for a minute or two, obeying the instinct of his baser part, he picked up a stone and was preparing to throw it, steadying himself for a good aim. The little arm was drawn backward without alarming the bird, whose throat swelled, and forth came nature's plea:

"A-link, a-link, a-link, bob-o-link, bob-o-link, a-no-sweet, a-no-sweet, I know it, I know it, a-link, a-link, don't throw it, throw it, throw it." etc. And he did n't. Slowly the little arm fell to its natural position and the stone dropped. The minstrel charmed the murderer.

Anxious to hear an expression of the little fellow's feelings, we inquired: "Why didn't you stone him, my boy? You might have killed him and carried him home." The little fellow looked up doubtfully, as though he suspected our meaning; and with an expression half shame, half sorrow, he replied, "Could n't, 'cos he sung so." — *Kindergarten Magazine.*

MUCH of our admiration for the classics is a sham, due, in a great measure, to our sheep-like unwillingness to think for ourselves. — *Prof. Brander Mathews, Columbia College.*

BEGIN by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness. — *Brooke Herford.*

SUCH is the force of envy and ill-nature that the failings of good men are more published to the world than their good deeds, and one fault of a well-deserving man shall meet with more reproaches than all his virtues will with praise. — *N. P. Willis.*

So few parents remember that, though they have only two or three children, and have studied their dispositions from the time of birth, know all of their inherited tendencies, all their little oddities and contradictions, they make mistake after mistake in their management; while the teacher has all the way from thirty to ninety, no two alike, from different homes, having different influences, different surroundings, different standards of right and wrong, and she has known them at best only a few short weeks, having to study them all at once instead of singly. Knowing this, the parent should make allowances, and try to help rather than hinder the teacher. Mothers in particular should be interested in what the children are doing; above all, they should visit the school. — *Arkansas School Journal.*



CHILDREN'S PAGE



A LESSON OF MERCY.

A BOY named Peter
Found once in the road,
All harmless, and helpless,
A poor little toad;
And ran to his play-mate,
And all out of breath
Cried, "John, come and help,
And we'll stone him to death!"

And picking up stones,
They went on the run,
Saying one to the other,
"O, won't we have fun!"

Thus primed and all ready,
They'd hardly got back,
When a donkey came dragging
A cart on the track.

Now the cart was as much
As the donkey could draw,
And he came with his head
Hanging down; so he saw,

All harmless and helpless,
The poor little toad
A-taking his morning nap
Right in the road.

He shivered at first,
Then he drew back his leg,
And set up his ears,
Never moving a peg.

Then he gave the poor toad
With his warm nose a bump,
And he woke and got off
With a hop and a jump.

And then with an eye
Turned on Peter and John,
And hanging his homely head
Down, he went on.

"We can't kill him now, John,"
Said Peter, "that's flat,
In the face of an eye and
An action like that!"

"For my part, I have n't
The heart to," said John;
"But the load is too heavy
That donkey has on."

"Let's help him;" so both lads
Set off with a will,
And came up with the cart
At the foot of the hill.

And when each a shoulder
Had put to the wheel,
They helped the poor donkey
A wonderful deal.

When they got to the top,
Back again they both run,
Agreeing they never
Had had better fun.

WITH THE TEACHERS

TAKE HEART.

TAKE heart, O weary burdened one, bowed down
Beneath the cross ;
Remember that thy greatest gain may come
Through greatest loss.
Thy life is nobler for a sacrifice,
And more divine.
Acres of bloom are crushed to make a drop
Of perfume fine.

Because of storms that lash the ocean waves
The waters there
Keep purer than if the heavens o'erhead
Were always fair.
The brightest banners of the skies float not
At noonday warm ;
The rainbow traileth after thunder clouds
And after storm.

Thy faults are needed, lest thy weakness be
Too soon forgot.
God never gives his tenderest care to those
Who need it not ;
Nor can'st thou rest till thou hast labored well ;
So set for thee
Are Alpine heights to climb, ere thou can'st dwell
In Italy.

—Elizabeth Furman.

A WORD IN SEASON.

BY S. P. S. EDWARDS, M. D.

A NOTED educator once said, " Education is not merely a preparation for life ; it is life." In other words, only that truly educates which becomes a part of the living experience of the pupil. Even Christ learned obedience (the highest end of education) by the things that he suffered, or from that which he experienced.

In these cold, bleak days, when nature lies sleeping, the question arises, What shall I do for nature studies, or what can I teach that will become a part of the life of each pupil now ? Why not make the pupil himself the center of our study ?

The experiences of every day furnish am-

ple opportunities to teach the most precious truths.

A little one comes running in from playing in the snow, crying with pain, and in a most pathetic way pleads for relief from the results of his own deliberate actions. What a beautiful chance to teach the mission of pain ! The aching fingers are not an arbitrary judgment to prevent the child from enjoying himself, but a warning voice pleading for the life of the tissues which are in danger of injury from the cold. The brain does not make the fingers ache except for their good.

So Christ, our head, does not send pain

or trials arbitrarily, but only to say, "The way is cold, and you may be frozen; flee to the warmth of my love." Should the voice of pain in the fingers be unheeded, they will after a while cease to ache and become numb, and then no warning will be raised; the hand is frozen. If we do not hear the gentle voice pleading with us in our trials, after a time it may cease, and turning in sadness the Pleader may say, "Ephraim is joined to his idols, let him alone."

Look at the little hands held out so earnestly for help. How red they are! What does that mean?—The body is doing all it can to keep the hands warm by sending the blood in abundance to them, though warning against the wrong course all the time. So when our danger is greatest and the trials reprove us most severely, then is the blood of Jesus shed in greatest abundance to wash away sin, to bring warmth and nourishment to the struggling soul.

Nor is the aching hand alone in the suffering. Have a child with warm hands place one hand in cold water for a long time, keeping the other dry. The hand in the cold water will become red, and if you notice the other hand, you will see it is red also. Thus what affects one member affects others also. The warmth brought to the cold member comes from the other members of the body; for as the blood comes to the cold hand, it gives up its warmth, and goes back to the other organs cooled; and they in turn give up their warmth to warm it again, that it may return to the hand to keep up the struggle against cold. So if you affect one member, you also affect the others. "When one member suffers, all the members suffer with it." Thus our coldness, our waywardness, has its influence on all the members of Christ's body.

If the feet are placed in hot water for some time, the skin all over the body will become red, and after a time a profuse perspiration will be seen. This is due to the reflex influence of heat on the nerves going to the feet, causing an increase in the blood supply to the surface of the whole body. If the feet are kept cold for a long time, the opposite effect will be produced; the blood supply to the whole surface of the body will be decreased, and the sweat glands will cease their activity. This means that the blood goes to the internal organs, causing congestion there. The activity of the skin is stopped, so that the poisons usually thrown off by the skin are not eliminated, and these poisons in the body, with the internal congestion, cause, or are the conditions we call, a cold—all from keeping the feet cold for a long time, as by sitting with wet feet, or having the feet improperly clothed.

When we see the little one uneasy and fretful, find out if the feet are warm; for he cannot study or think properly with his circulation unbalanced.

As cold extremities cause derangement of the circulation of the entire body, and warm extremities mean a balanced circulation, so when the ones farthest from Christ are becoming warmed by his love, the whole body (his church) will be warm and in spiritual health, while if those members are left to struggle in the cold of the world, the whole church is chilled and sick, spiritually.

These are a few of the lessons, not only in physiology and hygiene, but in the spiritual truths that may be taught from the every-day experiences of our pupils.

"Let us speak a word in season to him that is weary."

ARITHMETIC.

HISTORY.

AN instructor in a prominent college, writing on the qualification of teachers, says that among other subjects the *history of education* should be carefully studied. We know he is right, for, aside from the information of what the teacher can make direct use in the schoolroom, there is a breadth of view gained from this study which is of inestimable value. Education has been a prominent feature in every era of the world's history, and while its history is often slighted for the study of religion or politics, it is true, nevertheless, that the educational system of every nation has been the moulding element of that nation's politics and religion. This is the foundation upon which the national structure is reared.

The terse statement of Horace Mann comes often to mind: "The schools will be found to be the way that God has chosen for the regeneration of the world." What wonder, then, that some of the noblest work ever done has been by men who were educators?

The general statement made by Mann concerning schools is strengthened when we peer into the history of the fundamental branches of education. Reading books have always been silent witnesses to the character of the educational methods of the time in which they were used. Prof. James M. Greenwood, in an extensive report of American text-books on arithmetic, says, "In the arithmetics of the past are mirrored the methods of instruction that prevailed at that time." The statement is positive. What, then, is the history of the arithmetic? We find its origin as a text-book almost completely obscured, and yet we know it was a science and an art known in very early times. It would seem that instead of being a separate science, arithmetic, among the early nations of Asia, was a means to an end. It was used in this manner by the Chaldean astrologers, and probably like-

wise administered to the needs of the Egyptians. Numbers were understood by the Jews, for they had need of the science in their religious ceremonies, but it is doubtful whether Hebrew children studied arithmetic as it is taught to-day.

The earliest writers on arithmetic, so far as known, were Greeks whose writings are said to abound chiefly in matters of speculation. Geometry was, of course, early known and thoroughly studied, and Euclid devoted a portion of his treatise on geometry to numbers, but the work is said to be of little value. The Romans found need of arithmetic in their business, especially as the empire grew and new nations and greater territory fell under the control of their government.

Can you imagine their using the Roman notation in multiplication problems? Quite inconvenient we would consider it. And so did they doubtless, for we find that the Arabic notation was readily adopted as soon as it was learned from the Moors.

Rome was a great commercial power, so great that she is prophetically described as a merchant, and the arithmetic of the Romans was commercial arithmetic. This spirit of commercialism attached itself strongly to the science, and succeeded in maintaining its grasp until very recent times.

The text books studied by many who are to-day teaching, were not only spiced with the commercial spirit, but its problems told scarcely any story except that of buying and selling. Buying and selling are very necessary transactions, but it is not in this realm alone that one has need of his knowledge of figures. Again, the child is strongly influenced by the thoughts placed before him day after day. And if in his multiplication and division, addition and subtraction, he deals with wines, tobacco, and pigs; if he computes the gain of merchants by the use of false weights and measures; and if

he loans money at compound interest or an illegal rate, what wonder if, when grown and in actual business, he carries out the things learned in the schoolroom? If teaching makes any impression, this must be the harvest of such a seed sowing.

The need of a change was seen by Horace Mann; and during the period of his great educational reforms, he, with the help of his friend, Pliny E. Chase, an experienced mathematician, issued an arithmetic for the public schools. Mr. Mann thus describes the plan of his book: "It derives its examples from biography, geography, chronology, and history; from educational, financial, commercial, and civil statistics; from the laws of light and electricity, of sound and motion, of chemistry and astronomy, and others of the exact sciences. Trades, handicrafts, and whatever pertains to the useful arts . . . are laid under contribution, and are made to supply appropriate elements for the questions on which the youthful learner may exercise his arithmetical faculties."

This was good indeed, but the United States was not ripe for a reform which was too radical, and there has been a relapse,—not an entire retrogression, however, for there are a number of arithmetics in use to-day which deal with wholesome, practical subjects. The interest awakened in nature-study has led to the use of arithmetics which correlate science and mathematics; the introduction of manual training has awakened an interest in problems of the farm, office, and shop. One disadvantage in these arithmetics is, that if they deal with science they deal with it so exclusively that the commercial side is omitted altogether. This should not be, and the children in our church schools need a combination of the good things in the realm of science, commerce, and practical duties of the home and shop.

METHODS.

1. The recognition of a few of the great fundamental principles in arithmetic serves

to make it a delightful subject in the schoolroom. Professor Barnes, of Leland Stanford, Junior, University, has studied children with the view of ascertaining the secret of interesting them, and concludes that "their chief interest is in the *use* of things." Dr. Shaw, of the school of Pedagogy in the University of New York, repeats the thought thus. "We must start with the *use* of objects, and gradually lead out from what things can do and what they are made of." This principle holds good in both nature-study and arithmetic.

2. Take it for granted that your pupils have some knowledge of numbers when they enter the schoolroom. They have been counting all their lives: they readily form small groups and recognize numbers at sight. Some children have more ability than others in this direction, but if the four-year-old can count all his fingers and toes, and if he knows in a moment when he is given only five apples while brother has six, should you ask that same child, when seven or eight, to begin by adding one stick and one stick?

3. Amos W. Farnham, in *School Education*, says:—

"Questions like, Six and eight are how many? Nine and five? Seven and four? have but little practical value. They do not lead the child to think. The material consists of numerical elements (dependent elements) which have been divorced from quantitative elements. There is more to stimulate thought in the questions, Six quarts and nine quarts are how many? Nine feet and five feet? Seven hours and four hours? and still more when the measuring elements are applied to appropriate material; Six quarts of strawberries and eight quarts of strawberries are how many quarts? Seven hours of study and four hours are how many? But these questions do not enter into the child's life. They are apart from his vital interests. *There is nothing to induce self-activity.*"

Again:—

"Measurements must not be applied to everything possible. They must rather be directed toward valuable thought connections. Not only the possible in the child's life, but the probable, should be kept in view. Problems should awaken thoughts along lines of industry, self-help, frugality, foresight, justice, and along other lines where moral conduct is concerned.

"Authors put into arithmetics problems that involve impossible measures, such as one-fifth yard, one-seventh pound, one-ninth dollar, etc. Such problems may furnish good fraction drill, but they are not consistent with the different scales of denominate numbers. Problems should be practical and natural."

4. Drill is often omitted by the teacher who prides herself that she is using advanced methods in teaching. The fundamental processes in arithmetic are tools which the pupil is required to use constantly, but some teachers are content with a slipshod, inaccurate use of these tools. This must be overcome, and *drill* is the method of rectifying the mistake. Give frequent drills on the multiplication table and on the familiar tables of weights and measures. Do not weary the mind with impracticable tables, but the hammers, saws, and planes, so to speak, of arithmetic should be used by pupils without the necessary mental strain which comes with an imperfect knowledge. None but accurate work should ever be accepted.

A drill in multiplication given in Gillan's *Quarterly* is carried on like this: The figures from two to nine are written on cards. If you wish to drill the students on the table of five's, hold one card before the class, and have the student multiply the number on the card by five and give the answer aloud. The interest may be increased by placing one pupil where he cannot see the figure on the card held before the class. On hearing the answer given by a member of the class, it is his duty to tell what figure was on the card. For instance, you

hold up a card, the class says thirty-five, and the other pupil says seven.

The ingenious teacher will vary this scheme.

Make small cards of card-board and write on each an arithmetic fact, as $25 \div 5 =$, $\frac{2}{3}$ of 18 = , etc. Place these in a pile. Each pupil draws one, but does not look at it until it is his turn to recite. He then says $25 \div 5 = 5$, lays the card down, and draws another, which he holds behind him until his turn comes again. Each pupil is on the lookout for mistakes, but if he detects one he keeps quiet until it is his time to recite, when he corrects the error, and takes the card from the pupil who failed. The largest number of cards indicates the winner.

Insist upon accuracy, and work constantly to increase the speed in performing the simple processes. Require the children to make original problems. An interesting plan is to write several statements on the board, and request the pupils to write, (1) what they see in the statements, (2) problems based on the statements for other members of the class to solve.

To illustrate: Place the following on the board: About four fifths the weight of the human body is muscle and fat, one tenth blood, and the remainder is bone.

In answer to what can be seen in the sentence, one pupil writes: (1) The muscles and fat weigh eight times as much as the blood. (2) The blood and bones together are only one fifth the weight of the body.

When asked to make problems, he writes: (1) My weight is 120 pounds; how many pounds of blood are there in my body? (2) How many pounds do my bones weigh? (3) How many pints of blood are there in my body since a pint of blood weighs about one pound?

The problems will vary according to the advancement of the pupils. A more simple statement than the one given may be used, dealing perhaps in whole numbers in place of fractions, and it will furnish material for

problems for all the grades in your school.

Pupils who understand percentage can use it; those who have studied fractions can work in fractions; and the younger pupils can add, subtract, multiply, or divide as best suits their needs. This is an excellent drill, as it develops original thought.

SIGHT EXERCISES. *

Add:—

3	4	4	5	3	3	4	5
5	6	5	6	8	6	8	7
2	1	2	1	2	3	3	2
3	2	4	5	5	3	4	5
5	6	6	5	6	6	4	7

$4 \times 2 =$	$5 \times 2 =$	$6 \times 2 =$	$2 \times 6 =$
$3 \times 3 =$	$4 \times 3 =$	$2 \times 7 =$	$7 \times 2 =$
4 and what number = 6?			$6 - 3 =$
5 " " " = 10?			$7 - 2 =$
4 " " " = 8?			$11 - 5 =$
7 " " " = 10?			$12 - 7 =$
6 " " " = 12?			$13 - 3 =$
4 plus 2 minus 3 =	6 plus 4 minus 3 =		
9 plus 3 minus 4 =	5 plus 3 minus 2 =		
7 plus 3 minus 5 =	8 plus 5 minus 5 =		
6 plus 2 minus 3 =	7 plus 5 minus 2 =		
10 plus 4 minus 3 =	7 plus 3 minus 4 =		
8 plus 3 minus 4 =	12 minus 4 plus 2 =		
One half of 6 =	One half of 10 =		
One third of 9 =	One third of 12 =		
One fourth of 8 =	One fifth of 10 =		
One half of 14 =	One sixth of 12 =		

* We are unable to show the above page as it appears in the book, as we have not the mathematical signs.

SUGGESTIONS TO TEACHERS.

I FIND the great thing in the world is not so much where we stand, as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it; but we must sail and not drift, nor lie at anchor.—*Holmes.*

There are teachers who need to be admonished that there is a wide difference between entertaining children and teaching them. Except, perhaps, as a temporary recreation or diversion, no schoolroom exercise is worth anything unless it involves work.

Many teachers, in the misapplied and mischievous willingness of a kindly disposition, "help" the child into mental atrophy. In every lesson, by suggestive word and question and all too ready explanation and illustration, the teacher deprives the child of all mental initiative, and accustoms him to having all his thoughts ready-made, and to being carried over all difficulties on a feather pillow. This is no kindness; it is a grave wrong, which is none the less a wrong be-

cause the child is led to look upon it as a kindness. The time will come when he will know better, and when he will not remember with approval the "good teacher" who was only a mental wet nurse. The really kind teacher is he or she who steadily stimulates the child's activities and early leads him to acquire a taste for the pleasure that accompanies keen and effective brain work.—*Learning by Doing.*

Should you suspect your school has an unruly member, grapple with the idea at once and down it. Deny the existence of the bad boy in general and in each particular case. Admit freely that he is full of life and animal spirits; that he is uninterested in school; that his culture is embryonic, but never, oh! never think he is impish, or incapable of harboring the divine Spirit.

Froebel says, "Whoever acknowledges that whatever evil there is in creation is a power over good, blasphemes the Creator." Bad becomes a power for evil only when

recognized as such; recognized as a means for good, it becomes a "stepping stone." Scold or give an angry look to a pupil, and you fall into the abyss of undenied evil—headlong you go with the offending pupil, and "great is the fall thereof."

You have no right to place a soul on a plane of consciousness of wrong-doing; and if one is there, it is your privilege to use all your tact, moral courage, and grace to lift him up.—*American Journal of Education*.

After all, it is the teacher and his personality which makes the school. Methods, courses of study, helps, apparatus, and all that goes to make up the machinery of the best schools may be provided, but what will it profit if the teacher is lacking in the necessary training and qualities? How important, then, that in this point there is no lack. It is not to the school officer that we write, but to the teacher. A full realization of your importance as an individual to the work to be accomplished should be had. System is good, even necessary, but system will not take the place of personal effort and sympathy. Methods should be studied, but back of methods should be mind and heart. Apparatus can be utilized, but no appliance can take the place of intellect and interest.—*Normal Instructor*.

Two of Fitch's rules in teaching were:—

1. "Never tell a child what you can make that child tell you."

2. "Never give a piece of information without asking for it again."

Prayer is the breath of the soul, the channel of all blessings. Prayer to the Great Physician for the healing of the soul brings the blessing of God. Prayer unites us one to another and to God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." The arm of Omnipotence is outstretched to guide us and lead us onward and still onward. "Go forward," the Lord says; "I understand the case, and I will send you help. Continue to pray. Have faith in me. It is for my name's glory that you ask, and you shall receive. I will be honored before those who are watching critically for your failure. They shall see the truth triumph gloriously."

He will let his light shine into the chambers of the mind and into the soul temple, if men, when they lack wisdom, will go to their closets in prayer. . . . Pray then; pray without ceasing; an answer is sure to come. . . . Bear in mind that God tests the genuineness of your desire.

The mysteries of God's kingdom cannot be learned by reasoning. True faith, true prayer,—how strong they are! . . . Faith and prayer are the two arms which the needy suppliant lays upon the neck of Infinite Love.—*Ellen G. White*.

SHOW KINDNESS.

"COMFORT one another,
For the way is often dreary,
And the feet are often weary,
And the heart is very sad.
There is a heavy burden bearing,
When it seems that none are caring,
And we half forget that ever we were glad."

"COMFORT one another
With the hand-clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken
While life's daily bread is broken—
Gentle speech is oft like manna from the
skies."

SCHOOL EXPERIENCES IN HONOLULU.

As the day has drawn to a close, and our boarding boys are snugly tucked away for the night in their cozy dormitory, a desire comes to tell the ADVOCATE family of the blessings of conducting Christian schools for heathen pupils

There are many things peculiar to the situation here which might appear quite inconsistent to those unacquainted with the circumstances, but we do our best, and evidently good is being accomplished. With the boarding boys, each day is begun with a short season of singing, Bible study and prayer. In the middle of the day there are chapel exercises for all the pupils, and in the evening the boarding boys again assemble for an hour and a half's study of all lessons. This study is preceded by a short worship exercise. Besides this, each room has daily Bible studies, and the gospel is taught from nature, and in connection with the various branches offered in the school.

On Friday, school closes at noon, and the boys are given the time until 4 P. M. to do necessary trading, to visit their parents etc. At the beginning of the Sabbath all assemble for a song service, which is followed by a study of the Sabbath-school lesson. After this they are at liberty till nine o'clock, the retiring hour. During this time the teachers visit among the boys, and often these are the most profitable seasons of the whole week.

This evening it was my privilege to talk with one of the more advanced pupils about the "Jesus religion." He talked about the good teaching of certain Chinese writers,

and I was glad to learn that much that they taught was good. Then I showed him some of the more beautiful things in the teachings of Jesus. We read together many passages of Scripture about the resurrection, the destruction of the wicked, and the home of the saved. He said that it was very beautiful, and tears filled our eyes as the Spirit of God pressed the truths home to our hearts. O readers, unite with us in praying that though separated far from the precious opportunities and privileges of the teachers in the home field, we may with you at last "come with rejoicing, bringing in the sheaves."

Many of the boys seem to us like brothers in Christ, though none have as yet been baptized. They are very happy in their work, and highly esteem their teachers.

Our aim is to have the gospel in the school without force, save of love; to have Christian liberty without licensed lawlessness; to imbue principles rather than to encourage a superficial profession. This plan appeals to the good judgment of these Chinese youth. They are young men of keen appreciation, and of a thoughtful turn of mind.

Often, yes, every day, questions of a most perplexing nature arise, and all we can do is to remember that in this work "there must be a solemn sinking into God," and we never fail to find his resources adequate, and his giving hand open, the bestowal of his gifts awaiting the asking. We are glad and rejoice in him for his daily bounties to us.

ALBERT CAREY, M. D.

OUR BURDEN BEARERS.

THE little sharp vexations

And the briars that catch and fret

Why not take all to the Helper

Who has never failed us yet?

Tell him about the heartache,

And tell him the longings, too.

Tell him the baffled purpose

When we scarce know what to do

Then, leaving all our weakness

With the One divinely strong.

Forget that we bore the burden.

And carry away the song.

—Phillips Brooks.

FROM OUR CHURCH SCHOOL TEACHERS.

I SHALL see what I can do with the *ADVOCATE*. The one which you sent is now being read by the third family. Last night I sold seven copies of the educational number of the *Pacific Health Journal* in a very few moments.

I realize each day more grandeur in the work, and also feel more and more my unworthiness to be in this line of work. One mother told me yesterday that she could see a great change in her son, who is thirteen years old. He now spends his evenings in reading "Early Writings" and "Empires of the Bible." It greatly encourages me to hear the children discussing the points of truth, and to see them study the Bible with so much earnestness. Surely the Lord is using the children to teach me new truths daily.

BESSIE STANFIELD.

THE work here is going on nicely. Tomorrow we shall enroll our twentieth pupil, a little girl who lives two blocks from the school. Her mother came to visit our school last week, at the suggestion of one of our sisters, and was so pleased with the work that she told me her little girl should come Monday. We have one other, a little boy, from outside. He now comes to Sabbath-school too, and frequently leads in prayer at school. Our own children are making advancement as well, and I know that my own experience is better, and I am so happy in the Lord. How good it is to have the Spirit of the Lord in one's heart! I know God has set his seal upon the work here.

On Thanksgiving day the children brought offerings for the Sheridan school, and our collection together amounted to \$1.61. They were just birth-day gifts of as many cents as the children were years old.

We have nearly disposed of the one hundred copies of the *S'gns* we ordered. One of our little boys of seven sold nine copies.

ANNA DURRIE.

OUR district school inspector was here to visit our school one day last week, and I was showing her the book, "Bible Reader." She was very favorably impressed with it, and expressed a desire that all our children might be instructed from such books. Though at first I could see a prejudiced look on her face, she became very much interested in our work. I had quite a long talk with her before she went away, and am confident that at least her prejudice was broken down.

Our people are not losing their interest in the building project in the least. The Building Committee have a meeting nearly every week, to keep up the interest and get their plans better systematized. The children are getting ten-cent collections for a bell for "our new schoolhouse," and they are doing well too. They call it "Our Dime Bell." So you see their faith in the building project is good.

Edenville, Mich. CILIAN NOWLIN.

WE had an experience with some trouble some boys about three weeks ago, which may be of interest to you. I understand they bothered the school somewhat last year. The first time they began pounding on our school building, looking in at the windows, and annoying and disturbing our school, I raised the window and invited them to come in. They replied, "You have to pay to go to that school, don't you?" I answered that it would not cost them any money to visit our school, and we should be glad to have them do so. So after recess (when the bell rang), they came in. There were three of them, and they were shown seats in front, and treated just like gentlemen. They seemed curious to know about the drawings and lessons we had illustrated on the blackboard, so I took special pains to inform them while the other children were studying. They became much interested, and when Group I arithmetic class recited (it is an oral drill

in combination of numbers in addition), they were ready to join in the recitation, and enjoyed it as much as the class. Before dismissing the school for the noon hour, we sang a song for them, and gave them a special invitation to come again. Suffice it to say, they have never troubled us since, although I see them around frequently.

MRS. L. A. GALLAMORE.

OUR church schools, thus far begun the present year, are all meeting with encouraging results. They are located at Spokane, with Professor Derby in charge; at Ellensburg, with Brother Samuel Hanson as teacher; at North Yakima, under the supervision of Sister Minnie Downs; at Union, where Sister Myrtle Lusk presides; and at Fruitland, with Sister Dollie Folkenberg as instructor.—*The Reaper, College Place, Washington.*

A NUMBER of new schools were started during the month of November. Mr. Detamore, reporting the work of Minnesota, gives the following list of teachers for that

State in addition to those mentioned in the last issue: Alex. Bruce, at St. Cloud; Ethel Sandford, at Moose Lake; Chas. Babcock, at Medford; Flora Borden, at Lewiston.

MISS ELLA STONE, of Galena, Kan., is teaching in the family of Elder J. W. Covert. Elder Covert says: "I am highly pleased with the results. The children are learning the common branches much faster than ever before. They have also learned much in the Bible. It pays to follow as the Lord directs."

CLARA CAMP was obliged to give up her work at Springfield, Ill., on account of illness in the family. She returned to her home in Mankato, Minn. The work of the Springfield school is carried forward by Mrs. S. P. Smith.

LINCOLN, Neb., Emporia and Atchison, Kan., each have a church school this season. Miss Estella Marshall is teaching at Emporia, Miss Lillie Holiday at Lincoln, and C. A. Peckover at Atchison.

ITEMS.

DR. A. H. LEWIS, the editor of the *Sabbath Recorder*, spoke in the chapel to the students, December 5. He impressed upon them the necessity of laying a solid foundation. The superstructure can be easily erected if the foundation is substantial. He expressed himself very strongly upon the necessity of paying more attention to spelling and the English language. His long experience as an editor has convinced him that very few people write or spell well. He made the statement that if one had not learned to spell at the age of twenty-five, it would be almost impossible for him ever to become proficient, and brought out the same thought concerning English. He encouraged young men and women who

are struggling to pay their expenses while in school, to be full of courage and hope. He himself spent seven years in working his way through college, and felt that the experiences he had were of more value to him in many ways than his book work. He urged all to think more of the life to come than of this present one.

BATTLE CREEK COLLEGE students were favored December 3 with a talk from Sister Winnie Peebles, a former student, who has been a missionary teacher for several years in the Bermuda Islands. The people of Bermuda depend almost entirely upon private schools for the instruction of their children and youth. The customs of the

people are such that children of different classes cannot mingle together. The work must be carried on under many difficulties, yet, in spite of these, Miss Peebles had remarkable success during the time she was there. Their school started with only a few, but soon reached a size where it was entirely self-supporting. Miss Peebles has accepted a call to go to Mexico to work among the Spaniards. She had especially fitted herself for the Spanish fields. She urges that the school in the Bermudas should not be neglected, for there is an opportunity to build up a work there that will give the truth a standing among the people. She spoke of the delightful climate, the products, and other natural advantages of the island. Miss Peebles connects with the work at Guadalajara, Mexico.

DIP the bridle bits in water in cold weather before putting them in the horses' mouths. If you doubt the necessity, put your tongue to a frosty nail.

Use oil on the wagon in winter. Axle-grease stiffens in cold weather—becomes dry and hard.

Uncheck while standing, and blanket in cold weather.

Horses like a kind voice, and are not deaf as a rule. Don't yell at them.

Horses get tired and nervous and hungry and thirsty. Give them good beds to sleep on.

Don't make the load too heavy.

Sharpen their shoes in icy weather.

Give them always a lunch at noon.—

Our Dumb Animals.

IN 1810 the old Free School Society of New York City enrolled 500 pupils. Today the city schools have a thousand times that number.

IN 1853 the cost of maintaining these schools was \$600,000. Last year the expenditures were over \$12,000,000.

It is not every sorrow that helps the sorrowing, not every success inspires courage, not every joy makes the joyless lift up their heads. All these experiences are of the earth and earthy, mere pools of water, until the angel's touch falls on them, until the heavenly element comes into them.—*Phillips Brooks.*

SOME of the students of Battle Creek College are planning to spend a few days before the holidays in canvassing for "Christ's Object Lessons." Brother E. P. Boggs is meeting the class in the evening, to give them a special training.

BATTLE CREEK COLLEGE offers a special course of study during the winter term. Those who are interested in education should send for the winter announcement. Address the President of Battle Creek College.

AT the beginning of the great anthracite coal strike in Pennsylvania, nearly one thousand boys usually employed at the breakers or about the mines applied for admission to the schools in Scranton.

THE German government has made a contract with the school at Tuskegee, Ala., of which Booker T. Washington is manager, to furnish students to introduce cotton raising into Germany's West African Colony.

THE happiest class in the future, as in the past, will be found upon the farms, and the farm is still going to be the best manufactory of brains in the world.—*The National Advocate.*

THE impulse patiently to wait and the impulse to trust are both the voice in the soul of that eternal power on which it is stayed.—*G. S. Merriam.*

IT is a singular fact that once a man moves into the country, a yoke of oxen can not drag him back into a city life.—*Edward Bok.*

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

BATTLE CREEK COLLEGE CALENDAR.

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

We desire to call the attention of our readers to the importance of notifying us promptly of each change in their addresses. Church school teachers especially should keep us informed of their whereabouts. We would suggest also that merely a general letter from one's new location is not enough. Please always mention the ADVOCATE if you wish a change made in the address.

TEACHERS' CONFERENCE BULLETIN.

THE proceedings of the Teachers' Conference held last July, a pamphlet of 230 pages of solid reading matter, contains thirty or forty papers and lectures on various phases of Christian education. Among the speakers were Drs. Kresa, Paulson, and Kellogg, Elders A. T. Jones, S. H. Lane, Wm. Covert, N. W. Kauble, A. J. Breed, G. A. Irwin, Prof. J. E. Tenney, and a number of persons who have had actual experience in educational work.

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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.

BIBLE NATURE-LESSONS STUDY.

THESE lessons have been completed now nearly a year, but on account of change of addresses some of the teachers have not been able to receive the remainder of the lessons. All those who have failed to get the complete series of lessons should address me at Healdsburg, Cal., care of College, and the matter will receive prompt attention. I shall be glad to receive from the teachers any criticisms or suggestions with reference to the lessons. The present edition is now exhausted, and I shall be glad to have these criticisms, as it is planned to revise the work.

M E CADY.

THE FAST MAIL.

THE new daily fast mail train recently put on by the Chicago, Burlington & Quincy Railroad for the government is the third now in operation over that road. One leaves Chicago at three o'clock in the morning, and another at nine-thirty in the evening, both for Council Bluffs. The new train leaves Chicago every morning at eight forty-eight for Lincoln, Nebraska, where it delivers to the Burlington's Express for the North Pacific Coast via Billings, Montana. The new train carries a coach for passengers and gives a quick day service from Chicago to Council Bluffs, Omaha, and Lincoln.

TRAIN TAKES ITS OWN PICTURE.

AFTER repeated failures to secure a satisfactory negative of a train in motion, Ayrault Green, an expert Chicago photographer, recently made the Burlington's Denver Flyer take its own picture. This he accomplished by an electric switch which when connected with the rail closes the circuit as soon as it is struck by the engine. The switch communicates with a set of dry cells, and thence to a shutter release.

When the successful test was made, the switch was put in place about six feet behind the spot where it was calculated that the front of the engine would appear when the shutter was released. When the engine struck the switch, it closed the

circuit, the high-speed shutter moved, and the picture was correctly registered on the center of the plate.

THE CENSUS OF 1900.

A BOOKLET giving the population of all cities of the United States of 25,000 and over, according to the census of 1900, has just been issued by the passenger department of the Chicago, Milwaukee & St. Paul Railway, and a copy of it may be obtained by sending your address, with two-cent stamp to pay postage, to the General Passenger Agent of the Chicago, Milwaukee & St. Paul R. R., Chicago, Ill.

"WHAT'S THE TIME?"

A BOOKLET with this title, just published by the Chicago, Milwaukee & St. Paul Railway, should not only be in the hands of every traveler, but should have a place on the desk of every banker, merchant, or other business man.

The four "Time Standards," which govern our entire time system and which are more or less familiar to most of the traveling public, but by many others little understood, are so fully explained and illustrated by a series of charts, diagrams, and tables that any one who chooses can become conversant with the subject in question. There are also some twenty four tables by which almost at a glance, the time at any place being given, the hour and day can be ascertained in all the principal cities of the world.

A copy of this pamphlet may be had on application to Geo. H. Heafford, General Passenger Agent, Chicago, enclosing two cent stamp to pay postage.

NEWS OF THE RAILWAYS.

THE management of the Chicago, Burlington & Quincy Railroad has contracted with the Baldwin Locomotive Works for thirty more new freight engines, to be delivered next March. They will be alike in construction, each having three pairs of drivers and a set of leading and trailing trucks. The driving wheels will measure sixty-four inches in diameter, and the truck wheel thirty-seven inches in diameter. The dimensions of the cylinders will be 24 by 24 inches. The engines will differ from the average freight train puller in having wider and shorter fireboxes. The fireboxes will be 7 feet long and 6 feet wide, and their heating surface, combined with that of the tubes, will be about 2,498 square feet. The weight of each engine on its drivers will be 120,000 pounds. The leading trucks will weigh 16,000 pounds and the trailing trucks 24,000 pounds. Unloaded, each tender will weigh about 38,000 pounds. It will have a capacity of 5,000 gallons of water and between nine and ten tons of coal.

Special Articles on the Cause, Result, and Deliverance from Intemperance and Drug Habits.

BEGINNING with the issue of January, 1901, the *Life Boat* will contain a series of special articles prepared by its editors, on the subjects of intemperance and drug habits.

These are subjects with which all our people should be familiar—the use of alcohol, morphine, opium, and cocaine is greatly on the increase. These articles will deal with both the scientific and the spiritual aspects of the subject, giving special attention to the physical and spiritual treatment of the unfortunate victims of drug habits.

The following is a brief outline of the articles that will appear:—

The Causes of Intemperance. 1. Influence of Heredity 2. Drugging in Infancy. 3. Dietetic Errors. 4. Small Tippling. 5. Relation of Tobacco Using to Intemperance. 6. Nourishment vs. Stimulation, or Impoverished Nutrition. 7. The Medicinal Use of Liquor. 8. Disappointment and Sorrow. 9. Unsanitary Surroundings. 10. Sedentary Life; Deficient Physical Exercise. 11. Moral Depression. 12. Reaction Following Unnatural and Intense Excitement in either Business or Pleasure. 13. Modern Social Life, Clubs, Societies, etc.

Mental, Moral, and Physical Effects of Intemperance. 1. General Effects of the Use of Alcohol. 2. Effects on the Body. 3. Effects on the Mind. 4. Effects on Spirituality and the Morals.

Periodical Inebriety. 1. The Universal Law of Rhythm. 2. Periodical Inebriety an Illustration of the Law of Rhythm. 3. Necessity of Recognizing this law of Periodicity in all Reformatory Efforts. 4. Periodical Backsliding. 5. Symptoms of Periodical Backsliding and Inebriety. 6. Treatment and Management.

The Cure of Intemperance. 1. Spiritual Remedies. 2. Physical Remedies.

The Tobacco Habit. 1. Increase of the Tobacco Habit. 2. Striking Effect of Tobacco. 3. Its Relation to Other Forms of Intemperance. 4. The Rational Cure of the Tobacco Habit.

How Drug Habits are Contracted. 1. Habit-Producing Drugs. 2. Invariable Tendency to Increase the Dose. 3. The Baneful Result of These Habit-Producing Drugs. 4. Unsuccessful Methods of Treating Drug Habits. 5. The Rational and Successful Method.

The Subscription price of the *Life Boat* is but twenty-five cents a year. Order it now. These articles alone will be worth many times the price of a year's subscription. Address your Tract Society, or the *Life Boat*, 1926 Wabash Ave., Chicago Illinois.

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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, 25 c. Order of your State Tract Society, or address Battle Creek College, Battle Creek, Mich.

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LIVING FOUNTAINS.

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.

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