

PUBLISHED MONTHLY.

TRAINING SCHOOL ADVOCATE

NOVEMBER, 1899.



ART THOU THE TEACHER, SAID
AND UNDERSTANDEST NOT
THESE THINGS? V.

HOLY BIBLE

BATTLE CREEK COLLEGE,

Vol. 1.

BATTLE CREEK, MICH.

No. 10.

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The Advocate

*Devoted to the interests of Battle Creek College,
A Training-School for Christian Workers.*

VOL. I.

NOVEMBER, 1899.

No. 10.

GOD'S PRESENCE A REALITY.

KEEP self out of sight; let it not come in, to mar the work, though this will be natural. Walk humbly with God. Let us work for the Master with disinterested energy, keeping before us a sense of the constant presence of God. Think of Moses,—what endurance and patience characterized his life. Paul, in his Epistle to the Hebrews, says, "For he endured as seeing Him who is invisible." The character that Paul thus ascribes to Moses does not mean simply passive resistance to evil, but perseverance in the right. He kept the Lord ever before him, and the Lord was ever at his right hand to help him.

Moses had a deep sense of the personal presence of God. He was not only looking down through the ages for Christ to be made manifest in the flesh, but he saw Christ in a special manner accompanying the children of Israel in all their travels. God was real to him, ever present in his thoughts. When misunderstood, when called upon to face danger and to bear insult for Christ's sake, he endured without retaliation. Moses believed in God as one whom he needed, and who would help him because of his need. God was to him a present help.

Much of the faith which we see is merely nominal ; the real, trusting, persevering faith is rare. Moses realized in his own experience the promise that God will be a rewarder of those who diligently seek him. He had respect unto the recompense of the reward. Here is another point in regard to faith which we wish to study : God will reward the man of faith and obedience. If this faith is brought into the life-experience, it will enable every one who fears and loves God to endure trials. Moses was full of confidence in God, because he had appropriating faith. He needed help, and he prayed for it, grasped it by faith, and wove into his experience the belief that God cared for him. He believed that God ruled his life in particular. He saw and acknowledged God in every detail of his life, and felt that he was under the eye of the All-seeing One, who weighs motives, who tries the heart. He looked to God, and trusted him for strength to carry him, uncorrupted, through every form of temptation. He knew that a special work had been assigned to him, and he desired, as far as possible, to make that work thoroughly successful. But he knew that he could not do this without divine aid. . . . The presence of God was sufficient to carry him through the most trying situations. . . .

Moses did not merely think of God ; he saw him. God was the constant vision before him ; he never lost sight of his face. He saw Jesus as his Saviour, and he believed that the Saviour's merits would be imputed to him. This faith was to Moses no guess-work ; it was a reality. This is the kind of faith we need,—faith that will endure the test. Oh, how often we yield to temptation, because we do not keep our eye upon Jesus ! Our faith is not continuous, because, through self-indulgence, we sin, and then we can not endure, as " seeing him who is invisible."

Make Christ your daily, hourly companion, and you will not complain that you have no faith. Contemplate Christ. View his character. Talk of him. The less you exalt self, the more you will see in Jesus to exalt. God has a work for you to do. Keep the Lord ever before you. Reach up higher and still higher for clearer views of the character of Christ. When Moses prayed, "I beseech thee, show me thy glory," the Lord did not rebuke him, but he granted his prayer. God declared to his servant, "I will make all my goodness pass before thee, and I will proclaim the name of Jehovah before thee." We keep apart from God, and this is why we do not see the revealings of his power.—*Selection from Testimonies.*

HOW TRUTH IS FOUND.

THERE is no more important injunction in all the world, nor one with a deeper interior meaning, than "To thine own self be true." In other words, be true to your own soul, for it is through your own soul that the voice of God speaks to you. This is the interior guide. This is the light that lighteth every man that cometh into the world. This is conscience. This is intuition. This is the voice of the higher self, the voice of the soul, the voice of God. "Thou shalt hear a voice behind thee saying: This is the way, walk ye in it." . . .

Reason is not to be set aside, but it is to be continually illuminated by this higher spiritual preception, and in the degree that it is thus illuminated will it become an agent of light and power. When one becomes thoroughly individualized he enters into the realm of all knowledge and wisdom; and to be individualized is to recognize no power

outside the Infinite Power that is back of all. When one recognizes this great fact and opens himself to this Spirit of Infinite Wisdom, he enters upon the road to the true education, and mysteries that before were closed now reveal themselves to him. This must indeed be the foundation of all true education, this evolving of what has been involved by the Infinite Power.

All things that are valuable for us to know will come to us if we will but open ourselves to the voice of this Infinite Spirit. It is thus that we become seers and have the power of seeing into the very heart of things. There are no new stars, there are not new laws of forces, but we can so open ourselves to this Spirit of Infinite Wisdom that we can discover and recognize those that have not been known before; and in this way they become new to us. When in this way we come into a knowledge of truth we no longer need facts that are continually changing. We can then enter into the quiet of our own interior selves. We can open the window and look out, and thus gather the facts as we choose. This is true wisdom. "Wisdom is the knowledge of God." Wisdom comes by intuition. It far transcends knowledge. Great knowledge, knowledge of many things, may be had by virtue simply of a retentive memory. It comes by tuition. But wisdom far transcends knowledge, in that knowledge is a mere incident of this deeper wisdom.

He who would enter into the realm of wisdom must first divest himself of all intellectual pride. He must become as a little child. Prejudices, preconceived opinions, and beliefs always stand in the way of true wisdom. Conceited opinions are always suicidal in their influences. They bar the door to the entrance of truth. . . .

There is a great law in connection with the coming of

truth. It is **this**: Whenever a man or woman **shuts himself or herself to the entrance of truth** on account of **intellectual pride, preconceived opinions, prejudices, or for whatever reason**, there is a great law which says that truth in its fullness will come to that one from no source. And on the other hand, when a man or woman **opens himself or herself fully to the entrance of truth from whatever source it may come**, there is an equally great law which says that truth will flow in to him or to her from all sources, from all quarters. Such becomes the **free man, the free woman**, for it is the truth that makes us free. The other remains in bondage, for truth has had no invitation and will not enter where it is not fully and freely welcomed.—*Trine.*

RESULTS OF POPULAR EDUCATION.

THE following words quoted by Dr. Lyman Abbott in a sermon delivered before the students of Harvard University and describing the condition of a young man who came to him for help, speak for themselves:—

“I was brought up in an orthodox circle. My mother was a devout believer. I learned from her the Christian creed and the Christian Bible. I learned to pray; I had no doubts. I began my studies, and soon came to the conclusion that the world was not made in six days. Presently I discovered that man had been on the earth more than six thousand years. Then I reached the conclusion that he had come from the lower order of animals. Then I discovered that language was not broken up at the tower of Babel. I found reason to doubt one after another of the so-called miracles of the Bible, until, at last, my faith is all gone. I do not know what I believe about the Bible, about myself. I do not even know whether I am immortal, or whether there is a God. O, that I could go back to the simple faith of my childhood! But I can not.”

THE SCALE.

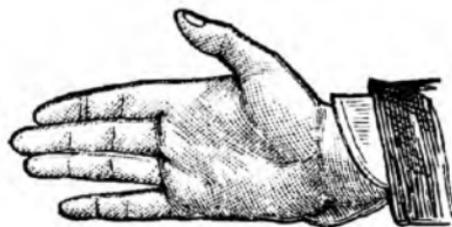
PROF. EDWIN BARNES. •

By analyzing music we find it can be resolved to a few simple sounds called the scale, and each sound is capable of expressing feeling. This is manifest when we consider the tunes in our hymn book; some are rousing and hopeful, some express quietness, peace, and restfulness; others, sorrow and penitence. The reason for this is that the tune dwells upon the notes of the scale which express these feelings. Notice the quiet effect of the syllable "Mi" in No. 914 ("Just as I am"); it ends the first, second, and last lines; it appears on the important part of measures one and five. An illustration of "La" is found in No. 946; its sorrowful effect is heightened by appearing in connection with "Mi" in the second line.

The expectant "Re" is found in No. 967, the awe-inspiring "Fa" in No. 970. Notice the rousing, firm, trumpet-like effect of "Sol," "Do," "Re," in Nos. 132, 293, and 54. In contrast observe the intense gloom which comes by dwelling upon "La" and "Mi" in No. 326, under the words, "Cold the ground." So we see our scale means a great deal more than mere notes. In fact, a good way to judge of the appropriateness of words and music is to study the words and catch the spirit of them, then play over the music and see if the same sentiment is expressed.

On the opposite page will be found a chart of hand signs which the writer has found very useful in teaching the scale without notes. The teacher, after becoming familiar with them, can indicate to the class any tune in our hymn book without notes or staff, until the spirit of the scale is understood.

FIRST STEP.



SOH.

The GRAND or *bright* tone.

SECOND STEP.



TE.

The PIERCING or *sensitive* tone.

THIRD STEP.



LAH.

The SAD or *weeping* tone.



ME.

The STEADY or *calm* tone.



RAY.

The ROUSING or *hopeful* tone.



FAH.

The DESOLATE or *awe-inspiring* tone.



DOH.

The STRONG or *firm* tone.

THE SOUTHERN WORK.

J. E. WHITE.

THE season for work in the South has now well advanced, and the time is fully upon us when energetic efforts should be put forth in that field. Three specifications of the deepest moment have been given to us in regard to the present situation. *First*: It is the most needy field. *Secondly*: It is the most neglected field. *Thirdly*: It is the most difficult field. We are further told that the field is growing more difficult the longer it is neglected, and that work which might have been done when our attention was first called to it, can not now be done. Now, the work must be planned on different lines from what it could have been eight years ago when instructions regarding this work began to reach us. Many portions of the Southern field are practically closed to white laborers, others are yet open, but unless entered speedily they too will be closed.

We are also told in plain words where the duty and responsibility of this field rests. We are altogether too ready to lay the responsibility of such work upon the General Conference Committee, the Mission Board, or the State Conference Committee; but we find that the responsibility is now placed upon "every church" and "every individual;" hence every church and every individual has a duty to do in regard to this work. Do you realize what this means? Suppose we should, as a body, take hold of this work, exactly on the lines which the Lord has been laying down, do you think the work would be crippled on every hand for means, and the most blessed opportunities for advancing the work slip through our fingers, because we are financially unable to undertake them?

This work in the South is an educational work. *First* : It must educate us as individuals, leading us to think and then to act. *Secondly* : There must be a special education of teachers, Bible workers and industrial laborers of all kinds to go to this field and undertake work in proper lines. *Thirdly* : This work is pre-eminently educational, as it applies to the people for whom we labor ; for we are told that they must be educated before the pointed truths of the third angel's message are taught them.

We are glad to say that efforts are now being made to take up work in this field as never before. Our school at Lintonia has now a membership of one hundred, although the rules of the school have been made very rigid and the Bible and text-books which teach present truth are introduced wherever possible. The usual disorder in public schools is not allowed ; and we insist upon prompt payment of a small weekly tuition. This has kept the numbers down in this school, and yet the attendance is now larger than it should be with our present facilities. Two schools should be started in the vicinity of Yazoo City,—one at Wilsonia, and the other at Yazoo City itself. This will equalize the attendance and not give us large numbers in any one place. There is nearly completed a fine school building, 16 x 53 feet, upon the barge which formerly accompanied the steamer "Morning Star" as a freight boat. This barge will be used in opening our school work in new places. When it is found that the school is a success, a permanent building can be secured and the barge taken to a new locality.

At Yazoo City we own a lot where a schoolhouse should be erected. At Calmar, where mob violence occurred the past season, we are preparing to open a school with a colored teacher. At this place we own, free from debt, a farm of ten

acres, a school building, and living rooms for the teacher. We think a school can be maintained in this way without exciting prejudice.

At Vicksburg we expect to purchase a lot on which to build a permanent church and schoolhouse. At Port Gibson the College is co-operating with the Southern Missionary Society in starting a Training-school in which northern teachers may be educated for work in the South. The people in this locality are much interested in the work, and favor every advanced step which we are prepared to take.

We have only been able in this article to outline a few of the openings for work. We hope this season will show such advancement in this field in educational lines as was never known before.

IN THE POWER OF THE SPIRIT.

BETTER than all is the thought that we may carry the Spirit of God into ruined, wretched, and diseased lives. The Christian is not to flee from the contagion of evil, but to meet it with the contact of health and holiness, in the power of the Spirit of life. In the margin of Judges 6: 34, Revised Version, we find the remarkable phrase: "The Spirit clothed itself with Gideon." And when we yield to God, throwing upon him our whole soul in the attitude of self-surrender, God gives us the inner witness of the Spirit by which the Word and our duty are illuminated, and in the flame of which we shall burn and destroy every evil barrier to the cause of Christ as Gideon threw down the altar of Baal.

We are promised power from on high (Luke 24: 49) to do even greater works than Christ's (John 14: 12), and when

we have that correlative responsiveness to the divine mind which will enable us to use such power aright, the Spirit of healing will flow through us, in all its might, to free suffering lives from the power of evil. The Lord is waiting to give us this power. If you wish to know if this be the truth, try the efficacy of self-surrender.

But while great is the guerdon of those who enter the lists on the Lord's side, in this the day of battle, is no one to plead guilty to all the waste of splendid human material, for all the deaths of those thrice dead with the death of body, soul, and spirit? is all responsibility to be merged in universal indifference and irresponsibility? Nay, it can not be so, for he who made us our brother's keeper will require that brother's blood at our hands if our efforts have fallen short in saving him from the power of Satan.

Finally, let us be sure that our own lives are high and holy, for the Spirit may not clothe itself in an unclean life; and if we go into the work without the Spirit of Christ, woe to us and to the work! Much, nay, everything, depends upon a sanctified personality. In our contact with the world our influence will depend upon our personality more than upon what we do or say. Around each man or woman there is a subtle moral force with the personality for its source and center, influencing every fellow creature we meet to a greater or less degree, drawing him either near to Christ or repelling him toward the realms of darkness. May it be found written in the books above that in the power of the Spirit of Christ it has been our life-object "to impart that vitalizing energy which comes through the contact of mind with mind and soul with soul, for it is only life that can beget life."— "*D*," in *Sanitarium Observer*.

THE TRAINING-SCHOOL ADVOCATE

PUBLISHED MONTHLY BY

BATTLE CREEK COLLEGE,

A TRAINING-SCHOOL FOR CHRISTIAN WORKERS.

Address all correspondence to
THE ADVOCATE, BATTLE CREEK COLLEGE.
BATTLE CREEK, MICH.

VOL. I.

NOVEMBER, 1899.

No. 10.

THE WINTER SCHOOL.

THE plans for the winter term in Battle Creek College are a departure from the work hitherto offered. The influence of this school is felt throughout the field, and in view of that fact, it is imperative that every effort put forth should tell for eternity.

There are three classes of individuals who need educating, and different methods must be used to reach each class.

In the first place, the children must be taken from the schools of the world, and educated according to gospel principles. To accomplish this, we have our church or mission schools.

The second class referred to includes the youth who are preparing to enter various lines of work. Our colleges and sanitariums carry the burden of fitting these workers for active service.

The third class is as large as the other two combined, and if scrutinized, would be found to contain a wide range of talent, but many of the individual members have so long thought common thoughts and lived on a low plane of existence, that the thought of education as applied to them seems seldom to be considered. There are hundreds in this class, however, who are hoarding treasures which need only to be put out to usury to bring a harvest of an hundredfold.

There are institutions of the world which recognize the need of a system of education adapted to the masses, hence the great increase in schools of correspondence, people's universities, etc. Men and women whose days are filled with business, in their eagerness for self-improvement, are willing to take evening studies, or follow a prescribed course of reading: why should not the people who have a message of world-wide importance put forth a corresponding effort to receive the preparation necessary to make them messengers of might?

We believe our people are hungering for just such an opportunity. We confidently believe that there are souls willing to put forth every effort to be better prepared to work for Christ.

The line of work which will meet the needs of the masses in the churches must differ as radically from the education in vogue in the world as the aims of a Christian are above the aims of one who knows no God but himself. Again the work of education for the churches must be Christian education pure and simple, and the results will be greater sympathy for the mission school and its teacher, more real love for neighbors, a higher grade of thinking, a purer physical life.

It may seem strange that Battle Creek College should venture to offer such a course of instruction, but this insti-

tution stands as a training school for Christian workers, and to be true to its name it becomes necessary for its doors to be flung open to the everyday workers in our churches.

The WINTER SCHOOL does not desire to call anyone from his field of labor, but it does ask each church in district number three to select representatives to attend the school for the purpose of taking a line of instruction which will enable them to organize the remaining members of the church into working companies, men or women who can go forth with a clearer flame of light ready to light the dimly burning tapers in our small churches.

You should be the light of the world, but how faint the blaze! The time of the Loud Cry is at hand. On every hill-top should be planted a beacon light. God's spirit is moving over the earth. Now is the time to act. The announcement of this winter school, a pamphlet of twenty pages, will be sent free to all who request it. Read it and prepare to work. If you can not attend the College, see what you can do to encourage some one else to come. Pray for the work, for your prayers may avail much.

E. A. S.

THE VALUE OF GOOD HABITS AND HOW THEY CAN BE CREATED.

KROHN has said, "The great thing, then, in all education is to see to it that the habits of the child are of the right kind." "Nothing succeeds like success' and nothing contributes so much to success as well-organized habits."

Habits are the result of repeated words and actions whose fountain head is thought. We can form habits in two ways. The way usually followed is to insist upon the mechanical repetition of word or act until a habit is formed.

The child does not understand the reason for the action, but must go through the process until he acts automatically. In this system actions are prompted either by fear of punishment or love of reward. When the compulsion or the incentive is removed the act ceases or if it has become a habit the individual moves on in his routine work entirely devoid of life and ambition,— a mere automaton. Thought does not enter into the formation of this class of habits. Characters composed of such habits are without foundation and disappear before the first storm. In the other method attention is given to the thought of the child. A true teacher realizes that permanent success either in destroying a bad habit or building a new one, depends on awakening an interest in a new line of thought which will start at once new activities.

“Show the child something he may do— not what he must do— and make this new possible line interesting to him, *i. e.*, enlist his attention and if you do this successfully, the old objectionable habit will atrophy.” “You can not change individuals by merely prohibiting certain lines of conduct. To improve and elevate man means that a new line of possible activity must be placed before him,” Krohn truthfully says. The Lord has given this same truth in the following words to teachers.

“The Holy Spirit will impress the lessons upon the receptive minds of the children that they may grasp the ideas of Bible truth in their simplicity. He will suggest lines of thought which the teachers themselves did not have.” “The whole current of their thoughts may be changed.” “Instructors who are under the discipline of God do not manufacture anything themselves. They receive grace and truth, and light, through the Holy Spirit to communicate to their children.” “They may know, as

God-fearing instructors, they have helpers every hour to impress upon the hearts of the children the valuable lessons given."

Thus we see the true plan of laying a foundation for all habits. So important are thoughts in our character building that God has not left us alone as teachers, but we may be aided every hour by the Holy Spirit and the presence of angels. The work of planting seeds of truth in the minds of children must be done in faith and with much prayer. Read Psalm 126:5, 6. Thoughts once gained will show themselves in words and actions. The teacher has a great work to do now in assisting the child to cultivate the seed-thought, until it ripens into a fixed habit.

Herein lies the difference between perfect and imperfect teaching. The true teacher will see that the word or action which sprang from the good thought planted, is repeated a sufficient number of times to become a *habit*. The number of times the act will have to be repeated to form the habit depends entirely upon the physical, mental, and spiritual condition of the child, and the vividness of the idea at the basis of the new habit, the faithfulness of the teacher in preventing opposite actions from manifesting themselves, and also upon the co-operation of parents and children with teacher. But the Christian teacher does not rest until the habit is formed and the child has an intelligent understanding of the value of habit. Such teaching is *character building* and is appreciated not only by the good in this world, but it is a principle of truth recognized throughout the universe. The poor teacher is one who has not enough constructive ability to build in a systematic manner. The children's minds are crammed with facts which have no life. These are a dead weight and can not arouse the child's activities.

Lessons are memorized for recitation and examinations, but the child talks and acts regardless of what he thus learns. The teacher recognizes the need of reformation and attempts to effect this apart from the daily lessons. The connection between daily thinking and the new habit is never made. This accounts for the uphill work in many schoolrooms. The habits formed by such teachers are generally like waves of the sea. When a crisis comes the child is expected to act as he has been taught, but to the sorrow of the teacher, it is discovered that the habit was resting on *sand*.

The thought I wish to give is this. You can not successfully work a transformation in character until character building is the basis of every class exercise. When the children receive hour by hour lessons which they can and do live from day to day outside the class room, then may you consider that you have at least touched the right key in your teaching, and success will follow as an inevitable result.

The following extracts from Krohn and James are suggestive:

“Every one knows how a garment after having been worn a length of time, clings to the shape of the body better than when new. There has been a change in the fiber, and this change is a new habit of cohesion. A lock works better after having been used for some time. It costs less trouble to fold a paper when it has been folded already; and just so with the nervous system, the impressions of the outer world fashion for themselves more and more appropriate paths.”

“As the school-boy’s sled goes down the hill with greater ease and speed after the path has been well worn than it did when first broken, so our sensations come to follow accustomed paths with greater facility and directness.” “To present the matter in a crude way, we may say that a well-

ordered system of habits constitutes the greatest labor-saving device that could be furnished the mind. But there is yet another principle of which, as teachers, we ought to take cognizance. It is this: Habitual actions are performed not only with less effort but in less time than are our other activities." "Habits are formed very early in life, and become so registered on the body that they are overcome only with the greatest difficulty." "If the pupil be kept faithfully at work a certain number of hours of each day in perfecting the development of his mind and the growth of his body, no one need have any fear as to the final result that awaits him. Mere intention is not enough of a basis upon which to judge of one's character. We judge of character by one's actions. We tell what any object in nature is by its qualities. Character is abiding choice. It is made up of certain converging lines of activity that have become so deeply engraved upon our organism, that tendencies to act in certain directions when appropriate occasions arise, have become established. Mere emotional enthusiasm does not count; action, and action only, is the standard by which we form our estimate of individuals."

You have seen people who are merely bundles of emotion, who, instead of being guided by habits of thought are subject only to habits of feeling. Everything that such an one does, is done from emotional springs of action rather than as the result of cool, clear intellectual choice.

"Evil habits are forgotten by disuse. The more rarely evil traits have an opportunity of appearing, the more the causes are removed by which they are excited, the more they will lose in strength, just as physical powers relax when not exercised. I think it is plain to all of us, that the best thing to do is to make automatic and habitual, as early as possible,

just as many useful actions as we can, guarding carefully against growing into any ways that would be harmful to our mental or moral health, as carefully as we would against the ravages of disease in its endeavor to make onslaught upon our physical well-being."

"The great secret of this wonderful development lies in action. Not by precept, though it be daily heard, not by example, unless it be followed; but only through action, which is often called forth by the relative feeling, can a moral habit be formed."

"Again, we should never let an exception occur until the new habit is firmly rooted and deeply grounded in our very life itself."

"Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again."

JACKSON MISSION.

I do not mean to speak solely of the work to be done for the city of Jackson, for while that in itself is important both as an evangelical and as an educational problem, the greatest interest at present attaches to the benefit derived by the students from the city mission work.

The mission was started one year ago. Many facts connected with the opening are familiar to readers of the *ADVOCATE*. Students carried on the work last winter, and during the summer a number of young men canvassed the city and held evening meetings. This fall the mission has been placed in the hands of Brother A. J. Harris. Professor Salisbury continues his work as superintendent. The church

has opened a mission school for the children and regular work has again begun in the mission hall.

The Lord has placed in the hands of the College a class of young men who are earnest in their desire to prepare for the ministry. God's spirit is moving upon their hearts and they see the necessity of becoming active missionary workers. The class-work for these students has revealed their eagerness to gain a knowledge of the principles of true education, and as the mind has been studied, man's duty of complete subjection to the will of his Maker, has impressed itself on the class.

The latter rain for which we have so long looked comes through having the mind completely divested of selfish thoughts and centered upon Christ. The spirit of God within reveals itself in a love for others akin to the feeling of the Saviour of mankind, and one of the clearest evidences of conversion is the desire which follows to work for others.

True ministry involves so much more than sermonizing, that a theological course as offered by many institutions is not deemed sufficient training for the heralds of the third angel's message. We have been told not to load students with so many studies that there is no time for missionary work. This is an easy mistake to make, especially for those who work to pay part or the whole of their expenses while in school. However the command is imperative and in order to provide a field where actual experience could be gained in all kinds of ministerial work, Jackson mission was opened.

Two or more of the young men from the ministers' class are at the mission constantly. After an experience of three or four weeks these return and another company take up the work. One giving the plan a passing thought would probably fear that a month's absence from the class would cause

serious trouble for the student, but in this the Lord shows his approval by giving the mission worker such an experience that when he returns he resumes his place in the class without any inconvenience. He has been putting into practise truths learned in school. When it is remembered that only such things as are *lived* are really learned, it is easy to account for this fact which has been demonstrated a number of times.

Too much of the ministerial labor of the past has been cold and formal, and if the message is now to go with a swelling cry, young men just entering the ministry must have the fire which will kindle a living flame.

Again, we are working with the foreign field in view. Elder Haskell in addressing the students one morning told of his conversation with a missionary who had long worked in a distant country. "What do you consider the first qualification needed by a young man who contemplates entering foreign missionary work?" asked Elder Haskell. "Adaptability," answered the missionary. "Alright, and what would be the next thing needed?" "*Adaptability*," was the reply. "Yes, I understand," said Elder Haskell, "but taking it for granted the young man has a reasonable amount of adaptability, what is the next thing needed?" "ADAPTABILITY," replied the gentleman. Was he wrong? This qualification can not be obtained from text-books; it can not be gained by theorizing in the class room, but it can be cultivated under the influence of God's spirit in the open field. Where there are souls to be saved, the hungry to be fed, the naked to be clothed, men and women in all conditions of life to be met and cared for both physically and spiritually, there is the place for a Christian to learn adaptability,—and Jackson mission has proven an excellent training station.

God blessed in starting the work there ; he has enabled us to maintain the work, and we hope to see more young men returning with hearts aglow, ready to go anywhere and do anything.

E. A. S.

DISCIPLINE.

ONE decayed apple in a basket full of good ones means, if left undisturbed, the decay of all the rest. This year I've noticed that much of the fruit turns perfectly black while retaining its shape and solid appearance, and I seem to hear the Saviour say, "Learn a parable of the decaying apple." One evil mind in the schoolroom will neutralize the spirit of many others. Satan's plans are so covert that we often fail to see the full significance of the single act. The teacher needs sharp eyes and quick perception. The Christian teacher needs even more than the teacher of the world, for while the latter deals with the outward, the former must read the mind and determine whether there is mental growth or decay. Prevention of crime is much better than punishment after the act is committed, and so a teacher needs foresight—needs the qualities of a seer to enable him to ward off difficulty. The decayed apple can not be restored to perfection, but that same apple might have been exposed to light and air and thus decay have been arrested for some time.

The boy or girl who shows signs of impure thoughts will often be benefited by a change of atmosphere. As the pure air of high altitudes will prevent the development of certain germs, so an abundance of God's spirit, the air of heaven, will arrest the growth of spiritual disease. Plenty of sunshine in the schoolroom, the sunshine which comes in at the windows, and that other kind which can come in on dark

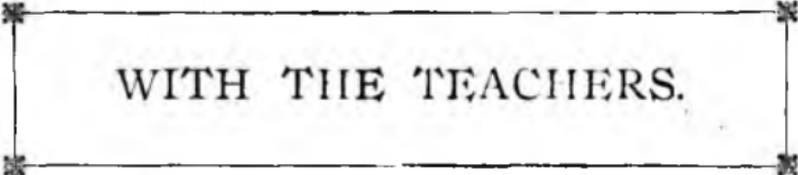
days and through closed doors, will do much to solve the problem of discipline.

Again, the thoughts which bear sway in the mind of the teacher to a large degree mold the thoughts of the children. A teacher coming into the schoolroom with cringing fear eating out all courage, may expect that the strong, positive characters in the school will detect that fear and weakness, and taking advantage of it, will give actual cause for fear and worry. "Perfect love casteth out all fear." Have such a talk with God before entering upon the day's work that you will know the army of heaven is on your side. Look upon the unfought battle as the general of an army does, confident of victory. Shout victory and triumph, and those whom before you dreaded will be among the first to swell the cry.

The troublesome boys and girls are usually active, and they, if once their sympathy is enlisted, will prove of greatest help in the school. They are cut out to be leaders and they would rather go right than wrong if they but knew the consequences of both courses.

M. B. D.

"THE truer life draws nearer,
Every year,
And its morning star climbs higher,
Every year.
Earth's hold on us grows slighter
And the heavy burthen lighter
And the dawn immortal brighter,
Every year."



WITH THE TEACHERS.

THE BETTER VIEW.

If we talk of the good the world contains
 And try our best to add to it,
 The evil will die of neglect by and by —
 'Tis the very best way to undo it.

We preach too much and we dwell too long
 On sin and sorrow and trouble ;
 We help them to live by the thoughts we give,
 Their spite and might to redouble.

For the earth is fair and the people are kind
 If once you look for their kindness ;
 When the world seems sad and its denizens bad
 It's only your own soul's blindness.

And I say if we search for the good and pure,
 And give no thought to the evil,
 Our labors are worth far more to the earth
 Than when we are chasing the devil.

— *Ella Wheeler Wilcox.*

THE PRESENCE OF CHRIST IN THE
 SCHOOLROOM.

My brother, my sister, may the Lord impart wisdom to you, that you may know how to deal with minds. May the Lord teach you how great things he can do, if you will only believe. Carry Jesus with you, as your companion, into the

schoolroom. Keep him before you when you speak, that the law of kindness may proceed from your lips. Do not permit any one to mold you in this matter. Allow the children under your care to have an individuality, as well as yourselves. Ever try to lead them, but never drive them.

I see some things here in Switzerland that I think are worthy of imitation. The teachers of the school often go out with their pupils while they are at play, and teach them how to amuse themselves, and are at hand to repress any disorder or wrong. Sometimes they take their scholars out, and have a long walk with them. I like this; I think there is less opportunity for the children to yield to temptation. The teachers seem to enter into the sports of the children, and to regulate them. I can not in any way sanction the idea that children must feel that they are under a constant distrust, and can not act as children. But let the teachers join in the amusements of the children, be one with them, and show that they want them to be happy, and it will give the children confidence. They may be controlled by love, but not by following them at their meals and in their amusements with a stern, unbending severity.

Let me say here that those who have never had children of their own are not usually the best qualified to manage wisely the varied minds of children and youth. They are apt to make one law from which there can be no appeal. Teachers must remember that they themselves were once children. They should adapt their teaching to the minds of the children, placing themselves in sympathy with them; then the children can be instructed and benefited both by precept and example.

May the Spirit of Jesus come in to mold your hearts, to fashion your characters, to elevate and ennoble your souls.

Christ said to his disciples, "Unless ye humble yourselves, and become as this little child, ye can not enter into the kingdom of heaven." There is need of laying aside these cast-iron rules, of coming down from these stilts, to the humbleness of the child. O that some of the spirit of severity may change to a spirit of love, that happiness and sunshine may take the place of discouragement and grief. — *Testimony No. 33. p. 181.*

SUGGESTIONS.

Secret of Success. You can not change individuals by merely prohibiting certain lines of conduct. The everlasting "No" which confronts us on every hand, never makes man or child one whit better. To improve and elevate man means that a new possible line of activity must be placed before him — to enlist his attention and thereby gain his affection. "The expulsive power of a new affection" is the law expressive of the changes that take place in men's lives. To illustrate, in a crude way, what I mean: I am standing before my class busily talking to them. While thus engaged, and oblivious of all surroundings, I feel the touch of a friend on my shoulder. I turn from my class to this friend. It is one act. I turn *from* class to friend. So in all changes. Men do not first renounce and then take up something new, but both at once. The gospel of mere renunciation is the gospel of negation. So with your pupils; do not insist on their lopping off certain habits before entering new lines of activity and conduct. Simply show the child something he may do — not what he must do — and make this new possible line interesting to him, *i. e.*, enlist

his attention, and if you do this successfully the old objectionable habit will atrophy. — *Krohn.*

Music. I NOTICED a novel exercise in vocal music which I deem worthy of mention. The teacher wrote the lines of a pretty little poem on the musical staff painted on the board and called upon certain pupils to compose a new melody. The first pupil looked at the first line thoughtfully awhile, and then struck out, giving a very acceptable air. The teacher asked her to repeat it, and then fixed it by writing it in notes. The second pupil then followed, with a continuation which was less acceptable. Another suggested a little but vital improvement which made the line much more acceptable. Again a new line was added, till the four lines were finished. Now the teacher played the tune, suggesting two more, though slight changes, and indeed the melody seemed very pretty.

Now it was harmonized. A pupil was called upon to write the second part (the alto). This he did, with some errors, which were speedily detected by other pupils. Another added the third part (the tenor). Of course this took longer than it takes me to write about it; but within the space of thirty-five minutes the three parts were all down on the board. They were tested on the violin and found to harmonize quite well. Now followed a grand rehearsal—that is, the class sang the newly composed song. Again a few changes were found desirable, and again it was tried, till it met the approval of the teacher. *There was no need of attention to the order of the room. The order was perfect, simply because all the pupils were intensely interested.* The lesson was brought to a close by the request to copy the new song into their manuscript music-books. I

have rarely enjoyed a singing lesson as much as I did this one.— *Klemm.*

Perhaps our teachers, many of them at least, will say at once that such lessons will be an utter impossibility in their schoolroom. But let us consider. Professor Barnes has already begun a series of lessons which you can at once put into practise. Make a study of the principles of harmony for yourself. Use familiar tunes and set other words to this music. Let the children sing the air, and then write in the alto and tenor to fit the soprano. Compare this with the original and make necessary changes. Begin in a simple way, and you will find the children studying the hymnals at all spare moments.

Encourage the use of small instruments, and if any of your pupils play, enlist their sympathy and assistance. God promises help in this line as in all others.— EDITOR.

It is very probable that the methods applied in **In a German School** this school have something to do with the good results achieved. In his famous report, Horace Mann said: "In Germany I never saw a teacher sitting while hearing a recitation." This holds good still. I passed through six rooms repeatedly during the day I spent in the Duisburg "Mittelschule," and saw or heard nine lessons or recitations, but not once did I see a teacher with a book in his hands, not even during a lesson in reading and literature. "I expect you to read so that I may understand you instantly," the teacher said to the class, and they did it, to be sure.

Arithmetic was taught without a text-book. After a thorough lesson in division of fractions was completed orally, the order came, "Open your books and solve prob-

lems twelve to eighteen, on page twenty-three." I looked at the book and found it to be a small, primer-like looking thing, filled with problems, and void of all the explanations that swell our text-books of arithmetic. The text-book of algebra was no larger, and for geometry no book at all was used, but the boys entered the results of a new lesson in a composition book.

I asked for the text-book in grammar, and evoked a broad and humorous smile; but their histories were pretty good-sized books. I found no text-book of botany or zoology, but a valuable collection of objects — dried plants and stuffed animals and finely colored charts. The apparatus for instruction in physics was in good condition and filled four spacious cupboards. That for chemistry was less costly, naturally so, but complete. Their geography contained no text; it was simply an atlas. Take it all in all, the teachers taught, and the pupils *saw much*, were obliged to do much, and then to tell about it orally and in writing.

That is the whole story in a nut shell. In grammar the method was cumulative, not analytic; in physics and chemistry it was experimental throughout; in mathematics it was demonstrative. Nowhere did I find any parrot-like repetition. The only direct appeal to mechanical memorizing was made in literature, for which study a great number of fine poems were learned, recited, dissected, compared, changed to prose, imitated, and, I must say it, enjoyed.— *Klemm*.

“Through all warring seas of life
One vast current sunward rolls,
And within all outward strife
One Eternal Right controls.”

READING THE PUPIL'S FACE.

AMONG the great helps the teacher enjoys are the faces of the young in their prompt expression of emotion and intelligence. Older people have learned to wear masks, to carry a sore heart behind a cheerful and even a smiling face, but the young are transparent. They show in their faces both the good and the bad in their lives. They tell the teacher what he has to overcome, and how far he has succeeded in overcoming it. They register their inward growth, month by month and year by year, in the ennobling of facial expression, the expansion of the brow, the brightening of the eye, the increased sensitiveness of the mouth. The face blossoms under the influence of intense and right feeling, as truly as does a rose or lily. Those who look into the faces of the young they teach, find there the guide-posts which show the way to the best results. Nor is it for the teacher to be discouraged by traces of blank indifference or ignoble desire. These are the enemies he has to overcome, the wilderness he has to make blossom as a garden.—*S. S. Times.*

HOW HE LEARNED.

A MOTHER I know had need one evening to pass between the light and her little son. With sweet, grave courtesy she said, "Will you excuse me, dear, if I pass between you and the light?" He looked up and said, "What made you ask me that, mama?" And she answered, "Because, dear, it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F. (the minister), and surely I would not be ruder to my own dear boy."

The boy thought a moment and then said, "Mama, what

ought I to say back?" His mama replied, "What do you think would be nice?" He studied over it awhile, for he was such a wee laddie, and then said, "Would it be nice to say, 'Sure you can?'" This was mama's time to say, "That would be nice, but how would you like to say, just as Mr. F. would, 'Certainly'?" It means the same thing, you know."

That little lad, now a young man in college, is remarked for his never failing courtesy. A friend said of him the other day, "It's second nature to W. to be polite," and the mother smiled as she thanked God in her heart for the grace that had helped her to be unfailingly courteous to her boy.

Is it any wonder that not long ago he wrote to a friend of his mother, "Her life preaches too eloquently to me to need any wordy effort on my part"?

Mother, how are you training God's boy? — *Christian Work.*

THE TWO WAYS.

THE OLD.

"THE text-book is based upon the ancient, exploded idea that knowledge-getting is education, and that pupils learn by memorizing facts.

THE NEW.

"CHRISTIAN education is based upon the eternal and philosophical idea that education is action, and that the pupil 'learns by doing.'"

OARS alone can ne'er prevail
To reach the distant coast;
The breath of heaven must fill the sail,
Or all the toil is lost.

— Cowper.

A NATURE STUDY.*

SNOW.

**The Protect-
ing Power
of Snow.** SNOW is formed of very light vapors, which, being congealed in the atmosphere, fall down afterwards in flakes of different dimensions. In our climate these flakes are often very large, but we are assured that in Lapland the snow is very small and resembles dry dust. This is doubtless occasioned by the great cold of the country. It is observed that among us the flakes are large in proportion to the degree of cold, and that they become very small when it freezes intensely.

The whiteness of this meteor may be easily accounted for. Snow is extremely thin and light; consequently it has a great multitude of pores which are filled with air; it is, besides, composed of parts more or less close and compact. Such a substance does not permit the rays of the sun to pass through, nor does it absorb them: on the contrary, it reflects them with considerable force, and this is what makes it appear white to us. Snow as it falls is twenty-four times lighter than water.

Snow has a variety of uses. As the cold of winter is more injurious to the vegetable kingdom than it is to the animal, plants must perish, were they not protected by some covering. God has so ordered it, that the rain, which in summer fell to cool and nourish the plants, should fall in winter under the form of soft wool, which covers the vegetables and protects them from the rigor of the frost, and the chilling blasts of winds. Snow has a certain degree of

* These selections are made from "A Cyclopaedia of Nature Teachings."

warmth, but so temperate as not to stifle the grain.—C. C. Sturm.

The
Wonders of
the Snow.

OUR wonder is still more awakened when we remember what force is put into the creation of every one of these snowflakes. A learned physicist has declared that to produce from the vapor of water a quantity of snowflakes which a child could carry, would demand energy competent to gather up the shattered block of the largest stone avalanche of the Alps, and pitch them twice the height from which they fell. If a single baby handful requires such force for its creation, what power must have been put forth to produce the thick blanketing of snow that lies upon the northland, from mountain-top to valley, during the winter season? Indeed, this is a very wonderful reflection. Yet it is not the thought of reckless waste that comes to me; not the suggestion that this is but the play of blind Titans, giants of force, throwing away their might in these careless disportings, as little thoughtful of the result of work or play as a group of sporting children. Rather I see in this that infinite exactness in the smallest details of Nature's work which marks the structure of everything, whether organic or inorganic. Here I learn that what is worth doing at all is worth doing well. And it is worth doing well for the sake of well-doing, because perfection is a quality of the noblest mind, and above all is the quality of the infinite Mind, who builds the crystal structure of the snowflakes as carefully as he rounds out the proportions of the mightiest sun, and colors the insect, whose painted wing is expanded in the solitudes of a Brazilian forest, as carefully as he tints the glory of the moon, that shines in the face of all mankind.—H. C. McCook.

Falling Unperceived. Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—
Jeremy Taylor.

NECESSARIES.

THE Chicago *Inter Ocean* speaks the truth when it says:—

“Any child comes up to the temple of knowledge an ignoramus. The parents may both be prodigies of learning, and still the child must begin with the alphabet. Whether the beginning be made at home or in school, the starting point is the same. The temple of knowledge is not a tent, to be pitched to-night and folded to-morrow, and adjusted to every varying whim which may be dignified as an ideal. It is a solid structure. It stands now on the same old site as when the first pupil toddled up the front steps.

“From the nature of the case its firm foundation stones are and must be reading, spelling, writing, and the multiplication table. No amount of pedagogics can remove them or lessen the importance of them. Reading is indeed also the pass key that unlocks every inside door, if only rightly used, and involves very little drudgery in the mastery of it.

“The most serious *defect of current elementary education*—*at least the one which shows most plainly*—*is neglect of spelling.* The absurd and stupefying theory of some educators is that orthography is a branch of learning that can be acquired

through the ear, without the old method of memorizing. This is a self-evident folly. Take for example, the four distinct words which by ear would all be spelled *rite*, or, admitting the silent final vowel, *rit*. In one case there is one silent letter and in another, three, in two cases, two. Our language abounds in silent letters, rendering anything like accurate orthography without patient and persistent drill of the memory impossible."

EXTRACTS FROM LETTERS.

MISS PINES writes:—

"We have started a class in healthful dressmaking among the older girls of the school. They are very enthusiastic, and anxious to get a full suit made. One of them remarked this evening that, 'dressmaking is one of my most delightful occupations.' They are girls from thirteen to fifteen years of age.

"I wish you could have heard a lesson we had with the first group the other day. The subject was germs. We took a trip to the germ house. Any one who thinks the imagination should not be cultivated in children would have been convinced of its usefulness had they taken this trip with us. It was amusing to see the little eyes open in wonder as they looked intently to see the old mother germ, followed by her hosts of children, wade across the filth and dirt as she crossed her floor. The little hands went to the noses when some one spoke of the awful smell in the germ's house, and there were such looks of disgust on their faces. They were impressed with the thought that if we let the sunshine into the germ's house the old mother germ and all her children would die, for sunshine and clean water always kill germs.

They wanted to get away when I told them that every germ carried little diseases with them and scattered them on every body it came near. And 'What do you think?' I said, 'I saw a germ's nest right on a little boy's face one day.' Two or three little heads went down, for it is very hard to keep faces clean in the dirty city. They quickly looked up to say, 'You wont see them there any more, Miss Pines.' Then I took them into the next room where they sometimes go to play, and pointed to some very bad looking corners. 'Oh, please, Miss Pines,' and a chorus of voices begged, 'Let me sweep the floor, let me clean the wash pan, let me clean the windows.' Leaving a crowd of merry workers, that were busy for the rest of the afternoon, I could go back to devote my time wholly to the older children.

"My second-group work is based on the story of Moses, and we are finding an abundance of material for geography, reading, spelling, language, and arithmetic. They always beg for more time in the class, and say they would never get tired of the wonderful things we can find in the Bible. One of them exclaimed one day, 'My, wont I be glad when I get up in heaven, where I can talk to Moses! I'm going to ask him about some of these things. I'm going to tell him we studied about him in school.'

"I thought of the reference about having our treasures laid up in heaven, and 'Where your treasure is, there will your heart be also.'

"I want to tell you how the Lord helped us out of one difficulty. Last year the street boys gave the teacher a great deal of trouble by picking quarrels with the children, and coming into the front hall. I was warned that I would have the same trouble, so I was not surprised when the children complained several times about the street boys, and one day

I heard a great commotion in the hall. I opened the door and saw three or four strange boys running down the stairs. I asked the Lord to guide me, for I did n't know what to say to them. I knew if I aroused their antagonism, I need not hope to have the trouble stopped. They stood on the porch ready to jump over the fence. I said, 'Good morning, boys, would you like to visit our school?' 'Why, do you really have school up there?' they asked: 'Yes,' I answered, 'we have a very nice school. Would you like to visit us to-day?' 'Yes, ma'am, they said. Then I asked them their names, and told them mine, and we went up stairs, and I rang the bell. My own children laughed when they saw the boys, but I took occasion to give them a lesson on true politeness and Christian courtesy. I told them of one woman in the Bible who laughed at her visitors, and how they reprov'd her for it, and how sorry she was, when she knew they were angels. I gave the boys song-books, and they joined in the song we sang, very heartily. One of them excused himself long enough to go down stairs to stop the noise some other boys were making. I heard him say, 'You fellows let these folks alone.' When they arose to go, I invited them back, and told them I hoped they would enjoy our friendship as much as we did theirs. They have visited us once since, and have never troubled the children again, though that was several weeks ago. They always smile and lift their hats when they meet me on the street. The grocer across the street from the school told me his boy cried all one noon because he could n't come to our school.

"The other day I called on one of the parents, and when the youngest child, a little fellow of five who is not in school, saw me coming he exclaimed, 'Oh Emma, quick, wash my

face before the teacher sees the germ's nest there.' Evidently the children had told the story at home."

"Last week a little girl who will begin public school work to-morrow visited one of my pupils who is not of our faith. She came to the school the two days she was there and learned the lessons with the other children. She told the lady where she was staying that she would rather go to our school than her own. I do not write this because of anything I did, but it shows that this kind of teaching of which so many of our people are afraid, has such an influence over children of worldly parents, that they are willing, should the parents consent, to give up their playmates and school-books and come to our quiet little schools and study the Bible which our people fear to have put into the hands of their children."

OLIVE SHERWOOD.

"The work never seemed so precious to me as it does to-day. When I survey the field around me I feel like saying, 'What am I that I should be placed here?' But I know that I can accomplish all things through Christ which strengtheneth me. Most of the children enjoy the manual work, especially those who are setting type. I am sure that we will see fruits of our labor when the harvest is gathered. One young man is now planning on working his way through college when he finishes the course here. In three weeks' time he has progressed so well that he not only sets type but prints the paper and has also printed several hundred tracts, beside carrying three literary studies in school. His parents are so well pleased with his opportunity to learn this trade that they are willing to help in any way they can.

The people of the city are watching our movements. The papers are making favorable mention of our work."

M. A. PEASE.

"Our camp-meeting, to be at this place, begins on the 3rd inst. At this meeting the matter of schools will be taken up for consideration.

"My work now, is to lecture one hour each day, on the principles of Christian Education. All of our people here, who have heard me, are in harmony with the advanced light—they receive it as from God. Elder ——, himself, says that he can not see why any of our brethren object to this new system. He endeavors and advocates all that I have presented; and wishes that all the brethren of our conference could hear the instruction for themselves.

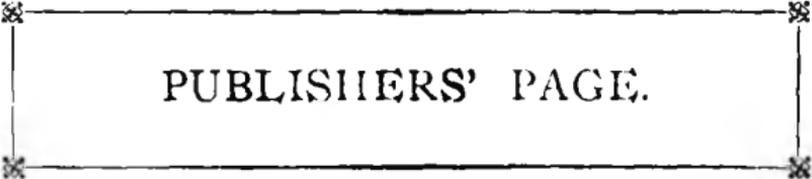
"The more I study, the more I am convinced that Christian Education is of God. I am doing all in my power to spread this new light."

B. D. GULLETT.

"I have enjoyed more of the Lord's blessing since entering this work than ever before, and the financial sacrifice which I made in exchanging public school work for the church school is so much over-balanced by the Lord's blessing and approval that I would not change back under any consideration."

CELIAN NOWLIN.

"THE truth can not be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still. And the lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory."



PUBLISHERS' PAGE.

IT will be noticed that the use of smaller type in the October number increased the amount of reading matter at least one third although the number of pages remained the same.

THE December number will appear in the dress and style of the new volume. This is for the benefit of those who desire to introduce the magazine to new readers. Subscribe now.

WOODLAND Academy, located near Marshfield, Wis., has a neat announcement of the years' work ready for the public. This may be obtained by addressing J. E. Tenney, Arpin, Wis.

THE ADVOCATE hopes, in the near future, to have a mothers' department. Many times we are asked for instruction by mothers who wish to educate their own children because they do not have the privilege of a mission school.

NO more twenty-five cent subscriptions for the ADVOCATE will be accepted. The paper will be enlarged the coming year and the subscription price raised to fifty cents. Fifty cents paid now entitles you to the paper from October 1899 to January 1901.

TEACHERS wishing educational journals would do well to send for sample copies of "Primary Education," published by the Educational Pub. Co., 50 Broomfield St., Boston, Mass. "The Teacher's World," "The Teacher's Institute," and "The Kindergartner."

YOUR attention is called to the WINTER ANNOUNCEMENT sent out by Battle Creek College as "Advocate Series No. 2." This is a twenty page leaflet, envelope size, containing selections from the Testimonies on the subject of missionary work in the churches. This is intended to fill a long-felt need and bears the same relation to ministerial work as the Home, Church, and State School pamphlet did to the mission school work. Send a two cent stamp for a copy.

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Via the Midland Route.

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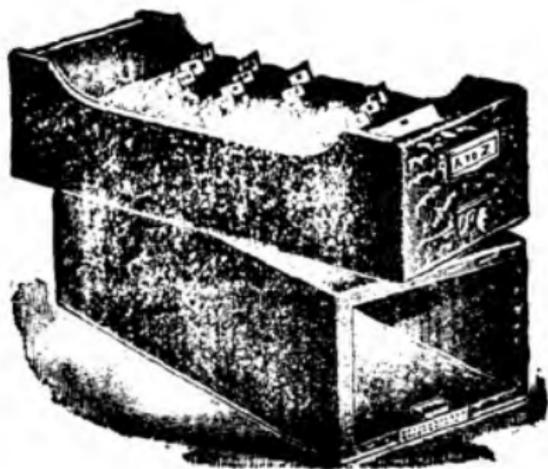
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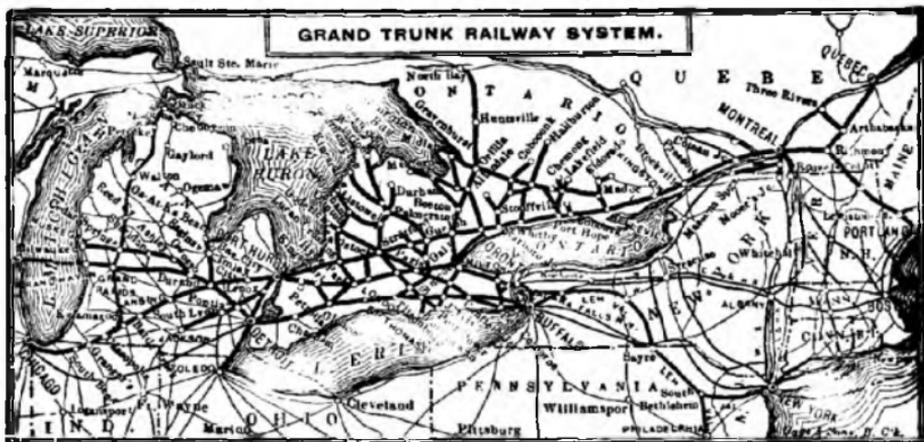
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