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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

FEBRUARY, 1900.

NO. 2.

ESSENTIAL EDUCATION FOR CHILDREN.

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

"SMALL children should be left as free as lambs to run out of doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be the only teachers of their children until they have reached eight or ten years of age."

"The first lessons are of great importance. It is customary to send very young children to school. They are required to study from books things that tax their young minds, and often they are taught music. . . . This course is not wise. A nervous child should not be overtaxed in any direction, and should not learn music until he is physically well developed."

"The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry."

"It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. Children of a delicate age are frequently crowded into ill-ventilated school-rooms, to sit upon poorly constructed benches; and the young and tender frames have, through sitting in wrong positions, become deformed."

"In our institutions of learning there is to be exerted an influence that will counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, am-

bition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this is to be discouraged in our schools."

"Children are in great need of proper education, in order that their lives should

**Avoid Con-
tinual Appli-
cation to
Books.**

be of use in the world. But any effort that exalts intellectual culture above moral training is misdirected. In-

structing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few, for the reason that false influences have checked the development of the intellect. The supposition of parents and teachers that *continual study* would strengthen the intellect has proved erroneous; for it has had in many cases the opposite effect."

"In order for children and youth to have health, happiness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school, and confined to books, cannot have sound physical constitutions. The exercise of the brain in study without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood and the extremities too little. There should

**False
Incentives.**

be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor."

"Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in his beautiful works."

"Let the evenings be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. . . .

Let parents devote the evenings to their families. Lay off care and perplexity with the labors of the day. . . . As a rule, the labor of the day should not be prolonged into the evening. If all the hours of the day are well improved, the work extended into the evenings is so much extra, and the overtaxed system will suffer from the burden imposed upon it. I have been shown that those who do this, often lose much more than they gain, for their energies are exhausted, and they labor on nervous excitement."

"All unnecessary matters need to be weeded from the course of study, and only

such studies placed before the

For the Child's Sake. student as will be of real value to him. With these alone he

needs to become familiarized that he may secure for himself that life which measures with the life of God. And as he learns of these, his mind will strengthen and expand as did the mind of Christ and John the Baptist. . . . But a mind crowded with a mass of matter it will never be able to use, is a mind dwarfed and enfeebled."

1. *Bible and Nature.* "Parents can associate God with all his created works. The

The Essentials.

only school-room for children from eight to ten years of age should be in the open air amid the opening flowers and nature's beautiful scenery. And their only text-book should be the treasures of nature. These lessons, imprinted upon the minds of young children amid the pleasant, attractive scenes of nature, will not soon be forgotten."

"The Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational system. . . . Used as a text-book in our schools, the Bible will do for mind and morals what cannot be done by books of science or philosophy." "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance." "It is well that *physiology* is introduced into the common schools as a branch of education. *All children should study it. It should be regarded as the basis of all educational effort.*"

2. *Common Branches.* "Children should be educated to read, write, to understand figures, to keep their own accounts when very young."

3. *Physical Education.* "Physical labor will not prevent the cultivation of the intellect. Far from this. The advantages gained by physical labor will so balance the mind that it shall not be overworked." "In connection with the schools should be agricultural and manufacturing establishments. There should be teachers of household labor." "Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life."

OH! let not, then, unskilful hands attempt
To play the harp, whose tones, whose living tones,
Are left forever in the strings. Better far
That heaven's lightnings blast his very soul,
And sink it back to chaos' lowest depths,
Than knowingly, by word or deed, he send
A blight upon the trusting mind of youth.

—Selected.

ERRORS OF OUR MODERN EDUCATIONAL SYSTEM.

EDWARD W. BOK, writing in the *Ladies' Home Journal*, gives voice to some startling truths. The following paragraphs deserve careful consideration:—

"Do American men and women realize that in five cities of our country alone there were, during the last school term, over sixteen thousand children between the ages of eight and fourteen taken out of the public schools because their nervous systems were wrecked, and their minds were incapable of going on any further in the infernal cramming system which exists to-day in our schools? And these sixteen thousand helpless little wrecks are simply the children we know about. Conservative medical men who have given their lives to the study of children, place the number whose health is shattered by overstudy at more than fifty thousand each year. It is putting the truth mildly to state that of all American institutions, that which deals with the public education of our children is at once the most faulty, the most unintelligent, and the most cruel."

"Just see what is being done to our children, and with our consent as parents; or, if not with our consent, with a shameful negligence of the matter on our part.

"The most rapid growth in the human brain takes place during the first seven years of a child's life. That is a settled fact. Hence, all that is required at this period is simply to direct into the right channels this out-pouring of natural mental energy, and to nourish the body properly to stand the strain of rapid mental and physical growth. Therefore no child should be sent to school before the age of seven.

"During the second seven years of a child the marvelous brain growth begins to slacken. It was planned by Nature that between the years of seven and fifteen the child should have rest—not rest which will stop all mental and physical growth,

of course, for when growth ceases in the natural or physical world, decay begins; but the child's pace should be checked so as to allow him to recover from the strain which his system has just undergone.

"But what really happens to the average child at the age of seven? Is he given this period of rest?—Verily, no! He enters the school-room, and becomes the victim of long hours of confinement—the first mental application, mind you, that the child has ever known. The nervous wear and tear begin: the child is fairly launched upon his enjoyment (God save the mark!) of the great educational system of America. The warning has been again and again sounded that the fresh mental interest of a child of seven can not be advantageously held for more than eight consecutive minutes at a time on any one subject. It has been proved that the health of a child between seven and ten can not stand more than thirty-five minutes of study during any single twenty-four hours."

"Special systems of 'marks,' which amount to prizes, are started, serving only to overstimulate the preternaturally bright child, who needs relaxation most of all, and to discourage the child who happens to be below the average of intelligence. It is cramming, cramming, cramming! A certain amount of 'ground must be gone over,' as it is usually called. Whether the child is physically able to work the 'ground' does not enter into the question.

"And we do not stop even there!

"The poor children are compelled to carry home a pile of books to study, usually after supper, and just before going to bed! And this is about the most barbarous part of the whole system.

"We are constantly admonishing business men that they must not continue their work after nightfall. Physicians warn men of this, and wives echo the warning to their husbands. 'Burning the candle at both

ends' has killed almost as many men as liquor, say investigators. No one will dispute the assertion. Men of common sense know that night work after a day of business is vitally injurious. Yet in their own homes is presented almost every evening the sublime picture of children poring from one to two hours over lessons for the next day. And while the lesson is to the child exactly what the business problem is to the man, we warn men of mature growth against the very thing which we allow children to do. What a superbly consistent people we are, to be sure!"

"The merest novice in mental science knows that the last work given the brain to do often continues to exercise it during sleep. And yet there are thousands of mothers and fathers throughout this enlightened land of ours who wonder why their children toss themselves about in bed, why they mumble and talk in their sleep, why they are frightened in their dreams, and why they are so afraid of the dark. Now, all these are simply the results of unsettled nervous conditions. Is it any wonder that children have to be called over and over again in the morning, and that they at length rise unrefreshed and without appetites for their breakfasts? When are parents going to open their eyes to this fearful evil? Are they as blind as bats that they do not see what is being wrought by this crowning folly of night study? Is all the book-learning in the world worth this inevitable weakening of the physical and mental powers?"

"If it is thought that independent study at home is more effective than study in school, then school hours must be so shortened as to give the child a study hour at home in the afternoon, so that his play hours may not be curtailed. To rob a child of the playtime which belongs to him is a rank injustice."

"It is unreasonable to expect a child between the ages of seven and fifteen to devote more than four hours each day to school

work, and these four hours should include an hour of study either at school or at home, as seems most advisable. But educators and parents will say the children can not learn all they should in such short hours. They can, and trials have proved it.

Last year the Board of Education of Greater New York found so great a pressure on the schools that it was obliged to take one half the children from nine o'clock until one, and the other half from one until five. A cry went up from the press and the people that children could never make progress at that rate. But what was supposed to be an evil proved to be a blessing in disguise. The children were so much fresher for the shorter hours that they actually accomplished almost twice as much as they did with the former longer hours."

"The evil of night study, or of afternoon study at the expense of play hours in the open air, can not be overcome by early morning study, for study before partaking of food in the morning is one of the most injurious practices to a growing child, while if study is persisted in after breakfast, the mind is tired before it reaches its work in the schoolroom. In any event, the child who crams his brain in the morning just before recitation, and then recites parrot-fashion, can not be said to have learned his lessons."

"The solution of the home-study question is simple enough when common sense is applied to it. No child under fifteen years of age should be given any home study whatever by his teachers. He should have not more than from one hour to four of schooling each day, the hours increasing with his years. Outside of school hours he should have at least three hours of play. Even where the necessities of the family call for the assistance of the children in domestic work, it is a wise mother who so adjusts the home machinery that her child can have three hours of play and freedom for the natural expression of his spirits.

"After fourteen the brain has another

period of rapid development, with special increase of the higher faculties. If too much strain has not been put upon brain and body during the previous years, then the child begins to learn with beneficial effects. Four hours of schooling, then, is not too much, provided the child's physical being is capable of it, and in time an hour of isolated study may be added. But that is enough. Five hours of brain work a day is the most that we should ask of our children. The mind can not remain fresh after that strain. Even then, study during evening hours should be positively prohibited, and the hour of isolated study be so arranged that the child may pass at least two hours a day in the open air. One reason, other than improper diet, why the majority of our boys and girls do not enter maturity with that share of health of mind and body which they should have, lies right here, in that they do not get enough fresh air and sunshine into their bodies and natures. It is a sad reflection upon American home training that we hear it said so often by young people that they never knew what it was to study hard without physical injury until after they left home and entered college. The higher institutions of learning understand this need of physical development for brain growth far better than do our lesser schools and our homes—sad as it is to admit it."

"The child feels he must pursue home study in order to 'keep up' with the class and 'pass.' There is where the fault lies.

The number of required studies in the vast majority of schools is far beyond all needs and beyond all learning within the time allotted for their study. The ambitious child, anxious to learn, and thinking that these lessons are necessary to a full education, takes them home and gives them the study there for which time is denied at school. There is too much given to our children to learn, and a great deal of it is absolutely useless to them either for the present or the future. The most casual investigation into the studies of our children reveals this. The crying need of our school system is fewer studies and more time given to those studies which are essential."

"There must be a closer co-operation between the home and the school."

"What to demand of our school system is the first step, and if a child, when he reaches the age of fifteen, has been taught—

To read aloud pleasantly and intelligently,
To write legibly,
To spell correctly,
To express himself clearly in a letter,
To count accurately,
To use his mind himself,
To use his fingers so that his hands will be a help to him in earning his living,—

that is all that should be expected of the child, either boy or girl. That is enough for seven years' learning in the great formative period of life.

"There must be shorter hours and an absolute abolishment of home study before the age of fifteen, and even after fifteen, no evening study beyond an hour."

THE PLACE OF MATHEMATICS IN A CHRISTIAN SCHOOL.—II.

BY J. H. HAUGHEY.

In the study of nature, of providence, or of revelation, there is to be observed a wonderful adaptation of the word of God to the human mind. In the same word is milk for the child and strong meat for the man. Every kind of truth may be apprehended by the mind; and every faculty of the mind, in

its reception of truth, may receive continuous expansion. Indeed, all the intellectual powers may be put to their utmost stretch in their grasp after truth, and yet find an infinity beyond in every direction. This is true of mathematical, as of every other science. There is no end to truth,

and therefore no end to knowledge of it.

Yet, vast as is the realm of mathematics, and complex as are many of its problems, the fundamental principles and processes are few and simple. The subject matter is number and quantity. The fundamental principles are axioms and postulates; that is, self-evident truths and self-evident possibilities.

The work consists of learning definitions, of solving problems, and of proving theorems. The processes are really only eight,—addition, subtraction, multiplication, division, involution, and evolution in the elementary, and differentiation and integration in the higher mathematics. There are a few letters in the alphabet, a few symbols for number and quantity, a few elements and elementary forces in nature, a few simple formulæ by which to express these laws; a few laws of life and health for man, a few simple remedies in the rational treatment of disease, and lastly, only two very similar fundamental, although great, principles in the universal divine law of love.

May not the fact that the underlying principles of all knowledge are so simple, be a sufficient reason for giving instruction in these various lines to the child at or near the beginning of its unfolding life? In mathematics, at least, here is where the study must begin. At first the child-thought is individual; it thinks in ones. Therefore it soon learns to count. It is studying arithmetic.

Where shall the child begin study?—In its "only text-book"—nature. How can the little child be taught numbers more happily and healthfully, physically, mentally, and spiritually, than in the open air with nature? Let him gather the leaves and count them; let him classify them into groups, and add them; let him gather flowers, and classify according to the division of their parts into twos, threes, and fives, or their multiples, and then make simple mental examples in addition, subtraction, multiplication, and division.

A little later let him study the leaf-arrangement of plants in connection with

the meaning of fractions. I refer to the series, 1-2, 1-3, 2-5, 3-8, 5-13, 8-21, etc. The peculiarity of this series may be used to impress upon the young mind the evidence of design and order on the part of Him who made all things. The geometrical conceptions of circular spirals and of angles of divergence between two successive leaves, should be introduced here with the thought that God has so arranged the leaves on plants as to enable them to receive, within the space allotted, just the amount of sunshine or moisture needed. The table below may be helpful to some for reference. Let the children hunt for stems to illustrate the several fractions. Of course the newest growth should be used.

LAW OF LEAF ARRANGEMENT.

Names of Plants.	Number of Turns of Spiral.	Number of Leaves.	Fractions.	Angle of Divergence between two Successive Leaves.
Grasses	1	2	1-2	180°
Sedges	1	3	1-3	120°
Apple }	2	5	2-5	144°
Cherry }				
Poplar }				
Holly }	3	8	3-8	135°
Calistemon }				
Aconite }				
Rosettes of Houseleek }	5	13	5-13	138° 28'
Cones of White Pine }				
Cones of Europ'n Larch }				
Certain Pine Cones	13	34	13-34	137° 39'
Certain Pine Cones	21	55	21-55	137° 27'

Typical arrangement which would expose to the sun's rays the greatest leaf-surface. . . 137° 30' 28"

It is an interesting observation that those plants whose leaves have the arrangement 2-5, contain the natural solution, in spiral form, of that difficult problem in geometry known as "division in extreme and mean ratio," which ratio is incommensurable; that is, it can not be expressed in decimal figures, and is used in geometry in the construction of the pentagon. But the still more advanced student is struck with wonder when, in the study of mathematical astronomy, he finds this same series illustrated and this same problem worked out in the times of the revolutions of the planets around the sun. Taking the earth's day

for a unit, the series, to be exact, beginning with Neptune, would be Neptune, 62,000 days; Uranus, 31,000; Saturn, 10,333; Jupiter, 4,133; average of asteroids, 1,550; Mars, 596; Earth, 366; Venus, 227; and Mercury, 87. This law, while not followed with absolute exactitude, is relatively as accurate in the planets as in the plants; and this one example shows that botany

and arithmetic, astronomy and geometry, are kindred sciences, all having one common parentage. And the same truth which in the simpler of nature's works is within the comprehension of a little child, is yet so expansive as to appear subtle, deep, and mysterious even to the mature mathematical mind in its attempt to grasp her more complex designs.

OUR EDUCATION: WHAT IS IT?

BY E. A. SUTHERLAND.

TRUE Protestant education is a term synonymous with Christian education.

Protestant Education.

The dawn of the Reformation was heralded by the translation of the Bible into the popular tongue, and Painter says: "The necessities of the Reformation gave Luther an intense interest in education. . . . A new generation was growing up without education. The establishment of schools became a necessary measure for the success and permanence of the Reformation. The appeal had been made to the word of God, and it was necessary to teach the masses to read it." "The common man," says Luther himself, "does not think that he is under obligation to God and the world to send his son to school. Every one thinks that he is free to bring up his son as he pleases, no matter what becomes of God's word and command. . . . No one thinks that God has earnestly willed and commanded that children be brought up to his praise and work—a thing that can not be done without schools." Again he writes: "Even if there were no soul, and we had not the least need of schools and languages, for the sake of the Scriptures and of God, this one reason should suffice to cause the establishment of the very best schools everywhere, both for boys and girls; namely, that the world needs accomplished men, and women also. . . . Now, such men must come of boys, and such women of girls; therefore, the object must be rightly to instruct and educate boys and girls."

But men and women do have souls, hence the force of the oft-repeated definition of true education as the restoration of God's image in the soul.

The Reformation started out on this basis, and if continued, must be upheld by the same principles.

For long the papacy has said, Give me the child until he is ten or twelve, and you may have him ever after; he will stand true to his early teaching. And in harmony with this principle, the Catholic Church maintains the parochial schools for the children, allowing the mature minds to complete their education in schools of the world.

Protestants, as if entirely blind to this truth, send their children to the public schools, and when the age of maturity is reached, if at all, they receive the finishing touches in some denominational college or theological seminary. Is it surprising that from a class of four hundred, Harvard should graduate four ministers, and other schools, avowedly Christian, should be able to show no higher percentage?

Has the state a right to educate?—Certainly. But while the church has one object

in the education, the state has an entirely different object.

As Christian education must train heirs for the heavenly kingdom, must develop the spiritual nature, the state must make citizens by its system of education.

Now the state wants statesmen, politicians, and lawyers. For the carrying for-

ward of its work it needs mathematicians, clerks, naval and army officers, weather prognosticators, etc. The schools conducted by the state should give such instruction as would make just such men. There should be, under the absolute control of the State, military schools, business colleges, agricultural schools, and schools of scientific research; but in none of these should any philosophy or moral science enter. If they study science, it must be an investigation of facts only, for to philosophize will take them from their sphere into the realm of religion. For the education of children and youth who expect in later years to enter government employ, preparatory work should be given in the rudimentary branches, as reading, writing, and arithmetic.

The little state of Sparta probably developed most nearly the ideal system of secular instruction.

Who should attend these schools? Should our public instruction assume the purely secular aspect, each parent would, at the birth of a child, decide whether he should be dedicated to the state or to God. If to the state, then he would be placed in the public schools, and his pathway for life would be clearly marked out.

Casual thought will show any one that the state schools to-day are not giving a purely

The Public Schools of To-day. secular education. A glance at the curriculum of any public school will show that within each room there is a blending of the education which would be purely secular with that which would be purely soul culture. These schools, while claiming to make citizens, are giving an education which attempts to make Christian citizens.

Now a union of church and state formed the papacy. What shall we call that system of education which mingles the spiritual and the secular?—It can be no other than *papal*. As the first union formed the beast, this second forms the *image to the beast*.

Reason for the Union. But one reason for this hand clasp on the part of the two systems of education can be given. In the days of the Reformation,

Christian schools were established, but after a time they lacked life, having lost their first love—their ardent zeal. It was then that they sought the aid of secular schools in order to maintain an attendance. This was true in Germany and in England, and it is equally true in America.

Why then do Catholics maintain separate schools?

The fact that the public school system is papal does not necessarily mean that it meets all the demands of the Catholic Church. Of all creeds, that holds most firmly to the belief that the religious dogmas should be first instilled into the child's mind, and while recognizing the public schools as papal in principle, tending to develop papal ideas in the minds of the youth, it still sees the necessity of giving its own children a stronger dogmatic training. They, however, realize the fact that but few changes are necessary to make the public schools wholly conform to the Catholic mind, for, say they, place the catechism on the list of studies, and our children may attend your schools.

A prominent Catholic writer says: "According to the teaching of our church, and according to the ecclesiastical legislation of our country, we can neither use nor approve of a system of education which is divorced from religion and from the influence of the church, and which regards only, or chiefly, the domain of profane knowledge."

That being a true statement of Catholic principles, what must be the condition of our public school system if the introduction of the catechism removes all objections?

"Come out from among them, and be ye separate." Again words from Luther

The Message for To-day. appeal to the teacher's heart, and in the light of this new day, reveal a hidden meaning to parents. He says, "If I were obliged to leave off preaching and other duties, there is no office I would rather have than that of school teacher; for I know that this work is, with preaching, the most useful, greatest, and best; and I do not know which of the two is to be preferred."

THE RECOGNITION OF TRUTH.

BY M. B. DE GRAW.

ONE who has the truth in his heart will recognize truth wherever it may be met, for have we not been given the promise, "Ye shall know the truth"?

As the violin responds to the piano when its key is touched, so the heart having truth enthroned will vibrate when other truth, no matter how new it may seem, is brought before the mind. An author who has studied much into the mind of man says: "All about us we see men in the religious world, in the world of science, in the political, in the social world, who, through intellectual pride, are so wrapped in their own conceits and prejudices that larger and later revelations of truth can find no entrance to them; and instead of growing and expanding, they are becoming dwarfed and stunted, and still more incapable of receiving truth. Instead of actively aiding in the progress of the world, they are as so many dead sticks in the way that would retard the wheels of progress. This, however, they can never do. Such always in time get bruised, broken, and left behind, while God's triumphal car of truth moves steadily onward."

The writer continues by telling of an Englishman who in the early days of the steam engine wrote a pamphlet proving logically that the invention would not be practicable in ocean steamers because no boat could carry coal enough to run its engine. "The very first steam vessel that made the trip from England to America had among its cargo a part of the first edition of this carefully prepared pamphlet." He continues: "This seems an amusing fact; but far more amusing is the man who voluntarily closes himself to truth, because, forsooth, it does not come through conventional, or orthodox, or heretofore accepted channels; or because it may not be in full accord with, or possibly may be opposed to, established usages or beliefs."

These words appeal forcibly to me as I read in "Desire of Ages" of the Saviour's experience as he attempted to open to his

disciples truths which lay near his own heart. We read: "Jesus had opened before his disciples a vast tract of truth. But it was most difficult for them to keep his lessons distinct from the traditions and maxims of the Scribes and Pharisees. They had been educated to accept the teachings of the rabbis as the voice of God, and it still held a power over their minds, and moulded their sentiments. *Earthly ideas, temporal things*, still had a large place in their thoughts. They did not understand the spiritual nature of Christ's kingdom, though he had so often explained it to them. They did not comprehend the value of the scriptures Christ presented. Many of his lessons seemed almost lost upon them. Jesus saw that they did not lay hold of the real meaning of his words. . . . And he left unsaid many things that could not be comprehended by the disciples."

Are we the ones to whom the Spirit refers when it says that the history of the Jewish people is about to be repeated to-day? The author first quoted still further voices the truth when he writes: "There is a great law in connection with the coming of truth. It is this: Whenever a man or a woman shuts himself or herself to the entrance of truth on account of intellectual pride, preconceived opinion, prejudices, or for whatever reason, there is a great law which says that truth in its fulness will come to that one from no source. And on the other hand, when a man opens himself 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 from all sources, from all quarters."

Beside these sentences place these from "Desire of Ages": "Those who decide to do nothing in any line that will displease God will know, after presenting their case before him, just what course to pursue. And they will receive not only wisdom, but strength." "If we consent, he will so identify himself with our thoughts and aims, so blend our

hearts and minds into conformity to his will, that when obeying him we shall be but carrying out our own impulses."

The time has come in the history of the message for men to fix their eyes on

Christ, the morning star, not on men, who are liable to change position. The cause is in need of leaders, men so in touch with God that he can speak to them individually.

EDUCATIONAL PROBLEMS.

C. F. THWING, president of Western Reserve University, in writing for the *Forum*, on the subject of "Educational Problems of the Twentieth Century," gives some thoughts well worth consideration by those interested in Christian education.

He writes: "Of the many questions which the nineteenth century transmits to the twentieth, several seem to me of significant value.

"The first of these questions relates to uniting in the studies and the methods of the higher education the principle of unity and the principle of individuality. The college has developed in the last third of the nineteenth century the principle of individuality. It has developed this principle largely through the elective system of studies. It has allowed, if not commanded, the individual student to select those studies which he thinks are best fitted for his own peculiar needs. It has recognized that no two men are alike any more than two leaves of the same tree are alike, as Leibnitz pointed out long ago. It is affirmed that this unlikeness is best and most adequately ministered unto through different subjects of thought and learning. It has seen that what is one student's meat may be another student's poison, or if not poison, it may be to the other student sawdust; and what is to one student poison or sawdust may be to another student meat and drink. The college has not failed to recognize that what is food to a student in one period of his career may not be a food to him at all in the other periods of his career. All this and much more has been worked out and put onto the shelves of our intellectual storehouse.

"But the colleges have made but small use of the opposite principle, which is also one of the great results of the century; namely, the principle of unity,—a principle which is not more true in the realm of nature than in the realm of mind. Man is ever the same man. The soul is ever the same soul. The mind that asks manifold questions in youth is the same mind that asks its less manifold, but hardly less important, questions of nature and humanity in its maturity. If every man is unlike every other man, it is also true that he is always unlike every other man; he maintains his personal identity. As matter is the same matter under many forms, so man is the same man under all the changes through which he passes and which work their works in and on him.

"The principle of unity and the principle of individuality both have their special advantages and limitations. It lacks picturesqueness, as applied to human character. It exemplifies the prairie in human life. It stands for one wide and far-reaching level of uniformity. Man is the same man—noble, noble; mean, mean; great, always great; and small, always small. One knows where to find him who embodies this principle; one forecasts what answer he will give to every question; and one can measure his convictions of the next week by his convictions of the last. . . .

"In education, as in all life and nature, these two principles of unity and individuality are to be joined. The ocean is the same ocean, although the same tides never sweep over its beaches. The sun is the same sun, although no two risings or settings are identical. The world is the

same world, although no two springtimes are alike in their sweet fragrance or in their mighty and silent growths. In the higher education the two principles are joined. The nineteenth century has given us the principles of individuality; the twentieth century is to associate this principle with the principle of unity as the nineteenth has not associated it. We are to learn that the boy is father to the man, or that the man is the son of the boy. We are to draw a straight line from the primary school to the professional. We are to strive to make character more consistent without making it less interesting, more solid without making it less picturesque, more conservative without causing it to lose adaptiveness. The man we take off the commencement platform we desire to be the same whom, as a boy, four years before, we sent to college; only we wish him to be finer, nobler, greater.

"The union of unity and individuality as applied to the curriculum and to the student's use of the curriculum will tend to do away with that bane of our educational system, a haphazardness in the choice of studies. This union will give directness in aim; and directness in aim will contribute to force in execution and administration; and force thus used will add to consistency and general worthiness. This union will not simply give us studies which a man may make into backbone, as it is usually called,—for a backbone implies also other bones running at right angles to the chief one,—but this union will give us a whole system of studies articulated, each to all and all to each, and all going to make up a consistent and vigorous personality, filled with one spirit, guided with one purpose, moved with one will, and living one life."

QUEER INCONSISTENCIES.

THE *Good Health* quotes from the *Mississippi School Journal* the words of Dr. J. A. Crisler. In addressing teachers, he says:—

"You would have your pupils name the capitals of every land and clime, but decry the importance of a familiarity with the bones in their own body.

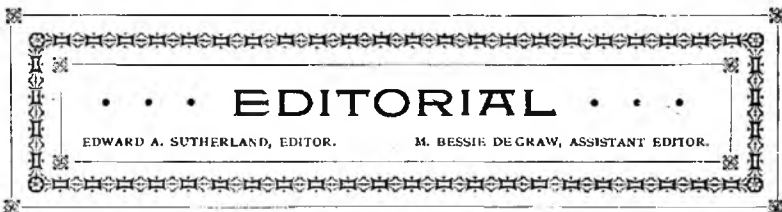
"You would ask them to trace the great rivers and water-courses that begin in a tiny spring and end in a surging sea, but their knowledge of the blood-vessels in their own bodies is so very imperfect that many thousands have bled to death on battlefield and playground, like a child drowning in a tub.

"You would have them travel over the great Northwest, and review the golden fields of grain, and show them the mighty

mills that make our bread, and yet never teach them the first step in the digestion of starch.

"You do teach them in daily object-lessons to eat the flesh of beasts and birds, and to slay to eat, yet look with pitying eye on the fading of a flower; forgetting that this flesh may and frequently does contain the germ of deadly fever, the seed of tapeworm and cancer, or the bacillus of tuberculosis.

"By example you teach them to stimulate on spices, condiments, tea, coffee, and wines, thus forming the groundwork for an insatiable thirst for liquors and tobacco; then you watch and wonder why they fill drunkards' graves, or end their lives by their own hands, or do even worse than this."



IMPORTANT.

THE first two articles which appear in this number of the *ADVOCATE* deserve the most careful study by both parents and teachers. The article written by Mr. Bok contains many truths which will be recognized by any one who has given any thought whatever to the subject of education. The selections from the writings of Mrs. E. G. White, taken from "Christian Education" and "Special Testimonies on Education," contain the same thoughts as Mr. Bok's article. The parallel is striking. For years we have had in our possession any number of statements along these lines, which should have led us to see the necessity, not only of providing separate schools for our children, but so furnishing the schoolroom, so arranging the courses of instruction, so heeding the physiological needs of the children, that, as a people, we could to-day point to a well-organized system of schools where these God-given principles of truth are exemplified.

The world is awaking to its needs. Why is it that, when these truths have been within our reach for years, the instruction has not been carried out? Further, why is it that even now, when such demands are made by the world, our people, who claim to recognize and obey the voice of God, are behind in these things?

When shall we have the moral courage to step into paths of right, even though all the world be against us? What have we lost by waiting until we have to be led instead of leading! Let us redeem the time.

Again and again letters come from parents, asking for the latest instruction on the subject of education. Sometimes complaints are made because recent testimonies have not yet appeared in print. Let me

say to you that if you will study the volumes already in your possession, you will find ample instruction concerning Christian education. We need to study as if life itself depended upon it. And indeed it does — eternal life, the knowledge of Christ, which is Christian education.

A few points in the two articles just referred to deserve careful attention: —

1. True education recognizes the fact that instruction must be adapted to the age of the child. A boy or a girl is known as a child until the age of ten or twelve. From twelve to sixteen or eighteen he is a youth. After that age, both mind and body have reached a stage in development which warrants much more severe mental exertion.

2. In the subjects which a child or youth should study, as outlined by Mr. Bok, it will be noticed that the moral education is omitted. This, Christian parents will demand, and Christian schools will offer. In order not to increase the number of subjects with which the child must grapple, the Christian teacher makes use of correlation, using the Bible as the basis of all instruction, and making physiology the center of the sciences, the basis of every educational effort.

Children should learn to read well, to write legibly, to deal with numbers, while considering truth. These subjects circle about the one center, *life*, which is to be studied, as it were, from two directions, — namely, the God-life in the Bible; and the God-man, or life as found in physiology. Christian education will then be recognized as the true higher education, which begins with the child and follows the man into eternity. It gives that life and stability which the world is seeking.

DUTIES OF A SCHOOL BOARD.

IN organizing a church school, the first duty on the part of the church is the election of a board of competent men. In the words of a recent communication, the school should be in the hands of devoted, earnest business men.

If the regularly organized church board is made up of men who sense the needs of a school, men who meet the requirement specified above, there is no reason why they should not constitute the school board, for the school is a part of the church itself. A board rightly organized becomes the servant of the church as a whole, and all educational questions should be considered by it, and all business pertaining to the school should be in its hands. This does not raise the school work above the heads of the officers of the church, nor give cause for independent action on the part of any. Since the church school is to be one of the greatest blessings to the Conference in general, there should be due respect shown to Conference officers also.

Between the board and the teacher should exist the most friendly relations: for they are Christian brethren, working together in a great cause.

The School and Teacher. There should be much counseling, and all questions should be settled on bended knees. The teacher should feel that in the board he has strong sympathy and hearty support. Pupils in the school should early learn that this relationship exists, and that nothing can break the unity of action. Should some work of the teacher be misunderstood or some act condemned, Matthew 18 points out the remedy.

The question of finance should not be allowed to worry the teacher. One qualification specified as belonging to members of the board is business ability. Deal with the teacher in no careless way, for even the world would not uphold men in such a course. How must it, then, be regarded by angels, principalities, and powers before whose eyes the work of these schools passes?

There are conveniences which every school needs, and the absence of which often retards the work. It may be that the lack of these things is the result of carelessness rather than of inability to meet the expense. Talk over the work and its needs with the teacher, urge him to progress rather than discourage improvement by talking poverty. Should the teacher fail to profit by counsel, and matters seem wrong in the eyes of the board, the College should be notified at once.

The burden is not a light one, since the school has to deal with the souls of children. The salvation of parents also is involved. Many of the hardships of the schoolroom would disappear if frequent parents' meetings could be held, and the teacher invited to lead in a study of the principles of the educational work. These meetings should be arranged for by the board.

"Be strong and of good courage; dread not, nor be dismayed." "Set your heart and your soul to seek the Lord your God." "Arise and *be doing*, and the Lord be with thee."

AGE AS A BASIS FOR OUR VARIOUS SCHOOLS.

PHYSIOLOGY "should be made the basis of every educational effort." This we were told some time ago, and the breadth of the statement is just beginning to unfold in the minds of those who are studying the methods and principles of the Lord's education.

There are periods of development in the human being, which, if recognized, will form a basis for all schools, and by following natural laws in the development of mind and body, the course of instruction for each grade of school may be properly adapted to

the students who naturally fall within its sphere of instruction.

So far as our work as instructors is concerned, there are four periods of development recognized in the Scriptures. These four are known as infancy, childhood, youth, manhood.

In Bible language, infancy was not confined to the babe in arms, as we sometimes use the expression; for Samuel was taken to Ramah to live with Eli, at the age, some commentators say, of ten or twelve. During infancy, at any rate, the child should be wholly under the care of the parents, the mother being its only teacher. This period is definitely defined for us by the Spirit of prophecy, which says that the child should have no study book but nature, no teacher but the mother, and should be as free as the lambs until eight or ten years of age. ("Christian Education," p. 8). This period is for the home school work.

The second period is that known as childhood, and covers the age of from ten to fifteen or sixteen. During these years the child is approaching physical maturity, and is forming a character which will mould his whole future career. It is during this time that he finds himself in the hands of the church-school teacher. He is in need of instruction in the rudimentary branches, but above all he needs physical labor combined with mental discipline, and both of these should be attended by a strong spiritual atmosphere. The boy and the girl are awake to everything new. Life itself assumes a new meaning, and there is then the greatest danger of going astray, and it is no wonder that the Lord tells us that only the best material should be placed in charge of the children in our church schools.

Here, then, is the natural division for the church school. Younger children are apt to receive injury in the schoolroom, and older pupils are at a disadvantage when placed in this grade of schools.

The third natural division is that of youth, from fifteen or sixteen to twenty.

This is the uncertain age. The physical

nature is not yet balanced by a well-developed mind. The judgment is weak. The mind is just beginning to reach out, and independent research is an experiment. The mind during these years meets as many strange experiences as the body did during the previous period.

The intermediate school—the industrial school—takes the youth. He needs combined mental and physical instruction, for in the next few years he must decide upon his life work. If any teachers need wisdom, it is those in these intermediate schools. If at any period is required a strong guiding hand under the control of the Spirit of God, it is when dealing with the youth.

The fourth and last period with which instructors in general have to deal is the work that naturally falls to the colleges and training-schools.

Having passed twenty, the young man or woman finds that the life work must be chosen. This the law recognizes, as well as physiology and the divine command. If manual labor is chosen for life, this is now the time to take a training in the mechanical arts. If intellectual pursuits attract the attention, then the business college offers the necessary instruction; if science, mathematics, and language absorb the attention, a college course is needed.

Looking over the history of the race, it is easy to see that the majority of those who have made a success intellectually or spiritually have begun their life work before reaching the age of thirty. Our training-schools should offer a line of instruction for this class of men and women, and in order to do justice to the class belonging to them, they can not deal with the younger students.

The same course of instruction will not meet the needs of both the youth and the man. For this reason preparatory schools can not successfully deal with mature minds, nor should they attempt it, for it is a violation of physiological law. Neither can a training-school offer work adapted for the youth without doing injustice both to the youth and to the man.

... MINISTERIAL ...

I AM glad to think
I am not bound to make the world go right ;
But only to discover and to do.
With cheerful heart, the work that God appoints.
I will trust in him,
That he can hold his own ; and I will take
His will above the work he sendeth me,
To be my chiefest good.

—Jean Ingelow.

THE CALL OF GOD.

BY J. W. COLLIE.

THE call of God to Abraham was a call to service; and recognizing it as such, he left his kindred and friends, "not knowing whither he went;" but knowing that he who called was abundantly able to make known *where* he would have him go and *what* he would have him do. Abraham's life was one of devotion and consecration, and that which is written of him is to be an incentive to those who may enter the cause of God to-day.

Samuel knew that he was called of God; Daniel knew his service was acceptable to the most high God; John, when he warned the multitude to "flee from the wrath to come," was conscious that he was obeying the voice of God; and the individuals whom God is calling to-day may be as conscious of it as these faithful men of old.

There are too many to-day who are willing to go on in the "old way" when God wants them on a higher plane and enjoying a different experience. Such need to come in touch with God, to be like Moses, who spent some time with God in the mountain before he entered upon his greater experience. These mountain experiences will take us away from, and beyond ourselves, and we shall catch grander views of spiritual things. God is breaking up the environ-

ments of many to-day, and they wonder why it is. We believe it is because God has something better for them; and if they will obey the call, and get away from where they are into the place God will show them, their experience will be brighter and better.

The young men and women who are in attendance at Battle Creek College this winter are alive to the necessity of the age and the need for aggressive work, and yet as they realize the solemnity of the times, they are endeavoring to thoroughly furnish themselves with the word of God, and are praying for the Spirit of God to use them where and how he will. We confidently expect that wherever these young people go, they will be a blessing to the community and the church.

When Drummond left Japan, the native minister sent this message to Europe, "Send us no more doctrines, we are tired of them; send us Christ." The world is waiting to-day for the revealing of Him who is "altogether lovely," "the chiefest among ten thousand." May the Lord impress the hearts of our young people everywhere with the necessity of the times, and cause them to realize the close proximity of the coming of Christ and their own need of a better fitting for the sacred work of God.

MINISTERS NEEDED.

JOHN the beloved disciple had learned what the love of God could do for a young man, and so he says: "I write unto you, young men, because ye have overcome the wicked one." "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

Young men themselves often take the opposite view, and excuse sin in themselves because of their youth, saying that when greater age is reached, there will be time enough to be Christians and to do right. But in the eyes of the Lord the physical strength of young manhood is but a pledge of the mental and moral strength, and so God puts great confidence in youth and young men. Paul told Timothy that he, a young man, should be an example to the whole church "in word, in conversation, in charity, in spirit, in faith, in purity," — in all those things that constitute a Christian life. Since the young are thus recognized as the strong, as those who are able to resist evil, and to have the abiding presence of the Spirit, we can better understand the statement, "The youth are our hope for missionary labor;" and that other sentence, "Young men should receive a training in our schools."

That in the past much has been accomplished by young people is seen by noting the work of the Reformation, when, it is said, two thousand students gathered in the

schools of Germany to become heralds of the truth. The Waldensian youth risked life itself to carry the gospel to darkened minds. They penetrated to the very seat of the papacy, guarded only by the angels of the Lord.

The closing work of the third angel's message requires men of strength and bravery. The spirit of such pioneers as Elder White and Elder Loughborough should sieze upon our young men.

Laborers who can enter new fields, who can face any hardship, and stand in the face of any opposition, are called for. They need to be heralds of all the truth, and the love of God must be burning in their hearts.

Pulpit work is but a small part of the duties of the gospel minister, and while ability to address an audience is one requisite, it is only one. This is not a call to an easy life. The young man who dedicates himself to the ministry must do so knowing that it is a call to drink of the cup and be baptized with the baptism of Christ. One who has heard such a call will find the way open to gain a preparation. Our training-schools are for this purpose.

Churches should have a fund from which to draw for the aid of worthy young people in their midst. Many can work their way through school. Where there is consecration, a way will open, for "he who opens his heart to truth will find truth flowing in from all directions."

E. A. S.

CANVASSING.

THE work of the canvasser should be considered a part of ministerial labor, and as such, the character of the canvasser and the training necessary can not differ materially from that required of the gospel minister. Indeed, canvassing is personal teaching, and the experience of the early church shows that those upon whom the pentecostal showers fell, went from house to house, teaching about the risen Saviour. Prob-

ably the stigma, if we may so speak of it, which in the minds of many attaches to the work of canvassing, is due to the fact that much of this work has been undertaken merely for financial profit, and this spirit entering into an enterprise which should be wholly unselfish and from the heart, brings this result, and can bring no other.

When the work of canvassing is a heart work, and every house that is entered is en-

tered because there is a soul hungering to bring the gospel to the inmates, then will the book in the canvasser's hand be the means of leading souls to the Fountain-head of light. No wonder, then, that we begin to realize that canvassers need a thorough training, and that the former short institutes through which we hurried these workers were belittling their work. Training, in the light of Christian education, is not simply giving instruction in the art of meeting people and requiring the student to memorize a canvass for some book.

The education needed is Christ in the soul, which makes us realize the fatherhood of God and the brotherhood of man. It tightens the very soul-strings until angel hands can sweep the cords and heavenly music will fill the air. Human woes will touch the heart and the influence of the God-man will be felt as truly as when "virtue, the healing power of love," flowed

from the Saviour when touched by a feeble woman in the surging multitudes that hung upon his words.

It is soul-food the canvasser must dispense, and to feed others he must himself be fed.

Men should now be in training who desire to devote their lives to this branch of the gospel ministry. You ask for the relation of canvassers to the ministry? The two are one, and many of those who will yet do mighty work for the Master will begin, perhaps continue, as canvassers.

Paul, writing to the Corinthians of the work of each member of the church (1 Cor. 12), states plainly that the blessing comes to us only after we have found our individual work. If my place is as a canvasser, then as a canvasser I shall receive the divine unction, and should I be elsewhere when I should be canvassing, then I have no reason to expect that refreshing. To my work, then, I must hasten.

DR. PAULSON, addressing the College students, said in substance:—

What we need now is leaders, men who can lead a procession. It is easy enough to follow a procession. You have watched the lines in a gymnasium as they make those fancy marches. Any one can march in the file, because all that is necessary is to keep your eye on the man ahead of you, but the burden rests on the leader. He has to be in an attitude of expectancy, even anticipating commands.

It means something to be a leader. What the cause of God needs is leaders. We need to right-about-face, and stand shoulder to shoulder; then instead of all following one man, as in a file, we shall have a whole line of men each ready to keep step and go forward to sweep a broad swath as they go.

We need to fix our eyes on a star—not on

some man who changes position, but on a fixed star, then go forward. We need emergency-men. You know the best physician is the one who is always ready for an emergency. It is easy to take care of a sick patient when we have time to counsel and consider, but the case that tests a physician's skill is some accident, like a cut artery, where the life blood is escaping, and a few moments means certain death.

It requires steady nerves and a clear brain to attend a man with a fractured skull. The emergency physician is the best kind of physician.

So in the Christian life; men are needed who can recognize the voice of God, and who, without waiting to see what others are going to do, will follow its dictation. I hope all these students before me will become leaders.

WITH THE TEACHERS

HOPE MAKES ALL EASY.

THERE are no easy ways that lead
To heights held by the great;
But what of toilsome paths if one
Has found out how to wait?

There is no road to anything
Worth having here below
Where climbing is not lonely work.
And difficult, and slow.

But he that strives in loneliness
Is paid e'en at the start
For all the years of toil and all
The aches that reach his heart;

For he would never choose the way
Up o'er the toilsome slope,
Had Heaven not been kind enough
To favor him with hope.

— *Atlanta Constitution.*

NATURE STUDY.

[The first seven items are extracts from the writings of Mrs. E. G. White.]

"In the loveliness of the things of nature you may learn more of the wisdom of God than the schoolmen know."

"God designs that we should draw lessons from nature, and make a practical application of these lessons to our own lives."

"He who becomes a student of God's work in nature will soon learn the most precious lessons in regard to the spiritual kingdom."

"In nature a voice is speaking to you, declaring the glory of God. The attentive eye can discern, the sanctified ear can hear and understand, the speech of nature."

"The beauties of nature have a tongue that speaks to our senses without ceasing. The open heart can be impressed with the love and glory of God as seen in the works of his hand. The listening ear can hear and understand the communications of God through the works of nature."

"God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from him to all his creatures, and wherever the life of God is in the hearts of men, it will flow out to others in love and blessing."

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

Coarseness would be impossible had we an insight into what God is ceaselessly doing in sky, field, and garden. To be

coarse we must be reared in cities, with man's civilization. Drawing-room parties may make you artificial; nature will make you natural. If nature were not most helpful and divinely educative, Jesus would never have advised his disciples to study its charms. — *John Pulsford.*

We see in a jeweler's shop that as there are pearls and diamonds and other precious stones, so there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the workshop, they are continual neighbors to them, and come often under them. The church is God's jewelry, his workhouse, where his jewels are polishing for his palace and house; and those he especially esteems and means to make most resplendent, he hath oftenest his tools upon. — *Leighton.*

We often hear the expression, "Nature abhors a vacuum," and in fact we fail to find anywhere in the world about us an empty place. I have here a glass of water. I pour out the water, and say the glass is empty, but it is not; for no sooner is the water out, than air rushes in to fill the space. A still stronger illustration is seen if we place a rubber bladder under a receiver, and exhaust the air in the receiver. Now the air within bursts its bounds and fills the receiver.

Everywhere in the natural world is met the law of equilibrium, or equalization of forces, but we seldom search for the same truth in the spiritual world. It is there however, for the natural law but illustrates a higher truth.

It appeals to me in this way: All the days of my life I am pushed upon all sides by air having a pressure of fifteen pounds to every square inch of surface. The palm of my hand, containing twenty-four square inches, is constantly meeting a pressure of three hundred and sixty pounds. Why do I not feel this enormous weight? — Because the pressure comes equally on all sides and in all directions.

Now when trials press hard, and you are inclined to grow cross, it is because your heart is not filled with enough of God's Spirit to balance the outside pressure.

If your lungs are emptied of air, the outside pressure hurts, and you immediately relieve the pain by allowing the air to flow in. Likewise if reproof, or trials, or disappointments hurt, open the heart, and let the Spirit flow in until the pressure is equalized. Since the promise is, "He giveth his Spirit without measure," what care we how hard the temptations? The harder the outward pressure, the wider the heart's door should be flung open. What is that "way of escape" provided in every time of temptation? — Simply the inflowing of the Spirit to equalize the pressure.

BIBLE STORIES IN THE KINDERGARTEN.

[The description of a lesson given at the Haskell Home for Orphan Children.]

BY BERTHA MITCHELL.

You may imagine our opening exercises to be over, and the story told, so now we are ready for the review. We are in the center of the room, in a large circle formed by thirty or thirty-five children, whose ages run all the way from two and a half to seven years. It is a bright little flock.

"How many people have we been talking about this morning? Let us count them," says the teacher. Then the chil-

dren named Abraham, Sarah, Isaac, Hagar, Ishmael, and God.

"How many in all?"

"Six."

"How many new people had we in the story?"

"One."

"Is it a girl or a boy?"

"O, it is a little boy."

"And his name?"

"Isaac."

"Ezra may tell all he remembers about the baby Isaac, while the rest of us listen to see if he remembers all."

In child language he told the following: "Before Isaac was born, God told Abraham he should have a son, and call his name Isaac. But when Sarah heard it, she laughed, because she thought it could not be. Abraham believed what God said, but he could not see how it could be either, and first he thought he would have to adopt one of his servants. But God told him not to, for he would give him a son of his own. But still he couldn't see it."

"And then what did he ask God for, Paul?"

"He asked him for a sign, so he would know it was really true."

"Did God give him a sign?"

"Yes."

"Do you remember what it was?"

"Yes, Abraham offered sacrifice, and the Lord burned it all up, and he told Abraham he could not have the land of Canaan at once, but he would give him the new earth."

"And God told Abraham he would be a father of a great nation."

"What does a great nation mean?"

"Ever and ever so many people."

"But how could he be the father of a great nation when he was childless?"

"God promised him a son."

"But Abraham waited a long time. Why did he have to wait so long?"

"God wanted to see how strong his faith was."

"Was his faith very strong?"

"Yes, but not strong enough."

"Abraham was the most faithful man that ever lived, and yet you say he was not faithful enough? Did you ever know any man to have as much faith as Abraham?"

"No, but two times his faith grew weak."

"What makes you so sure?"

"Because the Bible says so."

"What did Abraham do that makes you think his faith grew weak?"

"First, he was afraid, and said Sarah

was his sister, and then he married Hagar."

"But Sarah told him to: did he not have to obey her?"

"No, because God did not want him to, and we must do as God tells us."

"And to whom had God promised to give the son?"

"Abraham and Sarah."

"Did he keep his promise?"

"Yes."

"How did they feel when the little stranger came?"

"Oh, Sarah was so glad she just felt like laughing all the time. And Abraham and all his servants were glad, and loved him."

"What was his name?"

"Isaac."

"What did they do one day when Isaac was old enough to be weaned?"

"They made a feast—a feast is a big dinner."

"Would you like to imagine you were those people, and do some of the things they did?"

"O, yes, yes," sang a chorus of voices.

"All right; which of you would like to imagine you were Abraham?"

Up came the hands.

"I am glad to see so many little hands, and now I am going to choose a boy that I am sure will try to be just like Abraham. What kind of man was Abraham?"

"He was a good man."

"Did he always try to do just right?"

"Yes."

"Well, I want a boy that will try to be just like that. Paul, would you like to imagine you were Abraham?"

"Yes."

Instantly he was sitting erect. He seemed to feel the responsibility, for was he not, like Abraham, the head of nearly a thousand people, and were they not always looking to him for an example, and if so, must he not do just right?

"And now whom shall we have for Sarah?"

"I am going to choose a little girl who will remember always to be just as sweet and good as Sarah was."

"Let me, let me;" "I can remember," sang another chorus of little voices.

"I shall ask Fanny to be Sarah, and I am sure she will remember to do just right."

"Who will be Isaac?"

"Oh, have Randolph; he's the baby, and Isaac must have been just that large."

"All right; Randolph may be Isaac. Mary may be Hagar, and Ezra may be Ishmael, if they like, and all the rest of us will be Abraham's servants."

"What kind of servants did he have?"

"Good, obedient."

"Yes; and when Abraham spoke, they were so well trained that they obeyed at once. Shall we do the same?"

"Yes, yes."

Then came preparations for the feast, the servants doing the work, preparing the meal and arranging the table. When all was ready, the family were seated. It was gratifying to note the care with which order at the table was observed, the respect shown one another, and the appreciation of things in general.

There is opportunity in the kindergarten for so many lessons in gentleness, courtesy, and the Christian graces. Can not the wonderful lessons usually taught by the use of fairy stories and myths be more thoroughly impressed by using these stories from the lives of Bible characters?

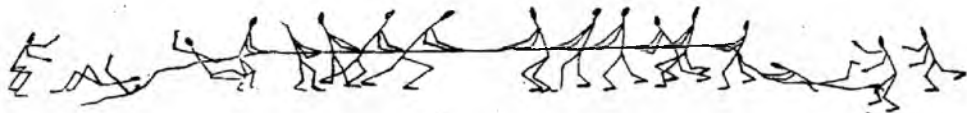
DRAWING.

TEACHERS of to-day are fortunate in being able to provide themselves with truly artistic pictures with but a small outlay of means. The Perry pictures, referred to on another page, are an example of what we can obtain for little more than the asking. The mind of a child is highly imaginative, and much is learned from pictures that would be entirely overlooked if it appeared only in words.

In selecting pictures, take only those which are truly artistic, for such will be thought-producing. A true artist, like a true poet, is inspired, and he deals only with truth. Pictures of this character, no matter how simple the subject, are highly educational, and the true teacher will not fail to bring them to her aid. In the study of Bible truths there is a wealth of pictures, for which we should thank modern methods of photography.

But there are subjects under considera-

There are a few simple suggestions, which, if realized and followed, will make illustrating easy for the teacher and interesting for the children. If teachers will look for the essential features of the object they wish to represent they will almost invariably find that a few well-directed strokes will outline the object, and that the active imagination of the children will quickly fill in the details, and the object is accomplished. I well remember the time that the president of one of our State Normal schools illustrated this fact before one of his classes in pedagogy. A class of small children entered the room, and our instructor made what seemed to us a rude representation of a carpenter horse on the board, asking meanwhile for its name. The class of young men and women were surprised to hear a chorus of children's voices answer, "A horse." What child could not understand such a picture as this?



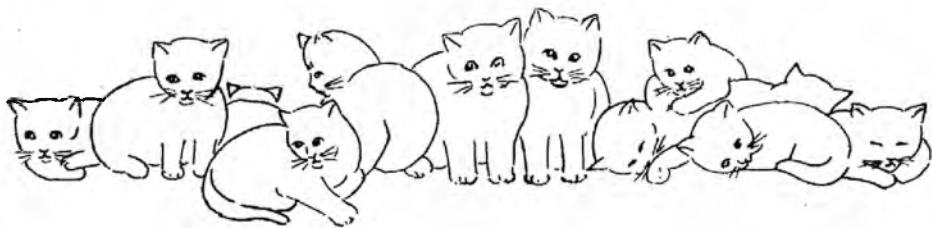
tion by teachers and pupils which can be made plainer by drawings than by any words, provided the teacher has a ready hand.

Four or five lines will enable you to make these representations of the human race doing almost anything. Would you not rather have the children using their inge-

nulty with these sort of men and boys than making the hideous faces they so often draw on slate or board?

Study these cats, and see with how few strokes they can be made. By changing the

relation of circles and putting on bills, ears, feet, or tails, as the case may require, you will find that you are able to produce chickens, ducks, frogs, pigs, and in fact a large number of the objects familiar to children.



HOW TO GAIN AND HOLD THE ATTENTION.

THE following quotations should help the teacher in dealing with children:—

Christ followed the natural laws of the human mind, and in that way held the minds of his audience. Of him it is said: "He opened *new channels* of thought to their minds." Children weary if there is a sameness in the manner of presenting lessons:

"He gave them much needed instruction upon *practical godliness*." "Jesus' manner of teaching was beautiful and attractive, and it was ever characterized by *simplicity*." "They could comprehend his words. There were *no high sounding words used*, to understand which it was necessary to consult a dictionary."

"He spoke slowly and impressively, emphasizing those words to which he wished them to give special attention." "When Jesus spoke, it was not with hesitating uncertainty: his words came with an earnestness and assurance appropriate to their importance."

"When his doctrines were opposed, he defended them with so great zeal and certainty as to impress his hearers that he would die, if need be, to sustain the authority of his teachings." Such earnestness is felt only when one teaches what he is living from day to day.

"The *sharp, clear questions* of the child-learner brought a flood of light to their darkened understanding."

There is an art in questioning which many who claim to be teachers have not learned. By his questions Christ sometimes taught more than it would have been possible to teach by sermonizing. Questions should be so put as to arouse thought, and hence should not embody the answer, nor should the pupil be able to answer with a *yes*, or *no*. Krohn, in "Practical Lessons on Psychology," pp. 239-242, gives some excellent suggestions:—

1. "We know that a prolonged monotonous impression fails to hold the attention. . . . Every teacher knows that if he frequently or continually addresses his pupils in loud tones, he misses the advantage of occasionally raising his voice."

2. "Novelty plays an important part with reference to our acts of attention."

3. "We can help our pupils in becoming interested and maintaining their interest, thus developing their concentration, if we judiciously arrange our daily program of study and recitation. . . . Change in work, either with reference to bodily or mental activities, is refreshing."

4. "You can not *make* the child concentrate his attention. The best you can do is to sway his attention by the leverage of interesting features, which may be made to appear in connection with the subject you desire to present to his mind for assimilation. Attention can not possibly be removed from the sway of interest."

EXTRACTS FROM THE LETTERS OF CHURCH-SCHOOL TEACHERS.

THERE is nothing I enjoy quite so much as my work. I am learning lessons of patience, perseverance, and tact every day

PEARL LUDINGTON.

Last night she lay looking at me, and said, "Vina, do angels ever come to you?" I said, "Yes, I know they do." Her reply was, "I know two angels came to you to-day." "How do you know that?" "Because I asked God to send two. I told him to send one to keep you from being discouraged, and the other to help you teach us right principles."

A TEACHER.

I find music a great help in the school. When a spirit of restlessness creeps in, we lay aside our lessons, and sing, and it helps us very much. The children are all lovers of music, and enjoy singing. Physiology is one of their most interesting studies, and it is almost impossible for the larger ones to keep their minds on their work while the primary physiology class is reciting.

CLARA CAMP.

A mother of one of my small pupils told me the other night that she did not know what she was going to do unless I stopped telling the small children to read so much in the Bible. She remarked that her little boy bothered her almost beyond measure by spelling words for her to pronounce, and having her read in the Bible so often that she could hardly get her work done in the evening.

MILDRED WILSON.

The Lord has certainly blessed our work so far. Some of the boys who wished to attend had bad reputations, and some said they would make trouble, as they had done for teachers and parents in the past. But the Saviour never turned any one away, so I decided to give them a chance. The Lord gave the victory, and since coming under the influence of the school, their record for scholarship and deportment has been good.

B. F. KNEELAND.

I KNOW I am now in the place where the Lord wants me, and have that sense of improvement and development of mental and spiritual power which is far better compensation than gold or silver. . . . During the week of prayer we had some glorious victories, both in the school and in the church. The Lord came into the first meeting, and all the children took a stand. It was a marvelous working, and the church was profoundly impressed.

H. A. WASHBURN.

The father of one who had been unruly was not at first in favor of church schools. "I thought *practice* in reading, even though it might be novel-reading, to be all-sufficient," he said to me one day, "but I have changed my mind, for my boy has learned to read better during the past four months in the study of truth than in two years in the public school."

One little girl, whose father is not a Christian, is a true missionary. She goes home each night to tell him what she has learned from the Bible and "Healthful Living," and he listens to her when he would not to any one else.

THOS. MOORE.

I never experienced such nearness to the Lord as since coming here. . . . Our school has been named Bethel. The name fits well, for surely God is in this place.

One young man, who before coming to school worked on the Sabbath and cared little for the truth, has given himself completely to the Lord.

We have adopted the two-meal system. We have breakfast at 7 and dinner at 2, so our school hours are from 9 to 2 and from 3:30 to 5.

Each Friday afternoon one of the pupils of group 3 gives the school a study, which is usually on some point of the message. I have heard ministers who were not any better able to give an answer for their faith than these children.

ESTHER NELSON.

One day I read a letter from Sister Nellie Patchen, calling for help. The hearts of the children were tender, and the thought of those little Southern children, thinly clad, barefooted, and shivering, appealed to their sympathies. When I read that some of them were firm in their determination not to eat meat, although all that was left for them was cornbread and molasses, there was a hearty response from my own children. We had then just such a testimony meeting as, I am sure, makes angels rejoice. I was surprised to learn how many of my children are living on a vegetarian diet, although meat, butter, and milk are used in the families. One little girl, whose parents are not Adventists, is a staunch vegetarian. She accepts all I teach, and talks in her home the truths which she learns at school.

"THE Athenian court, called the Areopagus," says an old English writer, "was particularly careful to punish those who were guilty of cruelty to animals. Even a child, who, in the wantonness of his recreation, had deprived an innocent bird of its sight, was condemned by one of these Grecian magistrates, and suffered a very severe punishment."

WHY, after years of watching the processes of nature, I can no more doubt the existence of an Intelligence that is running things than I do the existence of myself. Take, for example, the substance water that forms the crystal known as ice. Now, there are hundreds of combinations that form crystals, and every one of them save that of ice sinks in water. Ice, I say, doesn't; and it is rather lucky for us mortals, for if it had done so, we should all be dead. Why?—Simply because if ice sank to the bottom of rivers, lakes, and oceans as fast as it froze, those places would be frozen up, and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets.—Thomas A. Edison.

The children proposed sending something to Miss Patchen. I told them of the cost of shipping, but they answered that they would sell *Good Health* to raise the money. They went to work with a will, and soon had a barrel of clothing and \$2.25 in money. One little girl dropped sixty-five cents in the box,—all she had left after paying for her papers. One little seven-year-old sold eleven copies of our mission paper, the *Helping Hand*, in one day. Another seven-year-old boy is a living sermon to his grandmother. She said to his mother one day: "Harry makes me think of Daniel. When he stayed with me last summer, I could not make him touch a mouthful of meat. I've been thinking there must be something in the power which can make such a small boy stand by his principles like that."

MAY PINES.

"I FEEL so vexed and out of temper with Ben," cried Dick, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilia.

"No—just look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round hand.

"Here it is," said Dick. Then he read aloud:—

"March 8. Ben lent me his bat.

"January 4. When I lost my shilling, Ben made it up to me kindly."

"Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that are shown to me. You wonder how many there are. I find a great deal of good from marking them down. I do not forget them, as I might do if I trusted only to my memory. So I hope that I am not out of temper; I almost always feel good humored again if I only look over my book."—*Selected.*

. . . ITEMS. . . .

ROBERT HARTER has entered the employ of the Michigan Conference, and has left College to resume work in the Jackson mission.

ATTENTION is called to the article entitled, "Our Education: What Is It?" The subject will be more fully developed in the future.

E. P. BOGGS, general canvassing agent, after completing his work in Union College, will conduct the work in canvassing in Battle Creek College during the spring term.

PROFESSOR HAUGHEY'S second article on mathematics merits careful study, and should suggest interesting science and number lessons for the children in church schools.

DONATIONS made by the churches of Michigan for the teachers' training-school to be located at Port Gibson, Miss., by the Southern Missionary Society, have reached two hundred dollars.

J. W. DANCER, a colored brother who attended Battle Creek College the first half of the year, was recently sent by the Southern Missionary Society to connect with the work for his own race. He will teach at Yazoo City, Miss., or near there.

ELDER GOWELL, president of the Michigan Conference, while visiting Battle Creek College, gave an encouraging report of the church school at Jackson. Brother John Stowe is doing excellent work with the children, and the school in connection with the mission is attracting attention.

THE spring term of Battle Creek College opens March 14. Young people who desire to become church-school teachers, to enter the work next fall, but who are deficient in the common branches and could not pass an examination for a second-grade certificate, should take preparatory work during the spring before entering the summer school.

MAUD WESEMAN, in the *Minnesota Worker*, reports the work of the Anoka school. About sixty young people are in attendance. The school was opened with but small expense to the Conference, with Brother Frank Detamore in charge. Here is an example of what can be

done by a consecrated teacher who is working for the salvation of the youth.

THE death of Sister S. M. I. Henry, at Graysville, Tenn., was a shock to her numerous friends. Her untiring zeal for the advancement of the cause of the third angel's message has endeared her to many hearts. She was a woman of God, and was doing a great work in educational lines. Although she has laid aside her burdens, the truth of which she was an advocate, will go steadily on.

THE summer school at Battle Creek, held especially for workers desiring to become teachers, will open June 20, 1900, continuing until August 20. During the first three weeks of this time, an institute will be held for all those who have been engaged in teaching church schools. This will be a feast of good things, for church-school teachers are enthusiastic, and desire to progress rapidly.

The announcement of the summer school will be ready soon. Send for a copy.

THE Cleveland (Ohio) church, through the efforts of the church school, has arranged to start an orphanage in the suburbs of the city, where the children can be surrounded by the works of God, have a Christian home and Christian teaching. The plan is to rent a farm of thirty-six acres, with a house large enough for a home and school combined. When the message to get out of the cities is heeded, many church schools will become centers around which will be gathered children who have been left homeless. God speed the undertaking of the Cleveland church.

SABBATH, March 17, will be observed throughout District No. 3, and elsewhere, if the churches so desire, as a day of special prayer for educational work. A reading will be prepared for the occasion. The education of the children and youth is a vital question to-day, and Joel 2: 16, 17 (see Ps. 127: 3), should be heeded. Many churches desiring schools delay making necessary arrangements until it is too late to obtain competent teachers. Now is the time to plan for next fall. Select some young person from your number, and assist him in obtaining the necessary preparation in the principles of Christian education.

PUBLISHERS' PAGE.

Training-School Publishing Assoc'tion, Limited.

PERCY T. MAGAN, President.

H. R. SALISBURY, Secretary.

W. O. PALMER, Treasurer.

J. W. COLLIE, Manager.

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

THE publishers of the ADVOCATE recognize all church-school teachers as agents for this paper.

SUBSCRIBERS for the ADVOCATE should notice the yellow label on the wrapper. This tells you when your subscription expires. It is well to renew a month previous to the expiration.

Perry's Magazine, published by the Perry Picture Company, Boston, Mass., and the Perry pictures now so widely known, are a blessing to the worker with children. Teachers should make use of these helps.

THE publishers desire to send a copy of the ADVOCATE to every one interested in the principles of Christian Education. If you desire to have your friends read the magazine, send us their names, and we shall be glad to mail them a sample copy.

THE *Life Boat*, an excellent journal devoted to accounts of rescue work in Chicago, is about to issue another special number devoted to prisoners. They expect to issue a 50,000 edition in March, and will mail them for one cent a copy. Here is an excellent opportunity to help in a very deserving work. Address, *The Life Boat*, 1926 Wabash Ave., Chicago, Ill.

THE spring term of Battle Creek College will open March 14. An excellent opportunity will be afforded those students who desire to take a short training preparatory to going out for aggressive work during the summer. Special attention will be given those desiring to enter the canvassing work.

For further information address, Battle Creek College, Battle Creek, Mich.

CLUBBING RATES.

The ADVOCATE and *Medical Missionary and Gospel of Health*, one year - - - 80 cts.

The ADVOCATE and *Life Boat*, one year - - - 60 cts.

WANTED AT ONCE.

WE want to correspond at once with fifty young men who desire to engage with us in Christian agricultural work. An opportunity is thus presented whereby young men may secure a year's scholarship in Battle Creek College free, including board, room, etc.

For further information address, J. W. COLLIE, Manager, Battle Creek College, Battle Creek, Mich.

SPECIAL.

THOSE presenting the ADVOCATE to others will do well to call attention to the article "Our Educational System: What Is It?" by E. A. Sutherland. The discussion of this subject will form the basis for several articles which will appear from time to time. Parents as well as teachers need to be able to give a reason for their faith in Christian education. Bring this to the attention of your friends.

A NEW BOOK FREE.

ANY one can obtain it without cost. Just send your address and six cents in stamps to pay postage. The book contains one hundred pages of freely illustrated matter. It describes the Northwest from St. Paul to San Francisco and is suited to the library table, schoolroom, traveling-bag, reading-room, dentist's or physician's office, farmhouse, or city residence. The Northern Pacific Railway has published a new edition of this book annually for several years, and it may be found in homes and schools in every part of this country, and also in many foreign countries.

If you want to know where to spend your vacation, where to hunt or fish, where to see the finest scenery, or where to find a new home, you want this book. Send the six cents to Chas. S. Fee, General Passenger Agent, Northern Pacific Railway, St Paul, Minn., and he will send you "Wonderland '99."

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

SPECIAL NOTICE TO YOUNG MEN.

Do you want a year's scholarship in Battle Creek College? If you desire to fit yourself for a place in the work of God, and feel your need of a more thorough education, write us, and we will place you in possession of facts that will enable you to obtain what is outlined above.

For further information address J. W. COLLIE, Manager Battle Creek College, Battle Creek, Mich.

WILL IMPROVE PASSENGER FACILITIES.

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

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

TO CALIFORNIA

Via the Midland Route.

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

The tourist-car berth rate from Chicago to San Francisco is only six dollars, and the sleeping-car berths should be reserved a few days in advance of departure of train.

Through tickets and sleeping-car accommodations can be secured from any agent in the East or by applying at the Chicago, Milwaukee & St. Paul depot or city ticket office in Chicago.

Send for our free illustrated California folders. Address Geo. H. Heafford, General Passenger Agent, Chicago, Ill.; or Harry Mercer, Michigan Passenger Agent, 7 Fort Street, W. Detroit, Mich.

BOOKKEEPING.

THE readers of the ADVOCATE may be interested to learn something in regard to the "New Card System of Bookkeeping and Business Practice" which has been developed by Prof. E. E. Gardner, in the Commercial department of the Battle Creek College.

At the opening of school in 1898, when changes in courses and methods of teaching were being made, it seemed necessary, in order to keep in touch with the spirit of the new movement, that advance steps be taken in the commercial work. The system of bookkeeping which had been used in the school for some time was laid aside, and the work begun on independent lines, thus leaving an open field for the introduction of whatever proved to be simple, practical, and profitable. Before the close of the year requests were received from schools and individuals, asking if they could be furnished with a system of bookkeeping from this school. It then became evident that the principles and ideas which had been developed should be incorporated into a regular system, and placed in permanent form. With this object in view, work was accordingly begun.

While the manuscript was being prepared, a gentleman who had been for two years general agent for the largest commercial publishing house in the country, called at the College on business. He became interested, and soon afterward contracted for the right to publish the system. A stock company has since been organized, on a \$100,000 basis, for this purpose.

When this work was begun, the intention was only to provide something for our own schools, but from the foregoing facts it will be seen that the merits of the system have been recognized by the world.

This is only another evidence of the willingness of the Lord to bless our work when we take our stand on true principles of education.

For advertisement see page 60.

EFFICIENCY NEEDED.

I SAW that there was great inefficiency in the bookkeeping in many departments of the cause. Bookkeeping is, and ever will be, an important part of the work; and those who have become expert in it are greatly needed in our institutions, and in all branches of the missionary work. . . . The training of competent persons for this work has been shamefully neglected.—*Mrs. E. G. White.*

THE NEW CARD SYSTEM OF BOOKKEEPING AND BUSINESS PRACTICE.

THERE may be some who do not need to become expert bookkeepers, but every one should know how to keep a simple cash record or a detached property or personal account.

The New Card System of Bookkeeping and Business Practice, while possessing the modern and practical features for schoolroom work, is also especially fine for self-instruction or home study.

The following will show some of the special features:—

1. Large cards are used for the history of transactions, instructions, and questions. They are more convenient than the ordinary book.
2. The Inventory Cards reduce all sales to unity, and form the best possible means for keeping track of stock.
3. The Folder and Filing Case, a patented device, provides the nearest approach to actual business, and makes it possible and pleasant for self-instruction or for the crowded condition of the schoolroom. In it are mounted the student's check-book, note-book, receipt-book, bills, etc.; a roll of all incoming papers, such as drafts, invoices, letters, account sales, etc., usually received by a business man or firm through the mails; also four filing envelopes, in which these papers are kept. The student learns to be orderly, systematic, and accurate.
4. In a separate book called the Model, are placed all Forms necessary to illustrate to the student each new step in his work. At the proper place on the transaction cards, the pupil is referred to these forms, which furnish a correct guide for all similar future steps.
5. Besides the foregoing, the outfit includes Practice Book No. 1, a journal; Practice Book No. 2, a ledger; a Combination Book, containing a journal, cash book, sales book, and six-column journal; and a Ledger.

The whole includes all supplies for a twelve-weeks' course. The retail price for the entire outfit is \$1.25.

Orders may be sent direct to E. E. GARDNER, Principal of the Commercial Department of Battle Creek College.

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If you are contemplating a trip, any portion of
which can be made over the Chicago & Alton, it will
pay you to write to the undersigned for maps, pamph-
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Our mill is the original family nut grinder. It has been on the market for four years, and has been greatly improved from time to time, so that it is positively the lightest running and the best machine on the market.

With "Guide for Nut Cookery," you can make any nut preparation known. It is thoroughly up to date, and an absolute necessity to those who would get good results from using nuts as food.

Prices are sharp and advancing on all classes of goods. Now is the time to order. Send to

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Your money back for any articles not satisfactory.

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

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

UNNA'S "BUSY BEE HIVE,"

30 West Main Street,
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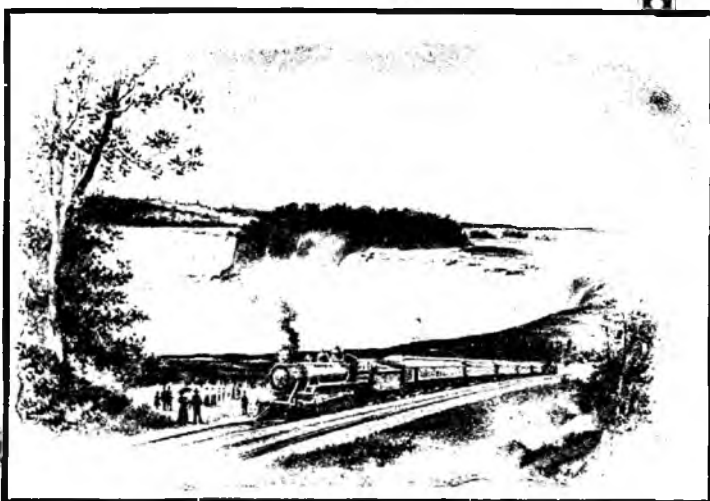
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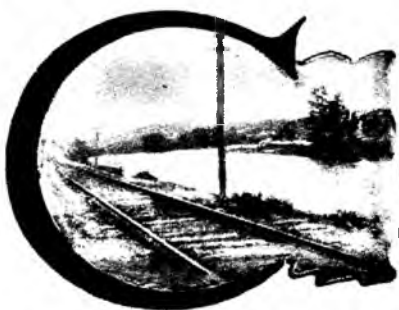
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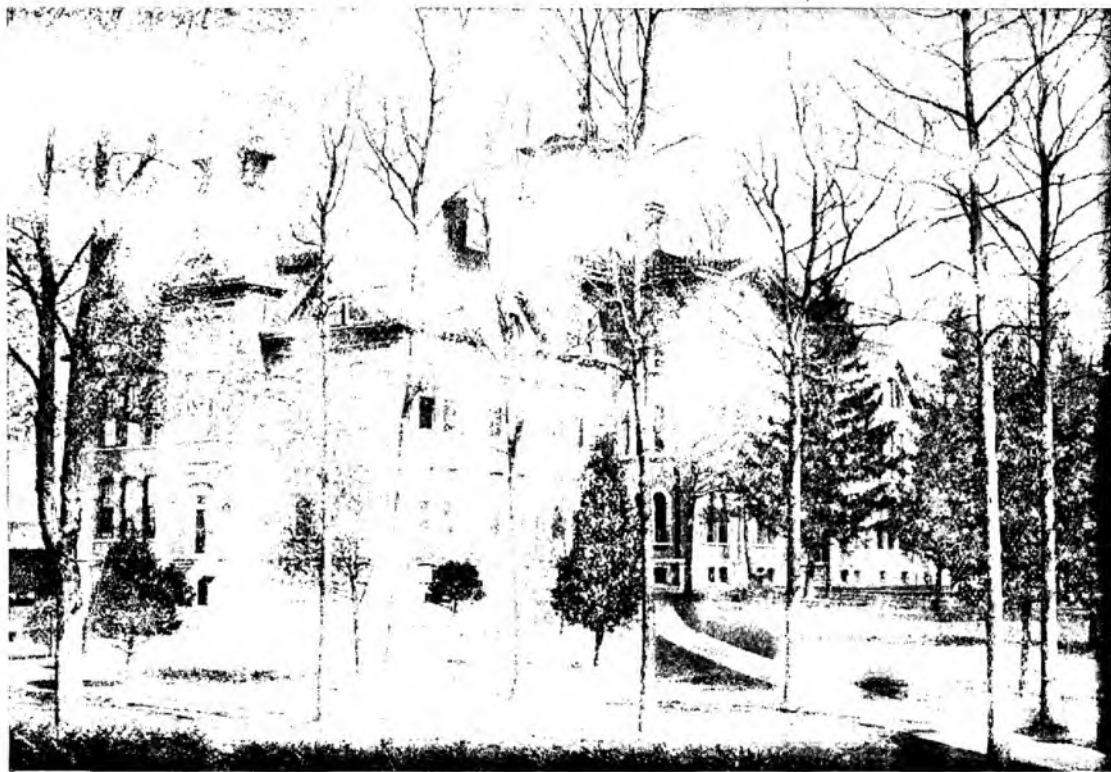
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