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AND UNDERSTAND NOT
THESE THINGS.

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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

NOVEMBER, 1900.

No. 11.

NEEDS IN THE CAUSE OF EDUCATION.

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

"Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have

a place in the kingdom of

Now is the Time to Work. God."—*Christian Schools.*

"It is so easy to drift into worldly plans, methods, and customs, and have no more thought of the time in which we live, or of the great work to be accomplished, than had the people in Noah's day. Our institutions are in danger of traveling over the same ground as did the Jews, conforming to customs, practices, and traditions which God has not given."—*Idem.*

"Sound an alarm through the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned."

"The great crisis is just before us. God is now restraining the forces of evil, that the last warning may be given to the world.

"Many more workers ought to be in the field. There should be one hundred where now there is only one."

"If our churches were awake, they would multiply their resources; they would send men and women to our schools, *not to go through a long course of study*, but to learn quickly, and go out into the field. Through

A Brief Preparation Needed. a vital connection with God, men and women may quickly gain a knowledge of that great text-book, the word of God, and go forth to impart what they have received. Let workers enter the field without going through many preliminaries."

"Means is needed to give young men a

short course of study in our schools, to prepare them for efficient work in the ministry and in different branches of the cause. We are not coming up to our privilege in this matter. *All schools among us will soon be closed up.*"—*Testimony No. 31, p. 152.*

"Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class

has been too much neglected.

A Work for Educated Young People to Do. It is the Lord's will that men to whom he has entrusted many talents shall hear the

truth in a manner different from the way in which they have heard it in the past. Men in business, in positions of trust, men with large inventive faculties and scientific insight, men of genius, are to be among the first to hear the gospel call.

"There are men of the world who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of the institutions where industrial work is carried on, men who in our conferences can act as leaders and educators. God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise.

"We need and have needed talent that it was the Lord's purpose we should have. But so much selfishness has been woven into our institutions that the Lord has not

wrought to connect with the work those who should be connected with it, because he has seen that they would not be recognized or appreciated.

There are conscientious men who have not yet seen the light of truth, who need to be taught. Those who have labored in the temperance cause, and who in their work have had the Lord behind them, should have had far more labor put forth in their behalf. We need to feel our responsibility in this work. Do not go to those in the higher ranks of life, and call them in such a disrespectful manner that they will not listen.

The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and earnestly; for if one teacher is won to the truth, he will be able to communicate to many others the light received. More work should have been done for those in high places. Those who give the last message of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and then plead for them in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done."—*Review and Herald, May 8, 1900.*

God wants every child of tender age to be his child, to be adopted into his family. Young though they may be, the youth may be members of the household of faith, and have a most pre-

**Children
May Become
Workers.**

cious experience. They may have hearts that are tender, and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love for Jesus, and live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and shunned.

Small as well as older children will be benefited by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; he will suggest to them lines of thought which the teachers themselves did not have. The children who are properly instructed will be witnesses for the truth."

Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life."—*Christian Schools.*

A teacher should be employed who will educate the children in the truths of the word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming: it will be upon obedience or disobedience to the commandments of God."—*Idem.*

QUALIFICATIONS OF THE CHURCH SCHOOL TEACHER.

BY MRS. FLORA H. WILLIAMS.

THE teacher must be called of God, else all the calls that may be given him by earthly organizations will not make him a church school teacher. He must be so filled with the Holy Spirit that God can work through him to the re-creating and building up of the pupils.

The teacher will always remain a student, searching eagerly and earnestly for truth. He must "study in the school of Christ, so that he may have something to impart" to those committed to his care.

Since he is to assist in giving an education in faith and by faith, he must have

that faith which is the "gift of God."

He must be moved in his work for others by love — not simply love for the pure and well-behaved, but for that unfortunate child in whom the image of God is nearly effaced.

Patience is a quality without which no one can be a teacher. Love and patience intermingled in the teacher, and begotten of the Spirit, will work wonders for the dull boy, the stubborn boy, or even the vile boy.

The teacher's responsibility is great, and he should realize it. He should be "wise as a serpent and harmless as a dove." He must have tact not only in the management of his pupils, but also of his patrons, and those outside the school who would criticise.

A teacher should be refined in manners, and quiet in his administration, but firm as a rock when principle is involved. Let him be a friend and counselor to his pupils. Let him be so kind, affectionate, and sympathetic, so worthy of their confidence, that his children will be drawn to him for help.

The teacher should dress neatly and healthfully; his dress should by all means be free from those things which the Lord himself has condemned. "Like begets like." The teacher must be a lover of the beautiful; he should so arrange his school-room that it will be a place where his pupils will love to be for its very attractiveness.

The true teacher will be meek and hum-

ble, not "thinking of himself more highly than he ought to think."

He must be able to reason from cause to effect, also from effect to cause.

He must *know* what he attempts to teach, but he should know more than this. Let his education be as broad as it is in his power to make it, for the "children begin the study of every science they ever pursue before they enter the schoolroom," and he is expected to proceed with this education; but how can he do this if he himself has not a generous store from which to draw?

He must be *thorough*, never willing to leave a subject entirely until he knows that it is a part of his pupils.

He must be active and earnest in his search for the best methods of imparting instruction.

He should be able to express himself before the public congregation, and there set forth the principles which he advocates.

He should have good health, and should maintain it by living in accordance with the laws of life.

He must be an all-round man, knowing how to perform the duties of life, and willing to work with his hands.

He must "have a well-balanced mind and a symmetrical character." He must "make the word of God the man of his counsel." In a word, "he must be what he wishes his pupils to become."

ERRORS IN NATURE-STUDY.

CAROLINE GRAY SOULE, writing for *Education* (June, 1900), in an article entitled "Concerning Nature-Study," gives some such excellent thoughts that a large part of the article is here reproduced. The manifest effort on the part of many teachers to *interest* children, even at the expense of truth, is meeting with deserved criticism. The Christian teacher will not only avoid the mistakes pointed out in the article, but will herself be so filled with love and truth that the highest form of life — man — will

be studied as the center of God's creation and the best of nature's lessons; and all the lower forms of life, both animal and vegetable, will take their proper place in life as benefactors of man, who was once given dominion over them, and who will regain the lost dominion when his life comes into harmony with the Creator.

EDITOR.

"Some time ago an educational journal published a paper by a well-known superintendent of public schools, in which the

writer says of children: 'They are not interested in the scientific distinctions of root, stem, leaves, and flowers — *plants must be instinct with human attributes*: . . . they do not care for the bear and fox of natural history; it is the bear and the fox of the fairy tale and the fable, *endowed with human attributes*, that touches their emotions and arouses their deepest interest.' . . .

"In a book meant to instruct as well as amuse children occurs the following sentence: 'It (the apple tree) uses its gay flower-leaves to attract the attention of the bee, and persuade it to visit the flowers.' This implies conscious purpose on the part of the apple tree and considerable knowledge. It implies that the apple tree knows that its flowers will attract bees; that bees must be attracted to the flowers in order to take the pollen from one to another; that bees do take pollen from one to another; that the pollen must be so taken in order to form seeds; that it is important to form seeds; and it implies also a consciousness of the future seeds. Surely here are more human forethought, knowledge, and observation than most botanists would be willing to attribute to an apple tree, however old.

"This is a very wonderful apple tree, however, and endowed with human attributes as richly as even the superintendent could desire. The tree is represented as protecting its seeds from being wasted by keeping its apples green and unattractive until the seeds ripen, when the apples tempt boys and girls to eat them, thereby scattering the ripe seeds to advantage. This implies a full knowledge of the apples and seeds, and of the habits of boys and girls, as well as of their existence. The writer explains that 'many plants are not satisfied to leave their seeds so near home,' because 'all plants of the same kind need just the same sort of food;' and 'if too many apple trees grow together, they soon use up all the apple-tree food in the neighborhood.' Consequently this wise tree 'makes its fruit so good to eat that some boy or girl or bird is likely to pick it,' and 'the chances are

that it will be carried at least a short distance before its seeds are dropped upon the ground.' . . .

"Another plant having two forms is described. The form growing on land has hairs on the stem, to keep off crawling insects which might injure it. The form growing in the water does not need this protection, and has not hairy stems. Of this plant the writer says, 'And when a stem on land knows how to keep off meddlers, yet has the wisdom not to take unnecessary trouble when afloat, like that of the amphibious knotweed, then we feel that a plant gives its stem, as well as its other parts, a large supply of common sense.' . . .

"Now for some of the animals, though not the 'bear or the fox.' A leaflet published for the use of teachers gives the following: 'Did you know that Mr. Mosquito has much better manners than Mrs. Mosquito? Well, he has, for he never tries to worry or to bite us as she does. He is a bashful fellow, and is always found hiding in some out-of-the-way place, such as swamps and woods, while his mate amuses herself by trying to sing us to sleep, so that she may have a good chance to stab us with her little spear and suck our blood.'

"How a shy child must sympathize with poor 'bashful' Mr. Mosquito! The fact that Mr. Mosquito may often be found skimming up and down the window-panes should not be allowed to blunt this sympathy. The child must be interested. Nor should any one state the facts that the male mosquito does not bite because he needs no food, and that millions of female mosquitoes in swamps and woods never feed upon human blood, but live on the juices of plants and fruits. To state these facts might lessen the interest in the good manners of Mr. Mosquito.

"It is almost a pity that any bright child will probably exclaim on hearing this leaflet read: 'But, Miss B'ank, when a mosquito sings it doesn't put us to sleep at all. It keeps us all the wider awake, because we are so afraid it will bite us.' That effect of the 'singing' of the mosquito must have

been overlooked by the writer of the leaflet, who has chosen to omit the fact that the 'singing' is not a matter of volition with the mosquito, but is caused by the vibration of the wings. Of course a child might be much more interested if allowed to suppose that Mrs. Mosquito craftily planned the 'singing' in order to carry out her fell designs upon her human victim. It is much more like the hero of some of the tales for children, and of course must therefore be more interesting to them. How much more crafty, however, Mrs. Mosquito might have been made had the writer endowed her with just enough more human wisdom to make her wait quietly at the bedside until the victim fell asleep, undisturbed by buzzing wings, when she could easily 'stab' him to her heart's content!

"It is easy to see that the writer has given to teachers a pair of mosquitoes 'endowed with human attributes,' and by no means the real, living mosquitoes acting according to mosquito nature as the 'struggle to survive' has made it. . . .

"There is another form of this injustice to animals which occurs more often in stories, and consists of attributing various moral qualities to animals which do not possess them. Sometimes a creature is called 'evil' for eating the food which is best suited to its structure and needs, as when a caterpillar devours the leaves of a tree or shrub. Sometimes a creature is called 'cruel' because it hunts living animals for food, although men hunt deer, shoot ducks, or try to catch fish for sport, and are seldom scorned for so doing unless they are unsuccessful! A hawk is usually a 'cruel' bird in books, yet it ceases to hunt when its need is satisfied.

"In some stories the plan is different. Each animal is endowed with a human attribute, good or bad, and made to represent a virtue or a vice. In one such book I remember a rat was the villain, and at least two children who read that book will always think of a rat as 'wicked.' This is clearly unjust. Rats are certainly unpleasant and undesirable,—sometimes even dangerous,

as far as human beings are concerned,—but they are very good rats, nevertheless. They are strong, sagacious, crafty, and courageous, and these are the qualities which have enabled them to 'survive' in the struggle for existence. They are what this struggle in their environment has made them, and they live out their lives according to their nature, wholly unconscious of right and wrong. Morals are out of their powers of thought and comprehension, and there is no justice in blaming them for the lack of such powers. . . .

"All the false representations of plants and animals given in the nature-study books and papers are so many wrongs done to the creatures and to the children. . . .

"Misrepresentation in nature-study is equivalent to the adulteration of food, and adulterated food fails to nourish properly even when it causes no active harm.

"What is gained by this misrepresentation? Take the following instance from an account of the queen bee's leaving the hive: 'She merely gathers up her thousands of eyes, her shortish but still valuable tongue, her basketless legs,' etc. One is tempted to ask if these organs were scattered all through the hive, like the bones of St. Catherine in the various cathedrals. To continue the quotation: 'She is very generous to the young queen, who, of course, is her own daughter, and leaves all the furniture and silver spoons and everything of that sort behind.'

"What is gained by this? The literal child who heard this read, promptly said: 'Why, she couldn't leave furniture and silver spoons, because she didn't have any to leave! That isn't a very true book, is it?'

"The brighter child's criticism was: 'How silly that is! It's so stupid to pretend things like that when they couldn't ever be.' She demands true accounts of the real creatures. This is logical and reasonable. Yet that very passage in the book has been quoted to me by a teacher as 'so taking, so cute.' One woman said, 'Children like to think of the animals as

having just such things in their houses as we have in ours.' The children I know do not like such thoughts of the animals. They much prefer to know just how the creatures really do live. But suppose all children did 'like' such false statements about the animals; would that be a wise or sufficient reason for allowing—more, for teaching—them to 'think' so? If they can not be interested in the animals as they are, should they be given representations of impossible animals as portraits of the real ones? This awakening interest under false pretenses is not fair to either the child or the animals. . . .

"Imagination is out of place when it leads to misrepresentation in the study of living creatures, and there is ample scope for it in perfectly legitimate ways, without any such misrepresentation.

"All over the country teachers are complaining of the inaccuracy and valuelessness of the nature books provided for their use. Very little actual observation and experience in nature-work is needed to show them this. Yet what can they do? Pub-

lishers publish these books, superintendents supply them to their teachers, 'and he expects us to be delighted because they have colored pictures, though the books are so untrue that even my experience can recognize their falseness,' one teacher writes me. Another says: 'If the writers would only write what they know instead of what they think sounds pretty, it would be easier for teachers who want to know the facts.' Another writes: 'Shouldn't you think the publishers might have some one who knows the subject accurately read every manuscript, so that the books might be true to life?'

"With the specimens of nature-study given here compare the accounts of animals given by Ernest Seton-Thompson, each one of which rings true. Each animal is shown in its real life and feelings. No 'human attributes' are forced upon it. Each character is consistent throughout, true to its nature. The tragic ending of the stories is painful, and to some children is too harrowing; but was there ever a child who was not 'interested' in these stories?'"

A SPECIAL TRAINING NECESSARY.*

BY MRS. K. A. PINCKNEY.

MANY Seventh-day Adventists are teaching in the public schools, and to say that they, being Christians, need special preparation before they are fitted to teach in a Christian school, seems, perhaps, like casting a reflection on their Christian experience. I say *seems*, for we remember that the Israelites while in bondage in Egypt were God's chosen people, yet it required forty years of school life in the wilderness to prepare a people to enter the promised land; and of all who came out of Egypt only two, Caleb and Joshua, besides the Levites, the teachers, were able to put away the education of Egypt and accept the wisdom of God. The work of the Christian school differs as much from the work of the public school as did the education of the

wilderness differ from the education of Egypt.

There is a precious lesson for teachers in the history of the Levites. When that multitude came out of Egypt, there was nothing to distinguish them from the other tribes; but when a test came, they alone stood by the side of Moses in upholding God's law. Because of this, God said that he would be the inheritance of the Levites.

We have left Egypt and her education, and if all who are numbered among us as teachers to-day will take a firm stand, as did the Levites, the work of Christian education will soon be accomplished, and Christ will come to take his people to that land of which the earthly Canaan was but the type.

* *Teachers' Conference Bulletin.*

If the analogy holds good, it will be the younger ones of this generation, the students of Christian schools, who will be fitted for translation. We shall see in *this generation* the character-forming power of Christian education, and we are told that if we fail to understand the true science of education, we shall "never have a place in the kingdom of God."

Go back to the history of Abraham. From the time when he was called from Ur of the Chaldees until he reached that place in his experience where God called him "friend," he was ever an obedient pupil. In the land of Midian, Moses studied for forty years before he was prepared for the work that God had for him to do, and we have the word of God that his preparation was one of unlearning as well as of learning.

So it must be with us in this work. We find that when God has had special work for men and women to do, he has always given special training. That is his plan, and in the case before us we are justified in asking *why*. It is no small matter to renounce a worldly system of education, and take the wisdom of God instead; neither is it a small matter to renounce the subject-matter and the methods of the day, and accept those which are in harmony with God's plan. Listen to the Word on this: "It would require on the part of Moses a

struggle as for life to renounce error and accept truth." If a teacher attempts to teach a Christian school without having first passed through this *struggle*, that teacher has not renounced error and accepted truth, and that school will be *Christian* only in name; the work will be done in the same manner as work is done in the secular school, and children will be sent to spiritual, intellectual, and physical death, as hundreds are being sent. The Lord has said, "If there is not in some respects an education of an *altogether different character* from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting buildings." So let no one think to transplant public school teaching and methods into the Christian school, for the transplanted plant can not be "*altogether different*" from the original plant. Is it possible for us to know what is in the mind of God, the difference between the public school and the Christian school? — Yes, for God never places the impossible before his children.

Many of us, professing to be Christians, have for years been teaching in public schools, where we dared not teach what we knew to be true. We have been saying that education was development, not growth, and have taught as if the child's mind were a storehouse.

ADVANTAGES OF THE COUNTRY SCHOOLS OVER THOSE IN THE CITY. *

BY C. L. STONE.

THE importance of a thorough training of the youth has been dwelt upon by every educator. But to accomplish the desired results, practical use must be made of the facts and truths imparted to these awakening intellects. How can we become mathematical thinkers except the foundation for that thinking be laid in actual practice?

Taking the experiences of the country

child, let us see what influences contribute to fix in his mind the truths and facts taught in school. The tables in denominate numbers are impressed upon his mind. How impossible it is to forget the size of a quart, a peck, or a bushel, for he filled many of them with berries while the hot sun beat down upon him. He measured the corn and oats for the stock; he dealt out all the

dry products of the farm. When he measures the milk, he readily discovers the difference between the dry and the liquid quart.

In ways almost innumerable he learns the table of long measure. A fence can not be built or reset, a row of corn can not be plowed or hoed, the truck patch can not be laid off, without making new and lasting impressions of the units of measure. The eighty-acre farm is half a mile long; he knows that, and readily computes the distance to the nearest station. If there is a barn to be built, it is his duty to assist in preparing sills and rafter plates which run the entire length of the building. With what definiteness he thinks of thirty, forty, fifty, and their multiples in feet, after seeing the round log, under the untiring energy of his ax, turn-square, auger, and chisel, become fitted for its place in the building.

With what certainty can he speak of the weight of the various farm products, especially those which are measured by the bushel. He rejoices in the strength that can place a sack of grain upon his shoulder and carry it to any desired place. How readily will he recall the weight of the cobs in a bushel of corn, for has he not often seen the seventy pounds diminish as he shelled and threw aside the cobs?

The table of square measure is not mere theory with him. With an air of business he says, "We have twenty-eight acres of wheat and thirty-two acres of corn. We sowed only eight acres of oats, for spring came so late." The bins which hold the grain when garnered, educate him to estimate the capacity of various-sized vessels.

Thus we notice that every practical line of measurement has been studied and used, so that the work done in the schoolroom supplements that on the farm.

The inestimable value of this constant touch with things — with life's realities — is not in any sense confined to mathematical thinking. The turtles, fishes, and snakes of the brook; the chipmunk that

seeks safety in the hollow log; the red squirrel with which he races along the fence; the fox squirrel that shows naught but an eye from behind the limb to which he has nimbly climbed,—all speak to him through their peculiar characteristics. Nor will we pass by the robins with their nest in the neighboring apple-tree; the bluebirds that chooses an old hollow stump for their home; the wren which selected the old boot lying overhead in the summer kitchen, that she may close the door to unwelcome visitors; and the kingfisher that tunnels fifteen feet into the bluff ere he feels secure. And as the kingbird flits by, with what amusement does he hear the city cousin call it a robin; for to him the striking characteristics were as distinct as are his mother's features.

Think you that he has no advantage when he enters upon class work in ornithology? Studying the *thing* is inestimably better than studying *about* the thing.

And what further shall we say? To what other illustrations should we go? If God has given us minds to comprehend and retain some of the wonderful things of his own creating, and we are daily placed where we receive lasting impressions from them,—impressions that make us of use in this world as well as give us a more comprehensive view of him,—shall we longer hesitate as to results? True, there is a development in the city child that is perceptibly in the advance, that is, in a social way. However, psychologists tell us that this constant nerving up to meet some class of humanity at every turn of life, brings with it unnatural development in the entire system.

As we leave the subject, it is with a prayer that every teacher may view the question candidly and without prejudice; that every parent may be led to choose the natural in place of the artificial in education; and that every Seventh-day Adventist child may be given an opportunity to become a stable, energetic, and thoroughly furnished worker in the cause of God.

WHAT SHALL BE DONE WITH BABY'S CURLS?

"I AM almost tempted to cut my little girl's hair close to her head, so everybody will not be stimulating her pride and vanity by telling her how pretty she looks." The mother went on to explain that she actually saw her little girl standing before the glass admiring her golden curls. Possibly the course she suggested would be the wisest one for this mother to pursue, inasmuch as she had so long neglected to instil into the child's mind a great truth, which would have effectually barred such vanity from securing a foothold.

The Lord made the baby's curls and the beautiful face and graceful form, and he made them for the purpose of representing in human flesh some of the remnants of divine beauty that it is still the privilege of sinful humanity to possess. The child should have had it thoroughly fixed in her mind that she must not allow her face to become soiled; for it would not then be as perfect a reflection of divine beauty as it might be; in short, she should have been taught that God wishes to illustrate through the beautiful curls and bright blue eyes a little of his own divine beauty. She would soon begin to grasp the idea that she is to be here on earth a walking advertisement for God. When such a child is complimented because of her handsome appearance, instead of feeling flattered, she would feel thankful that she could represent a fragment of the glory of God in her own person to a world which, at best, sees only a little of divine things.

Some may reason that the child can not comprehend such a truth; but experience teaches that it is not difficult for the little one to learn the devil's substitute for this truth,—the desire to display self at every opportunity. Pride, fulness of bread, abundance of idleness, and failure to help others produce Sodom every time (Eze. 16: 49), and pride heads the list.

When your little boy and girl come home from school and tell you that the teacher said they were the brightest children there,

do you, by a nod and a smile of approval, further stimulate the personal pride that the teacher has already planted in their young souls? or do you read to them from 1 Cor. 12: 7 that God has put some gift of his Spirit into every child, so that he may give to others a sample of what God is? And then do you kneel with these children, and together thank God that he has intrusted to them the gift of knowledge? When this is done, the child will have his soul fired with an ambition to study harder than ever before, so that he may have the privilege of representing a little more of that gift of knowledge to his classmates; and instead of despising them because he can excel them all, he will feel sorry for them, and a desire will be awakened in his breast to assist them in some way, so that they also may be able to represent more of God to others.

When new clothes have been procured for your children, do you suggest the thought to their minds that they are better dressed than any other children in town? or do you carefully impress upon them the sad story of how clothes came to be a necessity? And then do you show them how that particular garment, by its comfortable arrangement and durability, admirably meets the necessity? A beautiful piece of statuary might have some rags bound about it in such a way as absolutely to detract from its beauty, or it might be arrayed in such gaudy material as positively to obscure the sculptor's skill; but the true idea is to drape it so harmoniously that the true object of the sculptor's art shall be attained. It may take an adult's mind years to grasp this idea with reference to the clothing of the human body; for we have so long thought in wrong ways on these subjects that our ideas have become warped and deformed; but the average child can comprehend in a few minutes what it means to dress to the glory of God.

Those children who have had their minds fortified with truth will not so readily be

contaminated with error. For "ye shall know the truth, and the truth shall make you free." John 8 : 32. The best way to crowd out error is to let truth come in. If you do not feel that you can take the time to teach your children the grand truth that they are in the world to represent as far as possible an indwelling Saviour, even in their physical appearance, then you might better trim off the curls, and also allow the beautiful face to become disfigured (for the principle is the same in both cases), and even allow the graceful body to become deformed, and thus let her go into the kingdom of God halt, maimed, and blind, rather than be lost because Satan took advantage of your neglect. But suppose you did remove all these temptations, what assurance have you then that the child will be saved? He

may be actually proud of his humility, and this is one of the most incurable forms of pride.

To illustrate the importance of laying hold of this truth, I will cite a case that came to my attention recently in Chicago. One of our medical mission workers picked up a waif out of the very mire of Sodom. She was literally clothed in filth and rags. When she had been thoroughly cleaned and properly dressed, the idea was suggested to her mind that she had "a real pretty dress," and she immediately strutted out into the hall and found another girl, and assured her that she had the prettier dress of the two. This child had been dragged out of physical Sodom only to have spiritual Sodom implanted in her mind.—*David Paulson, M. D., in Signs of the Times.*

A PARALLEL.

THE thought is perhaps new to some that the discipline of an educational institution is a fair index to the character of the literary instruction offered. A glance at the history of education shows that certain forms of misbehavior on the part of students invariably accompany a given system of education. To illustrate: It will be found that long courses, with the granting of titles and degrees, fosters an aristocracy and breaks down the spirit of democracy. M. Boutmy, writing of the education of France, says:—

"A century ago we made a revolution to abolish castes and their privileges; now we are indifferent to the fact that *the baccalaureate is re-establishing what we have overthrown*. It divides the nation into two classes, one having parchments, the other not having them; one having sole entrance into liberal careers, the other excluded and confined to the old plebeian avocations—commerce and industry. This division takes place about the eighteenth year. The separation is clear and positive. One either does or does not belong to the privileged class, and it is the baccalaureate [the college degree] that determines. The distinction is definite and for life."

Thus it is acknowledged that the French educational system is overthrowing the democracy. What else can we expect from the same system in American universities?

This system of education is accompanied by societies and fraternities, which are an aristocracy in themselves. But more than all this, and worse even than this, is the fact that this form of education is accompanied, and always has been accompanied, by a low state of morals, of which hazing is one of the signs. It is time for a new educational system.

AT MICHIGAN AGRICULTURAL COLLEGE,
1900.

"The fiercest class scrap ever seen at M. A. C. occurred Tuesday between the sophomores and the freshmen. Three or four freshmen abducted a sophomore, and treated him to a coat of red paint. The sophomore aroused about a hundred of his classmates, who went to the house where the freshmen roomed, and treated them to paint of a similar hue. A scrap ensued, which lasted nearly two hours.

"Yesterday the members of both classes appeared in overalls, football suits, or other old clothes. The freshmen rushed out of college hall, the sophomores met them, and for an hour rushes more fierce than forty football scrimmages continued. At every rush from one to five of the three hundred students engaged would be laid out, carried to the shade of trees, and the struggle resumed.

"The scrap then resolved itself into a ducking match, in which the sophomores dragged the freshmen to the fountain and soused them. Many sophomores also went in, but if at the end of an hour there was a dry freshman in college, he was not near the scene of conflict. At least a dozen men were led or carried to their rooms."—*Detroit Free Press*.

NOT CONFINED TO YOUNG MEN.

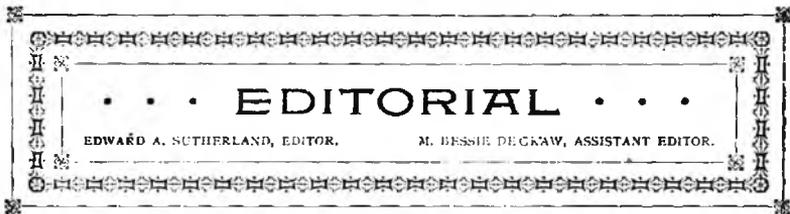
At Western Reserve University. "instead of a cane rush, the girls of the college for women have what they call a feast. The 'freshies' arrange a luncheon of pickles and olives and cakes, and the 'sophs' try to prevent its being eaten.

"Yesterday the 'freshies' arranged to have their luncheon delivered at the college by the caterer. When the caterer's men climbed from the wagon to deliver the feast, they were set upon by a party of the sophomores, who tried to loot the wagon. With a chorus of shrieks the 'freshies' came to the rescue of their lunch, and for half an hour the battle raged on the college campus. Hair was pulled, faces scratched, and clothes torn. The 'freshies' claim a victory."—*Chicago Record*.

IN THE UNIVERSITIES OF THE SEVENTEENTH
CENTURY.

"The state of morals at the universities of the sixteenth and seventeenth centuries was very low. Idleness, drunkenness, disorder, and licentiousness prevailed in an unparalleled degree. *The practice of hazing was universal*, and new students were subjected to shocking indignities. The following graphic description . . . of the University of Jena in 1624 would apply equally well to any other university of the time. 'Customs before unheard of,' says Duke Albrecht of Saxony, 'inexcusable, unreasonable, and wholly barbarian, have come into existence. When any person of either high or low rank goes to any of our universities for the sake of pursuing his studies, he is called by the insulting names of penna, fox, tape-worm, and the like, and treated as such; and insulted, abused, derided, and hooted at, until, against his will, and to the great injury and damage of himself and his parents, he has prepared, given, and paid for, a stately and expensive entertainment. And at this there happen, without any fear of God or man, innumerable disorders and excesses, blasphemies, breaking up of stoves, doors, and windows, throwing about of books and drinking vessels, loosening of words and actions, and in eating and drinking, dangerous wounds and other ill deeds; shames, scandals, and all manner of vicious and godless actions, even sometimes extending to murder or fatal injuries.

"And these doings are frequently not confined to one such feast, but are continued for days together, at meals, at lectures, privately and publicly, even in the public streets, by all manner of misdemeanors in sitting, standing, or going: such as outrageous howls, breaking into houses and windows, and the like: so that by such immoral, wild, and vicious courses, not only do our universities perceptibly lose in good reputation, but many parents in distant places either determine not to send their children at all to this university, . . . or to take them away again!"—*Painter*.



STUDY-BOOKS.

PARENTS and teachers make frequent inquiry concerning the books to be used in the home and the church school. We are glad to answer all such letters, and yet, for the benefit of others who may not have written, but who are puzzled to know the best thing to do, there is given a list of books recommended for use in Christian and home schools, by the book committee appointed during the Teachers' Conference which convened last July. The publishers of the books are also given.

We have been told that "there is need of separating from our educational institutions an erroneous, polluted literature;" and "all unnecessary matters need to be weeded from the course of study, and only such studies placed before the student as will be of real value to him.

"The speaker took from the hands of the teachers those books which they had been making their study, some of which had been written by infidel authors, and contained infidel sentiments, and laid them on the floor. Then he placed the Bible in their hands, saying, 'You have little knowledge of this book.'"

From this some have obtained an erroneous idea concerning study-books, thinking that *none* should be used. This is a serious mistake, for "books should have been prepared to place in the hands of students that would educate them to have a sincere, reverent love for truth and steadfast integrity."

A few books have been prepared especially for our schools, but until others can be prepared, we must use the *best* that can be obtained. It was with this thought in mind that the committee made its report.

"The Committee on Studies submitted the following plan of study for the church schools:—

"*Bible*,—

- 1st year, age 8. Oral work, correlated with primer.
- 2d year, age 9. Old Testament biography.
- 3d year, age 10. Old Testament biography.
- 4th year, age 11. New Testament biography.
- 5th year, age 12. Old Testament history.
- 6th year, age 13. Life of Christ.
- 7th year, age 14. New Testament history.
- 8th year, age 15. Doctrines of present truth, with "Early Writings" as guide.

"*Reading*.—Well mastered, using new series of readers now in preparation at Battle Creek College.*

"*Spelling*.—Thorough work to be done. Teachers who can not do this by correlating, should use spelling books.

"*Writing*.—Vertical system recommended.

"*Arithmetic*.—Well mastered in fundamentals. Elementary bookkeeping to be

*"Bible Reader No. 1"—a primer—is now ready for use. Address Review and Herald Pub. Co.

a part of the work. The new series of arithmetics now in preparation at Battle Creek College to be used.

"*Geography*.—Potter's Advanced and Miss Morton's series. Butler, Sheldon & Co., Chicago.

"*Physiology*.—Kellogg's two books completed. American Book Co., Chicago.

"*Elementary Grammar*.—Bell's series, Books 1 and 2. Review and Herald Pub. Co.

"*U. S. History*.—Fiske recommended.

"*Drawing*.

"*Vocal Music*.

"*Manual Training*."

The Conference also adopted the following recommendations of the Committee on Study-Books:—

"We recommend the book, 'Living

Fountains,' as a text-book on the history of education to those preparing for church school teaching, to school boards, and to our people generally, and that the book be circulated among people outside the denomination as widely as possible.

"We recommend the pamphlet, 'Christian Schools,' to all Seventh-day Adventists, and all desiring information on the subject of Christian schools and education.

"We recommend to our schools the primer now in course of preparation at Battle Creek College, as the beginning of a series of readers.

"We approve of the plans submitted by Professor Sutherland for the proposed books on arithmetic, and recommend that this work be carried to completion."

COUNTRY LIFE VS. CITY LIFE.

NOTHING adds greater weight to the argument that the time has come to leave the cities, than the recent census. According to the new statistics, over 6,000,000 persons live in *three* cities of the United States,—New York, Chicago, and Philadelphia. Over one tenth of the entire population of the country is crowded into our *six* leading cities. There are thirty American cities having a population of more than 100,000 each. This is an increase of nearly thirty-three and one-third per cent over the city population of 1890.

"How many children there are in the crowded cities that have not even a spot of green grass to set their feet upon. If they could be educated in the country, amid the beauty, peace, and purity of nature, it would seem to them the spot nearest heaven."

"There is a refining, subduing influence in nature that should be taken into account in selecting the locality for a school. God has regarded this principle in training men for his work. Moses spent forty years in the wilds of Midian. John the Baptist . . .

went out into the wilderness . . . where he could hold unobstructed communion with God. . . . Jesus was John's teacher upon the isle of Patmos."

The cities are full of corruption; nevertheless the tendency of modern education is to draw people away from the country, and centralize in the cities. The following concerning the Indiana schools illustrates the movement. The *Chicago Chronicle* says:—

"State Superintendent Frank L. Jones reports a remarkable falling off in the attendance at the rural schools over the State. In many places the pupils were so few that the district schools had to be consolidated or abandoned. In such cases the students have been sent to other points for instruction. In numerous localities where schools have been combined, the students are gathered up in wagons every morning and taken to the schools, and are brought home at night."

Christians should not wait to be driven from the cities, but should *to-day* turn the tide of emigration toward the country.

The words of H. W. Foster, Superintendent

ent of the Ithaca (N. Y.) schools, express well the advantages of country education. He says:—

“It is generally conceded that the country-bred boy has made for himself a strong record. Necessity, difficulties, efforts, and struggles are essential factors in maintaining a vigorous stock. City life can be shown to lack certain essential elements in the training of a vigorous manhood. This fact becomes extremely important in view

of the present drift toward the city, and the marvelous increase of the means to make life easy. . . . The [country] boy becomes conscious of the necessity and dignity of labor, aggressive in the pursuit of his purposes; he gains skill to contrive various ways to meet difficulties, and a ready use of his physical powers. Here are the foundations of a vigorous character. Without these how shall success be attained?”

IT IS WELL TO THINK.

THE young people, as well as the older ones, are concerned in the history of to-day. The recent national and international disturbances show that we are about to enter a greater time of trouble than has yet been seen. Where will that time find you?

Daniel and his three companions had such strong characters at the age of eighteen that God could trust them to represent his cause in the midst of a heathen nation. They stood before a mighty king, but they trembled not. They were placed in a heathen school, and still kept their minds upon God, although the instruction was a mixture of truth and error. Why this strength in these four boys? Their home training in Jerusalem before the captivity will answer.

There were mothers then — only a few it may be, but still a few — who trained their children as God had commanded. When these children were placed among a strange people, the stamp of God's character was so plainly visible in them that He was recognized throughout the kingdom.

To-day we are in the shaking time. The position you take to-day will determine your eternal destiny. When this time is over, we will stay where it finds us. If we are now deciding against truth, we shall

then be outside, and can never catch up with the message which will have been going forward while we slept.

Those who now know not the truth will then be called to carry forward the work. There are many young people standing just outside the door of the church, waiting for the call to enter. When you turn aside, it will be forever too late for you to do what you might have done. Others will do your work.

In the first article of this issue of the *ADVOCATE*, notice especially that part which is quoted from the *Review and Herald* (May 8). See what an urgent plea the Spirit is now making for workers who are able to labor for the educated men and women of the world. This is an educational work. The *truth* of Christian education is what the world wants. Are we acquainted with Christian education so that we know the difference between that system and a false system? Are we alive to the work of to-day — so truly alive that we can say with Paul, “*Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors.*”

To-day, if he calls, follow. M. B. D.

With Mothers and Children

THE SWEETEST SOUND.

ONE morn as I lay dreaming,
A bird on my window-sill,
Its tiny head uplifting,
Was carolling forth at will ;
And as I woke and listened
To the joy of the little bird,
I thought the sound of his music
Was the sweetest I ever heard.

We sat in the dusk that evening
Together — she and I,
And talked, as the firelight flickered,
Of the days so long gone by ;
And then she sang of loving,
With tones so soft and low
That I said, " A woman's singing
Is the sweetest sound I know."

But when one day I happened
To pass a play-room door,
I saw two little children
Cuddled upon the floor;
And I knew, as I heard their voices
Ring out in their baby glee,
That the sound of that merry laughter
Was the sweetest sound to me.

— *Dorothy King, in Boston Evening Transcript*

WHAT TWO BOYS LEARNED IN THE WOODS.

It was a beautiful day in June when they went down to the country for a day's outing. It was before the summer vacation, but Mrs. Cottier had to attend to some repairing on their summer home, and she took the two boys with her.

"What a lark we'll have in the woods!" Wilson said.

"The birds will be building their nests, and may be we can find a young squirrel or rabbit. Hurrah! we'll bring back one pet at least."

When they arrived at the house, there was a little fellow dressed in overalls and a slouch hat ready to greet them.

"Hello, Jimmie! We've got a day off, and we're going to explore the woods. Know any birds' nests or squirrels' holes round here?"

Jimmie nodded his head. He was their country playmate every summer, and the boy was as glad to see the two visitors as they were to get out into the country.

"All right, then. Come ahead! We want to tramp all day in the woods. Which way first?"

"Up by the cedars, and then round by the lake," replied Jimmie.

In a few minutes the three boys were plunging deep into the woods, and, under the leadership of their little country friend, they headed straight for the cedars. When they arrived there, Jimmie explained:—

"There's a squirrel's nest up that tree, with three little ones in it. If you want to see 'em, climb up."

"Indeed we do!" shouted both city boys. In a few minutes they were gazing at the

tiny little squirrels, which were almost too young to resent their handling. Near by stood the parent squirrels, chattering vigorously at the intruders.

"Lend us your hat, Jimmie, so we can bring them down," called Wilson.

"What are you going to do with them?" asked the country lad.

"Take them home with us, of course. We want to raise them as pets."

"They would n't live. I tried some one year, and they all died, and—and it's cruel to take them away from their mother."

The two boys up the tree hesitated, and Stanton, the youngest, said in a disappointed voice:—

"I don't see why they would n't live. I know dealers in the city who have them to sell."

"But they know more 'bout bringing 'em up than we do," answered little Jimmie. "I know they'll die if you take 'em, and it's cruel to do it. Leave the poor things in their nest, and they will grow up all right, and you'll be glad of it next year."

Reluctantly the two boys returned to the earth, but they soon lost their disappointment in new discoveries.

"See here!" cried Jimmie. "Here's a toad and its whole family under this rock."

He moved aside the rock, and out hopped a dozen toads no larger than big bugs, while the mother toad looked silently and solemnly at the intruders.

"I hate toads," said Wilson. "They make you stub your toe, you know, and they give you warts."

He gave the old toad a contemptuous push with his foot as he spoke, whereupon Jimmie remonstrated:—

"They don't give you warts, and they don't make you stub your toe, but they do eat up the bugs and worms that come on our crops of cabbages and turnips. Don't hurt them. I wouldn't have shown you their den if I'd thought you would."

"First time I ever knew toads were any good in the world," said the boys skeptically.

"Well, they are, and we wont hurt them. I expect they'll eat up hundreds of worms and bugs before summer is over."

They tramped through the woods from the cedars down to the lakes. In this long walk Jimmie showed them innumerable nests of birds and animals, pointing them out with a familiarity that indicated close intimacy with every nook and corner of the woods. He knew the names of all the birds, could describe their plumage with his eyes shut, and tell the city boys the color of the eggs they would find in the nests. He let the boys climb up to the nests, and look in at the eggs, and then, when they came down again, he would tell them all he knew about the birds and their queer ways.

"But you must n't touch the eggs," he always cautioned. "Some birds are so particular that they will leave a nest after somebody has touched the eggs. They seem to think that their home will be robbed, and that it's no use to set on the eggs any more. Then they go away and build a new nest. I never touch them, and I don't think the birds mind my coming and looking in at their home.

"There are no boys round here that ever rob their nests, and they don't know what fear is. They breed here every summer. Last June I found two hundred different nests, and they all had young ones in. Sometimes, after heavy storms, the birds are knocked out of their nests and killed, but that's the only danger they have here. I suppose that's why they are so tame."

It was late in the afternoon when the trio of hunters reached the house, and as they prepared to separate for the night, Wilson said heartily:—

"I say, Jimmie, I'm glad we came down to-day and found you. I never knew so much about birds and animals before in all my life. I think I'll remember what you've told us, and I won't be so hard on the little creatures hereafter. I guess I won't even stone toads."—*G. E. W. in Our Dumb Animals.*



CHILDREN'S PAGE



THE DEW.*

I.

NIGHT came on the earth.
The sun set in the west.
The moon rose, and one by one the stars came out.
The flowers slept, and the birds did not sing.
Man slept also.
What do you think then came to the earth?

II.

Morning came. The sun was in the sky.
Birds sang and flowers awoke.
What did Adam see on the grass?
Just what you see in the morning.
Each leaf was covered with dew.

III.

No rain fell when Adam lived.
God sent the dew to water the earth.
Dew comes when the sun sets.
The dew is gentle. You can not hear it come.
Where does the dew go in the morning?

"Do you know what the dewdrops say
As they sparkle at break of day?
It is love, love, love,
Our God is a God of love."

"I will be as the dew unto Israel." Hosea 14:5.

WITH THE TEACHERS

NOT WORK, BUT WORRY.

It is not the work, but the worry,
That wrinkles the smooth, fair face ;
That blends gray hairs with the dusky,
And robs the form of its grace ;
That dims the luster and sparkle
Of eyes that were once so bright,
But now are heavy and troubled,
With a weary, despondent light.

It is not the work, but the worry,
That drives all sleep away.
As we toss and turn and wonder
About the cares of the day.
Do we think of the hands' hard labor,
Or the steps of the tired feet ?
Ah ! no, but we plan and ponder
How to make both ends meet.

It is not the work, but the worry,
That makes us sober and sad ;
That makes us narrow and sordid
When we should be cheery and glad.
There's a shadow before the sunlight,
And ever a cloud in the blue ;
The scent of the roses is tainted ;
The notes of the song are untrue.

It is not the work, but the worry,
That makes the world grow old ;
That numbers the years of its children
Ere half their story is told ;
That weakens their faith in heaven,
And the wisdom of God's great plan.
Ah ! 'tis not the work, but the worry,
That breaks the heart of man.

— Inez May Felt.

SPELLING.

WHAT are we asking a child to do when we ask him to spell?— To hold the picture of the word in his mind so exactly that he can reproduce the form in writing, or name in order the letters which make the word. How shall he be taught to do this?

Spelling involves power to recognize and remember form. This power can be gained only by observing forms,— seeing resemblances and differences. The child is helped toward good spelling by every lesson in which he observes forms, and notes their resemblances and differences. Drawing, writing, reading, word-study, all help to make the good speller. But there must be also definite lessons in which the child gives his attention to the forms of words, with the intention of reproducing them.

Another power that is needed in spelling is the power to associate with the sounds included in a word the characters which represent them. Many of the words in the English language must be spelled by sight only, since there is no phonic law which governs them. But there are many large classes of words which are spelled exactly as they are pronounced, and a knowledge of the sounds of the letters at once gives the key to the pronunciation. Besides observing of form, the child must give attention to sounds. He must know all the possible sounds of the letters, singly and in combination. In teaching children to spell, then, we must aim toward these results,— power to see the word so clearly as to hold it accurately in memory, and reproduce it

exactly; and as a means toward this end, attention to the sounds of the letters, so that the phonic laws which govern our spelling may help in this reproduction. The recognition of this purpose would give definiteness to the spelling lesson, and enable the teacher to dispense with much of the aimless droning over words. The first step in learning to spell is learning to see and distinguish forms. There are many varieties of exercises that are helpful in this direction. For the little child, cut cardboard or pasteboard into different forms and sizes, and teach him to assort them, placing together those which are alike. Letters printed upon cardboard may be used in the same way, and words are next in order. Cut from the newspaper a column or paragraph of print, and instruct the children to draw a pencil-mark through every word which is like the copy you place before them. In order to do this, the child must keep in mind the form of the word which he is to recognize and mark. And this holding the form in mind is the first requisite for good spelling.

The next step is accurate copying of the word set before the child. Many teachers begin the oral spelling too soon, ignoring this important step. Copying the word from the board fixes it in the mind. The next harder step is to copy it or write it from the mind-picture, the word being erased from the board. Much work of this order should be done in the first year of school.

The next and hardest step is naming the letters of the word in order, from the memory of the form of the word. While oral spelling is more difficult than written spelling, it is at the same time less helpful. We need to spell only that we may write. We shall need, in actual practice, to write a word a hundred times to once spelling it orally. The chief value of oral spelling is the concentration of attention upon the mental picture which it requires, and the emphasis which it gives to syllabication and the phonic value of letters. It should be

used to vary the spelling exercises, but the written spelling should predominate.

Much is gained if the pupil is taught correct habits of study through the spelling lessons. It is a mistake to direct him to "study the spelling twenty times over," or to write it ten times. He should learn from the beginning to observe each word carefully, fixing its form in mind in the shortest possible time, not the longest possible. He should decide for himself which word demands the greatest effort in its mastery, and apply himself to learning it. Such study of the lesson leads to power as well as knowledge. Let us illustrate: The teacher has assigned as the spelling lesson these words, which I find at the head of a Third Reader lesson,—*destroying, doubt, forward, instantly, vegetables, result, clumsy, tongue*. What should be her first question? "Which of these words are new to the children? (If any are already familiar, no time should be wasted in studying or copying them.) All are new. Then which are easiest? Those which can easily be spelled by sound: *Destroying* is easy; it could not be spelled otherwise. How many syllables? Pronounce the first; the second; the third. Cover it, and write from memory. Now compare your copy with the word. What word next? *Vegetables*. How many syllables? What is the sound of *g*? Copy from memory. What must we remember about *doubt*? *b* is silent. What is the sound of *s* in *result*? Like *z*. In *clumsy*? About *forward*? About *tongue*? Yes. *ue*, final, is silent; *o* has the sound of short *u*; *n* and *g* are sounded together. Look carefully at the word, and fasten it so that it will not slip. Cover, and write it five times. Let no one fail on that word."

Such study is much more valuable than the indiscriminate copying or repetition of the letters. It centers the attention on the point of difficulty, and masters the form at once.

Shall we require the children to use the words in sentences?—Yes, if the meaning is new, or you wish to test their knowl-

edge of the meaning. Otherwise the exercise is of no value in learning to spell. When the use of sentences is required, insist upon sentences which mean something,—not, "I see some vegetables," but, "Turnips and carrots are vegetables;" "The heat is destroying the crops."

If it falls to the lot of the teacher to select words for spelling, she should aim to make the pupil familiar with three classes of words:—

1. Words spelled in accordance with phonic law, so that each word becomes the key to all similarly spelled and pronounced, — as, *block, night*.

2. Words in common use, which must be frequently repeated in all writing, — as, *which, have, were, there*, etc.

3. Words which are unusual in their spelling, or must be spelled by sight, — as, *tongue, thorough*, etc.

Such words need not be spelled by sound,

but it is helpful to analyze the sound of the word, showing what value is given to each letter; thus, in *tongue*, *o* has the sound of short *u*, *ng* is a digraph, and final *ue* is silent. Such attention to the word helps to fix the form in memory.

Groups of words associated in meaning are easily learned by the pupils; the association helps. Articles to be bought at a grocery, at the hardware store, to be seen in the kitchen, the parlor, on the farm, in the library, are among the many lists which may be chosen.

The manner of conducting the spelling exercises should be varied, not only in order to arouse greater interest, and the attention which accompanies interest, but also to afford tests of the pupil's power in different directions. The fashion of the method may be changed in many ways, to suit the personality of the teacher and class.—*Sarah L. Arnold*, in "*Waymarks for Teachers*."

THE SPELLING OF TO-DAY.

THE need of thoroughness in teaching the common branches receives emphasis in the following editorial, which appeared in the *Chicago Chronicle*. Let Christian teachers learn from these passing criticisms, that their schools may correct the mistakes deplored by educators of the world.

"An extraordinary circumstance in connection with the recent examination for admission to the freshman class of Northwestern University, is the report that of 191 applicants only twenty-six passed a simple test in English spelling, punctuation, and grammar.

"Of 150 words given out in the spelling examination, nearly all of them in common use colloquially, the failures ranged from one to fifty-eight, the average of misspelled words being twenty-eight.

"A simple sentence in English, containing less than fifty words, was submitted to the pupils for correct punctuation and capi-

talization, and of the 191 only forty-three were able to perform the task correctly.

"These facts may cause some astonishment among people who are not familiar with the shocking neglect of spelling and English composition in the public schools of Chicago and vicinity.

"In most of the elementary and high schools of the public school system the course of study is so overloaded with every imaginable branch of learning that it is no exaggeration to say that a vast majority of the pupils graduating not only from the grammar schools, but from the high schools, are imperfectly grounded in spelling, grammar, English composition, and geography.

"A cursory examination will satisfy the investigator that spelling has been practically abandoned in the public schools of Chicago and vicinity. It may be taught in a slovenly way in a few of the lower

grades, but the assumption appears to be that scholars ten to twelve years of age or more have mastered the English language in spelling, punctuation, and capitalization.

"The same is true of geography. It is imperfectly taught up to and including the sixth grade, after which it is abandoned. Probably nine tenths of the graduates of our grammar schools have no accurate knowledge whatever of the simplest form

of American geography, to say nothing of the geography of the world at large.

"It is an outrage upon the people who pay roundly for the support of the public school system, and a lasting wrong upon rising generations, that the time which should be devoted to these desirable and necessary studies is occupied to their exclusion in imparting a smattering of a dozen different studies, which are quickly forgotten and of no possible service to the pupil."

TEACH PROPER BREATHING.

"In a magazine called *Suggestive Therapeutics*," writes Ella Wheeler Wilcox in one of our daily papers, "I found the following extract:—

"Is there nowhere to be found a man of influence in school boards and the like, possessing a knowledge of the mere facts:—

"1. That tuberculosis kills more people than the sword, pestilence, or famine?

"2. That no child was ever born into the world suffering from tuberculosis?

"3. That compulsory deep breathing in schools would wipe tuberculosis off the face of the earth in two generations?

"Is it not an astounding thing that no popular educator has yet grasped the simple, ordinary, every-day *truth* that consumption is always preventable? The daily practice of deep breathing, acquired in childhood, will make every human being, whatever his tendency or ancestry, proof against the inroads of the bacillus of tuberculosis. There should be two half hours given up during the day's schooling to the practice of deep breathing, in the morning and afternoon sessions."

"This is a timely word of good sense. Children are being taught many useless and some disgusting things in our schools to day, and this would be an excellent substitute for the time given to the dissection of dead cats and rabbits.

"A young girl was threatened with expulsion from one of our schools for refusing

to dissect animals. In another, several children fainted when a brutal woman teacher chloroformed a cat in their presence, preparatory to its dissection for the study of anatomy. In neither of these schools was one word said to the children regarding deep breathing.

"It is much more important that a child shall know how to fill its lungs with fresh air—all its lungs—than that it shall learn how many bones are contained in the body of a rabbit.

"Very few people in the world know how to breathe. It is the first thing a human being does on arriving here, yet not one in five hundred ever learns to do it properly. The majority of children breathe like canary birds.

"I have known a boy who inherited a hollow chest and consumptive tendencies to become transformed in one year's time by being taught to inhale ten deep breaths through his nostrils, exhaling slowly, three times a day. I have seen a palid, anemic girl grow rosy and robust through making her walk to and from school—a breathing exercise. She closed the lips and emptied the lungs, and inhaled while she took seven steps, and exhaled with the next seven. In a very few weeks a marked improvement began to be visible in her appearance. As a beautifier, nothing excels the fresh-air lung bath. The lungs are composed of innumerable cells, and the

majority of people use only the upper rooms of this breath mansion. The lower ones are closed to the air, and are receptacles for dust and disease germs throughout life. One of the best things our teachers in kindergartens and public schools can do is to

give the children one-half hour or four quarter-hour exercises in *lung sweeping*.

"Proper breathing is an aid to the mental and spiritual faculties as well as to the physical body. Let it become an important part of the educational system of our land."

WHERE TO LEAVE CARES OVERNIGHT.

TEACHERS who are worn with the duties of the schoolroom may profit by the advice of Robert J. Burdette, which appeared in the *Ram's Horn*:—

"I sleep. That is 'good medicine.' I used to be foolish enough to go to bed to think of my sins and my mistakes and my foolishness and my misfortunes, and all the things that happened to me and were going to happen to me.

"When I put out the light, the room would become luminous with cares and lurid with regrets. But it dawned upon me that a bed was n't made for that sort of thing. It was made to sleep in; and I proposed to use it for that purpose. It was no easy task to overcome the evil habit which long indulgence in the luxury of bedtime worry had fastened upon me. But I did it. And now when I want to go to sleep, I can. I do n't care what the trouble

and fret, the irritation and the trial, the blunders and the disappointments of the day have been; I leave them at the door; they are on the outside. They may lie in wait for me as I come out next morning, but they have to abide out in the cold and gloomy hall all night. They do not come to bed with me. And the next morning I am all ready for them, after a long, sound sleep.

"But most of them die overnight from exposure and loneliness. Nothing requires more tender and constant nursing to keep it alive, than worry. You do n't worry because you have to; you worry because you like it; you enjoy it. I used to myself; used to like to get away from people; used to be glad when bedtime came so that I could worry over my troubles comfortably, without being interrupted. By and by I had some real troubles; then I learned to do better."

LOOK UP.

THERE is hope in the world for you and me ;
There is joy in a thousand things that be ;
There is fruit to gather from every tree ;
Look up, my friend, look up !

There's a place in the land for you to fill ;
There is work to do with an iron will ;
The river comes from the tiny rill ;
Look up, my friend, look up !

There are bridges to cross, and the way is long.
But a purpose in life will make you strong ;
Keep e'er on your lips a cheerful song.
Look up, my friend, look up !

THE SCHOOL WORK IN WISCONSIN.

"IN whom are hid all the treasures of wisdom and knowledge." Col. 2:3.

"If teachers were receiving light and wisdom from the divine Teacher, *the common, essential branches* of education would be more thoroughly taught, and the Word of God would be honored and esteemed as the Bread sent down from heaven, which sustains all spiritual life, binding the human agent to Christ."

In the school work in Wisconsin we desire to have only those teachers who are receiving light and wisdom from God, and are thus qualified to teach the *common branches* more thoroughly than they are taught in the schools of the world.

The standard in both discipline and scholarship should be raised, and our teachers and pupils should come up to the place the Lord would have them occupy.

Our schools are attracting the attention

of the world. Let them be such that the Lord may use them to teach the principles of true education. Let each teacher feel that he is an ambassador for God, and that as such, it is his duty to uphold the principles of the divine government by both precept and example. In all his associations with patrons and pupils, he should prayerfully follow the principles laid down in God's word. This will solve many difficulties which would otherwise appear insurmountable.

Do not report the enemy's work, but think and talk of the wisdom and power of God. Live by faith in him "who always causeth us to triumph in Christ." Encourage the hearts of your fellow teachers by writing for our different publications. Consider this one of the means of advancing the cause of Christian education.

LOTTIE FARRELL, *Supt.*

IN MINNESOTA.

THE Minnesota Teachers' Institute was held at Anoka, Aug. 29 to Sept. 26. The twenty in attendance entered heartily into the work. Special attention was given to the study of methods of teaching the Bible and the common branches. It was believed by all that the standard of education in the church schools should be higher than the standard in the public schools. A neglect of the common branches and their underlying principles is a recognized error of the schools of to-day. We need to understand the principles governing the common branches, and then we must drill on them until they become second nature to the children.

If the standard of the schools is raised, the standard of teachers must necessarily be raised. For this reason it was thought best to give the teachers an examination. Questions were procured from the superintendent of public schools. The result, we believe, will stimulate the teachers to be-

come more and more efficient in their work. All were of good courage when they left for their fields of labor.

Teachers were distributed as follows:—

Lena Nichols, Minneapolis; Emma Collins, Dodge Centre; Grant Hawkins, Mankato; Mary Winnegar, Wells; Celia Tichenor, St. Paul; Mabel Grinols, Brainard; Angie Staff, Garden City; Etta Flaiz, Henning; Almeda Squiers, Good Thunder; Flora Borden, Lewiston; Chas. Babcock, Medford; H. W. Johnson, Sauk Centre; Anabel Fishback, Hailand; Frances Rew, Anoka; Mrs. A. W. Kuehl, Pine Island; Alex Bruce, St. Cloud; M. A. Winchell, Gilchrist.

The teacher for Hutchinson has not been chosen. A family school is in operation at Eagle Lake, with Addie Alway as teacher.

We expect to have twenty schools in operation in Minnesota this winter, every school last year reopening this year.

F. A. DETAMORE.

IOWA TEACHERS' INSTITUTE.

A SUCCESSFUL church school institute, conducted by Prof. B. G. Wilkinson, of Union College, closed in Des Moines, Iowa, September 7. The attendance was not large, but the desire to become workmen that need "not to be ashamed, rightly dividing the word of truth," was an inspiration to both teacher and class. The Bible, so full and complete in facts, principles, and illustrations, was studied with zeal and interest.

The true method of education was dwelt upon quite extensively, and many thoughts were brought out to show that all knowledge comes from God, and that the Bible is the foundation of all true knowledge, the most perfect educational book in the world. It is an infallible guide, and contains the chief elements of education. A text book should convince of God and eternal life; and every study should be so based as to convince of Him in whom our hopes are centered.

The subject-matter taken up and discussed embraced reading, writing, arithmetic, grammar, geography, and history; and how these studies should be taught from the

Bible. To many who teach children, the idea of the Bible and nature being the study for the school, at first seemed almost radical, if not fanatical, but the ever-widening circle of practical knowledge lends a charm to methods of education fully appreciated only by those who experience the transformation of coming to a true understanding of the truth that our schools should be based on the principles of the schools of the prophets. The evenings were occupied in presenting to the church as well as to the teachers some of the distinctive features of present truth.

Instruction was also given in simple treatments and healthful cookery, Dr. and Mrs. Shively having charge of this work. Thus our teachers go out enabled to help in various ways.

The time was altogether too short; yet even a few days spent in study of the most approved methods in church school work are of incalculable value to every one engaging in that work.

MRS. E. E. GARDNER.

HASKELL HOME.

SCHOOL opened September 3, with an attendance of ninety-eight. There were warm greetings for the teachers as they returned from their vacation. All look forward to a pleasant year.

There is a strong determination on the part of all to improve both time and opportunities, and the interest and earnestness increase. The outlook is in every way encouraging, the children themselves helping in many ways to secure good order and

a higher grade of class work. They show a decided improvement in independent thought, in ability to grasp what is given them, and in a willingness to strengthen themselves on weak points.

As the teachers speak of the work from time to time, it is always to give the same report, "The work is so much easier and so much more is being accomplished than last year."

ELLA M. OSBORN.

BATTLE CREEK.

THE Battle Creek church school has been in session six weeks, and while all feel that we have not reached perfection in our work, yet our experience encourages us to press forward to higher attainments. To a

noticeable degree a spirit of harmony prevails, and the visits between parents and teachers have been a great help to us.

To me it has been evident as never before that God's principles are broad and far

reaching. Success does not come by taking one isolated principle into our work as Christian educators, following it alone, and disregarding all others. We should ever bear in mind the relationship each principle bears to all others. By so doing we save ourselves an endless amount of difficulty, and I am sure will succeed better in our school work.

Our aim has been to take this broader

view of the school work in Battle Creek, and steadily bring our schools up to the standard God would have them reach. True, we have had difficulties and perplexities to meet, but the God who has promised never to fail us, has been near to help solve them.

I believe I speak the mind of every teacher when I say, We are of good courage.
A. MAY PINES.

OWOSSO CHURCH SCHOOL.

THE first month of our school year is in the past, and the school is in good working order. The truth in regard to teaching the common branches was presented to the pupils, and they see the necessity of a good foundation in these things as well as in Bible knowledge. A thorough test was given at the opening of the school, and the pupils were grouped according to their ability. "If people would encourage the church of which they are members to erect small, humble school buildings, . . . they would accommodate their own children within their borders." This has been done at Owosso. A tract of land was secured in the country, and a school building erected. Cottages were built near the school with the idea that "there should be fathers and mothers in Israel" who are prepared to offer homes to the children from neighboring churches.

The school building used last year was found to be too small, and last summer an

addition, larger than the original building, was made.

The church building in Owosso was sold, and a new one is in process of erection near the school building. A house was also built for the teachers, and when the business men of Owosso knew of our work and needs, they fulfilled Isa. 61 : 6, furnishing innumerable articles, from bedroom suits to cooking utensils.

Some who have moved here for school advantages are mechanics; others have brought their industries with them. Already we have a rug factory, a broom shop, and a cereal factory. There are, in the school, prospective nurses, Christian help workers, ministers, and teachers.

The girls have accepted the dress reform, and are remodeling their clothing. Plain sewing is taught in both departments.

Since the school year opened, nine of the students have been taken into the church.

MR. AND MRS. D. H. PINCKNEY.

MONTANA'S PIONEER CHURCH SCHOOL.

ETHEL TERRY READER, writing for the *Montana Bi-voac*, says:—

"Montana's first church school opened in Missoula, September 17. The school is held in a well-lighted basement of one of the business blocks of the city which is centrally located and easy of access. On the

opening morning, the sole furniture of the room consisted of two benches, some chairs, and a rough table, all borrowed. Later in the week, however, our room was filled with comfortable school seats for sixteen pupils, a very creditable teacher's desk and chair, and ample blackboard room. . . .

"The present enrollment is eleven, ranging in age from six to sixteen years, and covering four grades.

"The school is conducted on the one-session plan,—school opening at nine o'clock in the morning, and closing at two in the afternoon, with two rest periods between.

ONE teacher of a church school manifests a love for the educational work and a spirit of sacrifice which is bound to bring success. He says:—

"I have about one hundred and fifty dollars that I am willing to invest in land for school use. I am also willing to work for almost nothing as far as money is concerned, provided the pupils will work for their tuition.

"I have the entire school caning chairs, and they take great delight in it. I am thoroughly convinced that in education we need more of the practical and less theory and mere book work. L. A. JACOBS."

VINA SHERWOOD writes:—

"We have a beautiful location for our new school building. It will stand on high ground on the corner of a farm in the very edge of town. To the west are woods and pasture land, and to the south are grain fields. We studied the chapter in 'Christian Schools,' on Location of Schools. One family donated an acre of ground, and another offered to buy a building, which has been moved and placed on a brick foundation. We want our schoolhouse to be a living preacher of truth in the matter of location, neatness, etc.

"What book will give us information on the best methods of cultivating beans, tomatoes, strawberries, and garden flowers? You may think it the wrong time of the year to talk about gardening, but I wish to study the subject this winter so we can welcome spring when it comes."

THE Christian college has for its avowed purpose the moulding of the heart and character, the shaping of the will and the life. "Education," as Herbert Spencer has said,

As we have no playground, we occupy our rest periods with calisthenic exercises. . . .

"We endeavor, in all our class work, to hold up the true God as the author of knowledge, and his fear as the beginning of wisdom."

"is to prepare us for complete living." Man, being the kind of person he is, needs right ideals, and something besides: he needs the spirit and the heavenly forces which help him to fasten his affections on right ideals. If religion is something worth while in education, we ought to be willing to declare it, to announce it in every wise way. The aim of the Christian college is not reached by turning out students who are merely believers in Christianity, who consent calmly and indifferently to its great creed. It aims to fill its students with the spirit of St. Paul; to make them alive in the service of Christ; to fill them with the enthusiasm of humanity. It purposes to send them forth equipped with a knowledge of that Book which, more than any other book, has kindled the imagination and shaped the moral sentiment of mankind. — *Pres. John Henry Barrows.*

WE stand to-day at the beginning of an educational movement that means the salvation of the world; and its elements are faith, spirit, open-mindedness, and work. . . . The people must demand, and they will receive; they must knock, and it shall be opened unto them. We are bound by tradition, by medieval ways and deeply rooted prejudice. *The good that has been done is simply a foretaste of what is to come.* Our ideals are low. . . . I repeat, not by the guns of a Dewey, or the battalions of a Roberts or Kruger, must these [national] problems be worked out, but in the common school, where the quiet, devoted, studious, skilful teacher works out the nature and laws of life, complete living, and the righteousness that is to be.—*Col. Francis W. Parker.*

. . . ITEMS. . .

VITA MORROW is teaching at Tarsney, Mo.

C. U. TAYLOR will teach the Plano (Texas) school.

THE Los Angeles (Cal.) school reports an enrollment of fifty students.

B. F. KNEELAND will connect with the Cedar Lake industrial school.

THE school at La Grange, O., is taught by Delford Cole, of Crawford, Mich.

SIX schools are now in operation in California, and others will be started later.

THE church at Wolf Lake, Ind., is erecting a school building. Mabel Jaffray is teaching.

IDA CARON writes in an encouraging tone from Salt Lake City, Utah, where she is teaching.

C. V. ACHENBACH reports an attendance of seven and the number increasing, at Reading, Pa.

MATHEW STRACHAN and wife have begun work in Yazoo City, Tenn., under difficulties which Northern teachers do not meet.

THE Anoka boarding school, Anoka, Minn., opened November 7. Those desiring information should address F. A. Detamore.

THREE schools are reported in the North Pacific Conference. J. J. Clark teaches at Vancouver, Wash.; Geo. Pettit at Montavilla, Ore.; and A. B. Starbuck at Salem.

C. L. KENDALL, former teacher of the Omaha (Neb.) church school, has accepted a position in Searcy, Ark. Mr. Kendall desires to combine mental and physical work in his teaching.

CEDAR LAKE ACADEMY, Cedar Lake, Mich., opened October 31. The young people of the State who are beyond the church school age, and who are not prepared for the training-school, should fill this industrial school to its utmost capacity.

CHAS. L. STONE has general oversight of the educational work in Tennessee, and will teach at Springville. Thos. E. Ward will teach the Trezevant church school.

To the list of Michigan church school teachers may be added Celian Nowlin, Edenville; Mary McLaulin, Tequin; Bertha Bartholomew, Bauer; and Oliver Chamberlain, Frankfort.

ELLA KINNE returned to her work as teacher in the Vienna (N. Y.) church school.

Miss Edith Chamberlain, on leaving Battle Creek, expected to have a school in her home at North Windham, Conn.

ALREADY one of our church school teachers has been called to her last rest. Ada Grey, of Hayes, Mich., died in October, after an illness of only a few days. Malignant typhoid fever was the cause of her death.

J. E. TENNEY, principal of Woodland industrial school, Bethel, Wis., surprised his friends in Battle Creek, October 20, by spending a few days here in the interest of the Academy. He reports a good attendance and an excellent spirit among the students.

THE teachers of the Battle Creek church school are Grace Amadon, in charge, Mary Lamson, Pearl Hallock, Nora Van Horn, Ina Bradbury, and May Pines. Mrs. Long continues her work in sloyd. School opened September 17, with an attendance of 180. The enrollment has reached 185.

THE choral class of 400 voices is an interesting feature of the educational work of Battle Creek. The musical work is superintended by Prof. Edwin Barnes. The time of meeting is Saturday evening. About thirty minutes is devoted to elementary vocal drill, and one hour to singing hymns and anthems. A short paper on some musical composer or topic is read during the session.

OCTOBER 19, Prof. W. T. Bland, of Union College, addressed the Battle Creek College students for the first time in four years. His thoughts were drawn from the first chapter of Daniel. The Lord is searching for young men of *ability* (verse 4). He wants young men who have a *purpose* (verse 8). He is now *proving* the young people (verse 12).

PROF. E. E. GARDNER, who stands at the head of the commercial department of Battle Creek College, is conducting an evening class in bookkeeping for the benefit of the young people of the Review office and the Sanitarium, whose work prevents them from attending regular College classes. The night school opened October 16 with an attendance of sixty.

DURING the recent session of the Council held in Battle Creek, students of the College had an opportunity to listen to several interesting chapel talks by prominent workers. Elder A. G. Daniels, who has labored seven years in Australia and New Zealand, spoke of the spread of the work among the Maori, the nations of New Zealand. Elder I. H. Evans called the attention of the students to the need of workers — canvassers; ministers, and teachers — in the mission fields of the Western hemisphere. Self-supporting teachers are called for in the West Indies and Central and South America. He stated that if every seat in the College chapel were filled with young people prepared for the field, they could not fill the numerous calls. Where are the missionaries?

PUBLISHERS' PAGE.

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THE educational number of the *Pacific Health Journal* should be widely read. Among other subjects will be considered, The Intellectual Advantages to be Derived from Correct Physical Habits, Evils of the Crammering System Remedied by Christian Education, School Ventilation, Diet for Students, The Control of Contagious and Infectious Diseases in Schools, Mental Hygiene.

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

TEACHERS' CONFERENCE BULLETIN.

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

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

WILL YOU REMEMBER THIS?

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SIGNS OF THE TIMES,

THE WORLD'S OUTLOOK NUMBER.

THE following partial list of the articles which will appear shows why you should circulate this special number of the *Signs*. It is a timely issue.

It will contain—

"The Gospel Outlook," by Prof. W. W. Prescott, of London, England.

"A Nineteenth Century Review," by A. O. Tait, of the *Signs* editorial staff.

"The European Outlook," by W. T. Bartlett London, England.

"The Church and State Outlook," by Leon A. Smith, editor of the *Sentinel of Liberty*.

"The Papal Outlook," by Prof. Percy T. Magan, author of "Perils of the Republic."

"The American Outlook," by Calvin P. Bollman, associate editor of the *Sentinel of Liberty*.

"The Protestant Outlook," by Milton C. Wilcox.

"The Mission's Outlook," by William N. Glenn, of the *Signs* editorial staff.

"The Christian's Outlook," by Ellet J. Waggoner, editor of the *Present Truth*.

"CHRISTIAN SCHOOLS."

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

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sustain their own; their readers fill their young minds with the things of the world; the "Bible Reader" turns the little ones toward God. Price 30c. Address Review and Herald Pub. Co., Battle Creek, Mich.

LIVING FOUNTAINS.

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

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

S. N. HASKELL.

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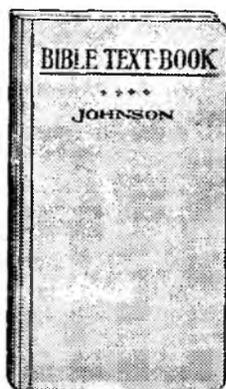
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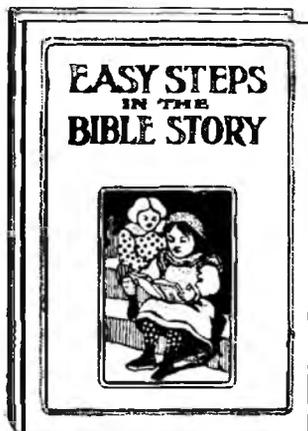
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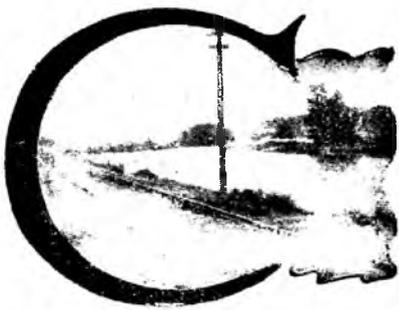
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