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The ADVOCATE of CHRISTIAN EDUCATION

DECEMBER, 1901.



THE TEACHERS
AND UNDERSTAND NOT
THESE THINGS, R.V.

HOLY BIBLE

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Vol. III.

No. 10.

Correspondence-Study Department

OPENS JANUARY 1, 1902

Purpose

To educate missionaries; to work in connection with young people's societies.

Adapted

To all who lack the privilege of becoming resident students in some college or academy;

To teachers who wish to equip themselves for better work;

To ministers and gospel laborers who wish to study Bible and History;

To parents who desire to teach their children in harmony with principles of Christian Education.

Advantages of Work by Correspondence

1. Personal attention of instructors.
2. Progress of one pupil is not retarded by others.
3. Accuracy of expression.
4. Self-reliance, thoroughness and exactness.
5. Opportunity for wide range of systematic reading.
6. Thoughtful questions encouraged.
7. Time wholly at the disposal of the student.
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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. III.

DECEMBER, 1901.

No. 10.

TEACHERS SHOULD BE GOD'S HELPING HAND.

BY MRS. E. G. WHITE.

No one is to think that all of his time is to be spent in study. By putting into practice what you study, you can obtain more than by merely studying. When you use your knowledge, you will find that more is given you. Keep the channel open, that you may have the grace and light and love of Christ. Do not disappoint Christ. Though you are teachers, you are to learn of the great Teacher. While as students you are to respect the human instrumentality through which you receive instruction, you are ever to look beyond this to the divine. Then the truths which come from the lips of the human teacher, will be to you of far greater importance than they otherwise would be.

Every teacher should gather up all the rays of divine light shining upon his pathway, that he may have the wisdom Daniel had. Walk in the light which is opening before you in this institute. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning." As the light of the sun shines with increasing power from morning till noon, so as you advance in the opening light of God's word, you will receive more light.

He who takes charge of a school is in need of a living, ever-present Saviour. Teach the simplest principles of the word of God, making the Bible the foundation of education. Those who are seeking to obtain the so-called higher education, do not know what true education is. True higher education is that which is received by sitting at the feet of Jesus. Humble

yourselves under the mighty hand of God, and he will lift you up. You need not struggle to lift yourself. Commit your work to him: do it in faithfulness, in sincerity, in truth, in righteousness; and you will find that every day brings its reward, and the light of heaven is shining upon you. His light, his grace, his salvation, are thus revealed.

We are a very ignorant people. We know so little of Jesus Christ that we can but dimly comprehend what he will do for us. God desires us to learn of him. While you are in this institute, let your boasting be in God, and not in science, not in foreign languages, nor in anything else that is human. First learn whether you can practice Christianity in your own language. There are souls to convert, and you should be able to so bring the simplicity of godliness into your own life that you can use the talent of speech with converting power among those with whom you associate.

There should be in your hearts a burning desire to be united with Christ, that you may be "laborers together with God." "Ye are God's husbandry, ye are God's building." He is working with you as with a building, forming within you a character after the divine similitude. Let your character-building be in accordance with the beautiful pattern revealed to men in the life of Christ.

In all your work you should do as the husbandman does in producing the fruit of the earth. Apparently he throws away the seed; but, buried in the soil, the seed in

dying, germinates. The power of the living God gives it life and vitality, and there is seen, "first the blade, then the ear, after that the full corn in the ear." Study this wonderful process. Oh, there is so much to learn, so much to understand, that it seems as though we can not learn everything during this life; and we can not. But if we now improve our minds to the utmost of our ability, we shall through the eternal ages carry forward the study of God's ways and works, continually reaching higher and still higher. We now need minds that can understand the simplicity of godliness. More than we desire anything else, we should desire to have Jesus Christ abiding in the soul-temple, because he can not abide there without being revealed, and shown forth in fruits and good works.

Conducting recitations is only the beginning of a teacher's work. The teacher has a heavy responsibility to bear in connection with the students entrusted to his care, and he is to understand that he can not throw off this responsibility. He has the oversight of those in his charge. He is to regard them as those who have been bought with a price. He must watch over this recreant one and over that recreant one; he must talk and pray with them. Thus he may save souls unto Jesus Christ.

The work of a teacher does not end in the class-room. Because he is an educator, he is not to divorce himself from the church work. Power is to be brought into the church. Teachers are to strive to bring the church to a higher and still higher standard. God requires of teachers more than they give. They are to be working agencies, and not dwarfs. If they fulfill God's requirements, he will give them still more intelligence, until it can be said of them, "Ye are complete in him." If every teacher in this College would come up to the help of God in the church, we should have in Healdsburg one of the most precious

churches that could be found anywhere in the world.

There is a world to be saved. Such a work is to be done by our people, that often at night I sit up in my bed, writing my hands in agony, and ask, "O God, will thy people ever understand?" I believe they will when they come to the foot of Christ, and sit at his feet as did Mary, to learn of him. If the teachers will follow the Bible rules and be Bible Christians, they will be God's helping hand. God wants every one of you to be his helping hand; and if you yield yourself to him, he will teach you and work through you, that you may be able to impart to others. Then you will be able to say, "O God, thy gentleness hath made me great."

There is a fullness for every teacher to gain. The studies that you receive will either strengthen your faith and confidence in God, and teach you how to work as his helping hand, or else they will leave you in a worse condition than if you had never attended this institute. If you work out the principles that the Lord has given you, he will surely place you on vantage ground, and the mercies and blessings of heaven will come into your life-practice, enabling you to work out the will of God.—*Extracts from a talk before church school teachers at Healdsburg, Cal., September, 1901.*

"THERE is a work to be done for young men and women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our training schools. They need the manual training course, that will teach them how to lead an active, energetic life. All kinds of labor must be connected with our schools. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted in the most thorough and systematic ways that long experience and wisdom can enable us to plan and execute."

WHAT MAY BE ACCOMPLISHED BY A CHURCH SCHOOL.

BY DAVID PAULSON, M. D.

THE church school teacher is not doing her full duty unless she teaches the children under her charge in a thorough-going and systematic manner the principles of physical righteousness. They must be instructed how to properly develop themselves physically to the uttermost, and be inspired to do it for Christ's sake. A physical culture class should be held daily, giving instruction in breathing exercises. It is possible to increase the chest capacity from ten to twenty-five per cent in many children in a few months' time. The advantage of this in after life can scarcely be estimated.

To allow the children to come to school day after day wearing clothes that are already laying the foundation for future invalidism, is a crime of which no teacher in a Christian school should be guilty. She should not only have a knowledge of what constitutes healthful dress, but she should possess the necessary moral courage and tact to go to the mothers of these children, and reform them upon this subject; she should be able to show the mothers how to make the necessary changes and improvements.

For a church school teacher to know that the children under her charge are daily trying to subsist upon pasty mush, doughy bread, improper food combinations, more or less mustard and pepper, and, perhaps, sipping away at tea and coffee, even using flesh foods, and yet go on asking God to help her to counteract all this by her instruction, is a solemn mockery. It is simply picking away at leaves, when she ought to be laying the ax at the root of the tree. This can be done not only by instructing the children in better things, but by going into the home, and in the spirit

of Christ, convincing the mother that by adopting proper methods in cooking, she will be almost certain to prevent premature funerals in her family.

This must be a matter of life and death with us. We have no right to trifle and deal lightly with the very causes that are sending thousands of children and young people to the grave, when they ought to have gone into the pulpits and schools to accomplish a great work for the Master. So the successful church school teacher must possess as a part of her education a working knowledge of how to prepare simple and healthful meals.

Inasmuch as the ultimate aim of the church school is to develop missionaries to accomplish something in this closing age, the teacher must be prepared to organize the children into an active working missionary society, and to devise plans and means whereby something may be accomplished in the very community where the school is held. Not one person should be neglected in the neighborhood of our church schools.

Perhaps some wholesome entertainment could be given in the church school, to which other children might be invited, and where they might see how such an occasion can be made helpful in every particular. This would help to break down a certain wall of division that perhaps is already existing; and then the children should be taught in a definite way how they may win these worldly children to the cross. Unless the children are learning something of this in the church school, it cannot be considered in every sense of the word a success.

In many instances the teacher will not have the necessary opportunities to accomplish all these things, but who dares to say

that a single one is non-essential? In such a case an effort should be made to connect with the church school one of our missionary nurses. It would not be necessary for her to be stationed in one church constantly; half a dozen churches in the same part of the Conference could unite to assist in her support. In many instances she would be able to earn, by the treatments that she could give to the wealthy who needed her services, more than the amount necessary for her support. It is no more than right, however, that the church should have faith enough to guarantee her support.

A nurse should hold schools of health for the adults, as well as assist the teacher in these lines of work for the children. There are thousands of people who could be reached by some such labors, who cannot be reached by the ordinary means of presenting the gospel. Of course, such an effort will involve more expense and trouble, but it will be a great deal of trouble for us, too, when we get over on the other shore, to see our children lost because we have not been willing to undertake these very things in dead earnest.

Where are the young people who ten years ago were in the primary division of our Sabbath schools? Who must answer for this terrible neglect? Are we to continue to sit by, and see the devil gather the fairest of our young people into his fold, and imagine that it cannot be otherwise?

The church school teacher who is not now prepared to teach medical missionary work in connection with other lines of education in the church school, may receive valuable help by taking the Battle Creek Sanitarium Medical Missionary School of Correspondence. She will thus receive most helpful hints and suggestions, which she can work over and adapt to the minds of the children. If she has time to spend six months either at the Battle Creek Sanitarium or here in Chicago, or in one of our

other health institutions where special opportunities are afforded, it would be still better. If she can spend a year at the Emmanuel Missionary College, at Berrien Springs, she would receive in a general way the necessary training, provided she has a good foundation to begin with.

The church school teacher should know Dr. Kellogg's two books on physiology almost by heart. The book "Healthful Living" will also give her jewels of truth in this direction that it would be extremely difficult to secure from any other source. Such current literature as *Good Health*, or some of our other health journals, as well as the *Life Boat*, will furnish her with up-to-date information which she can use to the greatest advantage in her school work. Let us have the church schools that God has been calling for, and let us never rest satisfied until they reach such a standard that the parents in other churches shall plead for us to open our doors and admit their children to share our opportunities. Earnest prayer, and persevering, determined effort will bring all this in a much shorter time than many imagine.

IF God would reveal himself, he must not only create and govern, but he must also educate. You cannot put the knowledge of God into men's minds at a stroke. Teaching is a long process. . . . And when finite beings are also sinful beings, there is a dullness that requires line upon line, precept upon precept. . . . God is a teacher, and the teacher must [condescend to dull minds, and must have endless patience with them. This was one of the griefs of Christ, the holding back what he would fain communicate because of the low intellectual and moral state of his disciples. What a tone of sorrow there is in his words: "I have many things to say unto you, but ye cannot bear them now!"—*Augustus H. Strong.*

CONFERENCE OF EDUCATIONAL SECRETARIES.

BERRIEN SPRINGS, MICH., NOVEMBER 15-18, 1901.

THE following report consists of extracts from the minutes of the Conference. Those in attendance were W. W. Prescott, Luther Warren, E. A. Sutherland, W. D. Curtis of Illinois, W. H. Wakeham of Ohio, S. M. Butler of Michigan, Geo. M. Brown of Nebraska, Floyd Bralliar of Iowa, Lottie Farrell of Wisconsin, Dr. Paulson, Adelaid B. Cooper, editor of the *Instructor*, and M. Bessie De Graw. The teachers of Emmanuel Missionary College attended so far as their school duties would permit. E. A. Sutherland was chosen chairman, and Geo. M. Brown, secretary.

A SCHOOL SYSTEM FOR THE MASSES.

All questions relative to the educational work depend upon the solution of this one problem,—a school system for the masses. Professor Sutherland led in the discussion, reading extracts from "Christian Schools" and "Home, Church and State Schools," which show that Christian education must begin in the home, and that our plans for education must be broad enough to take in every child, without regard to rank or station.

The educational system fostered by the church must be carried forward by the hearty co-operation of all church members, and should be supported from a common fund. It was suggested that the second tithe be used for educational purposes. See "Patriarchs and Prophets," p. 530; Num. 18: 21; Deut. 14: 23-29, 16: 11-14.

Great results will attend the work when we adopt the principle of universal education,—1. The children of Christians will become missionaries; 2. The Gentiles will come bringing their children. Isa. 60.

HOW SHALL WE TRAIN THE CHILDREN AND YOUTH?

On this subject Professor Prescott said in

part: Why establish other schools where free schools already exist? There can be no reason for the existence of church schools unless they substitute spiritual things for the material subjects usually presented in the schoolroom, and unless they adopt new principles and methods of teaching. Colonel Parker says that the highest object of education is to make good citizens. This is purely a temporal object, but it represents the prevailing idea. True education is not confined to outward forms; it embraces the life and power within. As children of the heavenly kingdom, we need not ignore the material side, but we must study the life of God, which animates the visible things. We are to be leaders in teaching things pertaining to the kingdom of God. The Bible is the interpretation of the divine life, and must guide us in all our study.

Unless this new principle is recognized in our church schools, they will be in no way superior to the schools already in existence. The establishment of church schools invites an issue with the world. If successfully met, it must be by close adherence to this new principle and the power of God. The true teacher will approach the natural world through the spiritual. For instance, we should find in the laboratory many illustrations of divine truth, but we should not go to the laboratory to prove that a divine statement is truth. A student of the phenomena of nature is sure of *no thing*. To illustrate: Of 70 deductions made by French scientists at the beginning of the nineteenth century, and subsequently taught as scientific truth, not one is now believed. Truth is the divine personality. Those who know not him, know no truth.

HOW TO AROUSE AND MAINTAIN AN INTEREST IN EDUCATIONAL REFORM.

Professor Sutherland emphasized the thought that every individual connected with this work should know his place. He should know it because he has heard the call of God to a definite work. When men are possessed of this conviction, a power attends their efforts. Stay in the work, and with the movement, because you cannot stay out of it. Such a spirit is electrifying. A man who possesses it invariably arouses an enthusiasm in the cause which he represents.

Dr. Paulson spoke of the work of the teacher. He stated that the most important factor in placing church school work on a solid foundation, where it can command the respect of the church and the world, is the teacher. Teachers must know their calling, and be thoroughly trained.

W. D. Curtis referred to the importance of the position taken by conference officers relative to the educational work. They are in sympathy with the movement, but are met by many perplexing problems. The financial support of the schools is not the least of these.

S. M. Butler referred to the question of finances, and called attention to the statement in the Testimonies which says that schools should be supported by liberal contributions. It was his suggestion that educational conferences be held in suitable places; that neighboring churches send delegates; that representatives from our colleges and from the Conference give instruction concerning Christian education. He also suggested that an interest could be maintained by the circulation of leaflets, setting forth in a concise manner the truths of education.

These points were well received, and a committee was appointed to formulate plans. The following recommendations were offered by this committee, and adopted by the Conference:—

1. That conventions covering a period of two or three days be held at appropriate times and places in the several conferences represented in the council, and that special efforts be made before the convention to acquaint the people in adjoining territory with the nature of the work, and encourage each church to send at least two delegates.

2. That educational secretaries devote their time to personal work in the churches, thereby arousing and maintaining an intelligent interest in educational matters.

3. That in counsel and co-operation with the conference committees, the educational secretaries prepare special readings on educational topics to be read at Sabbath meetings, such Sabbaths to be set apart for special prayer.

4. That small tracts and leaflets presenting important phases of the educational work be prepared and given general circulation.

QUALIFICATIONS OF THE CHURCH SCHOOL TEACHER.

Various thoughts were presented. Eld. Warren said that something *must* be done for the children. Home-training must be supplemented by a strong influence in the schoolroom. Geo. M. Brown said every teacher should have a definite knowledge of the principles of Christian education, and should be endowed with the gift of teaching.

Teachers should be disciplinarians. A thorough knowledge of the common branches is positively essential.

Teachers should have a special training to fit them for their important duties.

GRADED BIBLE STUDY FOR CHURCH SCHOOLS.

Prof. Sutherland expressed himself in favor of a series of graded Bible lessons for the church schools which would give pupils a comprehensive view of the entire word. According to his plan, the child during his first two years in school should study Biblical biography. The next two years should cover the same matter in a more

comprehensive way, this to be followed by Bible history.

Prof. Prescott endorsed the plan, and illustrated the value of Bible history in teaching truth by referring to the sermon of Stephen, as recorded in Acts 7.

It was voted to ask the General Conference to allow Prof. Prescott time to prepare such a series of studies, and to choose others to associate with him.

A MISSIONARY NURSE WITH THE TEACHER.

This question called forth an animated discussion. Dr. Paulson said that in view of their past training, it is unusual for the present church school teachers to possess a thorough knowledge of health principles. He suggested the Sanitarium School of Correspondence as a means, whereby teachers may increase their knowledge and ability. A still better plan would be for the teacher to spend six months in connection with some school, like Emmanuel Missionary College, where special instruction is offered in physiology, hygienic cookery, and simple treatments.

The instruction in the church school should be practical, including the making of hygienic clothing, proper combination of foods, ect. The value of the instruction given by the teacher will be greatly enhanced if a trained nurse is working at the same time with the parents. The church school may thus be made the center of a reform. Dr. Kellogg's physiologies and "Healthful Living" were recommended.

Prof. Sutherland stated that some teachers had done excellent work as medical missionaries. However the duties of a teacher are heavy enough for one individual to carry, and he should be assisted by a trained nurse. The church which has a nurse will be blessed. The medical missionary work is an entering wedge. The establishment of schools will often arouse opposition; the medical missionary work, as carried on by a nurse, will do much to allay prejudice. There is no reason why

a nurse should not be self-supporting.

Dr. Edwards emphasized the fact that the church members need instruction in healthful living and simple treatments. He described the instruction given students at Berrien Springs, and urged the superintendents to encourage a teacher and a nurse to work together.

UNIFORM SYSTEM OF EXAMINATIONS.

In considering the work of teachers, the question of examinations was discussed. Thoroughness is one of the essential qualifications in the schoolroom. Thoroughness invites examination. The frequent complaints brought against modern school methods, emphasizes the importance of this qualification in the church school. Our schools should unite in the effort to strengthen students in the common branches. Frequent examinations serve to keep the matter before teachers, and are an incentive to self-improvement. In addition to the annual examination of teachers, it was proposed that the educational superintendents, co-operating with the teachers, examine all pupils in the church schools. Uniform examinations in schools and conferences will create a uniform standard, and increase the efficiency of the work.

COURSE OF READING FOR TEACHERS.

Teachers are ambitious, and most of them desire to carry on a line of study while they are teaching. The educational secretaries will encourage this. The Correspondence-Study Department to be started January first, under the supervision of the educational department of the General Conference, offers an excellent opportunity for progressive work by teachers. The subject received further consideration later in the Conference.

SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

Prof. Prescott outlined the plan to be followed in the Sabbath school lessons the next year. The Sabbath school should be

an educational factor, working in harmony with and supplementing the day school.

We need to develop a class of Bible students. The lessons will make Christ the central theme. Studied as they should be, these lessons will lead to the conversion of the child.

Eld. S. M. Butler spoke of the hundreds of young people who have no definite aim in life. He urged that systematic effort be made to inspire these with an ambition to labor for humanity. He suggested that the *Youth's Instructor* be modified to meet the needs of this class, and be used as the organ of this movement. He asked for these young people the advantages of a school of correspondence.

CORRESPONDENCE SCHOOL.

Prof. Sutherland explained that the Correspondence-Study Department to be opened at Berrien Springs, Jan. 1, 1902, will offer instruction to persons unable to become resident students in one of our schools. The department will offer work in language, history, physiology, and Bible. As text books the following were recommended:—Bell's language series, Kellogg's physiology, Eld. Jones' historical works. The instruction in Bible will be of the most practical nature, enabling the student to obtain a comprehensive view of the entire Scriptures, that they may become a guide in life. It was stated that a circular explaining the correspondence work was in course of preparation.

LIBRARIES.

The need of reference books has been keenly felt by church school teachers. How can such works be procured in the most economical way? This question was thoroughly canvassed. Every school should be supplied with the necessary dictionaries, encyclopedias, maps, atlases, etc. It was voted that a strong effort be made to secure the necessary reference books for each school.

Voted. That J. H. Haughey, W. D. Curtis, and S. M. Butler constitute a committee to recommend books to the teachers; to ascertain the rates which publishing houses will give, and that this committee be authorized to make such arrangements as to them seem best.

This committee will make frequent reports in the columns of the *ADVOCATE*, and they invite correspondence by the teachers. This can be made a source of real strength to the church schools.

STUDY BOOKS.

Every church school should be supplied with books in harmony with the truth. Furthermore, it was keenly felt that these books should be so published that they can be obtained at the lowest figures. This voices the opinion of many teachers. The attention of the Conference was called to the books already in circulation, and Prof. Sutherland spoke of the Teachers' Register now in general use throughout the Lake Union Conference. This calls for quarterly reports, which should be rendered by each teacher to his Conference superintendent.

SUMMER SCHOOL.

The importance of one strong summer school was recognized by all. This should take the place of several district schools. Teachers need thorough training, and it was the unanimous opinion that this cannot be given in a short institute. Institute work is good for those of experience, and it may also lead to conversion to educational principles, but such a meeting does not give time sufficient for substantial training in methods adapted to Christian schools.

Voted. That the General Conference be requested to call a meeting next spring of the educators of the Northwest, the Southwest, and Lake Union conferences.

Adjourned *sine die*.

SUBJECTS FOR DISCUSSION AT THE CONFERENCE.

1. A school system for the masses.

2. Plans for arousing the denomination to support such a school system.

3. Essential qualifications of church school teachers.

4. Graded Bible study for church schools.

5. The duty of educational secretaries to search out young people who have ability to become teachers and business men in our various schools. Plans by which these persons may receive the necessary training.

6. How may the children be prepared to meet the religious test which is speedily coming?

7. Importance of connecting the medical missionary work with church schools.

8. Young people's work, and the Correspondence-Study Department.

9. Sabbath school work: how to make it educational.

10. Study-books for the church schools.

11. A system of examination for church and intermediate schools.

12. Rural schools for the children: how to encourage an exodus from the cities.

13. How shall an interest in Christian education be aroused and maintained among our own people?

14. Church school libraries: how to create and maintain them.

15. School methods should develop faith; those methods that do not develop faith prepare children for this world only.

16. Course of reading for church school teachers.

17. A system of reporting.

18. Educational conferences in the churches.

TRUE EDUCATION.

THE memorizing of facts and the so called completion of a given number of branches of study, is only an incidental part of an education. You might be told of one whom you had not seen, that he was a graduate of some school, and had mastered a certain

number of subjects; yet you would know absolutely nothing of the individual.

That which transforms the character, lies deeper than human thought. The heart of man is naturally deceitful and wicked. No man can know his own mind without divine enlightenment. There may be that in it which will make it impossible for him to rise above the common level; indeed, without the operation of divine grace this condition does and will exist.

No learning will prove of any real value to the individual unless accompanied by that which will reveal the imperfections of the character, and impart a desire to remove them. As long as pride and selfishness rule in the heart, real character-growth is impossible. The learner becomes vain and conceited, and all that God and angels prize, and all by which man is benefited, is left out.

This is Satan's studied plan. All that man can learn, unless the learning is accompanied by a sense of the increased responsibility that it brings to use the learning to the glory of God, only strengthens the kingdom of evil. Every hour that is spent in study should be with a full view of the constantly increasing debt of responsibility. Of him to whom much is given, much is required. Neither can ignorance evade the responsibility. God holds us accountable for what we might have known.

Then what we *are*, and not what we *know*, is the measure of value which God places upon us.

All learning is a tool which is designed to make the laborer more proficient; and this will be so either for good or for evil. If directed merely by a desire to gratify self, the education becomes a means of separating the possessor farther and farther from God; if directed by a feeling of divine responsibility, the individual is constantly drawn nearer to God, and the character is molded after the divine pattern. — *J. E. Tenney.*

THE EDUCATIONAL WORLD.

SIGNIFICANCE OF BIG ENDOWMENTS.

An open letter on the subject of college endowments has been published over the signature of Junius M. Horner. The letter says in part: With few exceptions, the history of most endowed institutions of learning shows that the greater the endowment the more expensive the institution becomes; not that the tuition increases, but the cost of living in the institution increases, so that students of moderate means have to go to institutions with small endowment, or to institutions without endowment. This sounds theoretically absurd, but it is practically true. Harvard and Yale are fast becoming institutions for the sons of wealthy parents only, just as certain preparatory schools with large endowments are already patronized only by men of wealth.

Now, the question arises, is this condition in accord with the design of the donors, and do the patrons of these institutions realize the point of ethics involved in their acceptance of the benefits of such endowments?

There are many orphanages and homes for the education of poor children supported by church or state, and great and appreciated good is done by them. But the public generally look with pity and some degree of reproach upon any man or woman who, while obtaining an education, has received this gratuity of \$100 or \$150 a year at the hands of strangers: so that because of this public sentiment, it is rarely the case that one will mention the fact of having received early education at an orphanage or home for poor children.

A millionaire's son goes to Harvard and pays his tuition of \$150 a year, and receives

in return advantages that would cost \$450 if paid for in full. He receives this gratuity of \$300 a year at the hands of some stranger, and neither does he lose any self-respect, nor does the public generally look upon him with scorn for receiving this gratuity.

That no mistakes may be made, figures are taken from the last report to the Commissioner of Education. Harvard University is taken as an example of the wealthiest of endowed institutions, and one that is far beyond any possible injury from a hostile criticism of this kind.

Total income from all sources	\$1,234,740
Interest on value of grounds, apparatus, etc.	670,000

	\$1,904,740
Less amount paid by students	644,564
Amount of gratuity received by students, \$1,260,176 Number of students, 3,912.	322

Each student thus receives each year from the endowment advantages to the amount of about \$322 over and above what he pays.

It would be a conservative estimate to say that fully one-third of the students attending Harvard University are amply able to pay this \$322 without inconvenience, and would gladly do so rather than feel that they were pensioners upon the bounty of some one else. This amount, if paid by these twelve hundred or thirteen hundred wealthy students into the proper hands, would be sufficient to place the advantages of the best common school instruction within the reach of ten thousand children in the mountains of North Carolina, say, who now have an opportunity of attending school, and a very inferior school at that, only about three months in the year.

Is it right for thirteen hundred young men who need no help to receive this

gratuity, and let these ten thousand children who do need help go without the advantages of an elementary education?

If these figures were multiplied many times, some idea might be conveyed of the condition of things that is countenanced by the practical ethics of the educational endowments of our nation.

A DEMAND FOR THOROUGHNESS IN THE COMMON BRANCHES.

EVERYWHERE the cry is heard that our sons and daughters graduate from the high schools with but a limited knowledge of the common branches. A gentleman signing himself "A Father," writes from Chicago: "When men of Mr. Forgan's standing, speaking from personal experience, assert in public addresses that nine-tenths of the high school graduates with whom he comes in contact in a business way, hardly show a fourth grade knowledge of plain reading, writing, and arithmetic, certainly public opinion must soon be awakened, and a radical change be made in the curriculum of our schools. My personal experience has been that, although I had to leave school at thirteen years of age, I am ashamed of the spelling, punctuation, and composition of my son, who graduates this year from the high school."

Let the church and intermediate schools give due attention to the fundamental subjects in an English education, and they will win for themselves an enviable reputation. They will then pave the way for satisfactory work in our colleges and training schools. Our higher schools should give technical training; our intermediate schools should not attempt it. The thought was well expressed by Professor Butler at the Educational Conference in Chicago. Said he: "Secondary education is not technical education nor specialized education. The young boy cramming for the entrance examinations of college is not engaged in secondary education, neither is the boy who

is rushing through a high school to gain a knowledge of the things he may use in business. Send the whole boy to school so you can make a whole man out of him. Do not send the boy's arm to school so that it can wield a hammer. Secondary schools make steel out of crude iron, and the steel may be shaped later by specialized education."

PUBLIC SCHOOL METHODS FOR TEACHING MORALS.

WILLIAM I. CRANE of the Steele High School, of Dayton, Ohio, showed the inefficiency of the attempt to teach morals according to present methods in the public schools. Addressing the Educational Conference at the University of Chicago, the speaker asserted, says the *Tribune*, that the mumbling of the Lord's prayer by pupils who took no cognizance of what they were saying, was one of the worst practices in class rooms; and he added that the committing of verses by young pupils, in which they voiced a desire to be juvenile paragons made cheerful little liars out of children.

"One of the earliest methods of teaching children moral lessons was to give them little verses to repeat, in which they told their wish to emulate the faultless little boys and girls depicted in the rhymes. A practice of lying was thus developed, because the children usually had no such wish. Another practice in the schools that does not produce the good that is wished for is the repeating of the Lord's prayer by the class in unison. Pupils mouth the prayer with small thought of its meaning, and come to feel that this performance is all that is required to evince their feelings of morality. Morality in the school does not come from the plan of pupil government. It is better that the children should fear the teacher than distrust one another. Pupil government is the father of fear, and the grandfather of many crimes. Fear casteth out all love as much as love casteth out all

fear. Let the children be induced rather than forced to be moral."

It is not the duty of the state schools to give religious instruction. The church should recognize this as a fact, and educate its own children. This is the only way to build up the church. Religious instruction in public schools can never rise above mere form.

EXALTATION OF THE FARM.

A FEW years hence one of the great sights of the national capital will be a perfectly appointed farm of 400 acres, with buildings, orchards, truck gardens, and grain fields of every kind. All the fruit and vegetables of the United States or other countries which experiment shall prove to be capable of cultivation in this climate will be seen there. Systems of drainage and, if necessary, irrigation, model fencing, the most perfect methods of gathering and storing grain, fruits, and vegetables will be exhibited.

In addition there will be a home place of six acres, where beautiful lawns, pretty shrubbery in artistic designs, and suitable shade trees will give a lesson in the beautifying of dwellings and their surroundings in the country. To the agriculturists and horticulturists this model farm, which will be made and maintained by the department of agriculture, will offer an opportunity for study in every branch of their science. To the general public the farm will offer a beautiful sight. Preliminary work toward laying out this model farm has already been begun.—*Chicago Tribune.*

PRIZES ABOLISHED.

THE question of rewards and prizes was agitated by Chicago teachers at a recent meeting. "Prizes of medals or money donated to pupils of the public schools will probably be abolished by the board of education," says the *Record-Herald*. Superintendent Cooley is in sympathy with the agitation to do away with the medals, and a number of the school trustees share his

view. The secret of the matter was touched by Mr. Cooley when he said, "I believe that the distribution of prizes of all kinds is vicious. The medals excite jealousy among pupils, and they are a great source of complaint. *They conflict with the democratic spirit of the public school system, and should be abolished.*"

The italics are our own. Would that all parents and educators could see that prizes, rewards, degrees, and diplomas tend away from democracy, and are instead creating in our country an aristocracy which savors of the Middle Ages. It is strange that the church is so slow to recognize this fact, and that while church schools are hesitating over the advisability of abolishing degrees, the trustees of the city schools of Chicago should decide to do away with prizes and rewards.

THE latest government statistics show that eight gallons a year more of alcoholic and non-alcoholic beverages to the person are used to-day in this country than twenty years ago. Strong drinks and mineral waters, and prepared drinks of that kind are largely taking the place of plain water just as it was given us by the Creator. This increase in the use of mineral water and other prepared beverages of the kind is doubtless largely due to the fact that the germ theory of disease has been discovered and promulgated so extensively. But there is danger of the good being perverted that should come from this knowledge. Be sure that you have pure water, then drink lots of it.—*Signs of the Times.*

THE city of Pittsburg was so appreciative of the gift of \$5,000,000 made to Carnegie Institute that the donor has increased the endowment fund of the Institute by another million. In addition to this, Mr. Carnegie has given \$2,000,000 toward equipping a polytechnic school adjoining the Institute.



... EDITORIAL ...

Edward J. A. Sutherland, Editor.

M. Bessie De Caw, Assistant Editor.

CORRESPONDENCE-STUDY DEPARTMENT.

A CORRESPONDENCE school will be opened Jan. 1. by Emmanuel Missionary College. This is the outgrowth of repeated demands for an opportunity to study the Bible and other subjects in the home, preparatory to taking a course in one of our colleges. Correspondence with young people reveals the fact that many in our churches are obliged to support or help support a family. They are ambitious, and desire to improve their talents, but cannot afford to attend school. For such the Correspondence-Study course is planned.

Another class have asked for work by correspondence. I refer to the mothers who sense the burden of the home school, and who desire to carry on a course of systematic reading which will make them better teachers. The needs of such will be met by this department. The principles of Christian education are for all, and a study of them will bind the hearts of parents to their children; it will arouse the members of the church to the necessity of helping its young people to get an education; it will put life into the church work.

If you desire particulars, address, Emmanuel Missionary College, Berrien Springs, Mich.

CONFERENCE OF EDUCATIONAL SECRETARIES.

ONE of the most encouraging events in connection with educational work was the recent council of educational secretaries. It was not a large meeting, but it was an earnest one. Many great movements have had a beginning in a small prayer meeting; and as the men and women upon whom has been laid the burdens of the church school

work in the Lake Union and neighboring conferences bowed in prayer, there was a deep sense of responsibility. The education of the children is a weighty problem, the solution of which affects the entire denomination. Five years ago there was not a church school for the children in the territory represented by the delegates in attendance. In the autumn of 1897 two young women students in Battle Creek College, volunteered to answer a call for a primary teacher in two churches in Indiana. That was the beginning of the movement. To-day it is a recognized part of conference work, many of the states having a superintendent of church schools; and there are several union conference secretaries.

Problems which a short time ago seemed hard to solve are now becoming easy of solution. But as the organization is perfected, the amount and importance of the work increases. The training of teachers assumes still greater significance. The work is exciting attention; teachers must be thoroughly competent, both as instructors and as disciplinarians. The very best ability should be in this work; it is no place for cheapness or fickleness. In order to encourage thoroughness, the secretaries of Lake Union Conference voted to conduct examinations annually. Teachers will pass examinations, and the pupils in the church schools will be tested. As an aid to self-improvement, the secretaries will encourage the teachers to take advantage of the correspondence schools conducted by the Sanitarium and Emmanuel Missionary College under the auspices of the General Conference.

The recent meeting is, we believe, but the beginning of an organized effort to extend and strengthen the schools for the children.

SABBATH SCHOOL WORK.

THE combination of the *Sabbath School Worker* and the *ADVOCATE* is a matter which concerns every teacher in a practical way. Have you considered its significance? You have been acquainted with the Sabbath school for years; the day school is a comparatively new undertaking. For five years the church schools have battled with opposing forces. They have been like an infant born in the midst of turmoil which has to strive for very existence. The battle has however served to develop strength. Peaceful growth often develops a weakly plant.

The struggles of the church schools have placed them on a firm foundation where they cannot be easily overthrown. Now as the people are beginning to reap the results of these schools; as they are calling for a multitude of teachers, and as young people are in training not only for our own country but for foreign fields, it is a signal for rejoicing to see the Sabbath school, like a twin sister, slip its hand into that of the church school.

When we consider what it means, we see by faith the fulfillment of Isa. 60, when the light encircles the world.

For the church school it has a deep significance. There has always been danger that the church school would drift into worldly methods. It is hard to avoid this if teachers have only such training as can be obtained in the popular schools. The great demand for teachers has led some churches to accept persons who have had no experience in dealing with or in studying the principles of Christian education. This course while appearing unavoidable, has nevertheless threatened to bring great difficulty. It was a similar act in the early Christian church which introduced paganism; it would be the easiest thing for us to-day to make the same mistake. It would seem that a check has been providentially placed upon the work by the proposed

union of Sabbath schools and church schools.

The Sabbath school has always upheld spiritual teaching. Now the two schools will unite in giving a spiritual education. The united effort will, let it be hoped, carry us past the dangerous rapids which would overthrow spirituality by introducing the materialistic. Why have church schools unless they differ from the popular schools? There is no reason for their existence except there is offered in them a training which breathes so strongly of the kingdom of God that the students naturally become workers for Christ. Therefore I say that this union of Sabbath and church schools will work for the advancement of the latter.

There is, however, another side to the matter. Will the Sabbath school receive any benefit from the union? It is the object of the Sabbath school to make Bible students. Children who grow up with Sabbath school privileges should naturally become church workers. This, however, is not always the case. It is not true even in a majority of instances. The fact that the youth are drifting away from, instead of into, the church, has led to some very serious thoughts. Something is wrong with the Sabbath school when it ceases to be a nursery to the church. But facts are facts, and to-day we are obliged to face these conditions. The Sabbath school has not educated as it should. Again, the strongest and best Sabbath school has been unable to stem the influence thrown around children who spent five days in a school having an atmosphere wholly of a worldly nature. The union of the two schools,—the Sabbath and the day school, will place the children under entirely different conditions. The work of one school will supplement that of the other. The methods applicable to the church school are equally applicable to the Sabbath school.

As the standard is elevated more thought will be given to the manner of conducting

the Sabbath schools. There will be a demand for Sabbath school teachers who understand the principles of physiology and psychology, who can instruct the little ones in harmony with the laws of life. This will lead to teachers' meetings in which principles and methods of education are studied.

Such a movement will attract the attention of parents, and will bring them into the circle for study. The church itself should become one busy school.

Under such conditions the *ADVOCATE*, whose pages are filled with matter for teachers, will be needed by church school teachers, by Sabbath school teachers, and by parents. If there is any one thing which shows that the spirit of Elijah is coming into the church, it is this movement for the education of the children.

EDUCATION FOR THE MASSES.

VITAL principles are at stake. We should turn our attention to the children. Protestantism insures equal rights to all. This equality is not based upon age, nationality, or religious conviction: it applies to the child as well as to the parent; to the infidel as well as to the Christian; to rich and poor alike. It is the basis of all true education. It is in every sense Christian. "All thy children shall be taught of the Lord," then, "Great shall be thy peace."

It is strange that while advocating the principles of democracy in government, we have so long clung to an aristocracy in education. Within the borders of our own church this state of affairs has existed. Moreover, to-day, in the full light of Christian education, it is still hard for us to grasp the truth of free education for all children instead of colleges and academies for the few only.

Luther and the Reformation gave to the world a system of free schools. One of the most touching addresses of that great leader

was an appeal made to the German councilors in behalf of the children. Private schools and schools for the few are a relic of the Middle Ages. The Pilgrim fathers demanded universal education for their children, and not finding it in Europe, they came to America, and here established schools of their own. The church and the school grew side by side. It was thus that New England laid the foundation for the government of the United States. It is this one principle of universal education,—schools for the masses,—that has given it supremacy in the world. Germany, France, and England boast of their universities, but the United States is justly proud of her common school system.

Originally our educational system was controlled by the church. But the church, pleading poverty, allowed its educational interests to degenerate. Horace Mann, the friend of the children, took up the neglected duty of the church, and working for and with the state, formulated the present common school system. Thus the blessing, lightly prized, slipped from the church. Then began a decline in spirituality which could not have come had the church held her children within her own borders by giving them Christian training. This was manifest in the rejection of the Advent Message. Had Protestant denominations been true to educational principles, this would not have been their experience. But God has now put forth his hand a second time to redeem Israel. The old waste places are again to be built. The true church will turn to its children, and thus hasten the return of Christ. The message of Elijah, the prophet, which precedes the coming of the Lord, will be as a voice calling fathers to look after the education of their children.

We have had our colleges and academies; we have educated a select few; let us awake to the need of the children, and establish schools for the masses.

* MINISTERIAL *

* EDUCATIONAL REFORM A REALITY.

BY PROF. W. W. PRESCOTT.

WHAT is the key-note of an educational reform? The popular system of education teaches man to appreciate and to deal with outward, material things. Colonel Parker tells us that the object of education is to make citizens. This material study is illustrated in the science classes. For instance, when studying a tree, the subject may be approached from the standpoint of the amount of lumber it contains, or the student may deal with the character of the tree, with the structure of the wood, the form of the leaves, or with the character of its fruit. All this is material study,—a subject which appeals to the senses.

I would not say that we should ignore such study, but as children of the heavenly kingdom, that is not the only thing with which we should deal. We should be leaders in establishing the kingdom of God upon earth. It is not enough that we discuss new views, and give new interpretations of the Scriptures. To teach the principles of that kingdom, we must live on the basis of that kingdom. Trouble has come into the church because a creed has been substituted for real life. The early Christian church had an experience. The mystery of iniquity perverted that church. It is the papacy which is developed when a body of people are theoretically living the principles of light, but are in reality living out the principles of darkness. It is from such a condition that educational reform calls the church.

When we face the question that we are to

*Extracts from a talk given at the Conference of Educational Secretaries.

establish other schools where schools already exist, and ask our people to withdraw their children from these other schools, and assume the expense, and carry the responsibility of conducting church schools, then it seems to me that we ought to have a clear idea of the reason for asking them to do this, and a definite understanding of what should be accomplished by this great undertaking.

If we draw children away from other schools simply because of evil influences surrounding them, let me tell you that you will not accomplish your object. If you go to the average church and gather together the children, do you not have the same evil influences to meet that you thought were in the public schools?

Is a mere change from one school to another going to work a reformation? I say emphatically, No! The work must go deeper. We stand face to face with the fact that the work of teaching in a Christian school must be on an entirely different basis. We have exactly the same problem to meet in the church schools that we have in preaching the gospel to the world. We say there is power enough in the gospel to change hearts. When you go out as a minister and raise up a church, the mere fact that the fathers and mothers have accepted the message does not change the children. They have been trained in the schools of the world, and they take the ordinary view of things. By establishing a school you invite an issue that has not been raised before. Your action in withdrawing the children from the schools pre-

cipitates the crisis; and unless there is in the church school the vital thing that will meet the issue, the church school will be worse than any other. I believe there is a very strong probability that the church schools may become worse than other schools unless the right note is struck. We have no play-day thing to meet. The problem must be met and solved. The only solution lies in offering a spiritual training in place of materialistic teaching.

Now it seems to me that there is just one problem for us all the time. The only thing to be done is to reverse the order, and teach in harmony with heavenly principles. Which shall take the lead, the seen or the unseen?—The unseen, the eternal, the invisible. Is this reality? or is it a sort of hazy mysticism that we may strike at, not knowing whether we hit it or not? It must become a living reality to every teacher. Herein lies the success of the reform.

A TRUE SHEPHERD.

"**YF my flock, the flock of my pasture, are men.**" "I will set up one shepherd over them, even my servant David, and he shall feed them, and he shall be their shepherd."

Imagine David, the shepherd, tenderly leading the sheep into green pastures, but leaving the lambs on the hill-side, to the attack of wolves. You cannot, for no shepherd ever so treated his flock. Even the instinct of the mother-sheep would forbid it, for they will not feed without their young. This is the way the Shepherd does: "He shall gather the lambs with his arms, and carry them in his bosom." The ones to receive special attention,—the ones nearest the heart of the shepherd are the lambs, the little ones.

Would that ministers could say with Jacob, "My lord knoweth that the children are tender." Then the church members would not be urged to go ahead or to walk any faster than the children in the congre-

gation are able to go. Then would a church school building be reared beside every church edifice, and no organization would be left without a competent teacher.

There are thousands of children who are left to-day as lambs among wolves. Their very natures are crying for food and shelter. They are fed upon chaff and sheltered with an enemy. Suppose it is a fact that a teacher cannot be found. Every minister should be a teacher,—a teaching-priest. Then, rather than leave a church without a school, the minister should strengthen the church by teaching the children himself.

E. A. S.

TRAIN THE MINISTRY TO TEACH.

THE early churches of New England were right when they recognized that the duty of the ministry was twofold, and when they therefore placed the teacher side by side with the pastor. The Sunday school movement, originating near the beginning of the last century, manifested the recognition that the church "had left undone those things which it ought to have done."

Heroically has it striven to take the place of both the family and the minister in the religious instruction of the young.

Nevertheless there is only one way in which the church can do its duty by those who are its proper care. This is by a return to the idea of a teaching ministry.

Two things seem to be almost certain with respect to the ministry of the near future. The larger churches will adopt a dual ministry, placing side by side with the pastor a teacher who shall be able to organize the teaching function of the church, and to train up and develop its teaching capabilities. The smaller churches will expect of the pastor whom they call, such a familiarity with sound pedagogical principles and methods that he will know as well what truth ought to be taught and how to teach it, as what truth ought to be preached and how to preach it.—*Arthur L. Gillett.*

With Mothers and Children

THE LOSS OF THE FIRST BORN.

I SAT and watched the barber's shears
Go snipping through my baby's curls;
And while I looked, swift sped the years,
As when a passing zephyr whirls
The pink-veined apple blooms away,
Leaving exposed the budding fruit,

So tiny, yet a promise mute
Of harvest ripe some autumn day.
So, as the clustering ringlets fall,
My baby blossom droops and dies—
A sleek-haired laddie, grave and tall,
Kisses the tears from mother's eyes.
—*Mabel Thornton Whitmore.*

DUTY OF PARENTS TO CO-OPERATE WITH TEACHERS.

WHAT a title! What a subject! What would we say if some person should soberly present to us an essay on the duty of one hand to co-operate with the other in working; or of one foot to co-operate with the other in walking? Are there, in fact and in truth, any parents who do not co-operate with the teachers of their own children? And is not the above title an ingeniously constructed libel on the fathers and mothers of the land, insinuating their guilt in the non-performance of one of the plainest, clearest, most imperative duties belonging to the parental relation? . . .

The duty of parents to co-operate with teachers! One is tempted to ask how it can be otherwise than that they should co-operate. It is a parent's duty to educate his children,—to develop their faculties, to store their minds with useful knowledge, to train them to the control and regulation of their appetites and passions. It is as much a parent's duty to do these things as to avert starvation by supplying them with food; or to save them from death by furnishing them garments and shelter, or to prevent them from perishing in the water or in fire. It would be well if all parents were personally competent to the perform-

ance of this duty. But in the present state of society a vast majority of parents are unable, either on account of their own deficient education, or from want of time, to attend in person, to the discharge of this duty. An arrangement is therefore entered into by which all the parents, living within a convenient distance from a common center, associate themselves together, and, in their joint capacity, employ a teacher to perform for them in the education of their children, a duty which they cannot attend to, or can only discharge imperfectly.

Thus the teacher becomes their agent, supplying their place, and doing their duty. He is not an intruder, invading their precincts with force and arms, and exerting a portion of their rightful authority, . . . but is their substitute, their helper, their friend, doing what they themselves ought to do, or cause to be done.

The simple question is, whether, under these circumstances, they shall help him or hinder him; whether they shall obstruct or facilitate his efforts; scatter obstacles or furtherances along his path. While the teacher is aiding the parent to do his own work, shall the parent encourage and counsel, or baffle and thwart him? that is,—for it comes precisely to this in the end,—

shall the parent undo with one hand what he is doing with the other, and render the accomplishment of his own desires, and the discharge of his own duties impossible? Shall he cut off his own hands and put out his own eyes? . . . A twist in the disposition of the child, caused by the parent's pulling in one direction and the teacher in a contrary one, can never be straightened, for the bent fibres will betray the wrench to the end of existence. . . .

When the arrival of an assistant in the instruction or government of the younger members of the family is hourly expected, do any sensible parents gather their children around them, and by way of preparing them for the new relation towards a stranger into which they are about to enter, do they say to them, "Now, chickens, we are going to put you under the care of a hawk"? Yet what better is it if a parent speaks disparagingly before his children of a teacher who is expected within a few days to come into the neighborhood and commence the school which they attend? What better is it if, after the school has been commenced, the parent inquires of his children respecting its management, and on hearing their *ex-parte*, and probably incomplete if not actually erroneous statements, pronounces the course of the teacher to be unskillful, or partial, or cruel? Still worse, far worse is it, if when a child has committed a breach of some well-known rule, even though that rule may not have been the most judicious or unexceptionable, and has been subjected to the fore-known penalty of his transgression,—far worse is it, we repeat, for the parent to receive the child into his embrace, espouse his cause, vindicate his offence, heap abuse upon the teacher, and threaten, perhaps even *execute* vengeance upon him by public denunciation or personal assault; and all this without making any inquiry into the circumstances of the case. Such a course is a tissue of wrongs.

It is a combination of various injustices in a single act. It is a wrong against the teacher, who ought not to be condemned unheard. It is a wrong to the child, who is encouraged thereby to renew disobedience. It is a wrong to the school, and to the great cause of popular education, because it tends to impair the usefulness of the one, and to defeat the sacred object of the other.

The way in which parents are bound to co-operate with the teacher is to send *their* children and *his* pupils to school regularly every day, and punctually at the hour. Parents are not only bound to fill the satchels of the children with the requisite books, but to see that their minds are in the right frame, filled with ardor for study, with love for the school, and with respect and confidence for the teacher.

If there is any reason to suppose that children have been maltreated at school, let private inquiry be made; and if the supposition is proved true, let the wrongdoer be reprimanded or dismissed as the aggravation of the offense may require. But while he is teacher, and up to the day when he shall be adjudged no longer fit to exercise this honorable calling, let every parent do what he can to make his relation to the school a useful relation, and free from the retinue of evils that come in the train of opposition.—*Horace Mann*.

THE MOTHER'S FRIEND IN TEACHING.

LET mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer little children to come unto me, and forbid them not," still invites the mothers to lead up their little ones to be blessed by him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty

through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones even from their earliest moments.

In the children who were brought in contact with him, Jesus saw the men and women who would be heirs of his grace and subjects of his kingdom, and some of whom would become martyrs for his sake. He knew that these children would listen to him and accept him as their Redeemer far more readily than would grown-up people, many of whom were of the worldly wise and hard-hearted. In his teaching he came down to their level. He, the Majesty of heaven, did not disdain to answer their questions and simplify his important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after years would spring up and bear fruit unto eternal life.

It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ.

Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ, we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as under-teachers, where Christ himself is the chief Instructor.
— *Desire of Ages.*

WHEN A CHILD SHOULD LEARN TO READ.

BY FLOYD BRALLIAR.

"AT what age shall I teach my child to read?" is an oft-repeated question which every teacher should be able to answer. It can be correctly answered only in the light of principles underlying true education. Everything that teaches one how to live more nearly in harmony with the divine mind is educational. Jesus, when building houses, was just as truly about his Father's business as when preaching from city to city. Paul the tent-maker was as truly a representative of his Master, as Paul the orator on Mar's Hill. Some have become educated without learning to read, but such cases are rare.

A child should, from infancy, be taught to know and love God, and to do practical work. God's thoughts are revealed in nature, and it is the parents' privilege to lead the child to interpret this language. As the child seeks wisdom, there will come a time when it will be greatly to its advantage to read. Then, but not till then, teach him to read. Create a desire for knowledge, and the child will read in order to learn. This will do away with the painful process of learning to read.

As he reads, let every lesson contain truth adapted to the youthful mind. All books do not contain suitable reading matter, consequently the selection of proper mental food will require careful thought on the part of parents and teachers.

What is said of reading is equally true of all subjects. If what is studied cannot be used in serving God, it would better not be studied. The principles of arithmetic are the laws of God. So far as a practical application can be made, teach these laws; further than that, it is useless to lead a child. Inculcate a love of truth, and the child becomes an actual student. Educate for eternity. This is the object of our present existence.

WITH THE TEACHERS

THE LAND OF CONTENT.

I SET out for the Land of Content,
By the gay crowded pleasure highway,
With laughter, and jesting, I went
With the mirth-loving throng for a day ;
Then I knew I had wandered astray,
For I met returned pilgrims, belated,
Who said, " We are weary and sated,
But we found not the Land of Content."

I turned to the steep path of fame;
I said, " It is over yon height,—
This land with a beautiful name,—
Ambition will lend me its height."
But I paused in my journey ere night,
For the way grew lonely and troubled ;
I said,—my anxiety doubled,—
" This is not the road to Content."

Then I joined the great rabble and throng
That frequents the moneyed world's mart ;
But the greed and the grasping and wrong
Left me only one wish,—to depart.
And sickened and saddened at heart,
I hurried away from the gate-way,
For my soul and my spirit said straightway,
" This is not the road to Content."

Then weary in body and brain,
An overgrown path I detected,
And I said, " I will hide with my pain
In this by-way, unused and neglected."
Lo ! it led to the realm God selected
To crown with his best gifts of beauty,
And through the dark pathway of duty
I came to the Land of Content.

— Ella Wheeler Wilcox.

FORMS IN NATURE.

BY MRS. G. A. DROLL.

(Concluded.)

WHEN we consider the flowers, there opens before us a world of beauty and delight. For example, take the common sweet violet. The peculiar forms in this flower are noticed at once. One of the petals has a curious spur, and each of the other petals has its own peculiar form. If the petals are pulled apart, the stamens and pistil come into view, and they are as curious and interesting as the petals. In the spurred petal we find two projections upon two of the stamens, while the other stamens have no such form. The thickened stigma with its thin, thread-like style, and the arrangement of the anthers around the style, mean much for the life and propagation of the plant.

In what way do these forms serve this plant? It is in this: in order to have seed, the ovules must be fertilized. This

is accomplished in a wonderful manner. A bee, whose form is peculiarly adapted to this work, visits the modest little violet. What for? In the very bottom of the spur are stored away a few drops of honey. To obtain these the bee must work his head and proboscis deep into the spur of the flower. In doing this, he presses the spurs of the stamens, causing the anthers to open, and at the same time his body comes in contact with the stigma, and shakes the style, which in turn causes the pollen to fall upon the body of the bee. This he will deposit upon the next violet. In this way, cross fertilization is accomplished, which makes the hardiest seed. Thus we see that the different parts of the flower are not only of a certain shape, size, and arrangement, but the form and size of the bee in relation to the flower, is also a matter of forethought.

An insect much smaller than the bee could not accomplish this work.

In form, therefore, is to be seen a far-reaching purpose. It calls for admiration as much, if not more, than the coloring and grace of the flower.

In studying the forms of animals, we meet even greater surprises than in the plant world. When we note the perfect arrangement of the various members of an animal; as, the eye, the ear, the nose, or the mouth, we are led to exclaim with the Psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all."

Did you ever stop to think how beautifully adapted your hand is to meet your needs? The foot, with its bony frame work, has a close resemblance to the hand. It is somewhat different in form, but perfectly adapted to the purpose it is to serve. Truly God, who hath formed all things, "hath set the members, every one of them in the body, as it hath pleased him. . . . That there should be no division in the body; but that the members should have the same care one for another."

The multiplicity of forms all about us, and in our own bodies, is the product of the mind of God, and each form expresses some thought and purpose, which is an open book, by means of which we may have constant communion and companionship with our Maker.

Form is of supreme interest to us also in that we may have a part with our Maker in the beautifying of our own forms. Every thought has an influence on our bodies, and especially on the facial features. "As he [a man] thinketh in his heart, so is he," is shown not only by actions, but in the looks. Paul said to the Romans, "Be not conformed to this world, but be ye transformed by the renewing of your mind;" and to the Ephesians he wrote, "Till we all come into the unity of the faith, and the knowledge of the Son of God, unto a per-

fect man, unto the measure of the stature of the fulness of Christ;" and John finishes the picture when he says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Are you engaged in forming a character and countenance "not having spot, or wrinkle, or any such thing"?

SUGGESTIONS.—With the children, study and sketch the forms of seas, lakes, rivers, islands, peninsulas, hills, valleys, plains, and mountains. Let them write something on the use and advantage of each form.

Study the shapes of trees, and help the children to make drawings. Have them collect a large number of leaves, and learn the name of the tree or plant to which each belongs, making drawings of the different leaves. Let the children study root-forms, and make drawings of each kind, writing essays on the forms most interesting to them, telling the use of each particular form.

Note the use of different forms in nature, making drawing of each, as found in flowers, fruits, birds, and the different animals. Write something about them.

SUGGESTIONS TO TEACHERS.

TEACHERS should have a perfect knowledge of the rudimental branches. They should understand, not only the rules, but also the principles on which they are founded, those principles which lie beneath and supersede them in practice, and from which, should the rules be lost, they could be framed anew. Teachers should be able to teach subjects, not manuals merely.

This knowledge should not only be thorough and critical, but it should be always ready at command for every exigency,—familiar like the alphabet, so that, as occasion requires, it will come to the mind instantaneously, and not need to be studied out with labor and delay. For instance:

it is not enough that the teacher be able to solve and elucidate an arithmetical question, by expending half an hour of school time in trying various ways to bring out the answer; for that half hour is an important part of the school session, and the regular exercises of the school must be shortened or slurred over to repair the loss. Again: in no school can a teacher devote his whole and undivided attention to the exercises, as they successively recur. Numerous things will demand simultaneous attention. While a class is spelling or reading, he may have occasion to recall the roving attention of one scholar; to admonish another by word or look; to answer some question put by a third; or to require a fourth to execute some needed service. Now, if he is not so familiar with the true orthography of every word, that his ear will instantaneously detect an error in the spelling, he will, on all such occasions, pass by mistakes without notice, and therefore without correction, and thus interweave wrong instruction with right through all the lessons of the school. If he is not so familiar, too, both with the rules of reading and with the standard of pronunciation for each word that a wrong emphasis or cadence, or a mispronounced word will jar his nerves, and recall even a wandering attention, then innumerable errors will glide by his own ear unnoticed, while they are stamped upon the minds of his pupils. These remarks apply with equal force to recitations in grammar and geography. A critical knowledge respecting all these subjects should be so consciously present with him that his mind will gratefully respond to every right answer or sign made by the scholar, and shrink from every wrong one, with the quickness and certainty of electrical attraction and repulsion.

At a certain normal school the number of pupils was about fifty. This number might have been doubled if the instructors

would have consented to carry the applicants forward at once into chemistry and algebra and geometry and astronomy, instead of subjecting them to a thorough review of the common school studies. One of the most cheering auguries in regard to our schools is the unanimity with which the committees have awarded sentence of condemnation against the practice of introducing into them the studies of the university to the exclusion or neglect of the rudimentary branches. By such a practice, a pupil foregoes all the stock of real knowledge he might otherwise acquire; and he receives in its stead, only a show or counterfeit of knowledge, which, with all intelligent persons, only renders his ignorance more conspicuous. A child's limbs are as well fitted in point of strength to play with the planets before he can toss a ball, as his mind is to get any conception of the laws which govern their stupendous motions before he is a master of common arithmetic. For these and similar considerations, it seems that the first intellectual qualifications of a teacher is a critical thoroughness, both in rules and principles, in regard to all the branches required by law to be taught in the common schools; and a power of recalling them in any of their parts, with a promptitude and certainty hardly inferior to that with which he could tell his own name.—*Selections from Annual Reports on Education, 1840-1843.*

MAKE sure that, however good you may be, you have faults; that however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.—*Ruskin.*

THE importance of plain talk can't be overestimated. Any thought, however abstruse, can be put in speech that a boy or negro can grasp.—*The Crisis.*



CHURCH SCHOOL AND SABBATH SCHOOL CONVENTIONS.

It is the divine right of every Seventh-day Adventist child and youth to be educated in a Christian school. Because of a failure to recognize this fact, many of the young people who should be active workers for God are out in the world, and many of the children are receiving characters of a wrong mold.

The recent Educational Conference at Berrien Springs gave serious attention to this matter, and discussed plans for arousing the denomination to support an educational system which will provide for the training of all its children. As one means of accomplishing this end, it is proposed to hold a series of conventions in the various conferences represented in the council. The manner of conducting them will be somewhat as follows, varying, of course, according to the local conditions:—

Take a map of the state, on which is indicated the location of the various Sabbath schools, and divide the territory into districts. The number of schools in any given territory will be determined by their size, distance from one another, facilities in the territory for traveling, etc. Each state superintendent will be able to arrange the details according to the conditions. In selecting a place for the convention, due attention should be given to the ability and willingness of the school there to care for the delegates.

Having fixed upon the place of meeting, diligent efforts must be made to arouse an interest to attend. A strong program should be prepared, and able speakers secured if possible. Enlist the interest and co-operation of the Conference committee,

especially the president, and assign to him a prominent place in the work. In some cases it may be best to give the local delegates a large part in the program; but I am convinced, after some experience, that in most cases that plan does not bring the best results. Have good speakers, who can present the topics in a clear, forcible manner, and then permit all to take part in the discussion which may follow. Twenty or thirty minutes should be given each of the leading speakers.

The program should also provide for the consideration of Sabbath school and young people's work.

The program and the speakers provided for, the next step is to prepare a letter to be sent to each Sabbath school superintendent in the district, notifying him of the convention, and explaining its plan of work. Enclose a copy of the program, with the request that he make his school acquainted with its contents. Ask him to see that at least two delegates are sent to the convention from his school. They should be persons who are not only deeply interested in the church school and Sabbath school work, but who are capable of listening intelligently, and who will be conscientious in making a report to their school when they return.

The length of the convention will necessarily vary in different localities, but ordinarily, it may profitably continue through three days, beginning perhaps Thursday evening and closing Sunday evening.

A very important part of these conventions is the spiritual work. This should be given a liberal share of time, and should be in charge of those who are strong in that respect. The presence of the Holy Spirit

in the meeting will do more to solve the problems connected with this work, and to impress all with its importance, than any amount of discussion. S. M. BUTLER.

CHURCH SCHOOLS IN AUSTRALIA.

THE necessity for positive religious instruction for the young is forcing itself more strongly upon the minds of many thinking parents. At the recent Anglican church assembly held in Melbourne, a motion was discussed and adopted relating to the establishment of church day-schools, and steps were to be taken in this direction when there was a reasonable hope of success.

A very successful effort in this direction has recently been made by the Seventh-day Adventist church at North Fitzroy, Melbourne. About sixteen months ago a church day-school was started in the school rooms at the rear of the Alfred Crescent church. Some twenty-five or thirty scholars first attended, but at present seventy-nine stand upon the attendance roll.

The work carried on in this school is of a very encouraging character. It is devotional, religious, and practical; and the results obtained, have proved very satisfactory indeed. The program of studies includes the following:—arithmetic, spelling, grammar, composition, writing, modern history, Bible and ancient history, physiology, geography, drawing, nature-study, music, book-keeping, and cookery.

The school is divided into three divisions, under the direction of Mrs. Faulkhead, with two assistant teachers, Miss Prismall and Miss Hubbard. The school opens each morning with prayer and a song of praise, while the Bible holds a prominent place in each day's study.

It is to parents primarily that God has intrusted the education of the children. Home-training is the first and most essential of all training, and its effect will never be fully obliterated from the child's life.

Next to the influence of the parent comes that of the school teacher. Let the Protestant parents who send their daughters to the convents and their children to the Catholic schools, think of this.

While it is the duty of the state to provide a proper system of education for the children of its citizens, with the matter of providing religious instruction the state has nothing to do. Unconverted teachers cannot teach the word of God. To the home and the church agencies we must look for that training and instruction that will train our children as servants of God.

The true education of their children should be the great question with all parents. True education means power to work for God, and the highest ambition that any parent can have for his child is that he may find a place in the service of the Most High God. — *Bible Echo*.

IN an educational meeting held in the South, the following resolution was offered:—

Resolved, That we encourage the establishment and maintenance of church schools wherever possible.

"Upon this resolution," says the *Southern Review*, "Prof. J. E. Tenny, superintendent of the Southern Training School, spoke at some length. He did not approve the exact wording of the resolution, stating that it is often possible to establish and maintain church schools where it is not practicable. The urgent desire of some of our brethren for church schools has led them to secure incompetent teachers, and this being the case there has been a tendency to lower the standard of education. In no instance should a church school be established unless a competent teacher can be secured, a teacher sent from God.

"Elder C. P. Bollman suggested that the last word of the resolution be changed from "possible" to "practicable." He

spoke of the influences of the public schools ; their terms are short and general influences bad. So the question that confronts us is : Shall we wait until a thoroughly competent church school teacher can be secured before attempting a church school, or shall we secure the best teacher available from our own ranks, and place our children under Christian influences, although the instructor may not be an ideal church school teacher ?

"Elder R. M. Kilgore said he realized the gravity of the situation, and that it was not so in this Conference only, but was the same everywhere. Competent teachers are scarce, and the demand for church schools very urgent, but we must not act from impulse, but 'make haste slowly.' The standard of Christian education must be maintained ; the average public school teacher is not competent to teach a church school according to the Lord's plan.

"With a change of the last word of the resolution from 'possible' to 'practicable,' the resolution passed by a unanimous, rising vote.

LYDIA E. PARKER is a student of Healdsburg College. Her home is on the island of Tahiti, one of the Society group, where, as she says, "she lived in a secluded spot amidst the wild scenery of an uncultivated land." She is attending school in the United States that she may be able to return as a teacher to her native island. In the *Pacific Union Recorder*, she thus describes the school first started by missionaries in Tahiti :—

"We want you to stay here, and teach us all you know about this God of love," said the natives ; "we must have him for our God. And we want you to teach our children these wonderful truths. Teach them to write, and to read, and to be wise like yourselves."

The result was that they built a little native house, which was covered with

thatch, and walled with bamboo poles, and nothing but the ground floor for a black-board.

The house was void of desks and seats, but the pupils sat around on the ground, and watched the missionaries make letters and figures on the sand before them. Thus they learned their first lessons in the English language, and also in their own. They were very anxious to learn the "white man's language," as they called it.

THE club of ten ADVOCATES came Friday night, and to-day I sold every copy. Enclosed is the pay for them. You may send me ten copies of the November number. I am sure you would have been glad to have met with us to-day as we studied the principles of Christian education. Our church meets each month for this purpose. There has never been such a unanimous testimony in favor of the work as to-day. It gave me new courage and strength. The Lord is truly blessing the work. The children enjoy the school, and so do I. I am so glad that I listened to the voice that called me into the church school work. I feel my need more and more of a thorough training. I shall take up the correspondence-study work the 1st of January if possible.

EDITH CHAMBERLIN.
North Windham, Conn.

CHRISTINE SWEET, who is teaching in Springville, Tenn., says : "I have twenty-two pupils. We are fourteen miles from a store of any kind excepting the post-office and a little country grocery. Most of the houses are built of logs. Even the school is held in a log house, but it is in a pretty place, in a clearing in the woods. The school is supported by tuition. I have a number of students who are preparing for the Hazel Industrial Academy. I have a bright class of six, nine and ten years old, who are studying the 'Bible Reader.' Do you think they are old enough to take

work in mental arithmetic? What would you recommend for geography? We have sewing, Tuesdays and Fridays, and vocal music each morning. As yet there is no missionary society in the church, but I think we shall organize one soon. I am planning to attend the summer school next season."

THE club of September ADVOCATES was received. We will take fifteen copies of the next issue. One month of our school year has passed. We have a pleasant location, and are of good courage, and praise God for his many blessings. We have an attendance of eighteen, and expect an increase soon. All unite to make the school a success; and with God as our teacher, we expect to begin a work that will be carried on in the earth made new under the direct supervision of the great Teacher. We are much interested in the plans for the industrial school, as we have a class here that will be able to attend as soon as such a school can be opened.

MABLE STARKS,
Indianapolis, Ind.

How to meet the expense of church schools is a question now before the educational superintendents. At the recent Conference, Eld. Curtis reported that Illinois plans to support them by tuition, but in case this is not sufficient, the church will donate. Free tuition is thus offered to all who are unable to pay.

The Berrien Springs (Mich.) church has voted to support its school as an organization. No tuition will be charged. This offers free instruction to all, and is in harmony with the message of universal education for the masses.

W. H. SEBASTIAN writes from Yazoo City, Miss.: "Brother Strachan and wife are preparing to open a school for the colored children in Jackson, Miss. During

the absence of Brother Warnick I am working in his place, and am having some rich experiences with the children. It is my delight to be with them. Last Sabbath, during services, we had an attendance of fifteen children and fifteen adults. We have met many who favor the work here, and a number are willing to send their children to our school."

ENCLOSED please find fifty cents for club of ten ADVOCATES. I thank you for sending them, for they have been a feast of good things to many precious souls here. I am having such experiences in church school work that I know God is with me. This is our third year, and the interest is increasing so that the parents are beginning to want to attend school with their children. This is surely none other than the work of God, MRS. M. C. FORSYTHE,
Lewiston, Ohio.

CELIAN NOWLIN, writing of the church school at Edenville, Mich., says: "We have abandoned the idea of supporting the school by tuition. It is now supported by donations and monthly pledges. This gives every child an opportunity to attend, even though he may be unable to meet the expense of tuition. Our school opened October 21, and will continue seven months. It will again be held in the church, as we have not succeeded in building a school-house."

WE have sixteen children including five from families outside the church. I am sorry to say that there are some of our own children who are not with us this year. We have one little colored boy, who is very much interested in his work. He thinks a great deal of his reader, and of his shoe pegs and button bag that he is learning to make.

ANNA DURRIE,
Galesburg, Ill.

F. BURTON JEWELL, writing from Americus, Ga., says: "There are six young men, formerly of Battle Creek College, working in this state. Bert Standish of Benton Harbor, has recently joined us. Four Sanitarium nurses have applied for territory, and will probably be at work in a few days. I assure you our prayers ascend constantly for the success of Emmanuel Missionary College."

THE church school at Onawa, Iowa, has five acres of land set out to berries, or reserved for raising vegetables. The expenses of the school are to a large extent met in this way.

All schools should have land. In the cities this is impossible, but there should be a constant effort to draw children from the cities into country life. They have a heaven-born right to the country.

THE industrial department of Walla Walla College is making encouraging progress. The institution has a blacksmith shop that supports six or seven students. Seven boys are working at carpentry.

THE college purchased 16 tons of broom-corn, and several young men are making brooms. Other industrial advantages are offered in the bakery, the printing office, and the dress-making class.

I ENCLOSE fifty cents for our club of ten ADVOCATES. The children enjoyed selling them, and we could have disposed of more. Please send five extra copies. I wish to place them in the homes of all our patrons. We shall want at least fifteen copies next time, and perhaps more.

EUNICE CRAWFORD,
Antigo, Wis.

WE will continue our club of ten ADVOCATES each month, and will use more if possible. My children had the pleasure of sending one dollar to the Southern mission-

ary work. This was the proceeds from the comforter which they pieced last winter.

LOUIE NICCUM.

THE only church school in Ontario this year is taught by Anges Stewart, at Selton. Miss Stewart writes: "Our term opened the 19th of September, with an enrollment of eleven students. Now we have fifteen, and others are coming a little later. We are of good courage."

MONTANA is conducting a conference school at Bozeman. The teachers are Mrs. French and Miss Hattie Rittenhouse. The county superintendent has asked permission to visit the school, and regular reports are made to him. The enrollment is about 20.

BRO. and SISTER E. S. BUTZ have been asked to go as missionaries to the Pacific Islands. This makes it necessary for the Decatur (Ill.) church school to seek another teacher to fill the vacancy made by the removal of Mrs. Butz.

SCHOOL work is progressing in Oregon. The Chitwood church has recently organized a school, and has employed D. J. Chitwood as teacher. Miss Millie Graves reports a good attendance at Hoquiam, Wash.

THE church school at Montavilla, Ore., is taught this year by Geo. W. Pettit. This is the third year of the school. It has an enrollment of 25, and is carried on in new quarters this year.

MRS. EMMA LONG, so well known to the students of Battle Creek College as the teacher of sloyd, is taking work in whittling, mechanical drawing, etc., at Boxford, Mass.

MISS LULU PIEPER is teaching a small school at Elgin, O. The school at Columbus is taught by Miss Otilia Clemen.

PUBLISHERS' PAGE.

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PERCY T. MAGAN, Manager.

DIRECTORY.

THE organization of the educational work creates an interest in the various departments, and parents and teachers often wish to know whom they should address on such matters. The following addresses will serve as a guide:—

P. T. MAGAN, Secretary Educational Dept. of General Conference, Berrien Springs, Mich.

E. A. SUTHERLAND, Educational Secretary, Lake Union Conference, Berrien Springs, Mich.

C. C. LEWIS, Educational Secretary of Northwest and Southwest Union conferences, Keene, Texas.

E. S. BALLENGER, Educational Secretary, Pacific Union Conference, Healdsburg, Cal.

N. W. LAWRENCE, Educational Secretary, Southern Union Conference, Graysville, Tenn.

LOTTIE FARRELL, Church and Sabbath School Secretary of Wisconsin Conference, Bethel, Wis.

S. M. BUTLER, 627 South Ingalls St., Ann Arbor, Mich.

D. H. WAKELHAM, Mt. Vernon, Ohio.

W. H. CURTIS, Peoria, Ill.

GRACE AMADON, Battle Creek, Mich.

FLOYD BRALLIAR, 603 E. 12th St., Des Moines, Iowa.

J. W. BEACH, Willow Lake, S. D.

GEO. M. BROWN, Seward, Neb.

H. E. HUFFMAN, 118 East 5th St., Topeka, Kan.

F. W. CATLIN, Anoka, Minn.

MRS. FLORA H. WILLIAMS, Keene, Tex.

RUBY ROACH, Welsh, La.

AMOS EVERETT, Cuthbert, Ga.

THE *ADVOCATE*.

THE December issue of the *ADVOCATE* completes Volume III. The paper was called into existence by the necessities of the times. There was at the beginning no publication which stood for the principles of Christian education, separate and distinct from the popular school system. To the church has been committed an educational reform. The *ADVOCATE* was first published in the interests of a training school which had as one of its leading objects the preparation of teachers for children. It has grown as the church school idea has grown. It is no longer a local paper. It has received recognition by the General Conference and the denomination, and has for the past year represented every phase of true education. It is a paper for teachers and parents. With the close of the third year of its life, its field of activity is still further increased. The recent agitation of the Sabbath school work has led to a combination of the *Sabbath School Worker* with the *ADVOCATE*. The Sabbath school should join hands with the day school; methods applicable to the one are equally applicable to the other. When considered in the light of the advancing message, a teacher in one should have the same qualifications as the teacher in the other. There is to be a rapid advance all along the line.

Beginning with the January number, the *ADVOCATE* will contain a Sabbath school department. It is the wish of the Sabbath school association and the management of the *ADVOCATE* to make the journal so practical in its dealings with educational problems that it will be indispensable to every parent and teacher of the denomination. To you it is committed. Its success does not depend upon a few individuals. It is the champion of a cause that is dear to the heart of every Christian,—the salvation of children.

A SPLENDID OPPORTUNITY FOR 1902.

THE Correspondence School for Nurses connected with the Sanitarium Missionary Training School will begin a new class at the commencement of the new year. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the third year this course has been carried on, and scores are availing themselves of it. Studies on eleven subjects are given, among which missionary work, and care and treatment of the sick are prominent.

The tuition fee is \$3.00, which barely covers the cost of sending out the lessons, correcting the replies, and returning the reports to the pupil. The books required for this work are furnished at actual cost-price. We shall organize a new class in January, which will continue one year (some finish in six months), and shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application.

Address,
Cor. Dep't., Sanitarium Training School,
Battle Creek, Michigan.

THE LORD'S CALL TO CIRCULATE OUR HEALTH JOURNALS.

MIDWINTER NUMBER OF GOOD HEALTH
READY FOR DELIVERY.

No work is more important than the circulation of our health journals. "The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warnings of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield

an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people."—*Review and Herald*, Nov. 12, 1901.

The following are a few of the important topics considered in the midwinter number of *Good Health* magazine:—

Deleterious Effects of the Use of Tea, Coffee, Meat, and Alcohol upon the System; Water as a Remedial Agent in the Treatment of Disease; Advance Grounds on the Question of Diet: Electrical Therapeutics; Brief History of Hydrotherapy; Some Simple Methods Accessible to Everybody for the Relief of Pain; Food Value of Alcohol; Child Culture; Physical Culture; Wholesome Merry-making; Diseases of Children Common in Winter.

The articles are strong, clear and pointed, and should be read by thousands. The midwinter number of the magazine should be in every home in your neighborhood. It will interest doctors, lawyers, teachers, bankers, and business men. It is a missionary number, and it will be real missionary work to place it in the hands of your neighbors and friends. "The circulating of our health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man."—*Review and Herald*, Nov. 12, 1901.

Please send your order at once, either to your tract society or to *Good Health* Publishing Company. Price, 10 cents per single copy; ten or more copies to one address, 5 cents each.

"SCRIPTURE FOUNDATION OF SCIENCE"

By L. A. Reed is a neatly bound book of 270 pages recently published by the *Review and Herald* Pub. Co. It is the design of the author to teach that the philosophy underlying all scientific truths is to be found in the Bible. Those who are already acquainted with the writings of this author, will appreciate this book as a further exposition on similar subjects.

BIBLE NATURE STUDIES.

OWING to the demand for a guide in nature-teaching, Prof. Cady has revised his work entitled "Bible Nature Studies." The first 50 lessons are now ready, and may be obtained for 15 cents. The book when ready, about Jan. 1, will sell for \$1.00. Those who have previously purchased the introductory lessons will receive the book for 85 cents. Address Pacific Press Pub. Co., Oakland, Cal.

MANUAL FOR HOME AND CHURCH SCHOOLS.

BY C. C. LEWIS.

THIS book, published for the benefit of mothers and teachers, is now ready for circulation. The following outline gives the scope of the work:—

Part I. General Principles of Christian Education.

Part II. The Home School.

Part III. The Church School.

Part IV. The Intermediate School.

Part V. Hints and Helps for Teachers.

Part VI. Practical Problems in Church School Work.

Price 35 and 50 cents.

Address your Tract Society, *Review and Herald*, Battle Creek, Mich., or College, Berrien Springs, Mich.

ADVOCATE CLUBS.

MANY notes expressing appreciation of the *ADVOCATE* have been received from teachers who are handling clubs of the journal. It is true, as we are told in the first article of the present issue, that a teacher's work is not confined to the school room. Every teacher should be a power in the church and should exert an elevating influence in the community. The gospel of education should be a living theme, and the *ADVOCATE* is one means for spreading the good news of Christian training for all children. Church school teachers, are by virtue of their position, considered agents for educational literature. The increase in the order for clubs during the past month made it necessary to print an unusually large edition of the December *ADVOCATE*. The club list in November was as follows:—

	COPIES.		COPIES.
Maggie Dalton	25	Geo. Moon	10
Blanche Grubb	20	H. H. Howard	10
Nettie Gifford	20	Nettie Smith	10
Amanda Halverson	20	Martha Neilsen	10
Eunice Crawford	15	Gertrude Thompson	10
Mable Starks	15	Edna Sweet	10
W. W. Wheeler	15	Frank Artress	10
Jas. E. Shultz	12	Catherine Dunham	10
Lottie Farrell	12	Vina Sherwood	10
Mrs. E. S. Butz	10	Nora VanHorn	10
Stella Ingham	10	Eliza Warner	10
D. A. Corkham	10	May Sandborn	10
Florence Tattersall	10	Laura Nickels	10
Cora Hicks	10	Elmer Burton	10
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Bertha Tyler	10	W. D. Chapman	10
Celian Nowlin	10	Pearl Bascom	10
Louie Niccum	10	Emma Beaman	10
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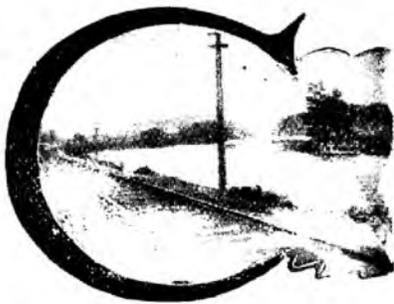
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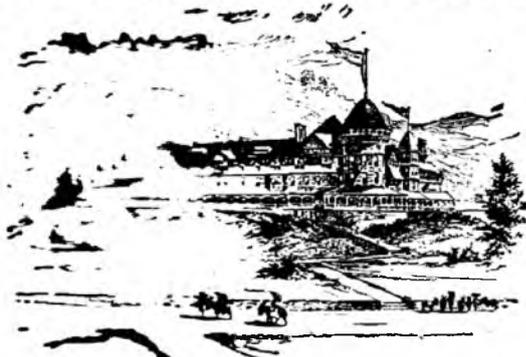
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