

PUBLISHED MONTHLY.

TRAINING SCHOOL ADVOCATE

OCTOBER, 1899.



ART THOU THE TEACHER, O MEET
AND UNDERSTANDEST THY
THESE THINGS'RY.

BATTLE CREEK COLLEGE,

Vol. I.

BATTLE CREEK, MICH.

No. 9.

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The Advocate

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

VOL. I.

OCTOBER, 1899.

No. 9.

CHURCH SCHOOLS.*

SHALL WE ESTABLISH CHURCH SCHOOLS?

"IN all our churches, and wherever there is a company of believers, church schools should be established."

"If people would encourage the church in which they are members, to establish small, humble school buildings in which to do service for God, they would accommodate their own children within their own borders."

"Establish schools for the children where there are churches. Where there are those who assemble to worship God, let there be schools for the children." "We are far behind in what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and the youth may be educated in their own churches."

WHY DO WE NEED CHURCH SCHOOLS?

"The education that is generally given in the schools

*Selections made from the testimonies by Miss Sarah E. Peck, and read before the Union Conference convened at Cooranbong, New South Wales, July, 1899.

of the world is not that which can be accepted as true education."

"Can we wonder that children and youth drift into temptation and become educated in wrong lines, where they are continually associating with other neglected children? Can we wonder, neglected as they have been, that their energies become devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened?"

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

WHAT SHOULD BE THE CHARACTER OF SUCH SCHOOLS?

"The Lord would have our primary schools, as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principles of government, the order and government of heaven."

"These schools established in different localities . . . should be built upon the same principles as were the schools of the prophets.

HOW SHOULD CHURCH SCHOOLS BE SUPPORTED?

"Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service."

"The church is asleep and does not realize the magnitude of this matter of educating the children and youth. . . . The church should take in the situation, and by their influ-

ence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work."

WHAT SHALL BE TAUGHT IN CHURCH SCHOOLS?

"The Bible must be made the groundwork and subject matter of education."

"It is the third angel's message that needs attention in our schools."

"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."

"Our schools should teach the children all kinds of simple labor. Teach them that all their faculties of body and mind were given to them to use, and that all are the Lord's, pledged to his service."

"Let them employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries themselves."

"If teachers were receiving light and wisdom from the Divine Teacher, . . . they would measure the relative importance of the things to be learned in school; the common, essential branches of education would be more thoroughly taught, and the word of God would be honored and esteemed as the bread sent down from heaven. . . . The common branches of education should be fully and prayerfully taught."

"In itself the beauty of nature leads the soul away from sin and worldly attractions, toward purity, peace, and God. For this reason the cultivation of the soil is good work for the children and the youth."

“The little ones should be trained to be obedient, upright, and practical.”

“The youth should be taught to look upon physiology as one of the essentials.”

WHAT WILL BE THE EFFECT UPON YOUNG CHILDREN
OF SO CONSTANTLY USING THE BIBLE
IN THE SCHOOL ROOM?

“Do not think that the Bible will become tiresome to the children. Under a wise instructor, the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and beauty which attracts and charms the children and youth. It is like the sun shining upon the earth, giving light and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children can learn that all other books are inferior to this. They can find here a fountain of mercy and love.”



THE BIBLE AS A TEXT BOOK.*

I KNOW that there are thousands of persons who are surprised, and so express themselves, whenever it is said that the Bible must be the basis of all true education; that the Bible must be the text-book in every line of study. The reason for that surprise is evident; the only reason that there can be for it is that to those persons the Bible is so small a thing, so utterly narrow and confined, that, in their estimation, to undertake to make the Bible the basis of all education, and the text-book in all studies, is like teaching nothing at all. But how much Christianity, how much confidence in the Bible, has a person to whom the Bible is so small as that? That is the question — the important question. So, one who is astonished that the Bible should be the basis of all education in Christian schools, one who is surprised that the Bible should be the text-book in every study in a Christian school, by that simply certifies to his own narrow view of the Bible: he simply tells how small the Bible is to him, and what a small place the Bible has in his life.

Now a few illustrations as to what really is the use of the Bible as the only text-book. First of all, bear in mind that the Bible as the text-book in every study does not mean the Bible as the only study-book in education. When the Bible is mentioned as a text-book, persons get the idea — and the only idea that they do get of it is — that the Bible is to be the only study-book. There is a material difference.

To use the Bible as a text-book is literally to take the Bible as a book from which to take the text of all lessons to be given, in Christian education. Take the statement of the

*Extracts from sermon by Elder A. T. Jones delivered at the close of the Summer School.

Bible as a text ; and then use all the realm of history, literature, science, nature, and human experience as your study-book. And that is not a narrow field of study.

How shall that be then ? Perhaps I had better illustrate that: Botany must be a study in Christian schools everywhere ; and the Bible will be the text-book. One of the texts will be this : " Consider the lilies of the field, how they grow " — what causes it to grow— all the history, the literature, and the science of the lily—will be the study-book. That will be the field of study on the text. And for what purpose ? Why does Jesus tell you and me to " Consider the lilies of the field, how they grow " ? " Consider ; " that is, to study the lily. And why ? — For the reason stated in the place where it is written : " Israel . . . shall grow as the lily. " You and I, — the Christian, — the students themselves, are to grow, under God, as the lily grows. Jesus tells every student to study the lily, to see and know how it grows, so that he may know how he himself is to grow. He is to find in the lily the life and power of God by which it grows, — the means which God employs in the sunshine, the soil, the dew, and the rain, to cause it to grow, — and the science and philosophy of the growing itself, so that he may know how God will cause him himself to " grow as the lily. " Then every student studying botany that way, only so far as the lily is concerned, will, whenever he sees a lily, get from that lily a lesson direct from God telling him what God is doing in his life, and what God will put into his life by his believing on him.

Another text, " He shall revive as the corn and grow as the vine. " That is the text ; and the study-book will be the corn and the vine themselves, in all the science, the philosophy, the literature, and the Scripture that can be found relat-

ing to the nature of the corn and the vine. Then whenever he sees either corn or vine anywhere, it will speak to him lessons of experience, in the language of God.

Astronomy will be a study in Christian schools everywhere, and one of the texts used will be, "Canst thou bind the sweet influence of Pleiades?" With that as a text, all the astronomy of the Pleiades will be the study-book. And when the student has covered the field of the Pleiades, and knows what are the sweet influences of the Pleiades, he will know, in his own life, the sweet influences of the spirit of Him who gave sweet influences to the Pleiades; and this will make him in his place in the order of God what the Pleiades are in their place in the order of God.

Meteorology will be a study in all Christian schools; that is the study of the winds and the waves, the atmosphere, the rain, the dew, the ocean tides, the ocean itself. And one of the texts may be: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." With that as a text, the teacher will lead the students into the study-book of the course of the winds as they come out of the north, as they go to the south, as they whirl about continually, and as they return again according to their circuits. He will lead the students into the books that give the science of the winds, and so will conduct the students along the whole course of the circuit of the winds. Then the students will know that the wind has a circuit as certainly as the sun a course, and that the gentlest breeze that fans the cheek on a summer's day is wafted by the hand of the Lord, who "causeth his wind to blow." And that will be no small study-book.

EDUCATION.*

J. H. KELLOGG, M. D.

LET us consider the aims and the purposes of education : What ought they to be? The idea seems to be quite prevalent in the world that man is born with something in him which is the very opposite of God ; that instead of being born with God in him, he is born with the devil in him, and that a large amount of education is necessary in order to get the devil out of him. The boy who comes into the world is supposed to be a sort of unformed mass, or indefinable shape which must be molded and hewn and beaten into a sort of form which society calls "proper," and so he is subjected to those methods of education which it is supposed will have that effect upon him.

Now my thought is, that the proper aim of education is, not to teach the boy or the girl, not to put knowledge into him, not to put anything into him, but to draw something out of him ; that true education is not a training, not a discipline, not a subjection, but a development or unfolding of the divine nature in the child, not putting something in but drawing something out,—an unfolding. Suppose we go into the woods and see what happens to the tree : An acorn is planted ; it is a little seed, and may represent a human being in the early stages of existence. Now as this little seed germinates, it sprouts, puts a little rootlet down into the soil and sends up a little plumule which becomes the stem or trunk which sends out limbs and branches. By and by on the limb we will see a little bud or series of buds ; this

*Extracts from lecture delivered before students of the summer school.

bud grows and swells and swells and finally unfolds and we see a blossom, and at length from the blossom comes the fruit, and thus the seed comes to full and complete development; this is done to make the tree bear fruit. Now whatever there is in the tree,—seed, blossom, flower, or fruit, was originally all in the seed. There has been simply an unfolding or development of the seed; it is a growing from within, outward, which has been taking place all the time, under the discipline of environment, under the discipline of nature,—I may say under the discipline of God—under the training hand of God. He knows how to so adapt the little plantlet to its conditions or environment as to secure its development. We see this principle well illustrated in the growth of trees. When a tree is crowded by other trees on one side, it puts out limbs on the other side; when surrounded by underbrush it stretches its top high into the nourishing air and sunlight.

Now, as I said a moment ago, God dwells in man, and the education of a boy or girl is simply the unfolding of the divine nature that is in a man; it is simply the unfolding of the divine spirit that was put in man when he was created. When God made man he made him out of earth or clay and then breathed his spirit into him; he put his life into him. It was not simply air or wind that God put into man; it was not air alone that made him alive; it requires more than breath to keep a man alive; it requires the divine principles,—it requires the life of God to be put into a man after he has been created out of the earthly elements, in order, to make him a live man.

Now education has to deal with this principle or life in man. And this life is an intelligent life; it is not a blind life. It is this life that keeps us alive when we sleep, carries

on our digestion, in this respect does our thinking for us. It thinks for us when we are asleep. I presume some of you have in your school days, struggled for days to solve some difficult problem, and some morning after a good night's sleep you have waked up and the problem was solved ; the very first thought you had in the morning was a very clear solution of that problem. Now how did you get that problem solved? You had n't been studying about it all night. It is in good sound sleep that we do our best thinking. It is then that the brain cells in the back part of the brain are working and arranging data and getting ideas collected and arranged and sorted out and systemized and ready, and so, in the morning, the truth is sprung upon us, so to speak ; it simply projects itself up into our consciousness. We are unconscious of the greater part of our brain work.

Have you not often wondered where your thoughts came from? I have. Now where did that thought come from? it came from God. That is work that is being done unconsciously ; as the work that is being done in the stomach, liver, muscles, etc ; that is automatic work ; that work is beyond our volition ; it is beyond our power of control. That is divine work ; that is the very-present God who is in our bodies continually at work. But it is nothing that we can do of ourselves : we can do nothing. It is God at work within us.

Now it is this sort of creature that we are dealing with when we are trying to educate a boy or girl ; it is a divine being ; it is not simply this little creature that we are conscious of ; it is not the mere unfolding of memory or any of the simple faculties,— it is not these alone that we are dealing with, but it is the whole man, it is the divinity within that we are dealing with. So it should be the aim of the

teacher to provide the best possible conditions for the unfolding and the development, the blossoming out and the bearing of fruit of the divine principle within the individual whom we seek to educate. If we understand this fact we have a good foundation for the education of the individual.

IMPORTANCE OF THE SCHOOL WORK.

I AM in sympathy with this church school work, and I believe it is the right way to work. It appeals to our good sense and judgment; and I am sure that it is the very foundation of our school work. It is the place to begin, not at the top, after the children have become incorrigible, and then send them to our schools. It should begin in the home and the home church. Now, this is a new work among us. It has only been about two years since it was undertaken. We have now moved out, and I regard it as a success so far. It seems to me to be a remarkable success, all things considered. It was a new thing, and like all new things, it had its objections to overcome, and when the Lord says that we are to do a thing the devil will try to block the way every time. And if we wait to start out until the objections are removed, we will never do anything. This work will not go simply from enthusiasm; we must not expect that we will not meet any obstacles in this line. But it must be undertaken, brethren, and I am glad there is such a feeling in regard to it. There has been some complaint in the past that when students are through school, there seems to be no place for them to work. The ministry seems to be filled up, and there is not much opening there for them, but it seems to me that here is an outlet for all persons that we can educate in

our schools for some time to come, and it is right in the line that God has indicated.

It seems to me that right here is the place to *train workers for these schools*. *There should be a Normal training-school started*, and every president of every Conference should interest himself in sending people of mature judgment to this school for that work. You have noticed in the reading we have had, the character of those that should go to start these church schools, and it is not a low standard by any means. I do not know of a place where better judgment is needed than in these church schools, and we do not want to see our young girls, that are not established, go to these schools to take charge. I do not know *of any greater work that one could undertake than church school work*; and it seems to me the most fitting thing in the world that you take up this work, and carry it along as God has indicated. These church schools will then be a link between this school and the churches throughout the colonies. Those that go out from here will feel an interest in this school, and the children who are started in the schools, and come to this school, will have a training that will very greatly lessen the work of the faculty in this school. One of the greatest difficulties of the faculty is to have young people who have had no training in their own homes, and all this work has to be begun with them in this school; and it is difficult to begin with a child which has got to that age. We do not want to stop because of the objections that might be raised — because of the lions in the way; for God, who has said, “Go forward,” will chain the lions, and he will remove the mountain difficulty, or show us a road over it. I do believe that the time has come when we want to take an earnest interest in our children. *I never could see why we should leave our own children to go to the*

devil, and then gather somebody else's. Let us save our own children. They can go to make up the one hundred and forty-four thousand as well as other people's children. This is not selfishness, brethren, to look after those that God has given us. There are people who are anxious to get their children out of the public schools, and when they see where the Bible is the principle text-book, instead of being satisfied with what they have, there will be a great many people who will be attracted to these schools.—Elder G. A. Irwin, in Union Conference Record.

JOY.

CONSIDER IT

(This outer world we tread on) as a harp,
 A gracious instrument on whose fair strings
 We learn those airs we shall be set to play
 When mortal hours are ended. Let the wings,
 Man, of thy spirit move on it as wind,
 And draw forth melody. Why shouldst thou yet
 Lie growling? More is won than e'er was lost;
 Inherit. Let thy day be to thy night
 A teller of good tidings. Let thy praise
 Go up as birds go up that, when they wake,
 Shake off the dew and soar.

So take thy joy home,
 And make a place in thy great heart for her,
 And give her time to grow, and cherish her;
 Then will she come, and oft will sing to thee,
 When thou art working in the furrows; aye
 Or weeding in the sacred hour of dawn.
 It is a comely fashion to be glad—
 Joy is the grace we say to God.

—Jean Ingelow.

THE TRAINING-SCHOOL ADVOCATE

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VOL. I.

OCTOBER, 1899.

No. 9.

THE TRAINING-SCHOOL ADVOCATE.

THE October number of the TRAINING-SCHOOL ADVOCATE will not reach its readers until November. It is fitting that the reasons for this should be candidly told.

The trustees and faculty of the Battle Creek College publish the ADVOCATE in the interests of true education. The little journal has been, and still is, thank God, set in the earth to give the gospel of education to the people. Its mission is to present Christ as the greatest teacher in everything the world has ever known. The ADVOCATE stands for the Bible as the text-book in all right study. We earnestly believe that this is the position to which the Father has called his dearly beloved Son, and that this is the place which he wants the Bible to occupy. With malice toward none, with charity toward all, with firmness only to do the right as God gives us to see the right, we are determined to press forward on this platform of eternal truth. To present

the gospel of education in any other way than the above is to turn it into another gospel, "which is not another, but there be some who would pervert the gospel of Christ."

The TRAINING-SCHOOL ADVOCATE has a message, clear cut and distinct, to present to the world. It is not a dumping-ground for any and every idea and doctrine of education. It represents a heaven-born principle. It holds that Christ is the center of all true educational reform, and from month to month its pages will, we trust, with the blessing of God, shed forth rays of light, showing how, in a practical way, Christ can be made, in the daily class recitation, in the shop, and in the field, the center and the substance of all that is taught.

Our hearts are in this work, we love it as our lives, yea, as our very souls. For its sake there is no sacrifice too great to make. That it will triumph gloriously there can be no question. Yet even if it should not, we would rather fall defeated in a good cause, than stand degraded in a bad one.

A genuine reform is, in the beginning, always unpopular. It has but few followers, but these love it for its own sake alone. This is true of the cause in the service of which the ADVOCATE is enlisted. It is unpopular in the world, and it is not clearly understood in the church. For these reasons the ADVOCATE is financially poor, to us the words of the Revelator are full of meaning:—"I know thy works, and tribulation, and *poverty*, (but thou art rich)." After the September number had been sent out we found ourselves too poor to continue having the journal published outside our institution any longer. Then it was, in the hour of our extremity and distress, that a friend all unexpected by us, placed a small printing outfit at our disposal. Like ourselves he is poor, but his soul is in his Master's work. It

has taken much time and labor to get our plant installed, and this accounts for the late appearance of the *ADVOCATE*. The November number will also, of necessity, be somewhat late. After that we trust we can get the journal out at the beginning of the month.

In closing we ask all who love the cause which the *ADVOCATE* represents, to press together for its support. Interest your friends everywhere in the truths which it brings to you. Get them to subscribe themselves, and to get others to subscribe.

P. T. M.

THE RELATION OF THE TEACHER TO THE MINISTERIAL AND MEDICAL MIS- SIONARY WORK.

THE true teacher has a well-defined standard or ideal in his mind for each pupil, and under the guidance of the Holy Spirit deliberately proceeds, according to natural methods, to construct a character in each individual that will enable him to realize the desired end. Those who have no such conception of the art of teaching, who simply hear recitations, are not worthy of the name of teacher; they are simply pedagogues. The teaching in the home and school practically determines the destiny of the child, not only in this world, but for the world to come.

The great foundation stones or principles, in any line of work chosen, be it the ministerial, medical, teaching, or something else, must be laid under the direct supervision of the teacher. This work is so great, and comprehends so much, that no parent or teacher can be successful unless he has Christ abiding in his heart, who knows what is in the mind and who will impart to the teacher the true gift of

teaching. The teacher should comprehend the foundation principles of the profession or trade toward which the pupils are moving. Some of the children may be called to the gospel ministry. To foster, and not destroy, this desire planted there by God, the teacher must appreciate what is required to make a minister. He must be a minister in spirit if not one in fact, that is, professionally. He must be in sympathy with the work of the evangelist. To have this experience, he must co-operate with the ministry in his plans, joys, and sorrows. There should be no wall of distinction or separation between the two, but it must be considered as one great work, differing only in methods and means, in the ages and circumstances of those taught. The spirit and object that animate one should animate the other. Teachers should counsel much with their ministering brethren, to avoid working at cross purposes. The strength and wisdom of men of long experience in the message are needed. Of course the ministers will constantly counsel and co-operate with the teachers, in whose power so largely lies the destiny of the members of the church.

What has been said of the relation between the teacher and the minister is true of the teacher and the medical missionary. The teacher should not only have a practical knowledge of the common diseases and their remedies, but should have such a knowledge of physiology and hygiene that the children can be taught while young to form correct habits of living. From the science of physiology—which is the science of man in the image of God—springs every true educational effort, whether physical, mental, or spiritual. Everything with which we come in contact makes its impression upon the man, and in harmony, too, with the laws of physiology. To love and to be in constant touch

with the medical missionary work is absolutely necessary for success in teaching.

Is it not clear that the roots which feed every branch of the work are the educational system? How important it is that the tree and branches be properly nourished, and have a symmetrical growth. Upon the education of the youth depends that true interdependence of one branch of the work upon every other that makes a perfect body, with each part and organ in its place, performing its normal function, all bearing fruit, not for themselves, but for the glory and honor of the entire body, the church of Christ. Then let us as teachers lie at the foot of the cross, as low and as far out of sight as the roots of the tree, and let us do our work as quietly and as well.

E. A. S.

SHALL WE HAVE INTERMEDIATE SCHOOLS?

UNTIL two years ago our people of this school district were practically compelled to send their children either to the Battle Creek College and church school, or to the public schools. Many conscientious parents moved into Battle Creek for school advantages, rather than send their children to the common schools. Unsuccessful efforts had been put forth to check the flow into Battle Creek, but as long as provision for the education of the children and youth was not made outside of Battle Creek, it could not be expected that parents would remain away, for the Lord had said our children and youth should attend our own schools. "Teachers should be employed to educate the children of Sabbath-keepers. This would close the doors to a large number who are drifting into Battle Creek—the very place where the Lord

has warned them not to go. . . . That light which has centered in Battle Creek should have been shining in other localities. Schools should have been opened in places where they are so much needed. This will provide for the children and youth who are drifting into Battle Creek. Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God." *Home, Church, and State Schools*, pp. 1, 11. "We should have primary schools in different localities to prepare our youth for our higher schools." *Ibid.* p. 15.

About two years ago a beginning was made in carrying out the Lord's plan for checking the flow into Battle Creek, by establishing church schools. Over one hundred are now in operation, and the check has been so effectual that instead of a large number coming in each year, this year the writer knows of but one family which has moved into the place for church school advantages.

The children can be accommodated in the small church school with one teacher, but there are many youth in these churches who can not be accommodated in a small school with one teacher, and who are not prepared to enter the Battle Creek College for a training in Christian work. What shall be done with them? "Over and over the word of the Lord has come to us that plants both of churches and schools should be made in other localities. Get the people out of the cities, and establish interests in other places. So many students need not come to Battle Creek if there were other schools in different places. This was the instruction given, but the additional building was erected just the same. That building should have been located in some favorable situation outside of the cities, in some place where there was plenty of land to be cultivated. . . . Had two thirds of the

students been taken out of Battle Creek, and a division been made, the money expended on the extra building would have abundantly provided for *two new plants* in other localities."

"Wherever there are a few Sabbath schools, let the parents unite together in providing a place for a day school, where the children of the various Sabbath schools can come together." The Lord intends that our youth shall receive a thorough education, which will require some time before they enter the training school which was established to train men and women of mature minds for gospel work. "The primary object of our college was to afford young men an opportunity to study for the ministry, and to prepare young persons of both sexes to become workers in the various branches of the cause." It has been our plan to make provision for the youth too far advanced for the simple church school, too young for the training school, in places where a number of churches could unite and provide sufficient teaching to accommodate these older youth. The one or two simple buildings required for a school of this character (which generally would not have more than fifty or sixty pupils) could be erected largely by the parents and students themselves, without much expense to the conferences at large. It was thought unnecessary to purchase land, because there are many friends of Christian education who are willing to donate a sufficient amount for these intermediate schools. These schools should be natural outgrowths of the church schools, rather than artificial plants. In this way the youth can be provided for in their own localities without burdening an entire conference or robbing the cause at large. If we do not make provision for the youth where they can have a thorough training which is adapted to their needs, they will

go to the schools of the world. Two or three teachers can provide for fifty or seventy-five students, ranging in age from the beginners to those of eighteen or twenty years. There ought to be many of these simple industrial schools springing up throughout our conferences, providing for the youth until they are old enough to go to the training schools.

The Lord has said that we should establish no more schools in this country that require a great expenditure of means. We know that there has been a misunderstanding over the preparatory school question, and plans were being laid to repeat, in a degree, the mistake that has been made in Battle Creek, of concentrating too much, thus drawing the people from the churches around these schools. As a people, we must learn that a school does not consist of buildings and many teachers, and if we are willing to cut loose from the methods of the world, and sift out of our educational work the chaff that is taught in worldly schools, we can provide sufficient instruction in these small preparatory schools with two or three teachers.

The plans of preparatory schools outlined above are in harmony with the testimonies.

E. A. S.

THE FUTURE.

THE ADVOCATE came into existence when a strong spiritual move was sweeping over Battle Creek College. As its first pages were read, it was wonderful to see the hearty welcome it received. Souls have acknowledged that they have been pointed heavenward by the words upon its pages. As a paper it stands for an eternal principle of truth, a principle, the teaching of which, is one of the signs that we are standing on the borders of the new earth. Christian education is

a plant whose roots are on earth, but which blossoms in heaven, and the mature fruit can be eaten only on the other side of Jordan.

The ADVOCATE'S mission is to spread the truths of that true higher education which means life and health of body and soul to those who accept. The work of the paper has only begun. As it enters its second year, it will be enlarged to meet the demands of its readers. Additional numbers of the *Advocate Series* will also be offered those who are interested in education. It is hoped in this way to meet the needs of those who are hungering for instruction.

Necessarily, the subscription price of the ADVOCATE will be raised, so it is impossible to take any more twenty-five cent yearly subscriptions. Those desiring to have the last three numbers of this year may obtain them by payment of ten cents. Or fifty cents paid now will give you the paper for fifteen months, until January 1901.

M. B. D.

A NEGLECTED DUTY.

THERE are many such, but a few quotations from "An Appeal for Missions," bearing date of Oct. 21, 1898, will show which duty now seems to stare us in the face, and which we now propose to take up. It will then no longer be a neglected duty, but a walking in the light which will bring happiness not only to those directly concerned, but to those who are first reached, and are led, through obedience to His word, to fulfil their obligations to fallen humanity.

Hence we read: "The great crisis is just before us. . . . Many more workers ought to be in the field. There should be one hundred where now there is only one. Many who

have not been ordained or licensed may work in their own neighborhoods and in the regions about them."

"IF OUR CHURCH MEMBERS WERE AWAKE, they would multiply their resources; *they would send men and women to our schools*, not to go through a long course of study, *but to learn quickly*, and go out into the field. . . . THE CHURCHES HAVE A PART TO ACT. *They should see that those who ought to receive its benefit, attend the school.* THEY SHOULD ASSIST WORTHY PERSONS WHO HAVE NOT THE MEANS TO OBTAIN AN EDUCATION."

These lines contain some very emphatic statements. They say, first, men and women should not wait for a license before going to work; second, *men and women*, not children and youth only, should have the advantages of our schools; third, the course offered these mature minds should be short; fourth, the churches should awake and help bear the expenses of those without means who are worthy.

These points are clearly made. Further we are told: "It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thorough Bible teachers, and who have a deep Christian experience."

With these thoughts before us, let us see what Battle Creek College is doing. In the first place, a call is now made for AT LEAST ONE REPRESENTATIVE from your church to spend *three* months in the school. THE TIME TO ENTER will be December 20, 1899. At that time there will be offered a course of instruction in Bible, medical-missionary work, Biblical finance, Biblical farming, Christian education, the Southern work, and general missionary lines. WHO SHOULD COME? At least one from each church, be he elder, deacon,

farmer, or general church worker. If you have been anxious to be better fitted for Christian help work, *come*. If you have a burden to preach the gospel by farming as God would have land cultivated, COME. If you can not afford to bear the expense, let the church follow the instruction quoted above.

THE OBJECT IN COMING.—That you may return to your own church and neighborhood filled with a spirit of work, an instrument in God's hands of spreading the message for to-day.

WHAT THE COLLEGE IS DOING.—In order to meet the needs of the ones who should come, arrangements have been made for the presidents of the various conferences as well as other leading brethren to assist in giving instruction.

The Sanitarium co-operates with the College, making it possible to give a line of instruction which can not be obtained elsewhere.

The services of Elder J. E. White, the pioneer worker in the South, will prove invaluable to those interested in this needy field.

Further instruction may be obtained by addressing Battle Creek College. Begin to lay plans at once, for this course lasts only three months, and delay means much loss.

Let the neglected duty be such no longer

E. A. S.

LAST summer many of the teachers decided to use their second tithe to advance the educational work. The first fruits of this were \$1.65, received from a church-school teacher for the southern work. She says that she praises God that she has an opportunity to fulfill the command and to aid such a worthy cause.

WITH THE TEACHERS.

AUTUMN.

SHORTER and shorter now the twilight clips
The days, as through the sunset gates they crowd,
And summer from her golden collar slips
And strays through stubble fields and moans aloud.

Save when by fits the warmer air deceives
And stealing hopeful to some sheltered bower,
She lies on pillows of the yellow leaves
And tries the old tunes over for an hour.

The wind whose tender whisper in the May
Set all the young blooms listening through the grove,
Sits rustling in the faded boughs to-day
And makes his cold and unsuccessful love.

The rose has taken off his tire of red
The mullein stalk its yellow stars has lost.
And the proud meadow-pink hangs down her head
Against earth's chilly bosom, witch'd with frost.

The robin that was busy all the June
Before the sun had kissed the topmost bough,
Catching our hearts up in his golden tune,
Has given place to the brown cricket now.

A NATURE STUDY.

DEW.

The Free Distribution of.—As the dew, formed in the darkness while men sleep, falling as willingly on a bit of dead wood as anywhere, hanging its pearls on every poor spike of grass, and dressing everything on which it lies with strange beauty, each separate globule tiny and evanescent, but each flashing back the light, and each a perfect sphere, feeble, one by one, but, united, mighty to make pastures of the wilderness rejoice — so, created in silence by an unseen influence, feeble when taken in detail, but strong in their myriads, glad to occupy the lowliest place, and each “bright with something of celestial light,” Christian men and women are to be “in the midst of many people as a dew from the Lord.”—*A. Maclaren, D. D.*

Chemical Value of.—In Hosea the gift of the Holy Spirit is compared to dew, “I will be as the dew unto Israel.” Now, it is peculiarly true of the dew that it moistens everything where it falls; it leaves not one leaf unvisited; there is not a tiny blade of grass on which the diamond drops do not descend; every leaf and stem of the bush is burdened with the precious load. Just so it is peculiarly true of the Spirit, that there is no faculty, there is not an affection, or power, or passion of the soul, on which the Spirit does not descend, working through all, refreshing, reviving, renewing, recreating all. And if we are really in Christ Jesus, abiding in him by faith, we are bound to expect this supernatural power to work through our understanding (Hosea 14: 5).—*R. M. Mc Cheyne.*

The dew seems to be the richest present the atmosphere gives to the earth, having, when purified in the vessel, a

black sediment like mud at the bottom ; this seems to cause the darkish color to the upper part of the ground, and the sulphur which is found in the dew may be the chief ingredient of the cement of the earth, sulphur being ever glutinous, as niter is dissolvent. Dew has both these.— *Tull.*

AM I A TEACHER?

“WHAT is teaching? Cramming facts and hearing recitations is not teaching. The child's mind must be aroused by the teacher *to act in and for itself*. To teach is to excite the child's mind to activity, *i. e.*, into activity which would not have taken place without being thus evoked.

“Every true teacher settles three things: (1) What is this child pupil as he presents himself to me? What are the contents of his growing mind? What are his powers and capacities as he now stands before me? (2) What do I desire him to become? Into what product should I conscientiously labor to fashion and mold him? (3) What method must be employed in order that these aims and ideas may be realized?

“You must know at what you are aiming as a teacher. Unless you have settled this, you can never succeed. You may just as well tear your certificate or other credentials to shreds, and scatter the bits to the winds, if you have not a definite purpose in mind with reference to your pupils. How could an architect build an attractive house if he began to construct it without a plan, and worked from day to day without having in mind a picture of the house he was going to build. . . . Of course no fixed plan can be given that will serve all teachers in all cases and circumstances. You must make your own plan, and besides your plans you must have

practical ability, *i. e.*, the ability that is gained as a result of close study and observation.

“Teachers must within limitations draw up their own curriculum as soon as they know the mental make-up of their pupils. The order of studies that is best fitted to develop the pupils of one school may not be at all suitable in another. ‘Life is short’—and school life is shorter—so we are under moral obligations to so arrange the studies that the time of each pupil may be employed to the best advantage. To do this we must settle the relative value of different kinds of knowledge. Spencer has clearly shown that much that is called history in our schools is of little value. . . . The teacher must in a measure throw out those parts of the average text-book that are unimportant, and supply additions to those parts that are important and useful, for the purpose of bringing about the most rapid, most healthful, child development.

“The teacher who ‘keeps school’ and is ignorant of these truths, will often withhold that class of facts that would do his pupils the most good, and at the same time forcibly administers those that are distasteful, and therefore harmful, or gives them the proper subjects in the wrong way and in the wrong order. No man should pilot a boat unless he knows the nature of his craft, and is familiar with the waters in which he sails. Who would ride on a railroad train if he knew its engineer to be a novice who had never before had his hand on the throttle, and knew not the function of the safety valve? Or, if he were ever so skilled in the principles of steam, would you trust your life to him if he knew not the system of train signals nor the rules of the road with reference to meeting and passing trains, and had no time card before his eye? Much more might a parent

trust a physician who knows nothing either of anatomy or physiology to care for his child, than to trust a so-called teacher who knows absolutely nothing of the principles according to which the mind unfolds and develops.

“Remember then — *the development of children, in mind as well as in body, always obeys certain great laws; that unless these laws are in some measure conformed to by parents and teachers, mental defects will occur, and that only when these laws are conscientiously followed and completely conformed to, can the child-mind be developed to its full capacity, a mind rich in its strength and supreme power.*” — Krohn.

“Listening is not learning. You may talk to boys and girls and your talk may go in at one ear and out of the other. But first put them to work, and then make your words necessary to their work, and they will both listen and learn.

“Interest and attention are soil and sunlight to all educational growth.”

CHURCH SCHOOLS.

THERE are at present nearly one hundred and fifty church schools throughout the United States. Never in the history of the message has any work met with a more hearty response than the education of the children. The state of the educational system in Israel registered with barometric accuracy the degree of spiritual health or decline. Negligence in living up to the light on the school question brought the Jews into disrepute among their neighbors, and a return to truth in this particular was a signal for prosperity. This you may read in the history of the kings of Israel and it is pointed out with definiteness in the seventeenth chapter of 2 Chronicles.

Religious reformations have, without exception, been accompanied or preceded by an educational reform. Need one fear the censure that a conclusion too hasty has been drawn when we say that the present turning of our people toward the light of Christian education is one of the clearest signs that we are on the border of the new earth? If the statement is true that ancient Israel would never have gone into captivity had she but heeded the plain instruction concerning the education of her youth, is it not equally true that the present educational move is a promise of a speedy deliverance from bondage? Why, then, are there to-day so many men and women who cling to their positions in the public schools, while professing to walk in the light of the third angel's message? Is it because they do not see the reason for the call to come out of Babylon and Egypt; or do they cling to the remuneration offered by the State?

It is truly wonderful to watch the organization of new church schools. They are springing into existence in almost every state. The sad feature to-day is that the calls of nearly a score of churches remain unanswered. We have not the teachers to fill the places. Some churches find young people in their midst who have taught and these take hold of the school endeavoring to follow the principles of Christian instruction and their calls for helps and suggestions are answered to the best of our ability, but if we can read the future at all it is evident that at least one hundred should enter the teachers' department at the opening of the winter quarter to take work preparatory to teaching next fall.

Young people should now receive a training which will enable them to go from place to place organizing church schools.

There is a work here worthy of the best mind, for God tells us that the work of the teacher is second to none, not even the ministry. Young man, young woman, there is a place for you.

M. B. D.

RESOLUTIONS.

THE following are among the resolutions adopted by the summer school students :—

Resolved : That as teachers we will do all we can to make these schools permanent by encouraging the churches to put them on a solid financial basis : and to this end we will do all we can in giving instruction regarding the payment of tuition, donations, and second tithes ; and we will encourage the donation of a piece of land to each school for its support.

Resolved : That as Christian missionary teachers we will put forth every effort to encourage our people who have small children to move out of the large cities and locate on small farms ; and to make this practicable we will encourage our brethren in the country to reduce their farms to a size that will meet the mind of the Lord, and sell the remaining portion to our brethren who move out of the cities.

Resolved : That we have an assembly of the teachers next summer for one month, in some pleasant out-of-the-way place, to meet with leading brethren in various other phases of our denominational work, to study the principles of Christian education together, that each may profit by the combined experience of all.

Resolved : That the church school teachers co-operate with the *Review and Herald* in establishing the Berean Reading-Circle in the churches, and that we correspond with Sister Plummer with reference to the work.

Resolved : That each teacher will see that at the close of his term, the school is organized for the next year, by seeing that the new board is elected, proper facilities for running the school provided, financial support of the school guaranteed, etc.

Resolved : That each teacher put forth an effort to raise up new church schools before the beginning of the next school year.

Resolved : That the teacher send in, sometime during the year, samples of the work done in each class and group of students in their schools.

Resolved : That we approve of the offer made by Dr. Kellogg, to furnish missionary nurses to the churches upon the same basis as the church school teachers are furnished, and that we will do all in our power to secure the co-operation of the churches.

MY AWAKENING.

ONE morning ere the busy day had laid
 Its heavy round of duties at my feet,
 Within my quiet room I knelt in prayer,
 And pleaded there before the mercy seat.

"O Christ, thou Master dear," I humbly prayed,
 "If I but once could see thee face to face,
 Could I but feel how real thy blessed life!"—
 A knock disturbed the quiet of the place.

A servant entered, bearing in her hand,
 A broken cup which nothing could restore.
 I coldly said she should have had more care,
 And bade her go and not disturb me more.

She went away, heart-sick and unforgiven,
 And left me once again in silence there ;
 And once again I turned my thoughts to heaven,
 And lifted up my soul to Christ in prayer.

"O Christ, thou Master dear," again I prayed,
 "Could I but hear to-day thy blessed tones
 Once speak to me!"— A voice without my door
 A broken doll bewailed with sobs and moans.

I bade the weeping baby go away
 And not disturb my quiet hour again.
 A third time to my Master then I prayed,
 And thought my prayers would surely not be vain.

"O blessed Master, if thou wouldst but grant
 Some token of thy gracious love to me!"
 No voice nor vision came to bless me then,
 No light nor hope my waiting heart could see,

I rose and went about my daily tasks;
 My servant sighed, nor sang her cheery lay
 As was her wont, nor smiled and greeted me
 With happy voice, as once had been her way.

And in a corner, fast asleep, I found
 My baby girl, her doll still closely clasped
 With loving arms. Her tear-stained cheeks were paler;
 And e'en in sleep her sobs still shook her breast

And all alone she'd met her first great grief.
 Then somewhere in my heart a voice spoke clear,
 So deep and strong its message came to me,
 I could not if I would, but choose to hear.

"Forever and forever, I, the Christ,
 Am he that asks for love and sympathy.
 These ask for both from thee. Thou gavest not.
 Refusing them, thou hast refused me."

"Thou shouldst have looked to find the Christ in them;
 Nor, hadst thou looked, wouldst thou have sought in vain.
 And they, too, looking in thy face hadst seen
 My Spirit shedding light and hope again.

"Thou canst not find me till to needy ones
 Thou givst thyself in love and pity sweet.
 If thou wouldst know me, thou must learn to live
 My life on earth — thy will in mine complete."

— Selected.

SUCCESS.

THE success of the church school work will depend upon —

1. Close adherence to the principles of Christian education as given in the word of God.
2. Entire separation from the methods and instruction of the public schools. This means more than we are apt to think. Christian education is a system separate and distinct from the popular education. It therefore requires a different character on the part of the teacher, and different methods in the schoolroom. The ordinary plan of grading

can not be followed, for children in the church school are considered as individuals, not as a flock or herd.

Education means, not a cramming of facts, but the development of character, and that, God's character. The human mind, the part of man which is capable of grasping the idea of a being infinite in power—that which can be molded and fashioned in conformity with divinity—is the greatest, grandest of God's works of which we have any knowledge. No wonder that methods differing widely from the schoolrooms of the world are needed for this work.

With the Bible as the basis of all work, and the living teacher as a student together with his pupils, of the truths of eternity, it will be found that a new life is begun, for they will have been "born again."

3. A conscientious, God-fearing teacher who possesses tact and vigor, and who is willing to let the Spirit of the Lord direct even though new channels of thought are opened in consequence. Such teachers will be progressive, for the work of God can not stand still.

4. The hearty co-operation of parents and church members with the teacher. This makes it necessary that all spirit of criticism be banished. "Bear ye one another's burdens, and so fulfill the law of Christ." God himself has so arranged the plan that in bringing children to the age of maturity, several should co-operate in the formation of character. These persons are the parents and instructors. Suppose parents and teachers work at cross purposes, then what is the result? Clearly it is to be seen that in such a case the work of one neutralizes that of the other, and the children finding themselves between fires, decide for themselves, and as a usual thing turn to the world, for the devil is alert for children placed in such unfavorable surroundings.

5. The children have a part to act in making missionary schools a success. And it is no mean part they play. I know of one school where several of the children stated, with no seeming embarrassment, that they attended the school for one reason alone,—that was because their parents insisted. The faces of these children were drawn and unhappy; their actions corresponded with their thoughts, and the outcome was strife between teacher and pupils. This is a most unfortunate condition for all concerned, for the Spirit of God can not work—there is no open channel through which it can flow. To remedy this should be the first object of both parents and teacher, and one of the best ways is by personal work.

The tactful teacher uses many devices to win the love of her children. She visits their homes, takes them on excursions, invites them to her home, or plans some pleasant meeting where pupil and teacher catch a glimpse of the real life of one another. Our dislikes are more often the result of a misunderstanding than otherwise, and the teacher whose heart is in tune with the Infinite will possess a magnetism which will attract even the most obdurate.

6. Much prayer, that prayer which is the real soul-cry unto God. There is no such thing as fail for one whose hand is held by God. Many a teacher needs but to have her eyes opened, as had the servant of Elisha, to find the room filled with the heavenly host. When the tempest tossed the bark in which He rode, the calm voice of Christ commanded, "Peace, be still." The same power is offered us. Instead of shrinking before trials, rise as master of your surroundings in the power of Christ.

"Lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

OUTGROWTH OF THE SUMMER SCHOOL.

THE fact that the October number of the *ADVOCATE* was delayed in making its appearance, has led to a number of personal inquiries regarding the close of the Summer School and the location of the teachers.

The last few days of the session were busy ones. Students were preparing to go in all directions. A list of the teachers and their addresses follows: —

CHURCH SCHOOL TEACHERS.

C. V. Achenbach, Moon, Wis.

Maggie Artress, 432 Park Ave., London, Ont.

A. L. Bramhall, Cedar Lake, Mich.

Mrs. A. L. Bramhall, Cedar Lake, Mich.

Louise Bidwell, Elgin, Ill.

Millicent Bidwell, Ottawa, Ill.

H. A. Boylan, 226 Washington Ave., Lansing, Mich.

Ina Bradbury, Battle Creek, Mich.

Mabel Bostwick, Aledo, Ill.

Frances Boughton, Anoka, Minn.

Emma Collins, Dodge Center, Minn.

Epha Curth, Farmington, N. S.

Pauline Chamberlain, Poysippi, Wis.

Clara Camp, Baraboo, Wis.

Benton Colver, 827 E. 8th St., Ottawa, Kan.

Nettie Dunn, Haskell Home, Battle Creek, Mich.

Anna Durrie, West Green Bay, Wis.

Maud Dortch, Lane, Tenn.

Henrietta Edgar, Kalamazoo, Mich.

Lottie Farrell, Bloomville, Wis.

Eloise Fuller, Downing, Wis.

Lena Fletcher, Judd's Corners, Mich.

Mrs. L. A. Gallamore, Battle Creek, Mich.

Mrs. E. E. Gardner, Onawa, Ia.

Alma Graf, Good Thunder, Minn.

B. D. Gullett, Florida.

Henrietta Hahn, St. Cloud, Minn.

Emma Hahn, Hutchison, Minn.

Grant Hankins, Minneapolis, Minn.

- Hettie Huntington, Sumner, Wis.
Pearl Hallock, Box 1101, Des Moines, Ia.
Kate Hammond, Jonesboro, Ind.
Kenneth Haughey, Arpin, Wis.
Mrs. A. L. Hazelton, Wolf Lake, Ind.
Cora Hicks, Proctor, Ill.
Rosa Hansen, White Lake, Mich.
Stella Ingham, Pittsford, Mich.
S. E. Jackson, Wells, Minn.
Virgia Johnson, Lapeer, Mich.
Mabel Jaffray, La Grange, Ohio.
Mr. and Mrs. C. L. Kendall, 1515 Burt St., Omaha, Neb.
Nannie Kellar, Tevis, Kan.
Pearl Ludington, 812 8th St., Detroit, Mich.
Alice Lewins, Ola, Mich.
Ella Leach, 1902 Brookside Ave., Indianapolis, Ind.
Clara Larson, Fish Creek, Wis.
C. H. Miller, 48 Wabash Ave., Deadwood, S. D.
Effie McQueen, Frankenmuth, Mich.
Elva Mullen, Amery, Wis.
L. K. Morgan, Amos, W. Va.
Neva Martin, Box 614, Williamsport, Pa.
Bertha Mitchell, Haskell Home, Battle Creek, Mich.
Mary Mitchell, Glenwood, Ind.
Walter Mann, 215 Logan St., Council Bluffs, Ia.
Thomas Moore, Frankfort, Mich.
Mrs. L. E. Mendelsohn, 310 Jennings St., Sioux City, Ia.
Lena Nichols, Medford, Minn.
Estella Norman, 4021 Wabash Ave., Chicago, Ill.
Celian Nolin, Edenville, Mich.
Martha Neilson, Box 881, Phoenix, Arizona.
Esther Nelson, Francisville, Ind.
Elsa Northrup, Stevens Point, Wis.
Anna Nelson, Selton, Ont.
Ella Osborn, Haskell Home, Battle Creek, Mich.
Mary Pogue, Moose Lake, Minn.
Mattie Pease, 115 S. Main Ave., Sioux Falls, S. Dakota.
Mae Pines, 20 Holyoke Place, Cleveland, Ohio.
D. H. Pinckney, College, Battle Creek, Mich.
Mrs. K. A. Pinckney, College, Battle Creek, Mich.
Mattie Palmiter, Eureka, Wis.
Anna Pugh, Lozier, Texas.
Rachel Peters, Trinidad.
Mr. and Mrs. F. R. Rogers, Yazoo City, Miss.

Hattie B. Randall, Elk Point, S. D.
Thomas Rowe, Moon, Wis.
Mae Sandborn, Elmwood, Mich.
Hope Spicer, Eagle Lake, Minn.
Anna Sutherland, Dr. J. H. Kellogg's residence, Battle Creek,
Mich.
Jennie Snow, Milton Junction, Wis.
Olive Sherwood, Bear Lake, Mich.
Vina Sherwood, Kendallville, Ind.
Stella Secrist, Box 365, Galena, Kan.
Parker S. Smith, Arpin, Wis.
Mrs. Parker S. Smith, Arpin, Wis.
Mrs. A. W. Spaulding, College, Battle Creek, Mich.
Cassie Cameron, 267 Lisgar St., Toronto, Ont.
Ada Somerset, Lodi, Wis.
Clara Schunk, 2033 Fond du Lac Ave., Milwaukee, Wis.
Maud Speers, Hankinson, N. D.
Charlotte Sailles, Yazoo City, Miss.
Mary Tallman, Haskell Home, Battle Creek, Mich.
Margaret Wismer, Pottstown, Pa.
Frances J. Wright, Barber's Mills, Ind.
H. A. Washburn, Corunna, Mich.
Mrs. H. A. Washburn, Corunna, Mich.
Mary Wilbur, Marion, Ind.
M. E. Yergin, Benton Harbor, Mich.





PUBLISHERS' PAGE.

THE *New Crusade*, a monthly magazine published by the Wood-Allen Publishing Co., Ann Arbor, Mich., contains many articles of interest to mothers and teachers.

THE delay in the appearance of this number of the ADVOCATE is explained by the article on the change of plans for printing. In the future we hope to print the magazine the first of each month.

THE attention of the church school teachers is called to a book entitled "A Pioneer of Forestry," which is sent free to any one addressing Jas. Wilson, Department of Agriculture, Washington, D. C.

IN the November number of the ADVOCATE will be introduced a question box. Teachers and interested readers are invited to send queries, the answers to which will be of general interest to educators.

SUBSCRIBERS continue to inquire for the August number of the ADVOCATE. We are glad the paper is missed when it does not reach the homes on time, but are obliged to say that there was no August issue of the paper.

TO CALIFORNIA.

Via the Midland Route.

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

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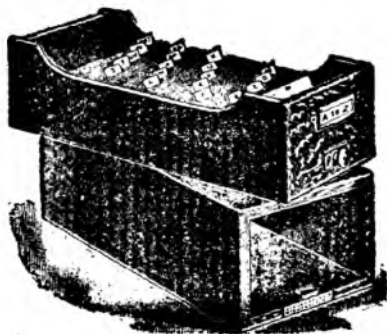
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