

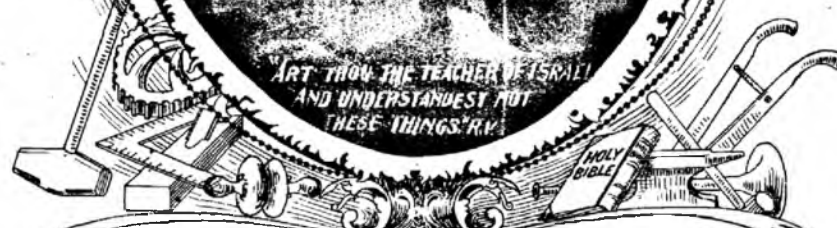
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TRAINING SCHOOL ADVOCATE

MARCH, 1900.



ART THOU THE TEACHER OF ISRAEL
AND UNDERSTANDEST NOT
THESE THINGS? RV



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CONTENTS.



GENERAL.

THE RELATION OF PHYSICAL AND MENTAL TRAINING	69
PHYSICAL TRAINING IN NEW ENGLAND SCHOOLS	71
OUR EDUCATION: WHAT IS IT?	73
SCHOOLS IN WISCONSIN	75
ARITHMETIC AND BOOKKEEPING	77
SOW FOR SHEAVES (<i>Poem</i>)	79

EDITORIAL.

IS THERE DANGER OF AN EDUCATIONAL MONOPOLY?	80
THE TEACHERS' INSTITUTE AND SUMMER SCHOOL	81
WHY A CHURCH SCHOOL IS DIFFICULT TO TEACH	82

MINISTERIAL.

SPEECH (<i>Poem</i>)	84
IMPORTANCE OF THE CANVASSING WORK	84
EXPERIENCES OF STUDENTS IN THE JACKSON MISSION	85

WITH MOTHERS AND CHILDREN.

THE BOY AND THE SPARROW (<i>Poem</i>)	86
LITTLE WILD NEIGHBORS	86

WITH THE TEACHERS.

SHELTERING WINGS	88
MUSIC	89
QUESTION CORNER	90
EXTRACTS FROM THE LETTERS OF CHURCH SCHOOL TEACHERS	91
ITEMS	93
PUBLISHERS' PAGE	95
ADVERTISEMENTS	95-104

The Advocate

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VOL. II.

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THE RELATION OF PHYSICAL AND MENTAL TRAINING.

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

MENTAL WORK ALONE INJURIOUS.

MANY children have been ruined for life, and some have died, as the result of the injudicious course of parents and teachers, in forcing the young intellect while neglecting the physical nature. The children were too young to be in a schoolroom. Their minds were taxed with lessons when they should have been left untaxed until the physical strength was sufficient to support mental efforts. Small children should be as free as lambs to run out of doors. They should be allowed the most favorable opportunity to lay the foundation for a sound constitution.

In order for children and youth to have health, happiness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, can not have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping were in accordance with physical

law, they could obtain an education without sacrificing physical and mental health.

Youth who are kept in school and confined to close study, can not have sound health. The lesson must be often repeated, and pressed home to the conscience, that education will be of little value if there is no physical strength to use it after it is gained. Students should not be permitted to take so many studies that they will have no time for physical training. The health can not be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind,—anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition. When students leave college, they should have better health and a better understanding of the laws of life than when they entered it. The health should be as sacredly guarded as the character.

The teachers themselves should give proper attention to the laws of health, that they may preserve their own powers in the best possible condition, and by example as well as by precept exert a right influence upon their pupils. The teacher should take

1. To
Children.

2. To Youth.

3. To
Teachers.

time for recreation. He should not take upon himself responsibility outside of his school work, which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and can not do justice to himself or to his pupils.

PHYSICAL CULTURE.

Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system. Students should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs, but on the abdominal muscles. Teachers need to educate themselves in this direction. Our students should have thorough training, that they may enter upon active life with an intelligent knowledge of the habitation which God has given them. Teach them that they must be learners as long as they live.

Physical culture is an essential part of all right methods of education. The young need to be taught how to develop their physical powers, how to preserve these powers in the best condition, and how to make them useful in the practical duties of life. Many think that these things are no part of school work; but this is a mistake. The lessons necessary to fit one for practical usefulness should be taught to every child in the home and to every student in the schools.

The place for physical training to begin is in the home, with the little child. Parents should lay the foundation for a healthy, happy life. The work of physical training, begun in the home, should be carried on in the school.

MANUAL TRAINING.

Parents should provide employment for their children. Nothing will be a more sure source of evil than indolence. Physical labor that brings healthful weariness to the muscles, will give an appetite for sim-

ple, wholesome food, and the youth who is properly employed will not rise from the table grumbling because he does not see before him a platter of meat and various dainties to tempt his appetite.

Jesus, the Son of God, in laboring with his hands at the carpenter's trade, gave an example to all youth. Let those who scorn to take up the common duties of life remember that Jesus was subject to his parents, and contributed his share toward the sustenance of the family. Few luxuries were seen on the table of Joseph and Mary, for they were among the poor and lowly.

It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them.

The approval of God rests with loving assurance upon the children who cheerfully take their part in the duties of domestic life, sharing the burdens of father and mother. They will be rewarded with health of body and peace of mind; and they will enjoy the pleasure of seeing their parents take their share of social enjoyment and healthful recreation, thus prolonging their lives. Children trained to the practical duties of life, will go out from the home to be useful members of society. Their education is far superior to that gained by close confinement in the schoolroom at an early age, when neither the mind nor the body is strong enough to endure the strain.

The industrial course should include the keeping of accounts, carpenter's work, and everything that is comprehended in farming. Preparation should also be made for the teaching of blacksmithing, painting, making, cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students go forth equipped for the duties of practical life.

Cottages and buildings essential to the school are to be erected by the students themselves. . . . All these things can not be accomplished at once, but we are to begin to work in faith.

If there had been agricultural and manufacturing establishments in connection with our schools, and competent teachers had been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental development, and a portion of the day to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have an influence in moulding society. The youth who would graduate at such institutions would many of them come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles. . . . For young men there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers.

Your means could not be used to bet-

ter advantage than in providing a workshop with tools for your boys and equal facilities for your girls.

Students should be prepared to teach others how to build, how to cultivate the soil, and how to care for orchards.

There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil.

Farmers should not think that agriculture is a business that is not elevated enough for their sons. Agriculture should be advanced by scientific knowledge.

Let teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner.

Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons.

PHYSICAL TRAINING IN NEW ENGLAND SCHOOLS.

[From an address delivered by W. SCOTT, secretary of the N. E. Educational League, before the Boston Physical Educational Society, February, 1899.]

ONE of the first things to be regarded in the pupil as school work begins is physical health and condition. No right system of education will ignore this important matter at any stage of the pupil's progress. Public education too often has neglected this subject, or failed to give to it the attention it requires. In some private schools and colleges it has been lifted to a proper place on an equality with other departments of training. The tendency of school life and public opinion is setting in the right direction, but more emphasis needs to be put on proper care of the pupil's health and physical state. It is not sufficient to keep pupils from breaking down under the pressure of school life. Many who do not go to that

extreme come from the schools as weaklings for the work of life. A still larger number fail to receive that bodily development which is one of the best equipments for after life.

Searching physical examinations, to show the condition of the pupil and his ability to do the school work, are necessary at proper times. The eye which is not unfrequently impaired in school life, the ear upon which so many calls are daily made, especially need occasional examinations. Questions of food, exercise, care of the body, bathing, habits, dress, rest, which have much to do with health and vigor and successful study, require appropriate treatment. Objections to certain kinds of sport

and excess in them will be modified or removed under proper supervision.

The occupations of the school should be so conducted as to promote good bodily development. School life should not merely prevent the impairment of health, *it should improve health*. To impart knowledge or to develop the mind at the expense of the bodily health is a perversion of effort to be carefully avoided. School life is made too sedentary in many cases, its drain on nerve and brain too excessive.

An interesting paper by Mr. Curtis, of Clark University, in the *Seminary* for October, 1898, treats this subject at much length. He asserts that the general average of school time is in excess of double the child's capacity on an average for lessons requiring mental effort. He cites cases to show that instruction on half school time, with *the rest given to work in garden or shop, show equal or better results than full-time pupils*. Physical training is advocated also as preventive of many physical evils in schools.

Professor Axel Key, a member of the Swedish commission, in an address before the Berlin International Congress, speaks as follows:—

"According to my examinations of 15,000 boys in the middle schools, more than one third are ill or afflicted with chronic maladies. Short-sightedness, which is demonstrably for the most part induced by the overtaxing of the eyes in school work, and well merits the name of school sickness, rises rapidly in height of prevalence from class to class. Thirteen and a half per cent of the boys suffer from habitual headache, and nearly thirteen per cent are

pallid; and other diseases arise in the lower classes to decline and rise again in the upper classes. Diseases of the lungs are most frequent among organic disorders. Diseases of the heart and intestinal disorders show a considerable tendency to increase in the higher classes.

"Among the schoolgirls, the future mothers of generations to come, investigation instituted in thirty-five schools with 3,072 pupils brought out a fearful amount of illness. Sixty-one per cent of the whole, all belonging to the well-to-do classes, were ill or afflicted with serious chronic disorders; thirty-six per cent were suffering from chlorosis, and as many from habitual headache; at least ten per cent had spinal disorder, etc. . . . The explanation of it is easily found in the methods of instruction for girls as a whole, and in the organization of girls' schools after the pattern of boys' schools. The amount of work, sitting still, etc., exacted of the girl is not consistent with her health during her growing time. Without going into particulars as to the influences injurious to the health of growing children, which proceed from their homes or may be brought out in connection with the school and school work, it is still manifest that the burden of work which children have to bear under recent school regulations far exceeds what is permissible, and is to a large extent responsible for the liability of school-children to illness."

The same authority calls attention to the periods of growth in boys and girls, and to the differences in growth at various months of the year, as having a bearing on arrangement of vacations and school management.

"ONE of the most marvelous features of astronomical photography is the way that a camera will register the images of stars invisible to the human eye. The same instrument which shows to the human eye stars of fourteenth magnitude, which in the entire heavens would register about forty-four mil-

lion stars, shows to 'the photographic eye' no less than one hundred and forty-four millions! After an exposure of one hour and twenty minutes a photographic negative of the whole firmament would display to the astonished gaze of the beholder a luminous dust of four hundred millions of stars."

OUR EDUCATION: WHAT IS IT?

BY E. A. SUTHERLAND.

IN order rightly to understand the educational system in vogue in the world to-day, it is necessary to trace more carefully the history of education from the Reformation to the present century. This paper will be confined almost entirely to the educational work of the Jesuits.

“Luther felt that to strengthen the Reformation, it was requisite to work on the young, to improve the schools, and to propagate throughout Christendom the knowledge necessary for a profound study of the Holy Scriptures. This, accordingly, was one of the objects of his life.” Feeling keenly the situation, he wrote thus to the councillors of all the German cities: “*Dear Sirs*: We annually expend so much money on arquebuses, roads, and dikes, why should we not spend a little to give one or two schoolmasters to our poor children? God stands at the door and knocks; blessed are we if we open to him!” (D’Aubigne, book. 10, chap. 9.) This sounds so much like the instruction received by Seventh-day Adventists that the resemblance is startling.

Luther continues: “Busy yourselves with your children, for many parents are like ostriches; they are hardened toward their little ones, and, satisfied with having laid the egg, they care nothing for it afterwards. . . . The true wealth of a city, its safety and its strength, is to have many learned, serious, worthy, well-educated citizens. And whom must we blame because there are so few at present, except you who have allowed our youth to grow up like trees in a forest?”

That Luther was not the only one who realized that the education of the children and youth in Protestant schools was the hope of their cause, is evident when we consider the trembling which took hold of the papacy, and the remedy offered by Loyola, the founder of the order of Jesuits.

Loyola was a man of unbounded ambition, who, failing to accomplish designs of his own for winning fame, offered himself to the pope for the express purpose of defeating the Reformation. The offer was accepted by Pope Paul III in the year 1540. How the Jesuits proposed to counteract the influence of the Reformation is thus set forth:—

“The, chief thing with the Jesuits, says Greisinger, *was to obtain the sole direction of education*, so that by getting the young into their hands, they could fashion them after their own pattern. . . . Nobody need be told the impressible character of the youthful mind, or how the stamp made upon it becomes indelible. Loyola understood this, and realizing the impossibility of arresting the progressive advancement of Germany under Protestant influences, or to uproot the tolerant spirit that prevailed there among both Protestants and Roman Catholics, by any of the usual methods of papal coercion, he invidiously planned the scheme of *bringing Germany back to papal obedience by Jesuitical training in the German schools*. The process was slow, it is true, but the stake was great; and no man could have known better than he how surely it would be won, if the minds of the young could be cramped and dwarfed by Jesuit teaching. (Thompson, “Foot-prints of the Jesuits.” p. 120.)

To show how the design was perfected, the same author continues:—

“Pope Julius III, successor of Paul III, in aid of the conspiracy against Germany, granted an extension of the privileges originally conferred upon the Jesuits, and, at the suggestion of Loyola, authorized him to establish a German college in Rome. The object of this was . . . to procure German youths to be taught there under Jesuit auspices and the patronage of the pope, so that upon their return home they would

disseminate Jesuit opinions and influences among the people, and thus arrest the progress of Protestantism. . . . In execution of this purpose, steps were at once taken to procure from Germany some young men, to be brought to Rome and put in training for the ecclesiastical subjugation of their countrymen. That such was the sole object will not be doubted by any intelligent investigator of the facts. Germany was well supplied with colleges and schools, where the standard of education was higher than at Rome; but they were under Protestant management and control, and therefore considered heretical. It was the odious form of heresy embodied in Protestantism that Loyola and his followers were sworn to exterminate, and these young Germans were carried to Rome that they might be disciplined and educated for that purpose,—to undermine the institutions of their own country."

That Loyola took the right course to accomplish his purpose is only too well known. Ranke, in his "History of the Popes," p. 137, describes at some length the work in these schools of the Jesuits.

In the year 1550, only twenty years after the protest of the princes and the height of Luther's work, Ferdinand I wrote Loyola, declaring his conviction that *the only means to uphold the declining cause of Catholicism in Germany was to give the rising generation learned and pious Catholics for teachers*. The preliminaries were easily arranged. In 1551 thirteen Jesuits, among them Le Jay, arrived in Vienna, and were granted a dwelling, chapel, and pension by Ferdinand, "until shortly after he incorporated them with the university."

A similar work was done in Cologne and Ingolstadt, and "from these three metropolitan centers, the Jesuits now spread in every direction."

In order that the reader may see with what diligence they followed the plans of Loyola, I give occasional sentences from Ranke, Part I, bk. 5:—

"The society continued to advance continually up the Rhine. They particularly

coveted a settlement at Spire, both because . . . there were so many distinguished men there, over whom it would be of extraordinary moment to possess influence; and also in order to be placed near the Heidelberg University, which at that day enjoyed the highest repute for its Protestant professors. They gradually gained their point."

"Though Frankfurt was wholly Protestant, they had hopes of accomplishing something there too. This, however, was a perilous experiment; and to avoid discovery, they were obliged to change their lodgings every night."

To accomplish his purpose in the overthrow of Protestantism, a Jesuit teacher was willing to go anywhere and do anything. He planted his school in the shadow of the Protestant schools; he courted the influence of prominent men; he put up with all kinds of bodily inconveniences for the sake of the cause he had espoused.

The progress made in Germany was marvelous. "In the year 1551 they had not yet any fixed position in Germany; in 1556 they had extended over Bavaria and the Tyrol, Franconia, and Swabia, a great part of Rhineland and Austria, and they had penetrated into Hungary, Bohemia, and Moravia."

"Their labors were above all devoted to the universities. They were ambitious of rivaling the fame of those of the Protestants." "The whole learned education of those times was based on the study of the ancient languages. This they prosecuted with lively zeal, and ere long it was thought . . . that the Jesuit teachers deserved a place beside the restorers of classical learning." "They likewise cultivated the sciences." "Their main concern was, of course, theological discipline."

The spirit was ebbing in the Protestant schools through the indifference of parents and educators; teaching was fast falling into the hands of the Jesuits. The work was not confined to universities, however.

"The Jesuits displayed no less assiduity in the conduct of their Latin schools. It was one of the leading maxims of Lainez,

that the lower grammatical classes should be supplied with good teachers, since first impressions exercise the greatest influence over the whole future life. . . . In this the Jesuits succeeded to admiration. *It was found that young persons learned more under them in half a year than with others in two years.*" Then comes the startling statement: "Even Protestants called back their children from distant schools, and put them under the care of the Jesuits. Schools for the poor, modes of instruction adapted for children, and catechizing followed."

The effect of these schools is thus stated: "Ere long the children who frequented the schools of Vienna were distinguished for their resolute refusal to partake on fast days of forbidden meats, which their parents ate without scruples." "The feelings thus engendered in the schools were propagated throughout the mass of the population by preaching and confession." In these words Ranke measures the success of the Jesuit schools in Germany; "Papal theology had all but perished; the Jesuits arose to revive it. . . . They received nothing from the Germans. . . . *They conquered the Germans on their own soil, in their very home, and wrested from them a part of their native land.*" ("History of the Popes," part 1,

book 5.) Wonder is often expressed that Protestantism never reached its fulness in Germany nor in England. The answer is manifest. Both these countries turned their children into the hands of Catholic teachers, and to-day both are papal countries, so far as principle goes. "The Jesuits endeavored to become the educators of English youths as they had of those of Germany. They understood, and have not yet forgotten, the value of this." (Thompson, p. 134.)

"William Allen first conceived the idea of uniting the English Catholics who resided on the continent for the prosecution of their studies. . . . He founded an English college in Rome, and consigned it to the care of the Jesuits. No one was admitted into the College who did not pledge himself, on the completion of his studies, to return to England, and to preach there the faith of the Roman Church. This was the exclusive end to which the students were trained."

A similar work was done in France and the Netherlands. How was it in America? Were the twin infants, Protestantism and Republicanism, allowed to establish themselves on American soil without being followed by the stealthy step of these Jesuit teachers?

SCHOOLS IN WISCONSIN.

BY ELDER WILLIAM COVERT.

At this writing (Feb. 16), there are fifteen schools in the State conducted by our teachers. Two have been discontinued, one because of the teacher's poor health, the other because the proper attention could not be given it by the conference.

About three hundred and fifty students attend these schools. The largest is Woodland Industrial Academy. It opened December 6, and now has seventy pupils, including all grades. This is quite encouraging for the first two months, especially when it is remembered that its beginning was in midwinter, after all other schools

had begun. Several young men are keeping up with their studies and paying their entire expenses by cutting wood, which will be used by the school or sold in the market. The location of the institution in the country gives immediate work to such students as have the disposition and ability to handle timber and do farm labor. Had it been located in or near a city, no work could at present have been given to these young men. The two hours' labor daily assigned to students enables them to take care of the home, do the cooking, and keep plenty of fuel on hand to run the furnace, range, and

stoves. As a rule, these students are having a splendid Christian experience, and are doing good work.

The second largest school is located at Moon. It has two teachers and fifty pupils. Several schools have twenty-five students in attendance; others twenty or more.

The churches that have taken hold of this work heartily and understandingly have increased in spiritual strength and missionary zeal. Indeed, it could scarcely be otherwise, for the children are taught in the schools to do missionary work and to hold missionary meetings. They are constantly encouraged to assist in the Lord's vineyard, both at home and abroad.

There have been obstacles many and difficult to meet, but in the majority of cases these have been overcome, and in doing so those who have had the experience have been made stronger and more efficient in their Christian lives.

We are sometimes asked if the labor bestowed on the schools, and the money expended in establishing and carrying them forward, have not hindered in other lines, and tied up money that should have gone to other enterprises. It can truly be said that such has not been the case in Wisconsin. In fact, it is known by those who have observed most closely, that the opposite has been the result. The people of this conference *paid more tithe by several thousand dollars* during the past year than ever before in the history of the cause. The annual offering to foreign missions this year exceeded that of last year or the year preceding *by several thousand dollars*. The first-day offerings last quarter, though quite small, were more than they had been during any previous quarter, so far as the writer knows. The sum was greater than that of any other State east of Kansas, and exceeded one fourth of all that was paid into the fund east of the Mississippi River. But this is not saying much, for none of these States have yet done a tithe of what they should do in the matter of these offerings. The Sabbath-school offerings were also far greater the last six months than

ever before. These things are mentioned only to show that the effort made in this State to build up the school interest has not crippled any department of the cause, nor robbed other lines of work. The truth is, that it has strengthened all lines, and has been a blessing to every worker who has given it support. This, as a matter of course, would be the case because what has been done for the educational work was designed to be strictly in harmony with the teachings of the Bible and the Testimonies on the subject: and, too, these were carefully studied, that the will of the Lord might be done.

We are also asked if establishing schools in the churches, and industrial schools in the States, will not detract from the attendance at the colleges, and thereby weaken these institutions. The answer is, that the church and intermediate schools keep a certain class of students from the colleges, and give them the grade of students that should attend them, and thereby greatly bless and strengthen the colleges. It will also bless the conferences and colleges that co-operate in conducting the educational work after the method taught in the Scriptures and advised by the Testimonies. It is possible to make the educational work *ten times greater and correspondingly stronger* through this method than to leave it all for the colleges to do.

Before entering upon the present method of school work in this conference, our people were able to send from thirty to fifty young people to our own schools. Now they have nearly four hundred under the instruction of our own teachers. Even much more than this can be done when all understand the matter aright, or when all study the word which the Lord is sending us on the subject, and go forward in obedience to it. A multitude of Testimonies have come to our people advising us not to enlarge the school plant at Battle Creek and not to crowd a large number of our people into that city, yet at the same time this was being emphasized, the Testimonies urged that schools be established in many other places.

These Testimonies were perfectly consistent with themselves, and the plan is in every way practical and possible of execution. The chief thing necessary was for our people to believe them, and take up the burden. This is what we have honestly been trying to do — surely nothing more. What we see accomplished even now, demonstrates the righteousness of the advice given in the Testimonies on the subject.

Those who, in recent years, have had charge of Battle Creek College, inquired of Sister White directly in regard to the steps that should be taken to provide educational facilities in this district outside of Battle Creek, and they received a direct answer; and knowing the advice given, we have endeavored to follow it.

Other questioners wish to know if it is expected that the Woodland school, or others

in the State, will become training-schools for workers the same as Battle Creek College. No; every one who understands the principles of Christian education knows that, to a degree, every school conducted on these principles is a training-school, where workers for Christ are educated. But the primary and the intermediate schools can not be training-schools in the same sense or way that Battle Creek College should be a training-school.

We are also asked if the building of Woodland Academy has thrown our conference into debt. We answer, There is yet about \$500 to be raised, which we hope to have on or before the dedication of the building, May 6; or, should we fail in this, we have land we can sell to cover the amount. The Lord has been exceedingly good to us, and we sing aloud his praises.

ARITHMETIC AND BOOKKEEPING.

BY PROF. J. H. HAUGHEY.

FROM the history of the world it is evident that the affairs and destiny of nations as well as of the church, are in the hands of God. Especially is this to be observed in their relations to one another. So we believe that in our own time it is in the providence of God that the governments of earth have made certain requirements in the cause of education. For the common people the laws demand only a knowledge of the common branches. Accordingly, the Lord, by his Spirit, has told his people that thoroughness in the common branches is essential. The following are familiar quotations: "The common branches of education should be fully and prayerfully taught." "The common branches should be fully and thoroughly taught." "If teachers were receiving light and wisdom from the divine Teacher, the common, essential branches of education would be more thoroughly taught."

We have also been told that the time is coming when all our schools will be closed. Then how important it is that when the

State inspects the schools of Seventh-day Adventists, it should find them doing the very best work in the common branches. Not necessarily from the standpoint of the world's education, but from the standpoint of truth, they ought, like Daniel and his fellows, to be found "in all matters of wisdom and understanding" ten times better than any and all others in the land. This certainly is not expecting too much, since the education of a Christian, in a Christian institution, under Christian teachers, in accordance with Christian principles and methods, for a citizenship in heaven, ought to be as far above the education of a man of the world, in an institution of the world, under secular teachers, in accordance with secular principles and methods, for a citizenship in the State, as the glories of heaven are above the glories of earth, or as the infinite and eternal are beyond the finite and temporal; for his range is as broad as the universe and as long as time. Then, moreover, will not an inferior grade of work on our part be likely to result in

the premature closing of our schools, and the sending of our children to the schools of the State, where a Bible education may not consistently be given?

From the above statements it is evident that arithmetic and bookkeeping, being common branches, should constitute a part of every young person's preparation for life. A quotation or two, however, from the same source on this point may not be out of place in this connection:—

"Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge." "Students should be given an education that will fit them for successful business life. . . . Book-keeping should be looked upon as of equal importance with grammar. . . . This line of study is one of the most important for use in practical life. But few leave our schools with a knowledge of how to keep books correctly. . . . Many a youth, because ignorant of how to keep accounts, has made mistakes which have caused him serious trouble. Those who have a living interest in the cause and work of God, should not allow themselves to settle down with the idea that they are not required to know how to keep books."

When arithmetic and bookkeeping are properly taught, they will tend to cultivate right business principles. The work will be of such a nature as to develop not only accuracy, truthfulness, and honesty, but a spirit of generosity.

The ingenious teacher will have no difficulty in producing practical examples such as are involved in benevolences of various kinds. It would be not only educative but character-building also for parents to give to their children the pleasurable task of keeping a strict record of all moneys received and paid out by and for the family, including tithes and freewill offerings. In order for one to know that he is honest with himself and with his God, whether he be a farmer, a day laborer, or a mercantile man, it is important that he keep a careful

account of all moneys and property that pass through his hands. This is necessary in order that he may be able to render a full tithe of all his increase to the Lord. The agriculturist should open accounts with the granary, the orchard, the garden, the dairy, the hennery, the apiary, and with every other distinct source of income on the farm.

There is no business, calling, profession, or science in which the knowledge of arithmetic is not of much value. Indeed, every teacher of arithmetic should have a companion volume of his or her own making, to use in connection with the text-book which has been placed in the hands of the pupils. This should consist of examples gathered from every good source.

The following is a nest of important problems for the orchardist:—

The life of the peach tree is about twelve years. It begins valuable bearing with the fourth year after planting. With good care a crop may be expected at least as often as every other year, provided also that the right varieties are set, and with an average of about two bushels to the tree. The average life of the apple tree is thirty years. It begins profitable bearing with the eighth year. If annual bearers are planted, with proper care a crop may well be expected every year, with results about as follows: For the eighth year, one bushel per tree, with an increase of one-half bushel per tree until the trees are at least twenty years of age, when the bearing becomes essentially fixed. Peaches sell for one dollar and apples for fifty cents a bushel, on the trees.

You have ten acres of land, worth \$1,000, which you desire to put into peaches and apples, provided a reasonable estimate shows that it will probably pay. Peach trees are worth \$10, and apple trees \$15 a hundred, and it will cost \$10 a hundred to prepare the ground and set the trees. It will cost five cents a tree each year to keep the orchard in good condition. You desire the plan of your orchard to be such as to allow the trees the largest amount of room

in which to grow. The land is in the shape of a rectangle whose sides are to each other as 3 to 4. The apple trees must be in squares or in equilateral triangles. The distance from any tree to the next adjoining tree must be 32 feet. The peach trees are to be used as fillers, and must be 16 feet from one another, or from the apple trees.

Now leaving a space of not less than 10 feet nor more than 20 feet between the fence around the orchard and the outside row of trees, as must be determined by making a plat of the orchard, which method will set the larger number of trees? and how many more? How near will the outside rows come to the fence at the ends? at the sides? How long and how wide is the plot? How many apple trees will there be in the orchard? how many peach trees? how much will they cost? how much will it cost to set the trees? Money being worth 6 per cent, what will be the total cost, or the entire value, of the orchard at the end of four years? For how much must it be sold in order to make 25 per cent on the first investment? For how much must it be sold to make 6 per cent on the present

value? What, according to the Scriptures, should be done with the third year's fruit? the fourth? How much will the orchard have cost at the end of eight years? How much will it have produced? The apple trees having been set in the fall of the year, and the peach trees in the spring, how much will the orchard have cost and produced at the end of the 9th, 10th, 11th, and so on to the 30th year?

At the end of the 12th year, all the peach trees, whether dead or alive, are removed to give place for the apple trees. When ought the orchard to sell for the most money? when for the least? If the orchard had been set on borrowed capital, it being the only source of income, and it cost the family \$200 a year to live, would the debt ever have been paid? If so, when? When would you begin to pay tithe on the orchard? and how much tithe would have been paid at the end of the thirty years? How much would you be worth at the end of thirty years? Would the venture pay? Will one who really believes in the soon second coming of the Son of man in glory plant peach or apple trees? Why, or why not?

SOW FOR SHEAVES.

I DROPPED a grain of corn one day,
And covered it with earth.
And left it there alone to die;
But, lo, its death gave birth,

And from its silent tomb came forth
A stalk of green and gold:
And when the harvest time drew on,
I reaped a hundredfold.

How oft we drop a seed of truth
And think perhaps 't is dead;
But, lo, it germinates, and bears
A hundredfold instead.

Then, brother, sow in youth's bright morn,
Sow in thy manhood's noon,
Scatter the good seed near and far,
Life's evening cometh soon.

The harvest time comes by and by,
And we may yet behold
The seeds we've sown in weakness here
Return in sheaves of gold.

— *Maggie A. Pulver, in the Life Boat.*



IS THERE DANGER OF AN EDUCATIONAL MONOPOLY?

JOHN BRISBEN WALKER, editor of the *Cosmopolitan*, has been having some interesting, if not wholly pleasant, experiences with the various colleges of our land. From the February (1900) number of that magazine we quote:—

“In September, 1896, the *Cosmopolitan* called attention to the fact that in our great universities there was no commission of disinterested men whose duty it was to inquire broadly into the relative importance of the various branches of education. It was made clear that, on the contrary, the organization of the average university was such that every obstacle was thrown in the way of the disinterested consideration of these questions. . . . The only consideration which propositions to change methods hoary with the approval of ages might receive would be at the hands of some professor of unusual nerve who might be willing to antagonize the society in which he moved, and make himself generally unpopular, if he might thus render a public service. . . . These charges were made unequivocally in the *Cosmopolitan*, and excited much discussion in both the press and the universities. An effort was then made to obtain from the presidents of the great universities specific replies to these charges. The majority of the leading men at the head of American universities have since contributed to a series entitled, ‘Modern Education: Does It Educate in the Broadest and Most Liberal Sense of the Term?’ It must be said with sadness and the greatest regret that not one of these papers undertook to meet the charges which had been formulated. The papers were

interesting, many of them able in certain directions; but all, without exception, ignored the points at issue, and in place of specific consideration of the charges made, indulged in glittering generalities. Some of these gentlemen acknowledge in private that prudence would not permit them to discuss in plain terms the conditions which existed.”

Failing to accomplish his object in this way, Mr. Walker then turned to the students of these universities, asking them to discuss in their societies the subject. “What order of studies is best suited to fit the average man for his duties in the world of to-day? in other words, What is the relative importance of the various branches of education in fitting a man to secure his own happiness and rendering him a useful citizen and neighbor?” Mr. Walker continues: “It was intended to have a discussion at each of the leading universities, ending up with a general debate by the men who had proved themselves ablest in the local discussion. Because of the distinguished position held by Harvard, the final debate was fixed at Cambridge.”

The question proposed for debate was an intensely practical one, and one would naturally suppose that educators would hasten to embrace such an opportunity, but to Mr. Walker's surprise, letters expressing an entirely different opinion came in. The president of Yale wrote: “I may say that some of the men hesitate to give the official sanction of the University to a debate on short notice, on questions of which most of the contestants can in the nature of things know very little.”

Then came letters amounting to a refusal of the request to grant the privilege of the debate, some mildly expressed, others written in a more decided manner, from the presidents of Johns Hopkins University, of Georgetown University, Columbia, Brown, Princeton, Chicago, and Cornell Universities, and the University of Wisconsin.

Why is it that these leading educational institutions refuse to encourage their students to discuss the question of the order of studies best suited to fit the average man for his duties in the world to-day? Are they afraid the students may awake to the fact that a new order of things is needed in order for young men to receive a practical education? or has Harvard University set itself up as a dictator to all the other universities, and these other institutions simply bow the neck to the yoke? This in the eyes of many savors of tyranny.

Any one who is acquainted with the history of the leading universities of Europe before the Reformation of the sixteenth century, clearly understands the true significance of the position taken by the great centers of popular education. A certain system of education in the first centuries found its way into the apostolic church, destroying its spiritual power, compelling

this church, with the form of godliness but lacking the power of God, to seek its life from the state. This same system of education developed and established itself in the centers of learning, forming great educational trusts. The influence and power of these trusts was so great that Europe has never recovered from their effects.

"Though originally free institutions, they were soon brought into relation with the church," and became mighty engines in the hands of the papal hierarchy to oppose the truth of true Protestantism and Republicanism. Only a few of the schools of Europe dared to break the shackles of this great educational monopoly, and enjoy freedom to investigate truth.

Our modern universities are based on essentially the same educational principles as the medieval universities. They are gaining the same influence over the education of our country. Students of history, judging from the light of the past, will see clearly the true tendency and the final outcome of these things.

Those who love truth more than life should arouse at once and see that their children and youth are drinking only from streams that flow from the pure fountains of Lebanon.

THE TEACHERS' INSTITUTE AND SUMMER SCHOOL.

In the days of the early church, the apostles gathered together to relate how God had dealt with them as they had been on their missions, some to Jews and others to Gentiles. At such gatherings they not only held a praise service, thanking God for victories won, but points of dispute or of difficulty or things not thoroughly understood, were there presented and settled. This custom of conferences, or councils, has gradually become more and more popular. To-day nearly every profession has its fraternity or some organization, which meets at least once a year. It is at their annual conventions that physicians discuss the treatment of new diseases; lawyers hold

their association meetings; and teachers have their Chautauqua circles, or their national or State conventions. As much good has come from these meetings, it is equally true that Christian teachers will derive great benefit by spending a few weeks together.

The church school is a new enterprise; the teachers are pioneer workers. The subject of Christian education is broad and deep, and we can as yet catch but the first faint glimpses of its real meaning. It is the life and power of God which must become a part of the teacher's life, and by her be imparted to the children. The salvation of the children and youth depends upon

their education; the salvation of fathers and mothers depends upon their attitude toward the education of their children.

In the words of Luther, we also ask: "Why should we not spend a little to give one or two school-masters to our poor children? God stands at the door and knocks; blessed are we if we open to him! Now the word of God abounds. Buy, buy, while the market is open before your houses. The word of God and his grace are like a shower that falls and passes away. It was among the Jews; but it passed away, and now they have it no more. . . . Do not expect to have this word forever. The contempt that is now shown to it will drive it away. For this reason, let him who desires to possess it lay hold of it and keep it. Busy yourselves with your children."

Since every church where there are at least six children should have a school, hundreds of teachers should be in course of preparation.

THE SUMMER SCHOOL.

June 20, the Summer School opens at Battle Creek, Mich. This is to be a gathering of teachers and those who desire to be teachers. Those who hold a second-grade certificate or who can pass an examination for one, should, after the Summer School, have a preparation which will fit them to teach a church school. Those who have not the necessary education to pass such a test, will not be prepared to teach next fall. The Summer School will last *ten weeks*, and will be devoted to a study of the principles of Christian education and the methods to be pursued in the Christian school. Of the new students, only those who enter at the beginning of the term and

have the specified qualifications will be recommended as teachers in the fall.

THE INSTITUTE.

This is for teachers who have been working in the church schools. It opens June 20, and lasts three weeks. Leading brethren representing the work in the various branches of the cause will be present to assist in this meeting. The educational workers will unite with the medical missionary workers at this time. In the future, teachers and nurses will often accompany each other into new fields. Drs. Kellogg and Paulson will assist. It is a gathering which no teacher in the denomination can afford to miss.

Church-school teachers receive low wages, and are willing to sacrifice much for the cause of Christian education. In recognition of this fact, Battle Creek College makes this

OFFER.

To all regularly authorized teachers in church schools, *tuition* for the three weeks' institute will be free, and such persons will be furnished a room in West Hall *free*. Meals are served on the European plan, and board will cost from \$1.50 to \$1.75 per week.

To ministers and Bible workers delegated by their conferences to attend the institute, the same offer is made.

Expense to students entering the Summer School will be about \$35 for the ten weeks. This includes board, room, and tuition, on the basis of \$1.50 per week for board.

For further particulars, send for the Announcement of the Summer School. Address Battle Creek College, Battle Creek, Mich.

WHY A CHURCH SCHOOL IS DIFFICULT TO TEACH.

THAT it is hard to take up the work in a church school, even though one has been acknowledged as a success in the public school, will not be denied by any who have tested the matter. It is a question in the

minds of many why this is true. Parents also ask why their children sometimes seem worse after entering a church school than before. There are natural causes back of these appearances, and it is well for both

teachers and parents to understand the matter. Hinsdale, in "Jesus as a Teacher," quotes Dr. Alexander Bain as saying: "The difficulties of moral teaching exceed in every way the difficulties of intellectual teaching." The method of proceeding is hampered by so many conditions that it barely admits of precise demonstration or statement; and the author himself continues: "The *secular* teacher is, or should be, much more than a former of intellect; he should look after the moral principles, sentiments, and conduct of his pupils, especially in schools of lower grade; *but after all, his task is simple and easy compared with the teacher whose main function is to form the moral character.*"

The object of the church school is to form moral character. The first aim of every true Christian teacher will be to lift the pupils to a spiritual plane. This means that the teacher himself must live a spiritual life. He must live, as it were, on the mountain. It is easier to walk on a level or down an incline than to climb a hill; hence many students, on finding themselves in an atmosphere where the tendency is upward, rebel, and refuse to be drawn. This the natural heart is bound to do, and since love is the only force that Christ and his followers can use, it sometimes happens that a whole school is kept at a standstill, waiting for one who is not willing to climb and whom the teacher is not willing to leave behind. In such a crisis, parents should come to the teacher's assistance, and such strong prayers should ascend that the rebellious heart will be broken and the drawing power of Christ will win. In the fact just stated lies the explanation of a large part of the trouble in matters of discipline in church schools.

Again, the instruction in a Christian

school is largely of a spiritual nature. Now spiritual truths are spiritually discerned, and it sometimes happens that the eyes of the pupils are unacquainted with this light, and they fail to recognize truth when it is presented. This is especially true when children have been accustomed for any length of time to the forms followed in the public schools. Having their affections set on certain forms and methods, they compare all that is presented by the new teacher with these established forms. This was the method pursued toward Christ when he taught something different from the traditions of men. Parents sometimes question the children to see if they are following the program as given in a stated grade in the public schools, forgetting that they are coming out of Egypt, and have the privilege of looking to some higher source for wisdom. Why cling still to the leeks and onions when manna is offered from heaven? This is not to say that all teachers are perfect in their methods, but granting that they may make many failures, is this not a time for parents and teachers to unite in studying the truths of education together, each seeking to help the other?

Church schools are hard to teach, but would you return to an easier way? Truth always meets opposition, and the child who takes his stand for a right principle has struggles which the easy-going, happy-go-lucky boy or girl knows nothing of. Let parents, teachers, and children form "Christian endeavor societies," and this work will be easier. Let us say, in the words of Gamaliel, "If this counsel or this work be of men, it will come to nought; but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God." _

. . . MINISTERIAL . . .

SPEECH.

TALK happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary car
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self.
Say so; if not, push back upon the shelf
Of silence all your thoughts, till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You cannot charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words, and make them
true.

— *Ella Wheeler Wilcox.*

IMPORTANCE OF THE CANVASSING WORK.

“WERE it not for the work of the canvasser, many would not hear the truth.”

“The most precious ministry can be done by canvassing, and that by ministers.”

“I sincerely hope that no mind will receive the impression that it belittles a minister of the gospel to canvass. . . . The eloquent Paul, to whom God manifested himself in a wonderful manner, went from house to house, with all humility of mind, and with many tears and temptations.”

“Our publications should be scattered as the leaves of autumn.”

“Where there is now one canvasser in the field, there should be one hundred.”

This is a part of the instruction given believers in the third angel’s message con-

cerning one means of preaching the truth.

The following extracts from D’Aubigne’s “History of the Reformation” show how great was the work of the canvasser, and how far reaching the results of his efforts, in the sixteenth century. The experiences of that time must be repeated to-day, with an intensity as much greater as the time is shorter, until the consummation of all things:—

“What Luther and his friends composed, others circulated. Monks, convinced of the unlawfulness of monastic obligations, and desirous of exchanging a long life of slothfulness for one of active exertion, . . . traveled through the provinces, visiting hamlets and cottages, where they sold the books of Luther and his friends. *Germany*

so in swarmed with these bold colporteurs. Printers and booksellers eagerly welcomed every writing in defence of the Reformation. . . . It was in vain that the emperor and princes had published severe edicts against the writings of the reformers. As soon as an inquisitional visit was to be paid, the dealers, who had received secret intimation, concealed the books that it was intended to proscribe; and the multitude, ever eager for what is prohibited, immediately bought them up, and read them with greater avidity. It was not only in Germany that such scenes were passing; Luther's writings were translated into French, Spanish, English, and Italian, and circulated among these nations."—*Bk. IX, Chap. XII.*

In connection with the work of Zwingle in Switzerland we find: "The exertions of more than one man were required. A man named Lucian called on him one day with the works of the German reformer. Rhe-

nanus, a scholar residing at Basle, and indefatigable in circulating Luther's writings in Switzerland, had sent him to Zwingle. Rhenanus had perceived *that the hawking of books was a powerful means of spreading the evangelical doctrines.* Lucian had traveled over almost the whole of Switzerland and knew nearly everybody. 'Ascertain,' said Rhenanus to Zwingle, 'whether this man possesses sufficient prudence and skill; if so, let him carry from city to city; from town to town, from village to village, and even from house to house, among the Swiss, the works of Luther. . . . The more they are known, the more purchasers they will find. *But you must take care not to let him hawk any other books; for if he has only Luther's, he will sell them so much the faster.*' By this means a ray of light penetrated the humble dwelling of many a Swiss family."—*Bk. VIII, Chap. VI.*

"Go, and do thou likewise."—*Jesus.*

EXPERIENCES OF STUDENTS IN THE JACKSON MISSION.

WHILE visiting one day, we went into an alley, and entered a room where a girl lay sick. We offered to give her treatment, and our offer was gladly accepted, but upon returning in the afternoon, we found the door closed against us. We told our story to a neighbor, who forced her way into the house, and found the girl in a starving condition, and her bed filthy beyond description. Some one sent for the humane officer. When the girl was taken from her bed, she was found to be covered with sores which were filled with straw. We have carried food to her each day since then. Yesterday her babe died. It had never been fed anything but bread and water.

This is only one of the many cases in the city. No one knows, except those who go out in the byways looking for souls, the fearful things that are transpiring. It makes me cry from the depths of my heart, "How long, O Lord, how long?"

SARAH CARLSON.

"Get and give" is the underlying principle of all true education. If we receive a truth from God's word, the sooner we give that truth to some one else the sooner we make it our own. Our minds then become receptive to new truths.

The Jackson Mission sustains an important relation to the College, it being a place where the students have an opportunity to give to others the truths they have learned in the classroom. The Lord says: "Prove all things," and, "It is more blessed to give than to receive." I have had this experience. When we find families destitute, and give our time to soliciting food and clothing for them, God gives us a blessing, and he also blesses those who give the articles.

Meeting the people in their homes and sympathizing with them; helping them physically as well as spiritually; holding Bible readings with them; giving them the principles of healthful living.—this gives us a varied experience. F. F. FRV.

With Mothers and Children

THE BOY AND THE SPARROW.

ONCE a sweet boy sat and swung on a limb ;
On the ground stood a sparrow-bird, looking at him.
Now the boy he was good, but the sparrow was bad,
So it shied a big stone at the head of the lad.
And it killed the poor boy; and the sparrow was glad.

Then the little boy's mother flew over the trees.
" Tell me, where is my little boy, sparrow-bird, please ? "
" He is safe in my pocket," the sparrow-bird said ;
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed ;
But it wasn't by me that the story was fixed.
' T was a dream a boy had after killing a bird ;
And he dreamed it so loud that I heard every word,
And I jotted it down as it really occurred.

— Good Words.

LITTLE WILD NEIGHBORS.

THE following article by James Buckham, quoted from the *New York Observer*, reminds us that in the beginning man was given dominion over the animals, and that to-day a spirit of love will do much to restore our authority. Do our domestic animals find in us what we look for in God?

" Let a human being go into the woods, as Henry D. Thoreau did at Walden Pond, and camp down among the birds and animals, with a heart as innocent of harm, as simple and loving as their own, and quickly the little creatures of the forest will adopt him into their common family. It seems unnecessary even that he should attract their attention or provoke their gratitude by making them offerings of food. If his heart is full of friendliness and companionship, they find it out very soon, and come to live beside him for pure sympathy's sake. If he chooses to feed them, they will accept the gift gratefully, as would any friend; but their affection is not purchased. They

give it freely, and would continue to give if their new friend and companion had never a crumb to fling them.

" My observation teaches me that birds, especially, are perpetually hungering for and seeking the love and companionship of man. Even in spite of the general destructiveness of mankind, how the little tribes of the air flock to settled parts of the country and hover about human dwellings, deserting the safe depths of swamps and remote forests to nest in the orchard, the grove, and the ' deep tangled wildwood ' that borders the edge of the farm ; and all this out of pure longing for human companionship. I can not help thinking, sometimes, when I hear a full-throated bird singing as if his heart would burst, in the grove back of my house, that he is really thanking me and mine for the cheaply accorded privilege of living near us and being thrilled by the sweet sense of human companionship. He is so thankful we do not kill him and put

him in a pie, and mount his skin upon our hats, that he pours out freely for us, all day long, a song that is sweeter and more soulful than many we have purchased the privilege of listening to.

"Last fall, there was a sparrow that came two or three times a day and perched on the sill of the open pantry window, just to be chirped to by my wife. He was not physically hungry, for he seldom touched the crumbs we threw him; *it was his little heart that was hungry*, I think. He would always come at such times as my wife was accustomed to be in the pantry, and, alighting on the sill, would give a little shrill, interrogatory chirp, as much as to say: 'Good morning. How are you to-day?' Then my wife would chirp back to him, and he would flutter his little wings with delight, hopping back and forth and answering her talk with language as full of gratitude and affection as any I ever heard. It was a conversation well worth listening to, and often the whole household has stood, a pleased and smiling audience, just outside the pantry door.

"It is said that a dog is a better intuitive judge of character than any human being, but I am sure that the little wild creatures of the woods and fields are equally good intuitive judges of disposition. There are some persons who constantly attract birds and animals to themselves by what we might, literally, call *the magnetism of love*.

"A friend of mine, while tramping along a mountain road last summer, sat down to rest on a log by the wayside. Presently a bright-eyed red squirrel came 'hitching' down the trunk of a spruce near by, stopping to bark questioningly every few feet. My friend simply sat still and watched the little fellow. Growing bolder, or rather, as I explain it, more assured of the man on the log, the squirrel presently made a dash from the tree, skurried up on my friend's shoulder, bounded to the earth again, and ran off, 'laughing,' my friend says, 'as distinctly and merrily as ever I heard any human being laugh.' In two or three minutes he was back again, frisking about my

friend's feet, and ended up by perching on the toe of his boot and chattering amiably at him.

"Here was an instance of unerring perception of disposition on the part of one of the slyest of wood creatures, and an evidence of the naturally friendly and loving character of the little wild folk about us. My friend is one of the gentlest and sweetest of men, and that squirrel divined the love in his heart, and knew it would be both safe and sweet to make his pretty appeal to it.

"It is not difficult to disarm the suspicion and distrust of any wild creature, if one be sincere and genuine in his friendly advances. A bird or animal quickly grows accustomed to the human presence, and as soon as it sees that no harm is intended, learns to welcome it. Even a pair of nesting birds, at a time when distrust and fear are naturally uppermost in their hearts, will come to greet a really sympathetic visitor with chirps of joy instead of cries of fear. I remember a pair of thrushes whose hearts were well-nigh broken with distress when I first discovered their nest in the woods; but afterward, the oftener I came and sat upon a knoll near by, the gladder they seemed to be; and I really think they felt a comforting sense of security when they flew away for a time and left their babes to my protection.

"If we are right minded toward them, the out-door world is full of little creatures who will share with us the purest and sincerest and most delightful friendships. There is no treachery, no selfishness, no ulterior motive in their love. It is more like the affectionate and utter devotion of a child than the deliberating, reserved, and cautious friendship of an older person. Thoreau found it an all-sufficient recompense for the absence of human society. But better still, if, without renouncing the attachments and companionships of our kind, we can add to them some charming friendships with the little wild folk of wood and field."

WITH THE TEACHERS

SHELTERING WINGS.

[By HARRIET LOUISE JEROME, in the *Perry Magazine*, September, 1899. Founded on an incident observed during a severe storm last winter.]

It was intensely cold. Heavy sleds creaked continuously as they scraped over the jeweled sounding-board of dry, unyielding snow; the signs above shop doors shrieked and groaned as they swung helplessly to and fro, and the clear, keen air seemed frozen into sharp little crystalline needles that stabbed every living thing that must be out in it. The streets were almost forsaken in midafternoon. Business men hurried from shelter to shelter; every dog remained at home; not a bird was to be seen or heard. The sparrows had been forced to hide themselves in holes and crevices; the doves found protected corners, and huddled together as best they could; many birds were frozen to death.

A dozen or more doves were gathered close under the cornice of the piazza of a certain house, trying with little success to keep warm. Some small sparrows, disturbed and driven from the cosy place they had chosen, saw the doves, and came flying across the piazza.

"Dear doves," chirped the sparrows, "won't you let us nestle near you? Your bodies look so large and warm."

"But your coats are frosted with cold. We can not let you come near, for we are almost frozen now," murmured the doves, sadly.

"But we are perishing!"

"So are we."

"It looks warm near your broad wings, gentle doves. O, let us come! We are so little and so very, very cold."

"Come," cooed one dove at last, and a

trembling little sparrow fluttered close and nestled under the broad white wing.

"Come," cooed another dove, and another little sparrow found comfort.

"Come!" "Come!" echoed another warm-hearted bird, and another, until at last more than half of the doves were sheltering small shivering sparrows beneath their own half-frozen wings.

"My sisters, you are very foolish," said the other doves. "You mean well, but why do you risk your own beautiful lives to give life to worthless sparrows?"

"Ah! they were so small and so very, very cold," murmured the doves. "Many of us will perish this cruel night; while we have life, let us share its meager warmth with those in bitter need."

Colder and colder grew the day. The sun went down behind clouds suffused with soft and radiant beauty, but more fiercely and relentlessly swept the wind around the house where the doves and sparrows waited their death.

An hour after sunset a man came up to the house and strode across the piazza. As the door of the house closed heavily behind him, a little child watching from the window saw something jarred from the cornice fall heavily to the piazza floor.

"O papa!" she cried in surprise, "a poor frozen dove has fallen on our porch."

When he stepped out to pick up the fallen dove, the father saw others under the cornice. They were no longer able to move or to utter a cry, so he brought them in and placed them in a room where they

space, the upper Do will be on a line (just four lines above). With these Do, Mi, Sol, Do fixed in the mind, which are the ones mostly used, the others are quickly found.

A portion of the music hour should be set apart for reading notes. Placed next to the signatures are figures to indicate the time. In all music, we can not tell why, are regularly recurring accents; the sign of the accent is the vertical line drawn through the staff, called a bar. The first note after the bar is an accented one. From one strong accent to another is a measure. Play or sing several familiar hymns or tunes, and you will find the children can readily tell the time in which they are written, whether there are two, three, or four beats in a measure. They will also notice that some sounds are long, others short. Ask them to notice how many of the notes you sang or played were *two* beats long, and how many *one* beat.

The length of sounds is indicated by characters called notes. A quarter note (♩) usually represents a sound one count long; a half note (♪), two counts; a whole note (♩), four. Two sounds sung to one count are

represented by eighth notes (♪ ♫ or ♮), etc. A very useful and interesting way of making this practical is by putting a short verse of some hymn on the blackboard, and studying the words to see if the stronger sounds of the scale would express the meaning, or whether the peaceful ones would be more suitable.

Review the nature of the scale, as given in a former ADVOCATE. The teacher may suggest the first sound, then ask the children to sing one or more notes which they would like to have follow the first one. You will soon find that you have a tune complete, affording a good review on the tendency of the notes upward or downward. The teacher can place the dots on the staff as the notes are sung, or write the syllables, afterward placing the notes on the staff. Sing the tune through, and let the pupils decide the time and the length of each note, and place them upon the staff. This affords a good drill in all departments of music. Should this prove too difficult at first, a familiar tune might be substituted, and written upon the board at the suggestion of the pupils.

QUESTION CORNER.

TEACHERS are requested to contribute to this department such questions and answers as will aid other instructors.

Ques. — What would you suggest as busy work for little people? G.

Ans. — In a letter comes this answer: For our small children we had a sand table prepared for geography work. They had been studying the earthly sanctuary. One noon we noticed them at the table much absorbed. Investigation showed that they were making the sanctuary in sand, taking care to have the right proportions and everything in its proper place. The priests and dishes were molded from clay in the yard. They would work for a time, then read "Patriarchs and Prophets" to see if they were right.

PEARL HALLOCK.

Ques. — What form of manual training shall I give the boys in my school? S.

Ans. — Often is this question asked. Sometimes it is followed by the remark, "I have sewing for the girls, but have no opportunity to work with the boys."

If the school is in the country or in a small town, some father can surely be found who has a work-bench and tools which he will donate to the cause of education. Since you are beginning to see the necessity of more *hand culture* and shorter study periods, can not part of the day be spent by the boys in the work-shop and by the girls at the ironing-table or in some kitchen?

Then there is the janitor work of the school building, wood to saw, and the chores about home.

Ques.—How shall we provide profitable amusement for a family of four boys ranging in age from eight to seventeen, without adding too much labor to an already overburdened family teacher? MRS. M. W.

Ans.—The ADVOCATE will publish the best answer it receives from a boy who is now attending a church school.

Ques.—What is the remedy for sentimentalism in the school-room?

Ans.—Sentimentalism is a disease which is very apt to appear at about the same age in a large number of youths. Like fevers, it can often be avoided by proper food, pure air, and plenty of exercise, these applying to the intellectual nature in place of the physical. The atmosphere of the Christian school should be so heavily laden with fragrance from the heavenly courts that those who breathe it will be able to resist disease.

Truth implanted in the heart is the best preventive of foolish thoughts. Genuine conversion and the exercise of faith should, in the Christian school, take the place of sentimentalism as found so extensively elsewhere.

Merely to forbid a thing of this kind is useless. Substitute the good, and the evil will die. Much trouble of this kind can be avoided if the teacher gains the confidence of the boys and girls, and in the simplicity of truth brings to their minds the plan of life. Read with them such booklets as "Almost a Man" and "Almost a Woman," or "Teaching Truth" by Dr. Mary Wood-Allen, of the Wood-Allen Pub. Co., Ann Arbor, Mich.

The proper arrangement of studies with suitable physical labor is an excellent antidote. In fact, Christian education is God's remedy.

EXTRACTS FROM THE LETTERS OF CHURCH-SCHOOL TEACHERS.

THE children of the second group report a sale of fifty-one ADVOCATES in less than three days. They also secured two subscriptions and twelve cents as a donation to their missionary fund.

Of their earnings, fifty-two cents was noted to aid missionary work in connection with the Sabbath-school, and the remainder is still on hand.

INA BRADBURY.

TO-DAY our boys are going out to cut wood, to raise money for the Foreign Mission fund. I have been somewhat troubled by the boys from a neighboring school. They would come over in companies of twenty or thirty, bent on mischief. Last Monday, when they came, I met them, and invited them in. They seemed somewhat surprised, but after looking at one another, walked slowly in. The children took them around, showed them their books, and after a few minutes the company left. This is the last trouble I have had.

CHAS. GILCHRIST.

ONE of my pupils, a little nine-year-old girl, wrote me a letter in which she said: "I am going to be a better girl. May I change my seat to-night? Satan tempts me: but we want Jesus in our school. I love to read the Bible, and ever since you told me in class to pray before opening the Bible, I have prayed. I want to be a Christian, and a light for Jesus. Pray for me."

PAULINE CHAMBERLAIN.

ONE lady has been brought into the truth largely through the influence of the school, and the children are begging their father, who is not converted, to let them come to us. One young man, whose mother had spent nights in prayer over him, came home on a visit. He seemed perfectly indifferent to everything religious in character, and cared for nothing except to make money. He visited our school one morning, became interested in our work, and was persuaded to stay at home and go to school. He had not been in school three

days before he was converted. I never saw such a sudden and marked change as there was in him. He seems to love study, when before he would read nothing but exciting stories.

LULU GOODRICH.

PARENTS do not realize how far their children have gone until they start them in a church school. While we were having worship, some would hesitate to kneel, others would be noisy and indifferent. Now their little voices are often heard in prayer, pleading their simple wants. I can see them grow spiritually, and we have some very precious seasons together.

There is a beautiful canon back of the school building, and occasionally we spend a session there. We have a nature study or Bible lesson, and once we had our entire program there. This delights the children. It is interesting to see how observing they are, and to note the spiritual lessons they draw from the things in nature.

I have taught about seventy-five months in the public schools, and only seven in the church school, yet I find a richer and deeper experience crowded into these seven months than was spread through all the seventy-five.

LOUISA ELWELL.

SOMETIMES the thought comes to me, Do I sense the responsibility of the work as I should? If so, why can I be so light-hearted? But since I have given all to the Lord, I am willing to trust all to him. I believe I am beginning to see more clearly what Christian education is. It is not so much a desperate, strained effort to teach everything from the Bible, puzzling and worrying one's brains for lessons with no spiritual power in them, fairly groaning under the weight, but it is taking God at his word, getting the principles of his truth so established in our hearts and lives that it will be perfectly natural for them to burst forth, not only in the lessons, but in everything we do. I become so interested in my work that I do not know when I am tired.

Last evening I addressed the members of the church on the school work. I did not

get at all frightened, but just asked the Lord to help me to put self out of sight, and then threw it all upon him. How good it is to be free and happy in the Lord.

BLANCHE GRUBB.

EVERY day I teach, the stronger my faith in the principles grows. My children see more and more in the Bible, and they love it. This afternoon the second group begged to have nothing else. "It is wonderful," they exclaim, "and I just want to study it all the time." The story of Moses is intensely real to them, so much so that this afternoon, while reading about the crossing of the Red Sea, one little girl sprang up and exclaimed, "Get up! Hurry, or we will all get drowned." When they read of the pillar of cloud and of fire, one little girl, in a hushed voice, sang softly, making a motion as if driving in a chariot. "O Pillar of Fire." These things are not done in a spirit of lightness, but because the children are almost living over again the lives and characters about which we are studying. One of my older girls said to-day, "I am beginning to see that we can study nothing but the Bible, and yet learn everything else." I am educating a few of these girls to be teachers some day, if the Lord wants them for that work.

MARIE PINES.

My first month in the schoolroom has closed. The Spirit of God has already begun its work upon the hearts of the children. I am praying and working in the name of the Lord. My own soul is being greatly benefited and refreshed. I never before felt so much the need of constant and earnest pleading with God for his blessing. I am learning to love souls as I never did before. The hardest point which we seem to have to overcome is in regard to meat eating. The pupils learn rapidly what our food is according to God's word, but the parents are slow to see that they are required to give up the use of flesh as food. Some of the pupils, however, have already stopped the use of meat themselves, notwithstanding it is still daily before them on the

tables at home. I trust God to accomplish a great work along this line.

B. D. GULLET.

THE children grow daily in spiritual things. Every morning the young people in school have a prayer and social meeting, also a short Bible study. It is their own work, although I sometimes go into their meeting. Never was my heart more touched than it was one morning when I entered their room during prayer, unnoticed by them, and heard their earnest petitions to God in our behalf. The substance of some of their prayers was this: "O God, be very near to Miss Owen and Miss Hallock today. Uphold them in their work, and help us that we may not do anything that will make it harder for them, or be displeasing to thee. Help us that we may set such examples before the smaller children that they may see Christ in us." More earnest prayers I never heard. Then followed a reading from the Testimonies, after which all expressed their thankfulness at hearing the statements read, and as they mentioned some games that it was wrong to play, they said, "With God's help we will never play those games again." They study the Testimonies a great deal, and seem to enjoy it very much. They are anxious to live out all the principles. Nearly all are

very firm in healthful living, and some have said to me, "Miss Hallock, I never heard anything about it until I came here."

Our geography work has been very interesting. We have been studying South America, particularly Brazil. We study from the *Missionary Magazine*, and one day, at the close of a very interesting lesson, they were all so animated over the subject of the work in Brazil that they said, "Let's all go to Brazil: the boys can farm, and the girls can teach and show the women how to work."

We have been making charts for use in the smallest group. The letters are carefully drawn on heavy paper, with pencil, then filled in with india ink, the size being 50 x 30½ inches. They can be easily read across the room. We have been taking up the birth and child life of Jesus, bringing in as many nature lessons as possible in connection with it. Large drawings that illustrate the lessons and are fitted for copying are made with ink. The children have been learning so rapidly since we have been using them; about twice as fast as before. When the teacher points to a word, they can all see it, and thus it fixes it upon their minds. We use large words as much as small ones, and find that they learn the former even more readily than the latter.

PEARL HALLOCK.

ITEMS.

I HAVE come to the conclusion that more than half the disease which embitters the middle and latter part of life is due to avoidable errors in diet.—*Sir Henry Thompson.*

THE church school at Thayer is in a prosperous condition. The pupils are much interested in their school work, and their spiritual interest is good. Some have already made resolutions, which we hope to see carried out. To the Lord be all the praise.—*Kansas Worker.*

MYRTLE AFTON, writing for the *Workers' Educator* (College Place, Wash.), says: "On New Year's day our new church school opened at Union, Ore., with fifteen bright pupils. All grades from the first to the seventh are repre-

sent, and the ages of the pupils range from seven to twenty. Parents and friends manifest a lively interest."

AFTER surmounting many difficulties, the brethren of Argentine Republic have opened a school in Entre Rios. Elder F. H. Westphal writes: "This school is to serve in a general way for all the Provinces of Argentina and for Uruguay and Paraguay. It is not a local institution, but all our brethren have an interest in it. Here teachers can be educated and sent to the several churches. We ought to have many church schools. This institution can be used as a training-school, and workers prepared to fill the many calls for teachers."

THE educational work is progressing in Florida. The secretary of the Tract Society writes; "Orlando is on the hunt for church school teachers, and wants two at once. . . . We had an educational meeting yesterday at the colored church, and all are deeply interested in the matter. Both companies in Orlando feel that the presence of a trained teacher among them will be a great help. All the members of the colored church will take some classes, so the teacher must divide the time between a day and a night school.

"Miss — has recently opened a school for the white children in Orlando, and has an attendance of 20, but no one has yet been selected to work with the colored brethren."

ELDER W. C. HEBNER is much encouraged by seeing so large a school at Mendon—forty children, and all so teachable. The church is now preparing to build a schoolhouse. We are glad that our church schools are so generally successful.

At Jackson we held a few meetings, and the Lord was present with his blessing. There is a very prosperous school at that place, conducted by Brother John Stow, of South Haven, and the parents report that they are receiving much of the blessing of God through the children.

We are living in the time when the hearts of the children are to be turned to the parents and the hearts of the parents to the children, and I long to see the day when church schools will be greatly multiplied in this conference. May we all take courage, and seek for the first love that came to our hearts when we accepted this precious truth, and so prevent the light from being removed from us. Let us be faithful in every line of work, and not allow one laborer in home or foreign fields to come to want on account of our neglect to give to God his own. So shall we have fulfilled the promise of both financial and spiritual blessing to us, to our children, and to the general cause of God; and a passport will be given us to the fair Elysian fields beyond the river, so clearly brought to view in the word of God.—*J. D. Goveall, in Field Echoes.*

BROTHER WM. HOUGHTALING, one of the Battle Creek College students, several weeks ago accepted a position as cook in the Hawley-Hennesey School at La Porte, Ind. This is a private school. Many could do acceptable work if they would prepare themselves to

go to some such place, or into wealthy families, to take up cooking, housework, etc. Brother Houghtaling writes: "I found the place as represented, and was received very kindly, and duly installed in my work. You will perhaps remember that the rate of compensation was not fixed before I came. We agreed upon four hundred dollars and regular expenses per year, as long as I shall choose to stay. They want me one year, at least.

"I have not seen a Sabbath-keeper since leaving the college, but I have had the Lord with me; every day I am more encouraged. The principal of the school asked me to conduct Sabbath afternoon Bible studies for the school family, which I have done gladly. They ask many questions, thus giving me an opportunity to give a reason for the hope that is within me. They have adopted healthful living entire, and we are now living on the two-meal plan, which is very satisfactory. Praise the Lord.

"I find that my nurse's course at the Sanitarium proves very helpful, as the people seem to expect a person from Battle Creek to be authority on everything. In every emergency I am called upon to prescribe, and the Spirit of the Lord has helped me to do just the right thing."

WE cull the following items from the column of "Notes and Personals" in the *Practical Educator* (College View, Neb.):—

"Miss Martha Young, a former student of Union College, is teaching a church school in Iowa.

"Miss Ella Hedgecock writes that she is enjoying her work in Topeka, Kan., where she is teaching a church school.

"Miss Effie M. Russell, a last year's student, reports a very successful church school in her home State—South Dakota.

"Hattie B. Randall continues her work with success and growing interest in the church school at Elk Point, South Dakota.

"Miss Nellie Davis writes from Blencoe, Iowa, where she is teaching a church school, that she enjoys her work very much.

"Miss Estella Marshall is enjoying her school in Kansas. She attended Union College last year, and took great interest in this line of work.

"Miss Nora Hiatt and Miss Alice Musson, two of our last year's students, are both teaching church school in Kansas—their home State. Reports come that both are having good success.

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of the work in that field is faithfully reported through its columns. Subscription price, only 35 cents a year. Address *Southern Review*, 243 South Boulevard, Atlanta, Ga.

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

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THE ADVOCATE takes pleasure in calling the attention of its readers to the Educational number of the *Signs of the Times*. It is replete with good things as that paper always is; but this is an unusually good number. The "Educational Symposium" should be read by every one interested in the personal rights of children in the public schools, and by all who question whether it is proper and right that religious instruction should be imparted by State-paid teachers. Price, 5 cents. Address, Pacific Press Pub. Co., Oakland, Cal.

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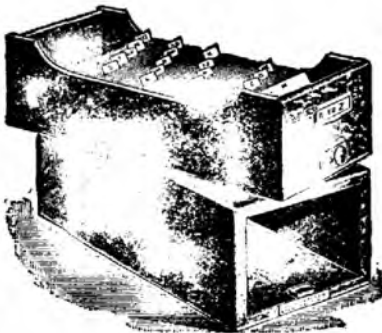
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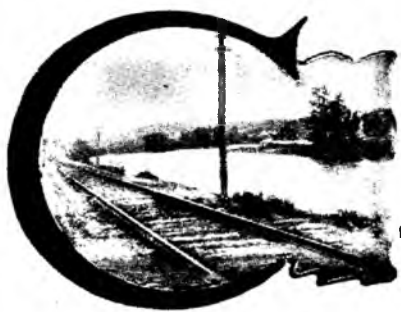
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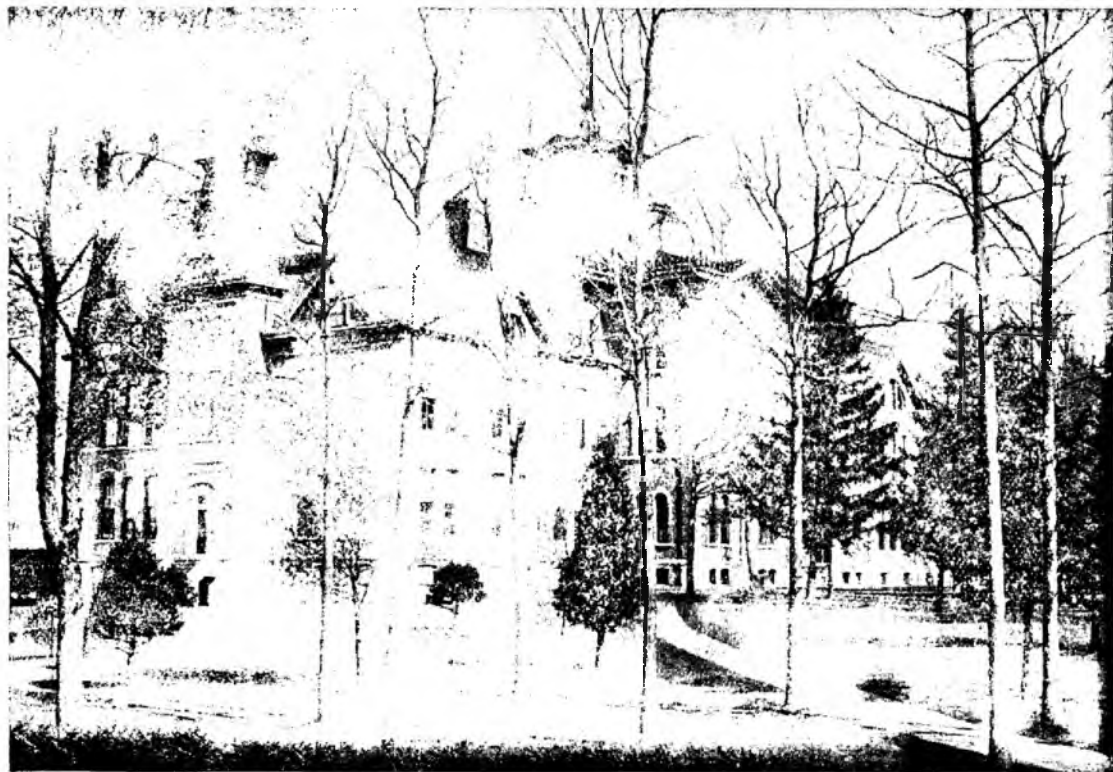
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