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TRAINING SCHOOL ADVOCATE

APRIL, 1900.



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

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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

APRIL, 1900.

No. 4.

HELP TO BE GIVEN OUR SCHOOLS.

[Extracts from an article by MRS. E. G. WHITE, Jan. 23, 1900.]

I HAVE not been able to sleep since one o'clock. I am troubled in regard to the debt on Battle Creek College. . . . In the night season I seemed to see several looking over the account books of the Review and Herald. In these books were recorded the interest on the money loaned to the school.

Notwithstanding the light given by God, ten thousand dollars were called for, and double that amount was used in building an addition to the school. The managers of the Review and Herald had much to do in this matter. These things must be considered. The Review and Herald is not required to pay the College debt; for if this were done, calls would be made for other schools to be helped in the same way. But the interest on this debt should be made as low as possible. Interest should not be charged upon interest. Neither should those who have loaned money charge a higher rate of interest than they themselves pay. One institution should have the tenderest and most kindly feelings for the sister institution. The work done in one is as much the Lord's work as the work done in the other. The time has come when the Lord will have all the powers of his people brought into exercise to relieve the situation of our schools. In order to help in this cause, I have proposed giving my book, "The Parables of Jesus." I feel very anxious that the General Conference shall act unselfishly in regard to this book, which is to be published to help the schools. This

is a time when the conference should stand before the people in a better light than it has hitherto done. We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help circulate this book. We shall ask that the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the Master.

A general movement is needed, but this must begin with individual movements.

Individual Responsibility.

Let each member in each family in each church make determined efforts to deny self.

Let us have the whole-hearted co-operation of all in our ranks. Let us all move forward willingly and intelligently to do what we can to relieve these of our schools that are struggling under a pressure of debt. Let the officers of each church find out who among the members has been helped by the school; then let the church refund the tuition money. Let those who have had success in canvassing come up to the help of the Lord. As they handle this book, let them in the name of the Lord work in faith. The movement I

have suggested *will result in reconciliation. It will unify the churches.* . . .

The schools must be helped. Let all lift harmoniously, and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on his side, he will give a willing mind. He will bless the one who works out the spirit which he works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake and for the truth's sake, it will not be long before the *jubilee song of freedom can be sung throughout our borders.*

Let our ministers consecrate themselves to God. We need so much, O so much!

The Minister's Need. humble men, who feel it a pleasure to do their very best.

A glorious gospel work opens before the converted, faithful minister. He is to help his fellow-men to a better understanding of the Word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing that they are Christ's representatives. They will show a deep earnestness and fervor in prayer and in their appeals to individuals and congregations.

There are in the ministry young men who have been receiving wages from the conference, yet whose labors bring nothing in,

who are only consumers. I have been instructed that this need not be; it would not be if our young ministers were led by the Spirit of God.

Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the conference, and how much their labors have been blessed in the conversion of souls. If you are not producers as well as consumers, what is the value of your work? How can the cause of God sustain as workers those who are not sanctified by the truth? Begin at the beginning of this year to consecrate yourselves to God. Wait not. Make an entire surrender.

Should not our ministers study this question? Many of our young ministers, if truly converted, would do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they impart to others the light given them, they would receive more to impart. Let them enter the canvassing fields, and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which they could not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life.

It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic administration; for he has an important work to do, a work that he can not do in his own strength.

In his work the canvasser will be brought in contact with those who are in feeble health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are longing for something which they have not. To these he is to open the word of truth, rightly interpreting its meaning. "For we are not as many who corrupt the

word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ." By doing this work, the converted, consecrated canvasser is sowing the seeds of truth.

This work must be done without delay; for we have but a short time in which to work. Everything that can be done to reach the people must be done. Speak to them in the way that will win their confidence. Pray for the sick; ask the Lord to restore and heal suffering humanity. He has declared, "These signs shall follow them that believe." . . .

God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is to-day. One thing must be done; the truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and pride have shown contempt for his management. They are endangering the prosperity of the cause.

FORETHOUGHT MINUS FEARTHOUGHT.

SUPPOSE two men of equal physical strength were to start in a thousand-mile race. Suppose one of the men were to greet the passing of each milepost in this wise: "Only nine hundred and ninety-nine miles more; only nine hundred and ninety miles more," or whatever the distance to be covered might be at the time. Suppose the other were to greet the same mileposts otherwise, as, "Only one mile;" or, "Hang it, only ten miles." Which racer would win?

In effect, one would be going down hill and the other would be going up hill, and just that difference of approach would win the race for the person who was rolling down from one thousand miles to one mile, from the person who was struggling along the upward course from one mile to a thousand miles.

Suppose two men were each to feel a pain in the joint of his big toe. Suppose one of the attacked ones were to greet the pain as follows: "Well! I suppose that means the gout, and I am to be afflicted for the balance of my life with that horrible disease. What have I done to deserve such a fate? I suppose some of my ancestors are responsible for this, but I have to suffer for it just the same." Suppose the other victim were to greet the same symptom in himself differently, as follows: "Hello, old fellow, what does all this mean? — Too much rich food,

too much rich wine, too much of everything that is good to the taste and bad for the stomach. Well, I might have expected it. Am ever so much obliged to you, Mr. Pain, for having warned me so promptly; I'll take the hint and correct the error, before the trouble gets seated. Keep me well posted, Mr. Pain. If the disorder does not disappear, please keep on prodding me so that I will know if I am doing the right thing or the wrong thing towards it." Which of these men would recover more quickly, and which of them would suffer more discomfort?

There are always different points of view and different attitudes toward every problem of life. The different points of view are always in competition, and, other things being equal, winning or losing is a question of attitude. The attitude that is directed by appreciation, gratitude, hope, trust, or any of the attributes of forethought, will always win, as against the attitude that is handicapped by any shade of fearthought.

Life may be filled with disappointments or with successes merely by the choice of point of view, the pessimistic point of view leading from disappointment to disappointment, and the optimistic point of view leading to a succession of successes. As a man thinks, so does he act, and so does the world help him to act.—*Horace Fletcher.*

PLANES OF EXISTENCE.

BY M. BESSIE DE GRAW.

NOT all men are constituted alike. Walk the streets, and scan the faces of the persons you meet. First comes one with coarse features, a frame overburdened with flesh, and a gross look in his eye. He may have some "snap" in his eye, but if so, it is the result of some sharp bargain or the gratification of some fleshly desire. Following him you see a man you recognize at once, by the clear-cut features, quick step, and penetrating eye, as a thinker. He walks past his brother of more sordid habits, because mind rules the body always. By that I mean that the man of brains sways the man without brains, or the one who, having them, fails to use them.

Society is largely made up of these two classes. The one may occasionally complain because he finds it necessary to obey the laws made by the other. He may say that power is in the hands of the few, but for all his saying, the case is not altered. The man of intellectual ability leads a different life from the physical man; he thinks different thoughts; he suffers different temptations; and he rules in spite of himself and the other man also.

Two types of manhood are thus portrayed, two planes of existence indicated. The education of the world fits men for one or the other of these planes. The intellectual plane is the goal offered students, but many stop short of attaining it, and live contentedly on the physical plane.

In watching the development of the child, one finds that physical maturity is reached, in our country, between the ages of twelve and eighteen. It varies with individuals, and to some extent with the sex. There is a time when the bud of youth bursts into the bloom of manhood or womanhood. Physical perfection is reached. The physical desires are then predominant. Love of outward adornment, a desire for admiration, strong appetites, and kindred manifestations show themselves at this time. It is easy

for this gratification to become the height of ambition, and the individual goes through life on the physical plane. It is from the class who cease to develop at this point that the great army of prostitutes is yearly recruited. It is, however, possible, and is often the case, that model lives, viewed from this standard, are lived without even a desire to approach that higher plane of an intellectual life.

The second man met had passed the age of physical development by some means or other, and had devoted himself to mental culture. Strength of mind was his fort; keenness of judgment was his ambition. This is a higher plane, and as before stated, in obedience to natural law, it is the controller of all below it.

The reader has probably watched these phases of life in many families. It often happens, especially as a result of early marriages, that two individuals, who in youth were on the same plane, are in more advanced life living on different planes. The husband, as is more often the case, progresses beyond the wife. She is either satisfied with the physical plane, or the circumstances of her home life make it impossible for her to grow into the higher, or intellectual world. In a smaller number of homes you find the wife outrunning the husband. In either case it is a catastrophe, for the unity which should be there, ceases to exist. There may or may not be harmony, which is the result of submission on the part of one to the stronger will of the other, but unity there can not be. Everything will be viewed by these individuals from a different standpoint.

Now, what has been said of the physical and mental lives men live applies with greater force as we ascend the ladder, and find some individuals who have passed the first two planes and approach the spiritual. That this is possible was fully exemplified in the life of Christ, and has often been par-

tially shown in the lives of men. It is in reality the goal offered by Christianity and Christian education. "God is a spirit, and they that worship him must worship him in spirit." "There is a natural body and there is a spiritual body."

To reach this spiritual plane the individual must yield entire submission to the Spirit of God. It is the incarnation repeated in us. "The Holy Ghost shall overshadow thee, and that holy thing which shall be born of thee shall be called the Son of God," said the angel to Mary. The same thing can be and must be repeated in us, for Christ is to be formed within the hope of glory. "Are you a follower of Christ? Then all that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus."

The man who passes successfully the temptations of the physical nature, and then those of the intellectual, finds himself confronted by a new life. Temptations do not cease, but there has fallen into the hands of such a one a power unknown on either of the other planes.

By virtue of his position he controls those on both the planes below him, as the one on the intellectual plane controlled the one on the physical.

This power in the spiritually minded man

is divine. Its workings are seen in the life of Christ. His great temptation was to use the power which was his by virtue of the life he lived. "To be surrounded by human beings under the control of Satan was revolting to him. And he knew that in a moment, by the flashing forth of his divine power, he could lay his cruel tormentors in the dust. *This made the trial the harder to bear.* . . . By a word, by a look, he could compel his persecutors to confess that he was Lord above kings and rulers, priests and temple. *But it was his difficult task to keep the position he had chosen as one with humanity.*"—"Desire of Ages."

Christian education in its perfection develops this character in man. It is for this reason that it begins in the home and follows the babe to eternity. This is why it includes the health of both body and soul, and why the "Spirit of truth" is the only teacher. When teachers are fully under the control of that Spirit, what a power there will be in their own lives! When that power raises fathers and mothers to the spiritual plane, what homes we will have! When children see life from this point of view, and accept the training for this plane of existence, we shall have a church of priests, and Christ will claim them as his subjects.

OUR EDUCATION: WHAT IS IT?—III.

BY E. A. SUTHERLAND.

THE article in the March number of the *ADVOCATE* gave quotations from historians clearly proving that Protestantism lost its foothold in Germany through the work of Jesuit teachers in German schools and universities.

"During the reign of Elizabeth," writes Thompson ("Footprints of the Jesuits," p. 133), "the papal authorities renewed their exertions to put a stop to Protestantism in England, and sent more Jesuits there for that purpose. . . . They accomplished one

thing, which was to carry away with them several young English noblemen, to be educated by the Jesuits in Flanders, so as to fit them for treason against their own country, repeating in this the experiment Loyola had made in Germany." The same author continues: "The Jesuits endeavored to become the educators of English youths as they had those of Germany. They understood, and have not yet forgotten, the value of this. The pope therefore established an English College at Rome, to educate young Englishmen for the traitorous purpose of

**Jesuits in
England.**

destroying English institutions." When it is remembered that anything which tended to foster the freedom of the people in the government, anything which could possibly develop into republicanism or democracy, was as bitterly opposed to papal principles as those principles which we are in the habit of designating as protestant, we see why the Jesuits established schools to overthrow both religious and civil liberty.

Referring to the college at Rome, Thompson says: "Loyola conceived this idea as a covert and strategic method of uprooting obnoxious governments, and the pope accepted it as an effective plan of conspiracy. This college became a hotbed of treason.

. . . By means of it they succeeded well at Rome, and sent back to England a swarm of conspirators, charged with the special duty of winning a conquest over the government. *plucking Protestantism up by the roots*, and re-establishing the papal scepter which Henry VIII . . . had broken."

In order to understand the way in which the Jesuits accomplished their work as teachers, one needs but to read with care a description of their educational system.

Such a description is given by Rosenkranz ("Philosophy of Education," pp. 270, 271):—

"In instruction they developed so exact a mechanism that they gained the reputation of having model school regulations, and even Protestants sent their children to them. From the close of the sixteenth century to the present time they have based their teaching upon the *Ratio et institutio studiorum Societatis Jesu* of Claudius of Aquaviva. Following that, they distinguished two courses of teaching, a higher and a lower. The lower included nothing but an external knowledge of the Latin language, and some fortuitous knowledge of history, of antiquities, and of mythology. The memory was cultivated as a means of keeping down free activity of thought and clearness of judgment. The higher course comprehended dialectics, rhetoric, physics, and morals. Dialectics was expounded as

the art of sophistry. In rhetoric, they favored the polemical and emphatic style of the African fathers of the church and their gorgeous phrasology; in physics, they followed Aristotle closely, and especially encouraged reading of the books 'De Generatione et Corruptione' and 'De Coele,' on which they commented after their fashion; finally, in morals casuistic skepticism was their central point. They made much of rhetoric on account of their sermons, giving to it careful attention. They laid stress on declamation, and introduced it into their showy public examinations through the performance of Latin school comedies, and thus amused the public, disposed them to approval, and at the same time quite innocently practiced the pupil in the art of assuming a feigned character.

"Diplomatic conduct was made necessary to the pupils of the Jesuits as well by their strict military discipline as by their system of mutual distrust, espionage, and informing. Implicit obedience relieved the pupils from all responsibility as to the moral justification of their deeds. This exact following out of all commands, and refraining from any criticism as to principles, created a moral indifference, and, from the necessity of having consideration for the peculiarities and caprices of the superior on whom all others were dependent, arose eye-service. The coolness of mutual distrust sprang from the necessity which each felt of being on his guard against every other as a tale-bearer. The most deliberate hypocrisy and pleasure in intrigue merely for the sake of intrigue—this subtlest poison of moral corruption—were the result. Jesuitism had not only an interest in the material profit, which, when it had corrupted souls, fell to its share, but it also had an interest in the educative process of corruption. With absolute indifference as to the idea of morality, and absolute indifference as to the moral quality of the means used to attain its end, it rejoiced in the efficacy of secrecy, and the accomplished and calculating understanding, and in deceiving the credulous by means of its graceful, seemingly scrupulous, moral language."

The Jesuit School System.

After reading the words of Rosenkranz one ceases to wonder that England as well as Germany lost its Protestantism, and that its schools, while still claiming to be Christian, bore, nevertheless, the stamp of papal education. The reader will notice that the marks of the papacy are discernible not only in the subjects taught, but in the methods of instruction as well. Further on this point we have the words of Dittes quoted by Painter ("History of Education," p. 156): "In the higher institutions, and even in the wretched town school, *Latin was the Moloch* to which countless minds fell an offering in return for the blessing granted to a few. *A dead knowledge of words took the place of a living knowledge of things.* Latin school books supplanted the book of nature, the book of life, the book of mankind. And in the popular schools youthful minds were tortured over the spelling book and catechism. The method of teaching was almost everywhere, in the primary as well as in the higher schools, *a mechanical and compulsory drill in unintelligible formulas*; the pupils were obliged to learn, *but they were not educated to see and hear, to think and prove, and were not led to a true independence and personal perfection*; the teachers found their function in teaching the prescribed text, not in harmoniously developing the young human being according to the laws of nature—a process, moreover, that lay under the ban of ecclesiastical orthodoxy." "More than any other agency it [the society of Jesuits] stayed the progress of the Reformation, and it even succeeded in winning back territory already conquered by Protestantism. Although employing the pulpit and the confessional, *it worked chiefly through its schools*" (Painter, p. 168).

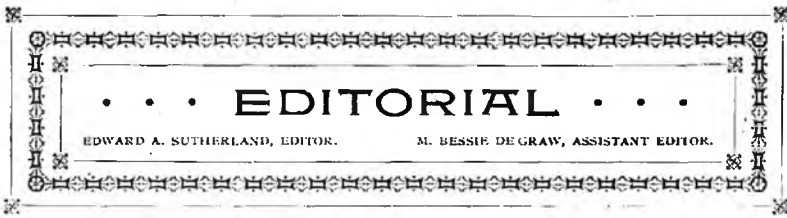
"Whatever its defects," says the same author, "as a system of general education, it was admirably suited to Jesuit purposes," and those purposes, we have already learned, were to overthrow the principles of Protestantism.

"The Jesuit system of education . . . was intended to meet the active influence of Protestantism in education," says Rosenkranz, and "it was remarkably successful, for a century (following 1584) nearly all the foremost men of Christendom came from Jesuit schools. In 1710 they had 612 colleges, 157 normal schools, 24 universities, and an immense number of lower schools."

Boone, writing of education in the United States, shows that this system of education is not wanting within our own borders. He says: "All other denominational service in education is partial and irregular compared with the comprehensive grasp of the Catholic Church. Their aim is all-inclusive, and assumes no other agency. Ignoring the public schools, their plan is co-extensive with their membership. *With one fifth of all theological seminaries, and one third of all their students; with one fourth of the colleges, nearly 600 academies, and 2600 parochial (elementary) schools, instructing more than half a million children, the church is seen to be a force which, educationally considered, is equaled by no other single agency but the government itself.*" Out of about 3000 parishes of the United States, "93 per cent maintain parochial schools, in which are educated, generally by the priesthood, . . . the 511,063 pupils. In addition to these are 588 academies, usually for girls, and 91 colleges."

Pope Leo XIII, himself educated by the Jesuits, evidently recognizes the value of education in gaining and holding governments, and the attempts to overthrow Protestantism are no less vigorously prosecuted than in the days following the active work of Luther.

Aside from this open work, there is a still more dangerous method of carrying forward the educational plans of the papacy, especially in this country. It is by a union of Christian and pagan teaching, which forms an image to the beast. With this subject the next paper will deal.



OF IMPORTANCE.

CHURCHES which have had schools in the past need no encouragement to lay plans for the work to continue. The benefit of the educational work to the children, and to the church as a whole, is an acknowledged fact, and is a strong evidence, aside from the direct messages from the Lord, that Christian education is with us to stay, and church schools are a move in the right direction. Before the close of the spring term, let the church decide upon a course of action for next fall. Let the financial support of the school be guaranteed by men diligent in business. If a school building is needed, the church should go to work at once, not wait until it will wish matters to open the fall school in season. Show to the world that truth makes men prompt and energetic.

Before your teacher leaves, counsel with him. See that a proper record of the class standing of each pupil is filed for the benefit of the work to begin in the fall. Look after the young people in your midst who should be connected with your gospel work, and encourage them by words and means to take the necessary preparation in one of the industrial schools or a training-school. Remember the Teachers' Institute and Summer School, beginning June 20, at Battle Creek, Mich.

To the churches which have as yet made no preparation for the education of their children, these words are addressed: "*The time has fully come* when our people should withdraw their children from the public schools." Again: "There is earnest work to be done for the children. Before the

overflowing scourge shall come upon all the dwellers of the earth, the Lord calls upon all who are Israelites indeed to serve him. *Gather your children into your own houses. . . . Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the word of God as the foundation of all their education.* Had the churches in different localities sought counsel of God, *they would not need to be thus addressed on this point.*"

Hasten, lest the Lord himself weary with oft repeating this instruction!

Organize a school board, arrange for the financial support of a school, and select some competent person, who, after a brief study of the principles and methods of Christian education, can, with the help of God, teach your children as they should be taught.

"To-day, if ye will hear his voice, harden not your hearts."

You have had more or less experience in dealing with the children, and have studied the principles of Christian education. You know that from the time of Luther until the present day, schools—Christian schools—have been the means in God's hand of keeping Protestantism alive. The church where you are teaching expects much of you. It looks to you for instruction on the subject of education. Several duties devolve upon you.

1. Urge that arrangements be made for school next fall.
2. Lay before the church the advisability of sending competent young people to the Summer School.

3. Let land be set aside for the support of the school another year.

4. Interest the children by showing them how they can earn their tuition, at least in part, during the summer.

5. Leave a record of the class standing of each pupil for your successor.

6. You are expected to have samples of work done by each pupil in each subject taught, for exhibition at the Institute held in Battle Creek, beginning June 20.

Representatives from different parts of

the country and of various lines of work will inspect this display.

7. Work up an interest in church schools in neighboring churches.

8. Urge the church to connect a trained nurse with the teacher, to educate the people in general as well as the children.

9. See that patrons are reading present truth on Christian education as given in the organ of the church schools—the TRAINING-SCHOOL ADVOCATE. You, as a teacher, are recognized as an agent for the paper.

DISCIPLINE.

YOUTHFUL minds, like tender twigs, are easily bent, and once a position is assumed, it is hard to change the direction of mental effort. Habits are easily formed, and parents and teachers have much to do with carving the channels of thought for the coming generation. Not only does Christian education deal with the subjects taught and the manner of presenting thoughts, but it includes the character building of the child in every particular, and hence has to do with action. "Every one who assumes the responsibility of instructing the youth will meet obdurate hearts, perverse dispositions; and his work is to co-operate with God in restoring the moral image of God in every child."

It often seems to the teacher in the church school that the hearts are more perverse, more obdurate, than in any other place. Doubtless this is true in many instances, for the church school stands for a system of Christian education, and the children as well as the parents and teachers are tempted in a way that others are not. A spiritual education of necessity brings trials of a more severe character than will ever be encountered while dealing with the physical or purely intellectual. But is this any excuse for a lower standard of discipline in a Christian school than is maintained in the schools of the world?" Here is the answer: "It is the duty of . . . teachers to demand *perfect order* and *perfect discipline*. . . .

No disorder should be allowed without decided rebuke and a command to cease." God's standard in this case, as in all others, is nothing short of perfection. It becomes a serious question with teachers how to maintain such discipline as will be pleasing in the sight of Heaven, and give one the assurance that the Holy Watcher is walking up and down the aisles of the school-room.

Perfect self-control on the part of the teacher, under every circumstance, is the first requisite. A hearty co-operation on the part of teacher and parents is absolutely indispensable. Should trouble of any character arise, let the student be labored with personally, first of all. Quiet talk concerning the matter will often awaken new desires for right doing on the part of the pupil. When teacher and pupil unite in prayer for strength to resist temptation, a strong bond of sympathy is formed, which will go far toward good discipline. When such measures fail to work a reformation, the case should be brought before the parents, and the effort repeated. The teacher often gains the confidence of a pupil by boarding in the family, or by inviting the pupils to his own home for a social time.

The manner of life, as improper eating, irregular hours for sleeping, bad ventilation, or nervous disorders, may account for misbehavior, and this should be ascertained and the cause removed. Parents and teacher need to co-operate in all such cases.

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DISCIPLINE.

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It often seems to the teacher in the church school that the hearts are more perverse, more obdurate, than in any other place. Doubtless this is true in many instances, for the church school stands for a system of Christian education, and the children as well as the parents and teachers are tempted in a way that others are not. A spiritual education of necessity brings trials of a more severe character than will ever be encountered while dealing with the physical or purely intellectual. But is this any excuse for a lower standard of discipline in a Christian school than is maintained in the schools of the world? Here is the answer: "It is the duty of . . . teachers to demand *perfect order and perfect discipline*. . . .

No disorder should be allowed without decided rebuke and a command to cease." God's standard in this case, as in all others, is nothing short of perfection. It becomes a serious question with teachers how to maintain such discipline as will be pleasing in the sight of Heaven, and give one the assurance that the Holy Watcher is walking up and down the aisles of the school-room.

Perfect self-control on the part of the teacher, under every circumstance, is the first requisite. A hearty co-operation on the part of teacher and parents is absolutely indispensable. Should trouble of any character arise, let the student be labored with personally, first of all. Quiet talk concerning the matter will often awaken new desires for right doing on the part of the pupil. When teacher and pupil unite in prayer for strength to resist temptation, a strong bond of sympathy is formed, which will go far toward good discipline. When such measures fail to work a reformation, the case should be brought before the parents, and the effort repeated. The teacher often gains the confidence of a pupil by boarding in the family, or by inviting the pupils to his own home for a social time.

The manner of life, as improper eating, irregular hours for sleeping, bad ventilation, or nervous disorders, may account for misbehavior, and this should be ascertained and the cause removed. Parents and teacher need to co-operate in all such cases.

Never pass hasty judgment. The teacher who feels that he must punish while the feeling is intense is not a safe person to deal with children. Often quiet thought will bring a boy or girl into line when violent measures would make a bad matter worse. Investigate thoroughly, tracing all trouble to its fountain head. There is usually a leader in bad conduct, and by a sifting process blame can be laid on the shoulders that deserve to carry it. Be just, and show no partiality. Be firm, and avoid demanding certain things at one time about which you say nothing at another time. Consistency is a jewel.

As a final resort when all other means

fail, the person who persists in being a detriment to the school should be given his choice of withdrawing or submitting to corporal punishment. More than once have I known a boy to choose the punishment recommended by Solomon after reading Prov. 22:15 for himself. If the rod is used, the work should be thoroughly done. This is a low form of reaching the inner nature, but when necessary, the punishment should be so administered that an actual change takes place.

It is the nicest work ever committed to mortals to deal with human beings. Let the gentleness of Christ be the strength of the teacher in matters of discipline.

"ALL ye green things on the earth, bless ye the Lord!"
 So sang the choir, while ice-cased branches beat
 The frosty window-panes, and at our feet
 The frozen, tortured sod but mocked the word,
 And seemed to cry, like some poor soul in pain,
 Lord, suffering and endurance fill my days;
 The growing green things will their Maker praise—
 The happy green things, growing in warm rain!
 So God lacks praise while all the fields are white,
 I said; then smiled, remembering southward far,
 How pampas-grass swayed green in summer light.
 Nay, God hears always from this swinging star,
 Decani and cantoris, South and North,
 Each answering other, praises pouring forth.

— Anna C. Brackett, in *Harper's Magazine*.

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. . . MINISTERIAL . . .

HOW CAN THE MINISTER ADVANCE CHRISTIAN EDUCATION?

BY GEORGE M. BROWN.

HE can present the principles of Christian education wherever he goes, not as something separate from the third angel's message, but as a part of it, and therefore a part of the gospel in these last days.

He can impress upon parents the responsibility God has placed upon them to train up their children in the nurture and admonition of the Lord, citing the instruction God has given to guide them in this work. Let the far-reaching influence of the home life be dwelt upon, and illustrated by reference to the lives of such men as Moses, Samuel, John the Baptist, and others (see "Patriarchs and Prophets," p. 594).

He can present to the church its responsibility to provide for the training of its youth. Through the Spirit of prophecy we are told, "The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. . . . The church should take in the situation, and by its influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work" (Sp. Test. on Ed., pp. 199, 200). As this work rests upon the church, it is evident that those who have no children are to be interested and help bear these burdens as well as those who have children.

The minister can encourage young men

and women to enter our schools and colleges, to fit themselves for usefulness in different branches of the work. The minister should be a recruiting officer in Christ's army, seeking to enlist not only those who can serve in the ranks, but those of greater ability also, who will, with the proper training, develop into officers who can bear large responsibilities, ever following the commands of their invisible Captain.

He can by precept and example lift up Christ, who is our wisdom as truly as he is our righteousness (1 Cor. 1:30), showing that Christian education alone fits men and women for the greatest usefulness in this life, and prepares them for an entrance into eternal life. Let it be made clear that only the vivifying, enlightening power of the Holy Spirit can make the mind capable of grasping the thoughts of God, and teach us all things and guide us into all truth—*all truth* concerning the arts, sciences, and trades, as well as the truth concerning spiritual things.

In these ways, and in many others which will present themselves to the searcher for truth, the minister may advance the cause of Christian education. When all our ministers will give to this branch of the message its proper importance, the young people will be kept in the truth, instead of going into the world, as many are now doing.

CONFERENCE PRESIDENTS ON CHURCH SCHOOLS.

ELDER COBB writes:—

"Last October our first school in this conference [West Virginia] was started in

the town of Amos. The church was small, the pupils few, and means limited, but with unbounded confidence in the word of

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the Lord that where there are six children, a school should be started, and having five, the work was begun. There were many discouragements to be met, and from a human standpoint there seemed little hope of success; but back of it all was the command, as well as the promise of God.

"Brother L. K. Morgan, from the Battle Creek Training-School, was sent as teacher, and very soon the number of pupils had increased from five to twenty, and the school had flattering prospects of future success.

"It was a question whether or not the expense of schools in the various churches would not tend to exhaust the conference funds, and so hinder aggressive work in the conference; but I am happy to say that the tithe has increased, and there is a better spiritual condition of the church at Amos.

"Later other churches caught the spirit, and made pleas for teachers at once. The school in the city of Parkersburg was next started, with an attendance of seventeen. The service of Sister Blanche Grubb, from Battle Creek, was secured. This church is growing in spiritual life.

"I have received a call for another church school in the near future, and am hoping soon to see such schools in every place where we have an organization.

"The funds of this conference are limited, but when following in God's appointed way, he will increase our faith, double our resources, and bless our work. I see more and more clearly that God is in the educational work, and I am sure that great results will be seen when we follow his counsel in establishing and successfully conducting church schools."

Elder K. C. Russell says:—

"The Chesapeake Conference has been organized less than one year, and has not a large membership; yet seven church schools have been started. The enrolment in the largest of these is thirty. Two school-houses have been built, two churches have

fitted up rooms in the rear; and the other schools rent rooms for this purpose. The interest in this enterprise was awakened by a study of the principles of Christian education so clearly presented in the Testimonies of the Spirit. Parents realize the great need of having their children instructed in schools where they will be taught the principles of the third angel's message. The schools are sustained by a small tuition, and by monthly contributions from the members of the churches where the schools are located.

"We have not been able to detect any falling off in tithes and offerings as the result of starting schools. We hope that the result will be to increase rather than to diminish the tithes and offerings, for where both old and young in every household have a common interest in advancing the message, how can it be otherwise?"

"While we have not yet attained to the ideal in the church school work, we are reaching toward it. With but few exceptions, our teachers have experienced little difficulty in maintaining order. One sad thing against which we have to contend, is the fact that some parents sympathize with their recreant children, and take sides against the teacher.

"In one of our schools they have, in addition to the regular work, a night school with an enrolment of twenty-one adults and young people, who are obliged to work during the day. In one of the schools a missionary band has been organized, and the young students are working with commendable zeal.

"One teacher writes: 'One family have taken their children out of the public school, and are sending them here. As a result, the whole family are keeping the Sabbath, and are waiting to be baptized. There are three children large enough to attend school. The church have been seeking out the suffering and helping them, and in that way the people have become interested in our work.'"

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With Mothers and Children

NOW I LAY ME DOWN TO SLEEP.

THE fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there,
The firelight shadows fluttering go;
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly, from a further room,
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
And as I hear the child's "Amen,"
My mother's faith comes back to me.
Crouched at her side, I seem to be,
And mother holds my hand again.

O for an hour in that dear place!
O for the peace of that dear time!
O for that childish trust sublime!
O for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone,
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—Eugene Field.

THE MOTHER AS A TEACHER.

[Selections from "Christian Education."]

I. THE RESPONSIBILITY.

"It is the nicest work ever assumed by men and women to deal with youthful minds." Children may be trained for the service of sin or for the service of righteousness. The early education of youth shapes their character in this life, and in their religious life. Solomon says: "Train up a child in the way he should go: and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand the way the child should go. This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to each other. In or-

der to attain to this object, the physical, mental, moral, and religious education of children must have attention.

Woman should fill the position which God originally designed for her, as her husband's equal. The world needs mothers who are mothers not merely in name, but in every sense of the word. We may safely say that the distinctive duties of woman are more sacred, more holy, than those of man. Let woman realize the sacredness of her work, and in the strength and fear of God take up her life mission. Let her educate her children for usefulness in this world, and for a home in the better world.

The position of a woman in her family is more sacred than that of the king upon his throne. Her great work is to make her life an example such as she would wish her children to copy. And by precept as well as example, she is to store their minds with

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useful knowledge, and lead them to sacrificing labor for the good of others. The great stimulus to the toiling, burdened mother should be that every child who is trained aright, and who has the inward adorning, the ornament of a meek and quiet spirit, will shine in the courts of the Lord.

I entreat Christian mothers to realize their responsibility, and to live, not to please themselves, but to glorify God. There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which can not win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among them, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers.

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

2. WHAT TO TEACH.

Parents should be the only teachers of their children until they have reached eight or ten years of age. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and should find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers. By calling the attention of her children to the different colors and va-

riety of forms, she can make them acquainted with God, who made all the beautiful things which attract and delight them. She can lead their minds up to their Creator, and awaken in their young hearts a love for their heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only text-book should be the treasures of nature. These lessons, imprinted upon the minds of young children amid the pleasant, attractive scenes of nature, will not be soon forgotten.

Do not send your little ones away to school too early. The mother should be careful how she trusts the moulding of the infant mind to other hands. Parents ought to be the best teachers of their children until they have reached eight or ten years of age. Their schoolroom should be the open air, amid the flowers and birds, and their text-book the treasures of nature. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. These lessons, given amid such surroundings, will not soon be forgotten. Great pains should be taken to prepare the soil of the heart for the Sower to scatter the good seed. If half the time and labor that is now worse than wasted in following the fashions of the world, were devoted to the cultivation of the minds of the children, to the formation of correct habits, a marked change would be apparent in families.

Parents should seek to awaken in their children an interest in the study of physiology. Youth need to be instructed in regard to their own bodies. There are few among the young who have any definite knowledge of the mysteries of life. The study of the wonderful human organism, the relation and dependence of all its complicated parts, is one in which most mothers take little if any interest. They do not understand the influence of the body upon the mind, or of

useful knowledge, and lead them to sacrificing labor for the good of others. The great stimulus to the toiling, burdened mother should be that every child who is trained aright, and who has the inward adorning, the ornament of a meek and quiet spirit, will shine in the courts of the Lord.

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the mind upon the body. They occupy themselves with needless trifles, and then plead that they have no time to obtain the information which they need in order to care properly for the health of their children. Thousands of children die through ignorance of the laws of their being.

Do not neglect to teach your children how to prepare healthful food. In giving them these lessons in physiology and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education.

3. THE HOME.

Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of the home for the world.

Do we build houses for the happiness of the family, or merely for display? Do we provide pleasant, sunny rooms for our chil-

dren, or do we keep them darkened and closed, reserving them for strangers who are not dependent on us for happiness? There is no nobler work that we can do, no greater benefit that we can confer upon society, than to give to our children a proper education, impressing upon them, by precept and example, the important principle that purity of life and sincerity of purpose will best qualify them to act their part in the world.

Not long since I heard a mother say that she liked to see a house fitly constructed, that defects in the arrangement and mismatched woodwork in the finishing annoyed her. I do not condemn nice taste in this respect, but as I listened to her, I regretted that this nicety could not have been brought into her methods of managing her children. These were buildings for whose framing she was responsible; yet their rough, uncourteous ways, their passionate, selfish natures and uncontrolled wills, were painfully apparent to others. Ill-formed characters, mismatched pieces of humanity, indeed they were, yet the mother was blind to it all. The arrangement of her house was of more consequence to her than the symmetry of her children's character.

IF WE UNDERSTOOD.

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we think we would;
'We should love each other better,
If we only understood.

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood.

— Selected.

the mind upon the body. They occupy themselves with needless trifles, and then plead that they have no time to obtain the information which they need in order to care properly for the health of their children. Thousands of children die through ignorance of the laws of their being.

Do not neglect to teach your children how to prepare healthful food. In giving them these lessons in physiology and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education.

3. THE HOME.

Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of the home for the world.

Do we build houses for the happiness of the family, or merely for display? Do we provide pleasant, sunny rooms for our chil-

dren, or do we keep them darkened and closed, reserving them for strangers who are not dependent on us for happiness? There is no nobler work that we can do, no greater benefit that we can confer upon society, than to give to our children a proper education, impressing upon them, by precept and example, the important principle that purity of life and sincerity of purpose will best qualify them to act their part in the world.

Not long since I heard a mother say that she liked to see a house fitly constructed, that defects in the arrangement and mismatched woodwork in the finishing annoyed her. I do not condemn nice taste in this respect, but as I listened to her, I regretted that this nicety could not have been brought into her methods of managing her children. These were buildings for whose framing she was responsible; yet their rough, uncourteous ways, their passionate, selfish natures and uncontrolled wills, were painfully apparent to others. Ill-formed characters, mismatched pieces of humanity, indeed they were, yet the mother was blind to it all. The arrangement of her house was of more consequence to her than the symmetry of her children's character.

IF WE UNDERSTOOD.

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we think we would;
We should love each other better,
If we only understood.

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
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WITH THE TEACHERS

LISTEN.

Did you ever listen, brother, to the music of the rill,
As it sang in happy cadence, dancing gaily down the hill?
Did you never stop a moment, just to catch its little song?
If you haven't, you have missed it; stop when next you go along.

Have you ever heard the tender little ballads of the rain,
As it sang them, playing softly on the shingle and the pane?
Did you never hear the chorus as they joined in mighty shower?
If you haven't, listen for it when again the rain doth pour.

Have you never heard the music as you strolled beneath the trees—
Grander far than mighty Handel with his glorious harmonies?
Did you never hear the love-song of the forest to his bride?
If you haven't, stop and listen when you chance again to ride.

Have you never heard the soft diminuendo in the grain
When the breezes played upon it autumn's light and happy strain?
Have you never thrilled with pleasure as you stood amidst the corn,
And heard its sweet bravuras on a clear September morn?

Did you ever think to listen to the diapason grand,
When the Storm King sang in thunder, as he swept across the land?
Have you never caught the throbbing of his mighty angry soul,
As he struck his harp electric? Have you never heard its roll?

Have you never paused to listen to the music of the spheres?
Such soul-stirring strains of melody ne'er greeted mortal ears,
When Orion, with Arcturus, and sweet Luna and old Sol,
Head the choruses of Heaven, and the angels prostrate fall.

Have you never listened, brother, for the music deep and grand,
That is swelling all around you on the water and the land?
Have you never caught the music that the little zephyrs play,
As they make of you their spinnit, when they meet you day by day?

Let me tell you, O my brother, if you haven't learned to hear
All the music that is swelling daily round you year by year;
If you haven't caught the melodies that nature plays and sings,
You are missing all the music of Jehovah, King of kings.

All the music, O my brother, O my sister, is for you,
Will you not then listen for it, as your journey you pursue?
It will fill your life with sunshine, it will banish pain and care,
If you only catch the music that is swelling everywhere.

— Frederick Abbott.

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NATURE STUDY.

THERE is hardly a roadside pond or pool which has not as much landscape in it as about it. It is not the brown,

The Way-side Pool.

muddy, dull thing we suppose it to be; it has a heart like ourselves; in the bottom of that there are the boughs of the tall trees, and the blades of the shaking grasses, and all manner and kinds of variable pleasant lights out of the sky. Nay, the ugly gutter that stagnates over the drain of the frail city is not altogether so. Down in that, if you look deep enough, you may see the dark, serious blue of far-off sky and the passing pure clouds. It is at your will, then, you see in that despised stream, either the refuse of the street or the image of the sky. So it is with almost all other things that we despise. — *John Ruskin.*

It is a comfortable thought that the smallest and most turbid mud-puddle can contain its own picture of heaven; it shall be a symbol to me that even a human breast that may appear least spiritual in some aspects may still have the capability of reflecting an infinite heaven in its depths, and therefore of enjoying it. Let us remember this when we feel inclined to deny all spiritual life to some people, in whom, nevertheless, our Father may perhaps see the image of his face. This dull river has a deep religion of its own; so, let us trust, has the dullest human soul, though perhaps unconsciously. — *Hawthorne.*

You see the shadow of the heavens in a lake. But the heavens that look out of that placid water do not seem very deep; the shadow of heaven is shallow because the heaven shadowed there is low. But when the low clouds have all passed away, look down then into the lake, and tell what sight you see; the heaven shadowed in the water is deep, like eternity, now.

When your joy in Christ's love does not rise high, your grief over the sins that crucified him does not sink very deep. Hate of evil is shallow because love to him is

shallow. But when I live more by looking at Jesus Christ and what he has done for me, I shall grieve more over the plague of my own evil heart. — *William Arnot.*

It is now nearly a hundred years since Goethe pointed out in his "Metamorphoses of Plants" the fact that all the

The Potentiality of Leaves.

parts of a flower are simply modifications of the ordinary green leaves, these being altered in size, form, color, texture, and function so as to promote the perpetuation of the species by seed. All the observations of the past century have gone to confirm this view, so that the common phrase, "nothing but leaves," is literally true as applied to the flowers we most admire in our gardens or in the fields. "Nothing but leaves,"—but then leaves are full of all sorts of beautiful potentialities. In the fifth letter of "Fors Clavigera," Ruskin, in alluding to this discovery of Goethe's, says it was "a true discovery and a notable one; and you will find that, in fact, all plants are composed of essentially two parts,—the leaf and the root,—one loving light, and the other darkness; one liking to be clean, the other dirty; one liking to grow for the most part up, the other for the most part down; and each having facilities and purposes of its own. But the pure one, which loves the light, has, above all things, the purpose of being married to another leaf, and having children-leaves, and children's children of leaves, to make the earth fair forever. And when the leaves marry, they put on wedding robes, and are more glorious than Solomon in all his glory, and they have feasts of honey, and we call them flowers." — *F. W. Burbidge.*

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The Making of the Leaves.

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every leaf-stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long, and next season it will unfold. So God is working for you, and carrying forward to perfect development all the processes of your lives. — *H. W. Beecher.*

These Easter lily bulbs were the gift of a dear friend. I planted them in two rows, seventeen in all, to form a background for the other varieties. Two years after, I saw one in the row nearest the fence falling short. I gave it a little extra care, dug about it, and enriched it a little more. Still it pined. At last its leaves grew sallow, and then they fell off altogether. It was indeed time to investigate the cause. So I dug carefully down, searching for grubs, for mole-tracks, for all-thought-of enemies. None of these were there. At last I found the bulb, sound, but shrunken, held fast captive in the meshes of another life. A wild clematis had sprung up at an adjacent post, and I had allowed it to remain that it might trail its dark green leaves and wealth of bloom along the somewhat unsightly

A Rescued Bulb.

fence. But, though not shading the lily, or apparently crowding it above, the roots below had crept along instinctively to the richer soil around it, and at last encircled the bulb. There were the multitudinous golden fibers, each only a slender thread, but counting, as they must have done, by thousands, and all of them closing round and round the struggling bulb, until at last it was choked.

I never shall forget my thoughts as I held that little rescued bulb in my hands. It seemed almost to grow into a human heart that had come to me for help, and asked me why it could not have the life of joy and blessed service that so many others have. And I made the sad answer that my Saviour did: The lust of the other things has entered in and choked the Word. . . . My clematis was not a weed—not even when it did this deadly work of sapping all sustenance from my lily. It was only a good thing grown wanton, and by its rampant growth stopping all growth in a far better thing. I could not hesitate for a moment to tear it from its place. — *Sarah Smiley.*

THE BIBLE IN THE KINDERGARTEN—ITS EFFECTS AS SEEN IN THE HASKELL HOME.

BY ELLA M. OSBORN,
Superintendent of the Haskell Home school.

THE beginning of this school year marked a change in the kindergarten department of the Haskell Home school. The matter had been carefully considered by those having the management of the Home, and we were asked to make such changes as would bring the work into harmony with the principles of true Christian education; and now that the work has been going on for several months, the board of managers, as well as others who are interested, are asking, "What are the results of the change?"

If you should visit our kindergarten some day, and stay until after the morning story has been told and the children are

ready for the work of the day, you would perhaps wonder where and in what time you are living, because you would hear one child spoken to as Joseph, another as Benjamin, and so on. You would see the little ones at the sand-table very busy at their work, and would know from their conversation that the river they are making is not the Kalamazoo, and that the place is not Battle Creek. If you were to ask them about it, they would tell you that the river is the Nile, and the country is Egypt. As one watches them from day to day, she is constantly impressed with the lessons the children are learning, lessons of love, obe-

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dience, and faith. They are learning to know God; and when he speaks, they believe it is truth, because they have not yet learned doubt and distrust. Day by day, as the stories of the lives of such men as Abraham, Joseph, and others are told to them, little by little, as they are able to receive and understand them; and as each point is explained by means of the gifts and occupations used in the kindergarten, by sand and clay modeling, and, what seems to please them most of all, by being themselves allowed to be Abraham or whoever is being studied at the time, impressions are made which we know will remain with them through life.

You may say, "I see how they are getting good religious instruction, but is that all we should give the children?" No, nor is it all they are given. A few incidents, such as one may see almost any day during school hours, will show you that they are receiving as much in every line as it would be possible to give according to popular kindergarten methods.

First, they are learning to read and write, though it is not the object to teach these subjects to such little ones; however, as the children enter the room and see, "*Christ lived to bless others*," and similar mottoes, written on the board here and there, it is impossible to keep them from saying, "Miss Mitchell, what is our motto to-day?" Then as they are told what it says and what it means, they get the thought expressed by the words, and soon without effort learn the form, and from the older group always comes the request, "May we write it, please?" So almost unconsciously they are learning to read and write.

On visiting the kindergarten one day I saw the older group of children at a table very much interested in what they were doing. I stepped nearer and observed for a moment. Each child had ten objects arranged before him, and all were talking about the promise Jacob had made to the Lord to give back a tenth of all the Lord should give him. Then followed a talk on

the tithe. "But," asked one little one, "how can we give it to the Lord when he is not here?" Then came the explanation as to what is done with the tithe and offerings, and the text, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," seemed to mean a great deal to the children. So they were learning not only the truth on the tithing question, but an arithmetic lesson as well.

Another day, on going to the kindergarten room before school had begun, I found the teacher making an outline map on the board, and thought surely she would not expect those little folks to learn the location of these places; but on visiting them several days later, the children were busy making the map in the sand, and one little tot said, "This is Shinar; I can show it to you on the map," and so he did. On asking the teacher after class how she had taught them, she said, "I put the outline on the board, and as we studied about a new place, I added it, but gave it no special attention." However, I believe there was scarcely a child who could not locate the places about which they were studying.

In their work at the sand-table, as they begin a new lesson or in the review, thus really working out their travels, making the mountains, lakes, and rivers, setting up their paper tents, etc., they learn, not only the facts of the story, but the real geography of the country. And, too, they get it without the hard work we older ones had in memorizing the facts when as yet we had no definite idea of the country. In history, in physiology, in language, a firm foundation is being laid for good primary work.

Nor is this all: the child is so directed in his play that he lives the life of Abraham, Isaac, or Jacob, and the characters become real to him. The Bible stories are no longer something that happened "once upon a time" or "a long time ago," but these people were real people, and the facts real facts; and to-day when "Abraham" is tempted to disobey God, immediately the

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One mother said, "We have noticed a change in the conversation of the children in their play and at the table. They are usually talking about what they have learned and done in kindergarten, and it is helping them."

"As he thinketh in his heart so is he;" "Out of the abundance of the heart the mouth speaketh." If a child's conversation is changing, are his thoughts not changing also? and if a person is what his thoughts are, are we not doing well when, instead of the usual kindergarten song and

story, we are putting God's thoughts into the mind of the child? and if taught properly, will these children, to whom the Bible is now the one story book loved above all others, ever come to desire to hear and read works of fiction more than the word of God?

We are told, "The early education of youth shapes their character in this life and in their religious life. . . . They should be carefully trained in childhood." Froebel says, "The soul of a child is more tender and vulnerable than the tenderest plant. The impressions which a child receives are stronger and more lasting than those later in life, because the power of resistance is then wanting which its later consciousness brings."

Shall we not more carefully and prayerfully consider the work that may be done for the little ones?

HINTS TO TEACHERS.

CHILDREN require much sympathy, and by sympathy I do not mean a stereotyped or listless smile. I think we should inquire into our children's needs in a patient, scientific, and profound manner.

We should learn their nature and experiences. In a word, the child should be taught to contribute his share to the pleasure and activity of the schoolroom. The atmosphere of the schoolroom should partake of cleanliness and order. It should be decorated with regard to color and form. Your dress and voice also appeal to the æsthetic side of the child. In the successful school of the future there will be less disproportion in the number of students in the grammar and primary schools. There will be far more students in the grammar school when these principles of education are carried out in the primary schools.—*Ida C. Bender, M. D., Supt. Primary Instruction in Buffalo Schools.*

resulting from the frequent performance of an action." Do you think of this, teachers, as you assume that severe expression of countenance every morning when you enter the schoolroom? That frown that you wear—do you realize that it is becoming a permanent cast of countenance? That elevated tone of voice that you use when conducting your classes, and the sharp tone you use when correcting their mistakes—do you know that they are becoming habitual? Do you know that your brows, your eyes, your mouth, the poise of your head, your gait, your every attitude, bespeak the individual who has not attained to mental symmetry, and that even the amateur physiognomist, meeting you on the street, smiles and says to himself, "I'd wager my dinner she's a school ma'am"?

When the class at the board have finished their work and you have given the word, "Erase!" do you allow them to scrub noisily and hurriedly over the board, leaving ragged bits of their work at the top or

"Habit is that condition of mind or body

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One mother said, "We have noticed a change in the conversation of the children in their play and at the table. They are usually talking about what they have learned and done in kindergarten, and it is helping them."

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story, we are putting God's thoughts into the mind of the child? and if taught properly, will these children, to whom the Bible is now the one story book loved above all others, ever come to desire to hear and read works of fiction more than the word of God?

We are told, "The early education of youth shapes their character in this life and in their religious life. . . . They should be carefully trained in childhood." Froebel says, "The soul of a child is more tender and vulnerable than the tenderest plant. The impressions which a child receives are stronger and more lasting than those later in life, because the power of resistance is then wanting which its later consciousness brings."

Shall we not more carefully and prayerfully consider the work that may be done for the little ones?

HINTS TO TEACHERS.

CHILDREN require much sympathy, and by sympathy I do not mean a stereotyped or listless smile. I think we should inquire into our children's needs in a patient, scientific, and profound manner.

We should learn their nature and experiences. In a word, the child should be taught to contribute his share to the pleasure and activity of the schoolroom. The atmosphere of the schoolroom should partake of cleanliness and order. It should be decorated with regard to color and form. Your dress and voice also appeal to the æsthetic side of the child. In the successful school of the future there will be less disproportion in the number of students in the grammar and primary schools. There will be far more students in the grammar school when these principles of education are carried out in the primary schools.—*Ida C. Bender, M. D., Supt. Primary Instruction in Buffalo Schools.*

resulting from the frequent performance of an action." Do you think of

Habits. this, teachers, as you assume that severe expression of countenance every morning when you enter the schoolroom? That frown that you wear—do you realize that it is becoming a permanent cast of countenance? That elevated tone of voice that you use when conducting your classes, and the sharp tone you use when correcting their mistakes—do you know that they are becoming habitual? Do you know that your brows, your eyes, your mouth, the poise of your head, your gait, your every attitude, bespeak the individual who has not attained to mental symmetry, and that even the amateur physiognomist, meeting you on the street, smiles and says to himself, "I'd wager my dinner she's a school ma'am"?

When the class at the board have finished their work and you have given the word, "Erase!" do you allow them to scrub noisily and hurriedly over the board, leaving ragged bits of their work at the top or

"Habit is that condition of mind or body

in the corners? If so, do you know that you are assisting to form a slovenly, careless habit which will flourish and produce others of its kind? Do you allow the members of the class to straggle up to your desk and inquire, "How far did you say we should take, teacher?" If so, do you know that you are allowing the pupils to form a lazy, indifferent, shiftless habit of depending on others for what they are able to do for themselves, and that through this very thing, the "plot of ground that is given them to till" will but lie fallow until it receives the drifting seeds of poisonous things that are carried to it by chance winds?—*Mrs. Adrian Kraal, in Normal Instructor.*

The old saying which centers the school in the teacher is a true one. A good school does not require good or bright or well-clad children or pleasant schoolrooms, or any of these things so often looked upon as not only desirable but absolutely essential. That is a good school where the teacher is intelligent, patient, suggestive, capable of inspiring high aspirations. It is a condition which may be had in city or country, in beautiful or poor school structures, or under almost any condition.

A good school is, in reality, centered in personality; and while surroundings may heighten the impression, they can not pro-

duce the real thing, nor serve as substitutes for it. This being understood, it follows that the simplest, surest, and speediest way to quicken the school is to reach and sustain the teacher.—*Supt. F. Treadly.*

"A double-minded man is unstable in all his ways." "He that wavereth is like a wave of the sea, driven with the wind and tossed."

Steadfastness.

Teachers who meet this description given by the apostle James find that their pupils very quickly detect the weakness, and take advantage of it. In fact, the effect of a wavering, uncertain experience will be felt in every home from which the children come. The school board will also feel the weakness, and there is very apt to be poor discipline and lack of means in the school where such a teacher holds forth.

Be strong and of good courage, and that spirit will spread. Be a controller; but do not be controlled by every circumstance in life. When completely under the guidance of the Holy Spirit, you will enter the schoolroom with an air of restfulness which will inspire confidence. If difficulties arise, say with Paul, "None of these things move me." "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him."

A MEMORABLE MEETING.

To a spectator, the College chapel on the night of March 12 presented an interesting appearance; for on that evening the four teachers of the first three groups of the Battle Creek church school were to present to all the patrons and friends of the school who might wish to attend, their plans of work and some of the results accruing from them.

In the front of the room, tastily arranged, were five tables, on which were exhibited some of the visible and tangible results of the school work. There one might see, by

moving around among them, many evidences of actual work done by the little ones. Drawings there were, and many of them, illustrating such points as the ark, the tower of Babel, articles of furniture in the earthly sanctuary, Bible stories illustrated, different ones of the striking figures and symbols of the wonderful prophecies of Daniel, and many more representing physiological and geographical points. Natural history, too, was not neglected, drawings of the flora and fauna of many countries being prominent among other things of unusual

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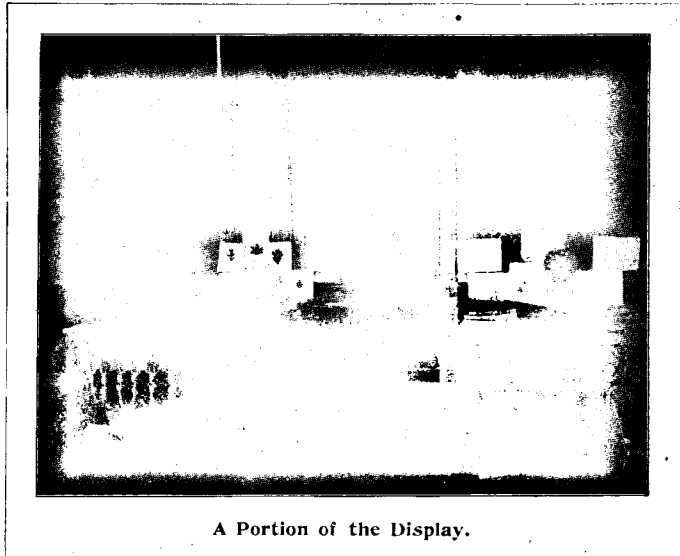
interest. Beautiful rings, chains, and paper figures of various designs, all pasted or folded by tiny fingers, represented busy moments of happy relaxation,—relaxation that was in itself profitable employment.

After appropriate initiatory exercises, Mrs. Spaulding, the teacher of the younger portion of the first group, explained her plans of training the more tender plants in the Lord's garden. As the picture grew before us, how these very little ones are led in all things to recognize the voice of God as the voice always to be loved, trusted, and obeyed, and that without question, all felt that surely this is a better way of leading the children than through the public school, where such teachings are not possible. Physiology is made very prominent in the teaching of the little ones. What God has said concerning healthful living is taught, and care is taken that all the principles are carried out in the daily life of even those not more than six and seven years of age.

Mrs. Bramhall, teacher of the older portion of the first group, was not able to speak; but it was understood that in her division the children do harder work, although still on these same grand principles of living and thinking. Addition, subtraction, multiplication, and division are all taught as different portions of God's word, are studied and considered with reference to the application of these fundamental principles in their varieties of complications. The Bible, physiology, and nature, the last two not to be considered as different from the first, are the fundamentals of all work done.

The work of the second group, supposed to cover the scope of the third and fourth grades, was brought out by Miss Bradbury.

In this group the children are older, and still more capable of doing hard work than the little ones. The Bible, "Patriarchs and Prophets," "Healthful Living," physiology, and nature are the bases of all the work. The children in this group, as in other groups, are required to preserve their



A Portion of the Display.

work in note-books for the inspection of their parents or of visitors, and these books were carefully and admiringly scrutinized by many. A strong effort is made to keep the work practical and of a nature to prepare all round workers for the Master's harvest field. As the speaker said, "We endeavor to teach truth, and only truth."

Mrs. Pinckney's group, covering the work of the fifth and sixth grades, is studying the book of Daniel. From this book as a basis are studied geography, history, grammar, arithmetic, and physiology. The variety of well-defined pictures in the narratives and prophecies of the book affords an opportunity for developing to good advantage whatever talent for drawing the pupil may possess.

Mrs. Pinckney read to the company a number of problems in arithmetic prepared by her pupils, based upon the work in Daniel. All faces showed intense appreciation of the quality of work done, and satisfac-

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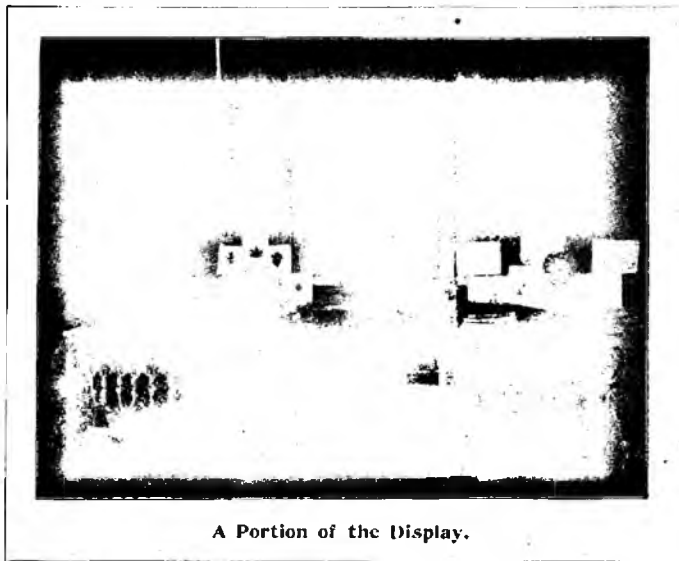
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Before this meeting, destined to be a memorable one, closed, all present were satisfied that the Lord had worked powerfully

this year in stamping upon the work his own impress. True, Satan has worked hard, but God is the stronger of the two. The missionary spirit shown by the children in trying to help others and to spread the truth in various ways is encouraging.

As the audience quietly dispersed, all felt that it had been good for them to be there. God had been present, and the influence of his Spirit, more potent than any human effort, had done its work, silent but effectual. The meeting, thanks to God, had been thoroughly successful.

A. L. BRAMHALL.

EXTRACTS FROM THE LETTERS OF CHURCH-SCHOOL TEACHERS.

I HAVE thirteen pupils, from five to fourteen years of age, seven girls and six boys, and one young woman about
 A South-
 ern School. nineteen. They all have homes, such as they are, the farthest about one mile from the school building. They look very old, for the boys wear long pants and shirts like men, with suspenders made of cloth strips sewed together. They have no combs of their own, and almost always go without combing their hair, unless I tell them to do so. The girls wear long dresses and little band aprons to protect the front of their dress skirts and to serve as handkerchiefs. They comb their hair straight back, as smooth as can be, and do it up in a knot, the same as their mothers. They play with rag dolls, which they make themselves, or they use a pine top for a doll. The boys have no toys save the bow and arrow, such as the Indians used years ago, and they may be seen, when not at work, chasing a hare or a flock of birds over hills and fields, and killing them with the arrows as they fly along.

The parents are quite as odd as the children, for all, with few exceptions, go barefooted as soon as it is warm enough to do so, and they are anything but kind to the

children at home. Therefore they are glad to have them out of the way so they can work. This is why the children love to take such wild chases. As a rule, they never know anything in books, except as they learn it in school. Their parents do not try to teach them at home, nor do they encourage them to study, leaving everything for the teacher.

Nature study seems very easy for the children because they are familiar with the book of nature, and can see nature's God more easily than they can see him as their own God. The parents, however, think it all folly, and do many things to discourage the children. Every little while I must go and beg the old people to let the children come to school, for they would stop them, simply to let them play.

Schools are needed all over the South, but it is no "soft snap." It is real work, and hard work, too, with little pay.

Our school began the 18th of October with a small enrollment, but students kept coming in for about two weeks after Christmas. The highest number enrolled at any one time was fifty-eight, though we had about sixty-five during the term. Most of the students room and board in the build-

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God has richly blessed us from the beginning. We have been cheered to see the changes wrought in the lives of some. All but one that entered our school have shown some signs of the working of God's Spirit upon the heart.

Since Christmas we have done missionary work in all lines. We hold cottage meetings and Bible readings, give away, sell, and take subscriptions for papers, and some have canvassed for small books with success. We help the poor by giving them food and clothing and sawing wood for them, and one family that was sick and destitute we sent to relatives by taking up a collection among the students. Some of our students wanted a picture of the school, but we talked it over and decided that we would rather donate the amount to foreign fields. Seven dollars was thus given. The experience has been new for all of us, and we have enjoyed it and been profited by it, too.

We have had many difficulties to contend with all the way along, but God has always given us the victory. Some of the most trying difficulties have been freighted with the richest blessings.

From the beginning we were determined to maintain order, and while it has taken moral courage, God has blessed us in it, and we believe it to be one of the essential things for a successful school of this kind.

As many of our students are having to go home now, and more will have to go as spring opens, our school will close the first of April.

F. A. DETAMORE.

Anoka, Minn.

I am thankful that I can see several little souls growing in grace and in a knowledge of the Lord. They do love him, and their little faces show it. I wish I could see the older ones taking more kindly to the softening influences of God's pleadings. For some time two of my little boys have improved every opportunity to lead out in prayer during our opening exercises. One of these has

spoken to at least three, if not more, about taking part in prayer, and now I have five little ones between seven and twelve who nearly always pray. The little prayers are a great encouragement to me. They very seldom fail to ask the Lord to give me wisdom, that I may help them; and they ask that they may be obedient.

The *Life Boat* office, at the suggestion of Sister Wilson, sent us one hundred copies of their paper. I told the children about it, and that I had not ordered them, but that the Lord had sent them in answer to prayer. The children stayed after school, and I distributed the papers, four to eight apiece, and sixteen to one. Before I had them arranged, one of the children suggested that we have prayer before we parted. Every child very heartily asked the Lord to help them sell the papers, and that they might be a means of winning souls for the kingdom of God. One little boy, before he left, wanted me to kneel with him again in prayer alone, then he bade me good-bye, ran over home, and asked his mother to pray with him again, and without eating any lunch, as he usually does, he hastened out and sold his paper on his way to the mission. They reported their success the next morning, and to me it seemed remarkable.

The children are for the most part learning to be more obedient day by day. Sometimes I can see that a struggle is going on in some little heart; then the arms are crossed upon the desk, with the head upon those arms, and I know there is a silent prayer being sent heavenward that help and strength may be given; then a bright face meets my own. How sacred is this work! what responsibilities are resting upon teachers! It is such a source of strength and encouragement to me at the close of the day, to have some little one come, and put his arms about my neck and tell me how precious the Saviour is to him, that he loves him and his work more every day, and then, as he leaves the room, ask me to pray for him that strength and wisdom may be given him, and that he may be faithful and true.

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. . . ITEMS. . .

THE Chicago South Side church raised \$80 for their church school expenses, and pledged \$259 for the Battle Creek College debt, at the educational meeting held Sabbath, March 17.

ELDER N. W. KAUBLE, president of the Illinois Conference, reports that almost every mail brings to him letters calling for an industrial school in that State. Money will be raised to start one or more such schools at once.

PRESIDENT C. W. ELIOT, of Harvard University, says: "One sixth to one fourth, or even one third, of the whole time of American children is given to the subject of arithmetic, a subject which does not train a single one of the four faculties, the training of which should be the fundamental object of education."

THE Chicago Physiological School, an institution incorporated under that name for this special purpose, is devoting itself to the study and training of children arrested in development. Although the school is in no way connected with the University of Chicago, all of the projectors are connected with the University. The school is to be an experimental one in child training. There will be three departments,—physiological, psychological, and pedagogical. Those who are to be in charge of the school will keep the pupils under constant surveillance. A close study is to be made of the peculiarities of each one, and records kept of every observation that may be made. It is thought by this method to get at some logical conclusions of cause and effect, and to determine what environment will do for the children who fail to develop normally. Owing to the closeness of study that is to be made, the school will accommodate only fifteen pupils to begin with, though a great many applications for admission were received. The children will board in the school, and will then be under the eye of their instructors at all times. The benefits of a study of this sort will not by any means be confined to the few children directly under instruction, as the methods and results will go to add to the knowledge, generally, of those interested in the various forms of child study.

MR. BENTON COLVER has returned to his home in Cleveland, after conducting a very successful church school at Ottawa, Kan. He reports an excellent interest among the patrons of the school and others in the subject of Christian education.

THE 17th day of March, which had been set apart as a day of prayer in behalf of the Battle Creek College, as a time to seek God in a special manner, that he might work in our behalf and enable us to present the needs of the school before the people in such a way as to lead them to give of their means, was quite generally observed throughout the district. A number of teachers and students visited other churches on that day, and most excellent reports have come in.

The students of the College met in chapel Friday morning, March 16. After the usual opening exercises, Professor Magan gave a short talk, outlining the needs of the College; then, having spent a few moments in silent prayer, invoking the blessing of the Lord upon the work of the hour, the pledge slips were passed to the students, and without any demonstration or influence being used, they wrote upon them the amounts they wished to give. When the amounts were footed up, they were found to net nearly two thousand five hundred dollars,—an expression of the sacrifice of dear hearts that beat in unison with the school.

The reports that have come in from other sections indicate the presence of God and the willingness on the part of the friends of the school to do all in their power to stand by us at this time, and help lift the heavy debt that has hung like a pall over us for so long. When God's people come up to that place in their experience where they are no longer faint hearted, but realize God's mighty power, he will work for them in a marvelous manner, and then the jubilee song of freedom will indeed be sung throughout all our borders.

Let us set our hearts steadfastly to this work until we have realized the fulfilment of this beautiful promise in all our institutions, and in our individual lives as well.

THE Chicago South Side church raised \$80 for their church school expenses, and pledged \$259 for the Battle Creek College debt, at the educational meeting held Sabbath, March 17.

ELDER N. W. KAUBLE, president of the Illinois Conference, reports that almost every mail brings to him letters calling for an industrial school in that State. Money will be raised to start one or more such schools at once.

PRESIDENT C. W. ELIOT, of Harvard University, says: "One sixth to one fourth, or even one third, of the whole time of American children is given to the subject of arithmetic, a subject which does not train a single one of the four faculties, the training of which should be the fundamental object of education."

THE Chicago Physiological School, an institution incorporated under that name for this special purpose, is devoting itself to the study and training of children arrested in development. Although the school is in no way connected with the University of Chicago, all of the projectors are connected with the University. The school is to be an experimental one in child training. There will be three departments,—physiological, psychological, and pedagogical. Those who are to be in charge of the school will keep the pupils under constant surveillance. A close study is to be made of the peculiarities of each one, and records kept of every observation that may be made. It is thought by this method to get at some logical conclusions of cause and effect, and to determine what environment will do for the children who fail to develop normally. Owing to the closeness of study that is to be made, the school will accommodate only fifteen pupils to begin with, though a great many applications for admission were received. The children will board in the school, and will then be under the eye of their instructors at all times. The benefits of a study of this sort will not by any means be confined to the few children directly under instruction, as the methods and results will go to add to the knowledge, generally, of those interested in the various forms of child study.

MR. BENTON COLVER has returned to his home in Cleveland, after conducting a very successful church school at Ottawa, Kan. He reports an excellent interest among the patrons of the school and others in the subject of Christian education.

THE 17th day of March, which had been set apart as a day of prayer in behalf of the Battle Creek College, as a time to seek God in a special manner, that he might work in our behalf and enable us to present the needs of the school before the people in such a way as to lead them to give of their means, was quite generally observed throughout the district. A number of teachers and students visited other churches on that day, and most excellent reports have come in.

The students of the College met in chapel Friday morning, March 16. After the usual opening exercises, Professor Magan gave a short talk, outlining the needs of the College; then, having spent a few moments in silent prayer, invoking the blessing of the Lord upon the work of the hour, the pledge slips were passed to the students, and without any demonstration or influence being used, they wrote upon them the amounts they wished to give. When the amounts were footed up, they were found to net nearly two thousand five hundred dollars,—an expression of the sacrifice of dear hearts that beat in unison with the school.

The reports that have come in from other sections indicate the presence of God and the willingness on the part of the friends of the school to do all in their power to stand by us at this time, and help lift the heavy debt that has hung like a pall over us for so long. When God's people come up to that place in their experience where they are no longer faint hearted, but realize God's mighty power, he will work for them in a marvelous manner, and then the jubilee song of freedom will indeed be sung throughout all our borders.

Let us set our hearts steadfastly to this work until we have realized the fulfilment of this beautiful promise in all our institutions, and in our individual lives as well.

PUBLISHERS' PAGE.

Training-School Publishing Association Limited.

PERCY T. MAGAN, President.
H. R. SALISBURY, Secretary.
W. O. PALMER, Treasurer.
J. W. COLLIE, Manager.

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SISTER HENRY'S tract for the W. C. T. U., the report of the religious liberty discussion in the W. C. T. U. convention, together with other matter bearing upon the subject, has been reduced to about one half its former size. This will greatly reduce the expense of circulating this important matter, besides making the tract more readable. It now contains only thirty pages, and the price has been reduced to 2 cents. Usual discounts in lots of one hundred or more. Order through your Tract Society.

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May the Lord bless this dear mother in her efforts to lead her children in the way of righteousness. Are there not other mothers who feel their need of timely instruction, which will benefit their children? We believe the ADVOCATE will fill a long-felt want.

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

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A PERSON, lady or gentleman, who has had experience in a printing office, in type-setting and folding, and who desires to attend the College and pay expenses by working in the printing department. Correspond with J. W. COLLIE, Battle Creek, College.

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THE primary object of this Training-School, which was begun three years ago, was to furnish a means of instruction and training for the workers who were immediately connected with the different institutions and branches of the Chicago Medical Mission. But as similar work has been undertaken so extensively in other cities, urgent applications have come in from those who have consecrated their lives to the Master's service, asking that they might have an opportunity to share the benefits of this valuable instruction. Each year the variety of subjects has increased, until last spring the curriculum for this course of one year was so arranged that students, after finishing the course, if they desired to complete a medical missionary nurses' training, could go to the Battle Creek Sanitarium and be admitted into the second-year missionary nurses' class. This presents a wonderful opportunity for those who wish to take up missionary nursing as a life-work, to have the unparalleled opportunities that Chicago offers, during the first year of their training.

The next course begins May 15, 1900, and continues for one year.

The following is a brief synopsis of the course of study:—

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2. **PHYSIOLOGY AND HYGIENE.** Special attention is given to the sacredness of the human body and the importance of obeying physical laws.
3. **SCIENTIFIC COOKING.**
4. **GENERAL NURSING.**
5. **PHYSICAL CULTURE.**
6. **USE OF RATIONAL REMEDIES IN THE TREATMENT OF DISEASE.**

QUALIFICATIONS.—Consecrated Christian young men and women who desire to devote their lives to work for God and humanity, are received into the school, provided they are well grounded in gospel principles, and are prepared spiritually to engage in active work for the saving of men and women. Applicants should possess fairly good health.

EXPENSES.—Tuition is free. Food is furnished upon the European plan, at actual cost. The average expense for table board is \$1 to \$1.25 per week. In addition to cost of board, the nominal sum of 75 cents to \$1 per week is charged each student. This fee is to meet expense for room, heating, and other incidental expenses of the institution. Energetic students will be able to earn sufficient money to meet a part if not all of these necessary expenses, while pursuing their studies, by selling the *Life Boat Good Health*, and other publications. Opportunity for a limited number to work for their expenses is afforded at the Workingmen's Home and other of our institutions.

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4. In a separate book called the Model, are placed all Forms necessary to illustrate to the student each new step in his work. At the proper place on the transaction cards, the pupil is referred to these forms, which furnish a correct guide for all similar future steps.

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601 Chestnut Street,	-	-	Philadelphia	507 Smithfield Street,	-	Pittsburg
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301 Main Street,	-	-	Buffalo	17 Campus-Martius,	-	Detroit

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Nut butter is a valuable substitute for lard, cow's butter, and all animal fats, which are recognized to be injurious to the human system.

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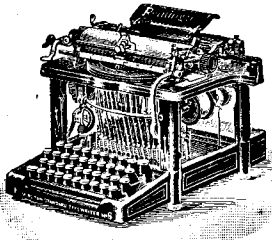
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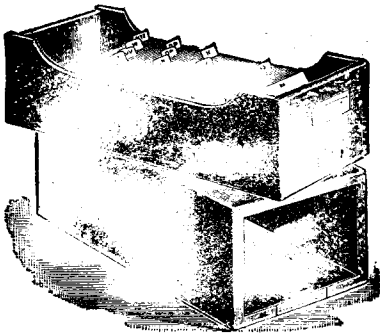
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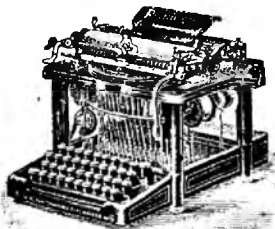
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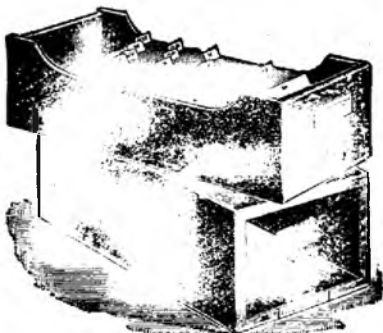
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