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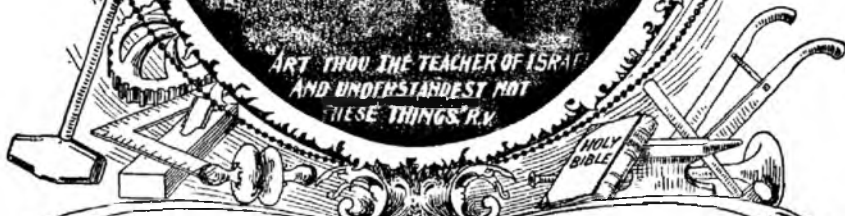
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TRAINING SCHOOL ADVOCATE

MAY, 1900.



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



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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

MAY, 1900.

No. 5.

DUTY OF PARENTS TO THEIR CHILDREN.

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

MANY parents will have to render an awful account at last for their neglect of their children. . . . Children are left to *come up* instead of being *trained up*. . . .

Parents stand in the place of God to their children, and they will have to render an account whether they have been faithful to the little few committed to their care. Parents, some of you are rearing children to be cut down by the destroying angel unless you speedily change your course, and are faithful to them. He can not love unruly children who manifest passion, and he can not save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? — children who might have been saved had you filled your place, and done your duty as faithful parents should. . . .

Parents, correct your children. Begin while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength. . . . You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God, and ask him to help you. . . . Ask him to temper their dispositions, to make them mild and gentle by his

Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things. . . .

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of Jesus, and the evil angels have access to these children; and some parents are careless, and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God on the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back.

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, the command to Israel was, *to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings; and if they failed to go through this process, there was no difference made between them and the Egyptians.*

The destroying angel is about to go forth again, not to destroy the first-born alone,

**Children
Especially
Tempted.**

**Gather the
Children
Together.**

but to slay utterly old and *young*, both men, women, and *little children*, who have not the mark. Parents, *if you wish to save your children, separate them from the world, keep them from the company of wicked children*; for if you suffer them to go with wicked children, you can not prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Teach your children to obey you, then can they more easily obey the commands of God, and yield to his requirements. Don't let us neglect to pray with and for our children. He who said, "Suffer little children, and forbid them not to come unto me," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.

[The foregoing was first printed in 1854.]

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve him.

Establish Schools.

Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. 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.

We may bring hundreds and thousands of children to Christ if we will work for them. Let all who read these words be melted and subdued. Let us in our educational work embrace far more of the children and youth than we have done, and there will be a whole army of missionaries raised up to work for God.

I say again, *establish schools for the children wherever there are churches.* Where there are those who assemble to worship God, *let there be schools for the children.* Work as if you were working for your life, to save children from being drowned in the polluting, corrupting influences of this life. Schools should have been placed in different localities instead of centering so many large buildings in one vicinity. . . . There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches. — *U. T.*, "The Need of Church Schools."

The wealthy man and woman converted to God, will begin to comprehend what good may be done with their intrusted capital. They will see that institutions are to be established for the education of the youth, and that they are to be sustained by gifts and offerings. They will know that many youth must be trained for the missionary field, and the wealthy will become agents in the hands of God to set in operation the instrumentalities whereby men and women may become enlightened, and turn from degradation and error unto the living God.

Through the grace of Christ, those who have riches and are connected with him, will sow abundantly, *seeking out the youth*, and running a risk in educating them, hoping that they will devote their lives to missionary work. God has intrusted the rich with gifts, that, if wisely used, will produce a hundred-fold in this world, and in the world to come life everlasting. To have the knowledge that our talents are being employed for the good of others, affords satisfaction in this life that brings a great reward. We know that if the Lord's capital is selfishly spent or hoarded, God will call us to an account. — *Review and Herald, Sept. 19, 1893.*

Educate the Children and Youth.

THE SONS OF ZION AND THE SONS OF GREECE.

[Address delivered by ELDER A. T. JONES in Chicago.]

"REJOICE greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

"Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons. O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 9: 9 to 10: 1.

Can there be any question as to what time this scripture applies? There is no mistake as to the time referred to in the first verse that I have read. That refers to the triumphal entry of Christ into Jerusalem. The next verse tells of the time when his dominion shall be from sea to sea, and from the river to the ends of the earth. That is the time of his second coming, the time when his kingdom shall be set up and fill the whole earth. To what time, then, do the other verses apply? — Plainly to the time *between* the first advent of Christ and his second,—to the Christian dispensation. When is the time of the latter rain? — Now. Notice also that the fourteenth verse speaks

of the time when, "the Lord God shall blow the trumpet;" and verses eleven and twelve speak of the prisoners of hope being brought out of the pit wherein is no water. This evidently refers to the resurrection of the dead. Thus we can see plainly that this scripture refers to the last days, to the time in which *we* live. It therefore is instruction to us.

Now I want you to notice especially the thirteenth verse. What people are particularly mentioned here? — The sons of Zion and the sons of Greece. And what class of people are mentioned in verse seventeen? — The young men and the young women. And what is the Lord going to do in this time with the sons of Zion? — Raise them up against the sons of Greece. In this time that thing will be done,—in this "time of the latter rain," when the young men and the maids shall be made cheerful by the Lord, just before the great trumpet is blown; this is the time that the Lord is going to raise up the sons of Zion against the sons of Greece.

The sons of Greece have had the ascendancy in this work long enough, now it is the turn of the sons of Zion.

To see further what this signifies, turn to the first chapter of First Corinthians, beginning with the eighteenth verse: —

"For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God. . . . Where is the wise, where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Who was it that brought in this wisdom? Who was it that sought after wisdom? — The Greeks. And that wisdom of the Greeks ruled the world in that time, the time when this was written; it has done so since, too, and it does now. That

wisdom of the Greeks ruled the world, and what did it do for the world? — It was the means of the world's not knowing God; for "the world *by wisdom* knew not God." That wisdom was the very means by which the world reached the point where it knew not God.

And *that wisdom* was altogether of the Greeks. And the Lord set against that wisdom the foolishness of preaching, the foolishness of the preaching of the cross of Christ. Thus the Lord sent into the world his wisdom, which to the world was foolishness. But the world did not have a chance to see that thing fully and fairly tried. Yet so far as his wisdom did have a chance, it abundantly demonstrated itself to be wiser and mightier than all this boasted wisdom of the world which was Greek.

But shortly the mystery of iniquity began to work; and many of those who professed the cross of Christ, those who professed the wisdom of God, accounted this wisdom of the world — this wisdom of the Greeks — to be a great thing. They turned aside after that, adopted it, and made it the leading thing in their preaching of what *they* set forth as the gospel of the cross of Christ. And that was the course by which the apostasy came, which brought in "the man of sin, the son of perdition," who exalted himself above all that is called God, or that is worshiped.

Thus the mystery of iniquity supplanted and hid from the world the mystery of God. But there stands the word in the tenth chapter of Revelation, seventh verse: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." The mystery of God was started there in the days of the apostles, — "Christ in you the hope of glory." The cross of Christ, the power of God, and the wisdom of God: *that* was preached. The mystery of iniquity came in, and hid it from the world. But, thank the Lord, in the days of the voice of the seventh angel, the mystery of God, the preaching of the true gospel, shall stand

forth again, never to be hidden or obscured any more.

And it is in this *our day* that the mystery of God is to be finished. Now is the mystery of God to stand forth exactly as it is, in the clear light and the power and the glory of God, until its work is done. Just as it was in the beginning, this is the time again when "the foolishness of God" will be set against the wisdom of the world. And in "the foolishness of preaching," which is preaching of the cross of Christ, — in this setting of the foolishness of God against the wisdom of men, — in this preaching of the cross of Christ against all the seeking after the wisdom of the world, — *in this it is that God will raise up* the sons of Zion against the sons of Greece.

That is the work that is before us in our day. That is the work of Seventh-day Adventists, under God. It is the work of the third angel's message. And the thing now for every Seventh-day Adventist to do is to rally himself, to set himself before himself, and tune his mind to an understanding, a comprehension, an appreciation, of the wonderful thing that God proposes to do in this day, in using him as an instrument in his great and grand work of raising up the sons of Zion against the sons of Greece, in causing the wisdom and knowledge and power of God to stand in the world in its proper glory, just as it should, transcending all the "wisdom" that has ever, or can ever, come from the sons of Greece. If Seventh-day Adventists will only do this, the victory is won. But so long as Seventh-day Adventists realize nothing of this great responsibility and wondrous privilege, and think that the education of the present day in the worldly schools is good enough for our sons and daughters, I want to know how the Lord is going to do what he has here promised, and what *must* be done.

Look again. What does that wisdom of Greece do? what is its tendency? what is its only work? what is its outcome? — To lead the world to where *it does not know God*. Anything that can bring me to where I do not know God at the *last*, brings

me there at the *first*: it starts with me there. That is what it does for me at the beginning. All that anything can do in the beginning which in the end brings the world to where it does not know God, is to take away the knowledge of God. And there stands the word, that that is what the wisdom of Greece did, which was the wisdom of the world at that time. "The world by *wisdom* knew not God." That so-called wisdom, that which really passed with the world as wisdom, was *the means* by which the world came not to know God. It was that very "wisdom" that deprived

the world of the knowledge of God. And that wisdom was the wisdom, the philosophy, the science, the learning, of the *Greeks* at that time. And that philosophy, that science, that learning, of the world at that time, is the philosophy, the science, and the learning of the world to-day. In that day it was indulged and propagated by Greece; in this day those who indulge and propagate it are the sons of Greece. And it is written of this day, that God will "raise up thy sons, O Zion, against thy sons, O Greece."

[To be continued.]

EVILS TO BE AVOIDED IN EDUCATION.

[PARENTS, in their anxiety for their children, often defeat the object of true education because they fail to grasp the relative importance of improvement and development of the child's threefold nature. The article by MR. EDWARD BOK, a large part of which was quoted from the *Ladies' Home Journal* (January, 1900) in the March ADVOCATE, laid bare the evils of the "cramming system." The words of MRS. LEW WALLACE, in an article entitled "The Murder of the Modern Innocents," which appeared in that journal for February, 1899, received wide attention at the time, but parents can not too often read these things. To impress the facts upon the minds of our readers we have placed selected paragraphs from the above mentioned article beside selections containing similar thoughts from the writings of MRS. E. G. WHITE.—EDITOR.]

THE MURDER OF THE MODERN INNOCENTS.

BETHLEHEM was little among the thousands of Judah. We are told that probably not over thirty children fell under the order of Herod.

An Education that Kills.

The murder of the innocents of the nineteenth century is a march to untimely graves, not by order of a wrathful king, but under what is claimed to be the finest free-school system in the world. Go into any public school, and you will see girls pallid as day lilies, and boys with flat chests and the waxen skin that has been named the school complexion. Every incentive and stimulus is held out; dread of blame, love of praise, prizes, medals, badges, the coveted flourish in the newspapers—the strain never slackens. Watch the long lines filing past, each pupil carrying books—three, four, five—to be studied at night in hot rooms by fierce, sight-destroying lights. Time was when spectacles went with age. They are no sign of age now. Many must

EXTRACTS.

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

An Education that Kills.

In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to . . . love of display, love of flattery, and strife for high rewards and honors as a recompense for good scholarship. It would be impossible to avoid these, and yet send to the public schools.

In regulating the hours of sleep there should be no haphazard work. No student should form the habit of sitting up late at night to burn the midnight oil.

wear glasses to help eyes worn prematurely old by night work. . . .

I do not undervalue education; it is greatly to be desired, but overeducation is slaying its thousands.

The burden is books. The tasks imposed on the young are fearful. The effort seems to be to make text-books as difficult and complicated as possible, instead of smoothing the hill so high and hard to climb.

Said a mother, "Two and two are what?"

The boy hesitated.

The Process "Surely you know that two
Emphasized. and two make four."

"Yes, mama; but I am trying to remember the process."

Process, indeed! . . .

One day Mary was bending over a tablet writing words on both sides of a straight line, like multiplied numerators and denominators.

"What are you at now?" asked grandma.

Mary answered with pride, "I am diagraming."

"In the name of sense, what's diagraming?"

"It's mental discipline. Miss Cram says I have a fine mind that needs developing. Look here, grandma, now this is the correct placing of elements. 'Fourscore' and 'seven' are joined by the word 'and,' a subordinate connective copulative conjunction. It modifies 'years,' the attribute of the proposition. 'Ago' is a model adverb of past time. The root word of the first clause is —"

"Why, that's Lincoln's speech at Gettysburg. I keep it in my work-basket and know it by heart."

"Indeed! Well, 'our' is a simple personal —"

That's enough. If President Lincoln had been brought up on such stuff, that speech would never have been written. He called a noun a noun, and was done with it.

"Mental discipline." Not any more than a Chinese puzzle; merely so much rubbish under the attic. The
Mental Discipline and Nervousness. mathematics superstition is strong in the land we love to call our own; children of thirteen are in algebra.

Undertake the tasks laid on girls in their teens for one year, and then write me how you like the "system." We need no physician to tell us that the number of nervous diseases on the increase is appalling.

In educating youth there is need of that wisdom which comes only from God. It is a mistake to put into the hands of the youth books which puzzle and confuse them, a study of which can not fail to mix things in their minds.

Many parents have kept their children at school nearly the year round. These children have gone through the

The Process routine of study mechanically,
Emphasized. but they have not retained

that which they learned. Many of these *constant* students seem almost destitute of intellectual life. The monotony of *continual study* wears the mind, and they have but little interest in their lessons, and to many, the application to books becomes painful. . . . They did not encourage in themselves reflection, and investigation of objects and things. . . . Close reasoners and logical thinkers are few, for the reason that false influences have checked the development of the intellect.

A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change *from the wearisome routine of abstract lessons* to which their young minds should never be confined.

If teachers were receiving light and wisdom from the divine Teacher, they would look at things in a very different way. They would measure the relative importance of the things to be learned in school; the *common essential branches* would be more thoroughly taught, and the word of God would be honored and esteemed.

Even paralysis has crept in on the young ; a leading physician of our State had three new cases in 1896. There is too much of everything except what is contained in Judge Baldwin's admirable answer to the question, "Should manners be taught in our public schools?" Four, or at the utmost five, hours are a full day's study, if one is to have health in this exhaustive climate. Under our forcing system the time demanded is nearer ten hours. Foreign children may study harder, but they do not come of fathers consumed by ambition, and mothers trying to do the impossible.

The girls break first because of greater capacity for suffering in nerves alive and quivering that with boys are insensible as telegraph wires. Besides, girls are more tractable, and take to music, embroidery, and painting, while boys play ball. In sanitariums, rest cures, water cures, and other refuges, forlorn wrecks of women lie on beds of pain, swallowing cod-liver oil, malted milk, and beguiling "foods" and drugs in order to build up. But there are no foundations to build upon.

Back of all, and harder than unbending rules, is the merciless ambition of parents. American children must do, be, and have everything. Propose to cut down, drop the least congenial study, and there is an outcry, "Why, then Mary could not get her diploma!" What will she do with it if she does get it? Lay it away in a forgotten top drawer, or frame and hang it in the guest chamber, — a costly document, bought with a great price.

Said a tender mother to me, "The air of the school-room is so foul that my boys' heads smell of it."

"And you continue to send them?"

"Oh, yes; you know they must pass."

They are passing.

Said one of my neighbors, "Here are two diplomas; they represent my two daughters educated to death."

The Practical Neglected. Death by freezing is easier. One of the most foolish sights I have ever seen was a feeble country girl

There is health and happiness for him [the child] in the study of nature. . . . To the nervous child, who finds lessons from books exhausting and hard to remember, it will be especially valuable.

Every student should understand how to take such care of himself as to preserve the best possible condition of health, resisting feebleness and disease. . . . It is required of each one of us to preserve our health and strength by the *practice of temperance in all things*. [This includes temperance in study. — ED.] Anything that lessens the physical power enfeebles the mind, and makes it less clear to discriminate between good and evil.

The student who desires to put the work of two terms into one, should not be permitted to have his own way. . . . It is not reasonable to suppose that the mind can grasp and digest an oversupply of mental food, and it is as great a sin to overfeed the mind as it is to load the digestive organs, giving the stomach no periods of rest.

Frequently the parents have but limited means, and an expense is incurred which they can ill afford; but everything must be made to bend to this artificial line of education.

. . . They [the children] are required to study from books things that tax their young minds, and often they are taught music. . . . This course is not wise. A nervous child should not be overtaxed in any direction, and should not learn music until he is physically well developed.

Many children have been ruined for life, and some have died, as the result of the injudicious course of parents and teachers in forcing the young intellect.

In connection with the schools should have been agricultural and manufacturing establishments. There should have been teachers also of household labor. There should have been a portion of the time each day

The Practical Neglected. have been teachers also of household labor. There should

who expected to earn a living, she hardly knew how, puzzling over Cicero's orations.

Latin is part of the treadmill stairs all must climb. Well has it been said of the Romans, that had they been obliged to learn their own language, they never would have been able to conquer the world. The dull girl pulls through grades high and low, and when the time comes to take a teething baby through dog days and nights, how goes the battle? Down with nervous prostration, she would give Euclid, Cicero, even the seventh book of Thucydides, for a day's release from the pangs of neuralgia. Baby is predestined, one of the never-sleeping sort, doomed to nerves tense as fiddle strings. . . .

I knew one type of a class. She mastered various sciences and languages, had seven years of music, and in mathematics went so far as to carry the surveyor's chain. She started in evanescent beauty, rose bloom and snow, and faded as certain sea shells lose color lying in the sun. The last time I saw her she said with angelic patience, "My children are wakeful at night, and I suffer a good deal." She drooped without complaint, and one day the black horses came to the door and bore away the young mother to the city of the silent.

There is a school . . . where little children go three hours in the morning and three in the afternoon, and are punished for the least restlessness. Naturally, the prisoners are too exhausted to make much racket when released, so the houses where they live are "kept quiet."

If your boy's tastes are not scholarly, you may make him miserable by trying to force a love for learning. He will go through the books, and the books will go through him; there is no assimilation. . . .

There is no reason why our little people should be bound under the same rigid rule as the heads of the Flathead Indians; why eighty should learn what perhaps six will need. As the English say in their straight-

devoted to labor, that the physical and mental might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds. . . . The youth who would be graduated at such institutions would many of them come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles. . . . There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.

Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. After they have obtained their education, they are frequently invalids for life. They neglected their health by remaining too much in doors, deprived of the pure air of heaven, and the God-given sunlight.

These young ladies might have come from their schools in health, if they had combined with their studies household labor and exercise in the open air.

Health is a great treasure. . . . Every abuse of health enfeebles for life, and makes us losers, even if we gain any amount of education. . . . The impression that work is degrading to fashionable life, has laid thousands in the grave who might have lived.

Education in felling trees, tilling the soil, erecting buildings, as well as in literature, is the education our youth should each seek to obtain. Further, a printing press should be connected with our school, in order to educate in that line. Tent-making also should be learned. There are also many things in which the lady students may be engaged. There is cooking, dress-making, and gardening to be done. Straw-

Teach the Trades.

Teach the Trades.

forward way, if your son is to be a tradesman, give him a tradesman's education. The man who under happy stars might excel as an architect or a machinist may be a poor lawyer, and sentenced to it because his father was bred to the law, and there was a judge somewhere among his ancestry.

The founders of our free school system (I hope they rest in peace!) little dreamed of the latitudes and longitudes that would grow out of their idea of a sound English education accessible to all; or as General Grant sensibly wrote, "Every child in the land can have the opportunity of a good common school education unmixed with sectarian, pagan, or atheistical tenets." Their idea has been elaborated into a toil-some course, sapping the strength of the strongest. German, Latin, music, drawing, and studies whose names I do not know, are brought in.

After all, what are our children being educated for? The boys are to be bread-winners — that is decided.

**The Hearts
of Parents
Should Turn
to Their
Children.**

They must hurry through, and "hustle for a living." The girls—let us believe it—are the future homemakers. The

word "helpmeet" is obsolete, left behind with the woman who made Eden Paradise.

Constantly the question is being brought up, "Shall this and that be added to our public schools?" But who asks, "Can the scholars endure any more?" They have no protest nor petition; they must stand like human vessels ready to be filled to the brim with mixtures of facts. I plead for a childhood of the soul as well as of the body, for the free air, the blessed sunshine, the moderate task ended at the schoolhouse. This night young heads are leaning against their mothers, tired as no young things should ever be; and it is a sorrowful sound to hear a child waking from what might be the sunny slumber of a light heart beating to healthful music to ask in troubled voice, "Do you think I can make the pass grade?" It is said that they like to go to school. Yes, and they would like it twice as well if there were half as much to learn. Many children have I known, but not one

berries should be planted, plants and flowers cultivated; this the lady students may be called out of doors to do. . . . Book-binding also, and a variety of trades should be taken up.

Lads are to come in from different localities, and nearly all will take the industrial course. This course should include the keeping of accounts, carpenter work, and everything that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoe-making, cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth, equipped for the duties of practical life.

Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of

**The Hearts
of Parents
Should Turn
to Their
Children.**

God as expressed in his beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds

expand, lessons from books may be added, and firmly fixed in the memory.

Small children should be left as free as lambs to run out of doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be the only teachers of their children until they have reached eight or ten years of age.

This long-drawn-out process of adding and adding more time, more branches, is one of Satan's snares to keep laborers back. . . .

who loved study for its own sake. Companionship is what lures them.

Instead of wandering up and down the wilderness of wintry facts, let them loiter a while among the dear illusions. The Happy Valley of Childhood is but narrow, where the golden water babbles to the talking bird and the singing tree, where the sun always shines and the years are summers. They who adjust the load that presses so heavily on the springs of life have much to account for.

Boston has been shaken by a solemn protest from the city physician against the ruinous manner in which children are overworked. Not the orphans in factories, nor the poor in the tenements, but in the handsome schoolhouses where the well-to-do send their sons and daughters.

If we had a thousand years before us, such a depth of knowledge would be uncalled for, although it might be much more appropriate; but now our time is limited.

I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages which this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent. Education is a grand life work. . . . It is a mistake to devote a period of years to one line of book knowledge.

EARLY SPRING.

GONE are the winter's rough gales,
And a softer breeze is blowing;
The fields have lost their snowy veils,
And on the hills and in the dales
The little flowers are growing.

The brooklet sings a merrier song
To the willows lowly bending;
The icy fetters, so cold and strong,
Are broken now, and it glides along
Through the meadows, swift descending.

The mossy bank, where the violets bloom,
Grows brighter for its singing;
And hastens the work on its mystic loom,
To be ready in time for the sweet perfume
The violet buds are bringing.

And the tiny blades of grass avow
That the winter time is over.
A robin sings on the maple bough,
And I almost thought I heard just now
The hum of the bees in the clover.

Not long will we have to wait, I know,
For the birds and bees and flowers;
We're told in the softer evening glow,
And the balmy touch of the winds that blow,
And the daylight's lengthening hours.

Cheer up, sad heart, thou'st waited long,
Through days so cold and dreary;
And raise your voice in a cheerful song
Of praise for the promise, so true and strong,
Of the coming days so cheery,—

For the days with their new-born life so bright
And beautiful in their dawning,—
For the promise that even earth's darkest night
Will pass away in the glorious light
Of the resurrection morning.

— Cordelia Stewart.

CAN WE CAMP ON THE ANGEL PLANE AND THE CARNAL PLANE AT THE SAME TIME?

BY DAVID PAULSON, M. D.

"As is the mother, so is her daughter." Eze. 16:44. Many parents are almost in agony over the course their children are pursuing, when if they would carefully examine their own characters, they would find a defective link at the very place where, in the children, there is one altogether missing.

If parents have attempted in their previous experience to walk on the angel plane spiritually and on the carnal plane physically, more than likely they will have the bitter disappointment of seeing their children walking on the carnal plane entirely, without even a desire to walk on the angel plane spiritually.

There is no more unerring law in all the divine order than the law of heredity, and we can escape its apparently cruel application only by getting a new heredity,—being born again, from above; then we secure a

heredity of which we may well be proud. Genuine, whole-souled conversion is the only thing that will save the children of the present from the miserable legacy left them from their parents; and if they wish to be candidates for translation, the same thorough work must be done on their characters as was done for Enoch and Elijah.

Worldly education will not furnish this preparation for the mind, nor will it even furnish the right foundation for the divine work that must be done. Worldly customs in eating and drinking will not put such a vital resistance into the physical man as to enable him to withstand the terrific inroads of disease that are just before us.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

MATHEMATICS.—IV.

BY J. H. HAUGHEY.

THE progress of knowledge is from the known to the unknown, from the concrete to the abstract, from the unit to the universal; but just as one should not lose sight of the known in his search after that of which he is as yet ignorant, or of the one in his knowledge of the *many*, just so he should not permit the relation between the abstract and the concrete, in passing from the one to the other, entirely to leave the mind. There is always an objective point toward which the mind is moving in its search after truth; and this should be clearly apprehended in its relations to the physical, mental, or moral conditions imposed. More than this, not merely the knowledge, but the utility of the knowledge, to be gained, should form the constant incentive in its pursuit.

The small as well as the large child naturally asks *why* as well as what and how; and he is not satisfied to receive for a reply any mere hollow, impractical, empty thing. The right answer to this question arouses the desire to know; and desire to know is a necessary condition to knowing. Truth is revealed to those who long for it. Indeed, knowledge and wisdom, repentance and righteousness, are given only to those who hunger and thirst for them. But what one longs for, he will also seek after; so the Lord himself says, "Ye shall seek me, and find me, when ye shall search for me with all your heart." The first and continuous effort, therefore, of every successful teacher is to arouse and sustain the interest of the pupil in the subject taught by directing the mind toward some good to be obtained as the result of the intellectual efforts made.

Mystery, or the fact of one's ignorance, or of a truth's being, to the student, in the regions of the unknown, also acts as a powerful incentive to some minds, towards a desire for knowledge. But even here the essence of goodness must be seen to permeate the mystery, or the result will be a vain philosophy growing out of mere curiosity or vague imagination. It is because the "mystery of godliness" is the gospel of salvation, that men are attracted to its study, and that angels desire to look into it. It is seeing the infinite value of the soul in the light of Calvary that expands and enlarges the mind's powers to grasp truth to an extent so exceedingly beyond that derived from the solution, or attempted solution, of any other problem. Yet the correspondence between the laws of creation and the laws of redemption are such as to lead the mind step by step into a clearer conception of this great truth. He who studies mathematics, therefore, or any other science, only in the abstract, as pure reason, and merely for the intellectual benefit to be obtained from wrestling with difficult problems, no matter how complex, can as yet hardly be said to have taken the first step in the divine progress of what he may be prone even to consider his favorite science.

Scientists and educators are advocating and urging more and more that theory and practice should go hand in hand in the teaching of the higher mathematics as well as in the teaching of arithmetic. The well-known astronomer, R. A. Procter, in his little work on the calculus, gives a very suggestive title: "Easy Lessons in the Differential Calculus: Indicating from the outset the Utility of the Processes called Differentiation and Integration." And in the preface, speaking of the time after he left college, he adds, "What I have had occasion to study since, respecting the differential calculus, the calculus of variations, and higher matter, I have dealt with as occasion required.—the only really effective way of studying mathematics."

Another writer, Truman H. Safford, Pro-

fessor of Astronomy in Williams College, in his brief work on mathematical teaching, says: "Just so far as the teaching [of arithmetic] is based upon the concrete, so far is it profitable; but when the book-makers begin to make it too abstract, as they very often do, it becomes a torture to both teacher and learners, or, at best, a branch of imaginary knowledge unconnected with real life." Again, on another page he says: "Now, in arithmetic, throughout, time must be taken away from riddles, puzzles, operations with enormous numbers, long sums on the slate or blackboard, and given to solid work in the elements of numbers, especially to mental work, to extemporalia, to practical applications of arithmetic which really mean something." And still again in the closing paragraph we read with respect to all the mathematics: "Much of what has been taught in our schools must and will be dropped as artificial and ugly, to be replaced by that which is natural, beautiful, and useful."

Now from what has been said in this article it is not intended to convey the idea that every problem or theorem has an immediate or direct application to some practical law or relation between man and nature, man and man, or man and God. It may constitute only an intermediate step in the solution or demonstration of a more general problem or theorem. For instance, in the study of algebra, every problem solved becomes a general formula, or rule, for the easy and rapid solution of every other problem of its kind. Thus problems are universalized and classified into distinct species, which may be recognized just as readily as those of the plant and animal creations. Again, in geometry, that useful and necessary truth enunciated in the Pythagorean proposition, and so familiar to every carpenter in its practical application, is reached in our elementary works on geometry through the demonstration of twelve other propositions, as is determined by tracing the process or reasoning back to the fundamental axioms and definitions. It has been the writer's privilege to exam-

ine upwards of thirty different demonstrations of this proposition, some of which are very simple and easy. This illustrates that revelations of truth should never be restricted to one process for all persons.

But the object of this brief article is to call attention to the importance of not divorcing theory and practice in the study of mathematics. Where shall practical problems be found? Search your works on arithmetic and bookkeeping; look in your physiology, your botany, your geography; consult your physics, chemistry, and as-

tronomy; look in your Bible for examples in chronology, history, and prophecy; study the measurements in connection with the tabernacle, the ark of the testimony, and the altars; the temple of Solomon and its courts; the New Jerusalem and its walls. Then consult the carpenter, the farmer, the orchardist, the gardener, the merchant, the minister, the school-teacher, or any other man in any other legitimate profession or business. Draw them out. They all have something for you.

THE DAY IS DONE.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in his flight.

Come read to me some poem,
Some simple and heart-felt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

For like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor,
And to-night I long for rest.

Read from some humbler poet,
Whose songs gushed from the heart,
As showers from the clouds of summer
Or tears from the eyelids start;

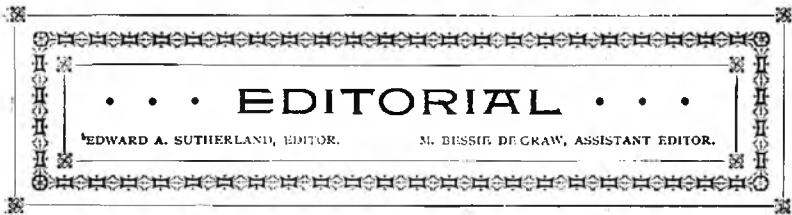
Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

— Henry W. Longfellow.



• • • EDITORIAL • • •

EDWARD A. SUTHERLAND, EDITOR.

M. BESSIE DE CRAW, ASSISTANT EDITOR.

WHAT WE NEED.

We need, each and all, to be needed,
 To feel we have something to give
 Toward soothing the moan of earth's hunger.
 And we know that then only we live,
 When we feed one another, as we have been fed
 From the hand that gives body and spirit their bread.

— *Lucy Larcom.*

THE SUMMER SCHOOL.

THE churches are calling for educated, well-trained teachers. The Battle Creek Summer School will give the most practical instruction in the principles and methods of Christian education. The study of man's theory and philosophy is useless, but there is a divine philosophy which must be

learned. Students attending the Summer School will have the privilege of attending the Teachers' Institute, which will afford an unusual opportunity of mingling with teachers and workers of experience, and participating in the discussion of questions of vital interest to educators.

THE INSTITUTE.

LAST fall one young man left the Summer School, returning to his native State in the interest of church schools. He visited the camp-meetings, held special services, and conducted lessons on Christian education in various parts of the State. As a result, there are now in that State, which had before given practically no thought to the subject of education for the children, three schools, several churches awaiting teachers this fall, a deep interest in the work on the part of conference workers, and several young people awaiting the opening of the Summer School to receive the necessary preparation to open church schools.

The Institute will be a gathering of work-
 ers. It opens June 20, and at the end of three weeks it is hoped to send out, not one young man to canvass one State, but a number of young people who are strong and well grounded in the truths of Christian education, to visit several States.

The conference presidents of various States are already asking for such workers.

Workers must develop rapidly. Those who have had experience in the school-room the past year will, if they have proved faithful, find broader fields of usefulness.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

CUBAN TEACHERS.

THE United States wishes to Americanize the Cubans, and it has been decided that the quickest and surest way to do so is to work through the schools. The plan is said to have originated with Alexis E. Frye, the superintendent of the Havana schools. Mr. Frye was a former student of Harvard, and has been making arrangements for a thousand or more Cuban teachers to take a course in the Harvard Summer School. "President Eliot was communicated with," says the editor of the *Normal Instructor*, "and he immediately notified Superintendent Frye that the Summer School would receive all the Cuban teachers that it might be considered advisable to send, with no charge for tuition. Other expenses will be charged against the Cuban school fund."

The editor comments as follows: "The broadening and deepening of the minds of the teachers which will follow this experience must have a tremendous influence on Cuba's school children, and will do more to make the inhabitants of every Cuban hamlet acquainted with the United States and

its people than anything else short of sending all the children themselves here. But the projectors of this really notable scheme should keep in mind that it is the elementary schools and their pupils that are to be reached, and that too much 'junket' and 'university' might not give the most practical benefit."

Is there not danger that the children of the world will prove themselves wiser in their generations than the Christians? When American ideas are sought for in Cuba, school teachers are sent to America to imbibe our customs, so that they can give them to the Cuban children. Do Christian parents manifest the same anxiety that their children shall be trained in Christian principles?

Again, our churches have been told repeatedly that young people should be sent to our training-schools to receive a preparation to work. Are they to-day selecting young people who are competent to teach, and giving them the necessary training in the principles of Christian education? If not, why not?

WHO SHOULD TEACH THE CHURCH SCHOOL?

THIS is a serious question. "Let the very best talent that can be secured be selected for these schools. No cheap cast of mind should be placed in our church schools. The very best is required for educating and moulding the human mind." Consecrated ability is the qualification for the church school.

Can the public school teacher do the work? If you desire a public school, of course select a public school teacher; but if you desire a Christian school, the teacher needs a thorough understanding of the principles of Christian education, and the methods to be followed in the church school.

Many make a mistake by supposing that a church school differs from a public school

only in the fact that the former is taught by a Christian who believes in introducing some Bible study. This idea is far from right. Christian education is a system separate and distinct from popular education, and is as different from it as light is from darkness. Christian education is a spiritual education; its first, last, and only object is to develop the inner nature. Popular education appeals to the physical and mental, but can not approach the spiritual. for "spiritual things are spiritually discerned." The teacher chosen of God must, then, sit at the Master's feet, and learn of him. Having access to the fountain of living water, he refreshes the souls of the pupils from the same source.

The Word of God should be made the basis of all instruction in the common branches and the sciences. Teachers need to study these things. If the physician needs a special education to treat the body, how much more does the teacher need a course of training.

If you are called to teach, seek now the necessary preparation. If you, as a church are in search of a teacher, demand one educated in the principles of church school work.

M. B. D.

ORGANIZING A CHURCH SCHOOL.

THE church at Wolf Lake, Ind., was in need of a school. It had needed a school for over a year. In fact, last fall it was thought that the children would have the privilege of obtaining a Christian education, but for various reasons most of them returned to the public school, and only a family school was conducted near Wolf Lake.

This spring it was determined to begin work for the fall school in good season. Meetings were held, and the principles of education studied. Beginning with Moses and the prophets, as did the Saviour when talking with the disciples on the way to Emmaus, the history of God's people was found to lie wrapped in the bundle of life with Christian education.

The words found in I Chron. 22 were made the basis of operation: "Be strong and of good courage; dread not, nor be dismayed." "Arise therefore, and be doing." "Arise therefore, and build."

There was a church; there were children; a school building was needed. "Arise therefore and build." But money was scarce, and the undertaking seemed too great. The word of the Lord is, "Arise and be doing." While on bended knees the

voice of God was heard telling each his duty. The pledges began to come in. Two housewives gave the proceeds from their chickens for the summer; another, the proceeds from her cucumbers. One man living in town gave all he could make from one-half acre of land planted to potatoes; another gave a cash donation of fifty dollars for the building, and pledged his second tithe for the support of the teacher. There were a number of pledges from five to ten dollars, and work enough to put up the building. There were carpenters, a brick layer, and a painter, and each offered to do his part. At the one meeting \$190, besides the work, was pledged, and others promised help without stating the amount.

The most encouraging feature was the children's pledge, amounting to \$16. Six or eight of the little people, ranging in age from eight to ten years, were offered work on the farm by Brother Crandall. With the assurance of work they donated as they desired for their next year's school, with the result as stated.

Every church where there are children should have a school. How much can be earned by the children alone, if the summer months are rightly employed? M. B. D.

DAY BY DAY.

DAY by day the year unfolds
All its treasure chamber holds;
Day by day the leaves expand
Till the green wood tents the land;
Then we ask some smiling morn,
"When was summer born?"

Day by day some beauty waves
From the forest, from the plains:
Now the swath and now the sheaf,
Day by day the falling leaf:
Then some lonely eve we sigh,
"When did summer die?"

—Edith M. Thomas.

. . . MINISTERIAL . . .

BATTLE CREEK COLLEGE AND THE CANVASSING WORK.

BY E. P. BOGGS.

IN the providence of God our colleges were established for the purpose of affording old and young who desire to devote their lives to missionary work, the privilege of obtaining a Christian education. The work of placing the printed page containing the third angel's message in the hands of the people is a missionary enterprise, and the field must be worked from a missionary standpoint. This calls for an army of educated Christian workers who possess tact and refinement.

During the past three years, Battle Creek College has taken the position that, as stated in the Spirit of Prophecy, there must be a corps of *educated* canvassers in the field, who can go to the people and rightly represent the cause of present truth, explaining in an intelligent and impressive manner the great truths which their books contain.

This school has taken the initiative in establishing and maintaining a thorough and regular course of instruction for the education of canvassers. For years we have had these and similar statements in our hands: "Young men who desire to enter the field as *ministers, colporteurs, or canvassers*, should receive a suitable degree of mental training as well as a special preparation for their calling." "Our schools are to be training-schools." "It was as a means ordained of God to educate young men and women for the various departments of missionary labor, that colleges were established among us. It is God's will that they send forth not merely a few,

but many laborers." "Every one who receives the light of truth should be taught to bear it to others." We see then that no effort is to be spared in training those who are to engage in missionary work. It may not be out of place to say that even at this eleventh hour, and in the face of the positive statements in the Spirit of Prophecy that canvassers should be educated for their work, many obstacles have been encountered; and often these obstacles are offered by those who should be pushing the work forward. But with the instruction from the Lord that the education and training of canvassers is a part of his work, all difficulties are used as stepping-stones to success, and it will not be long before we shall have a corps of canvassers in the field who will stand faithful to their post of duty, no matter what the trials they are called upon to meet.

Owing to the fact that "the world is ripe" for a new book on the life of Christ, "Desire of Ages" is being carefully studied by a class of earnest Christian workers, a number of whom were in the canvassing field last year, and after doing acceptable work, returned to take the second year's course in canvassing at the College. Another class is studying the health works preparatory to engaging in the sale of them at the close of the present school year. There are forty-seven students enrolled in the canvassing department.

It is indeed inspiring to any one, even to the veteran canvasser, to step into a room

where twenty-five or thirty young people are reciting a lesson on the life of Him who is our Elder Brother. The work increases in interest with each succeeding day as the student canvasser becomes more proficient in imparting to others in a clear tone a knowledge of the contents of this book.

Arrangements have been made for the College canvassers to go two by two, according to the Bible plan. It is thus that they will spend the summer.

Some feel that the canvassing work has accomplished its mission in connection with the message. Such, however, is not the case. The demand for the pure reading matter contained in our books is constantly on the increase. This is shown by the letters constantly received from people of the world who desire to canvass for our publications. In a recent Testimony the statement is made that "where there is now one canvasser there should be *one hundred*." And again: "The proper circulation and distribution of our publications is one of the most important branches of our present work; but little can be done without this. *And our ministers can do more in this work than any other class of persons.*" As we approach the end, difficulties will multiply on every hand; it will then become all the more necessary for ministers to engage in

house-to-house work. "By doing this work they will obtain a varied experience, and will be doing the very work the Apostle Paul did."

The proceeds of the forthcoming book by Sister White, entitled "Parables of Jesus," have been generously donated by her to the educational institutions, to assist in raising the debts; and the publishing houses have agreed to publish the work for the benefit of these same institutions. This calls for hearty co-operation on the part of the people. In this offer made by Sister White and the publishing houses lies a golden opportunity for this denomination. Ministers, Bible workers, canvassers, the students in our schools, and all the people should unite in one heroic effort to scatter these books by the hundreds of thousands. They can be sold, and as the burden of debt which is now hanging over the institutions is wiped out, the denomination can again breathe freely, and begin aggressive missionary work on sound business principles.

This is one reason why canvassers should be educated for their special work. Hundreds of our people should now plan to take an active part in the circulation of the new book, "Parables of Jesus," as soon as it comes from the press.

ELDER J. D. Gowell, president of the Michigan Conference, writes:—

"The church school work of the State has been gratifying to the conference committee. The expressions of satisfaction from parents as they talk of the schools, rejoice the heart. The Jackson church would rather sacrifice some of the necessities of life than have their school close. . . . We have many successful schools in Michigan, and hope to double the number another year.

"I believe the Lord led in starting Cedar

Lake Academy. The most encouraging feature in that school is the fact that nearly every student in attendance has been converted. There is a demand for other industrial schools in the State, and doubtless others will be organized. The plan for the future is to start the work with a smaller outlay of means.

"Cedar Lake and other industrial schools offer instruction to students between the ages of fifteen and twenty, preparatory to their taking up the work in our Training-School."

With Mothers and Children

“AMEN.”

A RUSTLE of robes as the anthem
Soared gently away on the air—
The Sabbath morn's service was over,
And briskly I stepped down the stair;
When close in a half-lighted corner,
Where the tall pulpit stairway came down,
Asleep crouched a tender, wee maiden,
With hair like a shadowy crown.

Quite puzzled was I by the vision,
But gently to wake her I spoke;
When, at the first word, the small damsel
With one little gasp, straight awoke.
“What brought you here, fair little angel?”
She answered with voice like a bell:
“I tum tos I've dot a sick mama,
And want 'oo to please pray her well!”

“Who told you?” began I; she stopped me,
“Don't nobody told me at all;
And papa can't see, tos he's cryin',
And 'sides, sir, I isn't so small;
I'se been here before with my manna,
We tummed when you ringed the big bell;
And ev'ry time I'se heard you prayin'
For lots o' sick folks to dit well.”

Together we knelt on the stairway,
As humbly I asked the Great Power
To give back health to the mother,
And banish bereavement's dark hour.
I finished the simple petition,
And paused for a moment: and then
A sweet little voice at my elbow
Lisped softly and gently “Amen!”

Hand in hand we turned our steps homeward,
The little maid's tongue knew no rest;
She prattled and mimicked and carolled:
The shadow was gone from her breast;
And lo! when we reached the fair dwelling,
The nest of my golden-haired waif,
We found that the dearly loved mother
Was past the dread crisis, and safe.

They listened, amazed at my story,
And wept o'er their darling's strange guest;
While the arms of the pale, loving mother
Drew the brave little head to her breast.
With eyes that were brimming and grateful,
They thanked me again and again:
Yet I know in my heart that the blessing
Was won by that gentle “Amen.”

—Expositor.

DUTY OF PARENTS AS EDUCATORS.

“Jewish education began with the mother. . . . The very household duties

The Jewish Mother.

she performed moulded her children in accordance with the national discipline. The Sabbath meal, the kindling of the Sabbath lamp, and the setting apart of a portion of the dough from the bread for the household, — these are but instances with which every *taph*, as he clung to his mother's skirts, must have been familiar. . . . Long before the child could go to school or synagogue the private and united prayers and the domestic rites, whether of the weekly

Sabbath or of festive seasons, would indelibly impress themselves upon his mind. . . . More than this, it was in the school at the mother's knee that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, of kings and judges, wise men and patriots, and of the great Lawgiver himself, — *the whole forming the very best material for the purposes of child-nurture found in any language*, — were told and retold until they became parts of the mind itself. . . . As teachers of their children, the women of every country may learn lessons from the matrons of Israel. . . .

"Jewish education was conducted on what is now called the intensive plan. The home, the school, and the synagogue reinforced one another."—Hinsdale, in *Jesus as a Teacher*.

"The purpose of the early Christian parents, as of the Jews, was to train up their children in the fear of God. In order that the children might be exposed as little as possible to the corrupting influence of heathen associations, their education was conducted within the healthful precincts of the home. *As a result, they grew up without a taste for debasing pleasures; they acquired simple, domestic tastes; and when the time came, they took their place as consistent and earnest workers in the church.* . . .

"The history of the patriarchs and prophets, apostles and holy men, whose lives are narrated in the Sacred Volume, were the *nursery-tales* with which they sought to form the tender minds of their children. As the mind of the child expanded, the parents made it their sacred duty and delightful task daily to exercise him in the recital of select passages of Scripture relating to the doctrines and duties of religion. The Bible was the entertainment of the fireside. It was the first, the last, the only schoolbook almost, of the child."—Painter, in *History of Education*.

"Busy yourselves with your children, for many parents are like ostriches; they are hardened toward their little ones, and satisfied with having laid the egg, they care nothing for it afterwards. . . .

"The common man does not think that he is under obligation to God and the world to send his son to school. Every one thinks he is free to bring up his son as he pleases, no matter what becomes of God's word and command. . . . No one thinks that God has earnestly willed and commanded that children be brought up to his praise and work, — a thing that can not be done without schools.—Martin Luther.

"In all our churches and wherever there is a company of believers, church schools should be established, and in these schools there should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries. . . . There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan. . . . 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."—U. T.

"O, WHERE is the sea?" the fishes cried,
As they swam the crystal clearness through.
"We've heard from of old of the ocean's tide
And we long to look on the waters blue.
The wise ones speak of the infinite sea,
O, who can tell us if such there be?"

The lark flew up in the morning bright,
And sung and balanced on sunny wings;
And this was its song: "I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain I have searched to find the air."

—M. J. Savage.

WITH THE TEACHERS

NATURE'S LESSONS.

The pink apple blossom is just out of reach,
Though you stand on the tips of your toes;
A lesson has nature she wishes to teach,
You will learn it before autumn goes.

Strive not for the blossoms, nor weep for defeat,
But patiently wait for a while;
All things come in time, and the moments are fleet,
Soon your frown will give place to a smile.

The blossoms will die, but the good fruit will grow
It will ripen in sun and in rain;
The weight of the apple will bend the bough low,
And the waiting will be to your gain.

Seek not the bright buds that will fade in a day,
But wait the sweet fruit God will send;
The buds may be high and be out of your way,
While the boughs at the harvest will bend.

—*Flavil Scott Mines.*

THE VOICE OF NATURE.

It was not in a temple that God first appeared to Moses. It was in a bush growing on a lonely hill-side. And yet that common piece of earth was made by the presence of God holy ground. Moses could feel as solemn there, and as near to heaven, and could worship God as fully, as if he were beneath the roof of the grandest temple that man had ever built. . . . God makes the place of his feet everywhere glorious, and every wayside bush is aflame with his presence. . . .

The abode of the rich man is made for the very purpose of exalting the person who inhabits it, and separating him from his fellow creatures. All his splendid surroundings are intended to show what a great personage he is. The very object of the magnificent architecture and furniture is to overwhelm the spectator with astonishment and awe. But, on the other hand, everything in God's dwelling is meant to attract the poorest and humblest visitor, and by the gentleness of God exhibited in every object to make him great. God made his house so grand and beautiful in order that he might teach our minds and win our hearts. Everything is intended to produce in us a

deep sense of the loveliness of the divine character. And when we find out with what wonderful skill God has adorned the smallest things for our sake, and how wisely he has fitted them to gratify the innocent desire for pleasure, we yield to the attraction of his softer attributes, and realize that he delights in the happiness of his creatures. . . .

He who can see all the splendor, and take in all the joy of the landscape, has the true possession of it, no matter to whom its acres belong. All the beauty, all the tender touches, with which God has filled it are for him alone, a kind of confidential cipher-writing he alone can interpret in which God reveals to him the secrets of his wisdom.

It is indeed in man's soul that the beauty of nature has any existence. In the physical world it is mere color and shape, and substance and motion, mere matter in its various attributes. But in man's soul it becomes a scene of divine order and beauty, full of infinite significance. Nature takes the hue of a man's own feeling, and he finds in it what he brings to it. In proportion as he becomes more intelligent and holy, so does it become more beautiful and signifi-

cant to him. We know how much more heavenly this earth seems to us when we are in a heavenly frame of mind. And every one who has been made by his conversion in sympathy with nature, and in harmony with God's creation, when he gazes upon some beautiful scene of nature, feels that it touches within his soul some secret sense of more perfect scenes, of which, in future stages of his being, he is destined to bear a part.

And that feeling greatly helps his spiritual communion with God, and gives a sacred character to the landscape. Every emotion which natural objects inspire assumes the character of devotion. He has not, when he seeks the solitude of nature, to work himself into an elevated frame of mind or to regard the time and place only as a fit opportunity for holy meditation and prayer. He passes at once into a mood of divine fellowship. The atmosphere around him is itself devotional. The supernatural is to him but the natural disclosed. He sees an impress of God upon the whole scene, and every thing witnesses of him. The place is none other than the house of God and the gate of heaven. . . .

The Bible is full of natural aids to devotion. We look upon the love of nature as an essential feature of modern times, the great peculiarity of modern poverty. But

like everything beautiful in modern culture and thought, the seed of it may be traced to the Bible. *In all the literature of Greece and Rome there is no such appreciation of the beauty of nature as we find in the Holy Scriptures.* And this was owing to the higher and purer religious faith of the sacred writers, their deep consciousness of the all-pervading presence of the one living and true God. They made use constantly of the beauties of nature, not to create a mere idle sentiment, but to illustrate and emphasize man's moral and spiritual relations to God, as a kind of pictorial language of trust, prophecy, and prayer. They studied the universal beauty of life only in God's will. In the Hebrew Psalms, long ages before the light of physical science had dawned, there is a glowing recognition of the glory of the earth and sky, teaching us to open our ears and eyes, to listen to God's whisper, and to look upon God's face in the wonders of creation. And therefore every one should give way to his feelings. . . . The more truly religious we become, the more we can enter into the simple life of flower and bird and tree, and rise through this vividness of sympathy to the spiritual images or symbols which they suggest, and which our Lord so wonderfully embodied in his teaching.—*Hugh Macmillan.*

CLAY MODELING IN THE KINDERGARTEN.

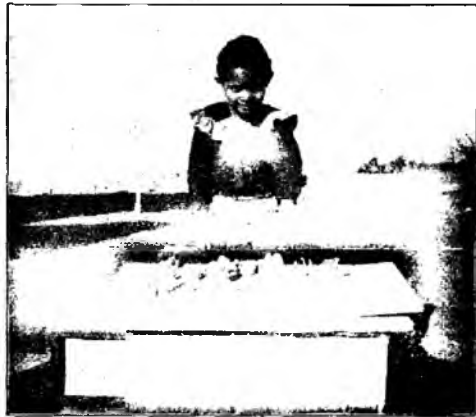
BY BERTHA MITCHELL,
Haskell Home.

OUR kindergarten is the place where the children feel perfectly free to express their inner selves; and this they do in many different ways. We have a splendid opportunity of studying the individuality of each child. The teacher, by the aid of the Holy Spirit, first states a thought, then carefully watches each little one as he gives expression to that thought. It may be in building, free-hand cutting, at the sand table, or molding in clay.

Clay-day, as the children call it, is always

hailed with delight, and it is interesting indeed to watch them. Each child is supplied with a molding board; and as the boards are passed, you will hear the little ones exclaim, "Oh, clay, clay! we are going to have clay!" And when each one has been helped to a liberal slice, the smiles seem to broaden, and should you ask them to sing, "Let a Little Sunshine In," I am sure it would be sung from the heart. To the smaller children we usually give a suggestion, but allow the older ones to choose

for themselves. It is now very easy to see where a child's mind is, and what he thinks.



Here is a picture of a little boy and some of his modeling. It is the working out of his own ideas. We have been studying about Abraham and Isaac. If you will notice the picture closely, you will be able, I think, with the help of the little gentleman himself, to read the story. I repeat, as nearly as possible, his own words as I heard him telling one of the teachers. "This [pointing to the left hand lower corner] is Abraham and Isaac. Abraham was going to offer him for a sacrifice, but as he raised his hand to take his life, his arm grew stiff, and he heard a voice that said, 'Abra-

ham, don't lay your hand on the lad to harm him.' And this [pointing to the left] is the thicket where Abraham caught the lamb to offer instead of his son. This man is Eliezer. Abraham sent him away off to Mesopotamia to his brother's house, to get a wife for Isaac. These are his camels. This is the trough where they kneeled down to drink, and this is the well where Eliezer had prayed to God that if there was a young woman there who should be Isaac's wife, she might be kind and polite, and give him a drink. And just as he finished praying, he saw Rebekah, and asked her for a drink. She took down her pitcher, and gave it to him, and afterward she said she would draw water for the camels, too. This woman is Rebekah and this man is Eliezer. This [pointing to the left of the camels] is the shrub where Hagar laid Ishmael when she thought he was going to die; and this is the bottle they carried their water in. The angel told her not to fear, for he had heard her voice, but to open her eyes. When she opened her eyes, she saw a well of water. Then she gave Ishmael a drink and he grew better."

Do you think this little boy, after having pictured the story in his mind, and then actually worked out his own imagination, will ever forget it? This child of seven knows better how to express himself than many grown boys and girls.



SUGGESTIONS TO TEACHERS.

“Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell.” Cant. 2: 11-13.

“To everything there is a season, and a time to every purpose under the heaven: . . . a time to plant.” Eccl. 3: 1, 2.

The time for planting has come, and teachers and parents should direct the minds of the children to the earth, the seed, the spring rains, the warmth of the sunlight, and the rapid growth in nature.

“The laws and operations of nature, which have engaged man’s study for six thousand years, were opened to their [Adam’s and Eve’s] minds by the infinite Framer and Upholder of all. They held converse

The First School.

with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sun-beam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God’s glory in the heavens, the innumerable worlds in their orderly revolutions, the balancing of the clouds, the mysteries of light and sound, of day and night,—all were open to the study of our first parents. *On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God’s name was written.*—*Patriarchs and Prophets.*

Are you reading these lessons, and teaching the secret language of nature to your pupils? The studies of Eden are the studies to which God would have us turn at this time.

EXTRACTS FROM LETTERS.

LAST year I was engaged in public school work in Kansas, but during the entire year I felt a strong drawing toward the church school work, and as a result, September, 1899, found me in charge of the south side church school in Chicago.

The school is held in the basement of the church. The regular attendance has at no time exceeded eighteen, although several transients have made the enrollment somewhat larger at times. There are many more children who might attend, but their parents do not see the importance of the church school.

In my estimation this church school work is to be more of a test than was at first supposed. It is easy enough for the parents to come out of Babylon, but it seems to require much greater faith for them to take their children out.

Up to the present time our church mem-

bers have not had to take a decided stand upon the Testimonies, but now the subject of church schools forces them to define their position. Last year one good brother removed his children from the church school because they were taught to abstain from flesh meats. Does he believe the Testimonies?

“God is either teaching his church, reproving their wrongs, and strengthening their faith, or he is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God, or the stamp of the enemy. There is no half-way work in the matter. The Testimonies are of the Spirit of God, or of the devil.” “If you lose confidence in the Testimonies, you will drift away from Bible truth.”

ESTELLA G. NORMAN.

OUR brethren at Cœur d' Alene and Rathdrum expect to organize a church school in the latter place.—*The Reaper*.

IT is said that "in Anoka, Minn., the children have been so aroused over the teaching of hygiene in the public schools that a man has not the courage to spit on the sidewalk, so strong is child-public sentiment against the habit"

IT is said that under imperial edict every natural tree cut down in Japan must be replaced by the planting of a young tree. This bespeaks an interest in forestry on the part of the people of the "Empire of the Rising Sun."

CORRECTION.—In the article by Elder William Covert, which appeared in the March *ADVOCATE*, the expression "The annual offerings to foreign missions this year exceeded those of last year or the year preceding by several thousand dollars," should have read several hundred dollars.

THE emperor of Germany is going to reform the higher school system of that empire, because, he says, the system as it has been "produces too many Greeks and Romans," instead of men fitted for modern life. . . . How can anything but Greeks and Romans be produced by an education the chief literature of which is only Greek and Roman?—*Review and Herald*.

As a result of frequent complaints from parents, an investigation has been made by a committee of the school board of Lancaster, Pa., into the severity of the course of study pursued by the children. The committee in its report declares that the charges are fully sustained, and that examinations are given with absurd frequency. A radical simplification both of the program and of the examination system, is recommended.—*Educational Forum*.

School Education says that Professor Carr and the teachers of St. Cloud, Minn., for several years carried out an organized plan for looking after the tidiness of that city. Each building has a portion of the city under its supervision, and spring brings into activity the bands of workers. The boys and girls, armed with rakes and baskets, soon clear away the dead leaves, and "the result of all this organized

labor is the happiness of a school population in fostering in the entire community attention to neatness of streets."

CAN every child in the third reader grade or above, use the dictionary? They should. Do they know the reference books in the library? They should, and know how to use them. Whatever you have, if it is only an almanac, make use of it. Things come to us in life about as soon as we are ready for them, and school life is no exception to the rule. The good teacher will have apparatus whether the school board supplies it or not. What she cannot get, she will make.—*Austin Herald*.

THE Chicago churches have recently donated \$310 for the purchase of land and the erection of buildings for the first industrial school in the State of Illinois. Elder Kauble Brethren Hibben and Vickery, and Professor Sutherland looked over the lands offered near Sheridan, and it is hoped to begin work in the near future. The soil is well adapted to raising fruit and vegetables. The plan suggested in the Testimonies, of having the students put up the buildings, will be followed, and instead of a large outlay of means, it is proposed to build small cottages for dormitories. As the school grows, the plan will be enlarged.

THE *ADVOCATE* extends its best wishes to the brethren of Illinois as they begin this work for the youth.

MR. ANGELL, the editor of *Our Dumb Animals*, who is doing so much toward the prevention of cruelty to animals, realizes that his most substantial work must be accomplished by gaining the co-operation of the school children. He says: "One thing we must never forget; namely, that the infinitely most important work for us is the humane education of the millions who are soon to come on the stage of action." And again, "Just as soon and as far as we pour into all our schools the songs, poems, and literature of mercy towards these lower creatures, just so soon and so far shall we reach the roots not only of cruelty but of crime." What children can be more interested in the prevention of cruelty to animals than those in church schools where the Spirit of God is present to soften and tender young hearts?

PUBLISHERS' PAGE.

Training-School Publishing Association

Limited.

PERCY T. MAGAN, President.
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ADDRESS all communications and make all checks payable to the ADVOCATE, Battle Creek, Mich., care College.

THE publishers of the ADVOCATE recognize all church-school teachers as agents for this paper.

SUBSCRIBERS for the ADVOCATE should notice the yellow label on the wrapper. This tells you when your subscription expires. It is well to renew a month previous to the expiration.

THE publishers are well pleased with the response to the notice recently placed in the *Review and Herald*, offering to send the March number of the ADVOCATE to those who are interested in the work it is doing.

We hope to see a large number of these trial orders become permanent subscriptions.

THE *Pacific Health Journal*, published at St. Helena, Cal., is the organ of the Sanitarium located at that place. It is ably edited by G. H. Heald, M. D., and should be read by every one desirous of knowing more of the climatic advantages and treatments to be received at that Sanitarium. Price, fifty cents per year. Address the *Pacific Health Journal*, St. Helena, Cal.

CLUBBING RATES.

The ADVOCATE and *Medical Missionary and Gospel of Health*, one year - - - 80 cts.

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

WANTED.

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.

ADVOCATE SERIES No. 3, entitled "Our Children and the Church School," a booklet of 100 pages, is now ready for distribution. The following is the table of contents:—

Christians Should Educate their Children—Institutions for the Education of Children and Youth—Courses of Instruction—Text-books—Teachers for Church Schools—Discipline—The Minister's Duty toward Christian Education—Education in the Public Schools—The History of Education—How to Organize a Church School.

This pamphlet should be in every home. It contains valuable information on the subject of Christian education. Every church where there are children should have a school. Every church which needs a school should read this pamphlet. Send for a copy. Address the ADVOCATE, Battle Creek, Mich.

SPECIAL.

THE TRAINING-SCHOOL ADVOCATE should be in the home of every Seventh-day Adventist in Michigan, Indiana, Ohio, Illinois, Wisconsin, and Ontario. Liberal inducements are made to those who will secure yearly subscriptions. For terms, etc., address the ADVOCATE, Battle Creek, Mich.

SPECIAL NOTICE TO YOUNG MEN.

Do you want a year's scholarship in Battle Creek College? If you desire to fit yourself for a place in the work of God, and feel your need of a more thorough education, write us, and we will place you in possession of facts that will enable you to obtain what is outlined above.

For further information address J. W. COLLIE, Battle Creek College, Battle Creek, Mich.

SPECIAL NOTICE.

ARE you planning to attend some school next fall and winter? This personal question is asked of every young man and woman who contemplates entering the work of God in any capacity.

Battle Creek College is a *training-school* for Christian workers, and if you feel your need of a preparation before entering the ministry,

Bible work, or canvassing, it will be well for you to correspond with the school.

There are scores of young people who should be engaged in some branch of the Lord's work, and if you do not wish to enter either of the branches mentioned, the College can put you in possession of a trade either as a broom maker, a tailor, a dressmaker, a printer, or a carpenter, that will enable you to do work for the Master in educating others to become self-supporting missionaries.

The managers of the school have placed the rate for board, room, and tuition as low as possible, but arrangements can be made for each student to reduce his expenses by doing some manual labor.

Further particulars will be cheerfully sent upon application. Address J. W. Collie, Battle Creek, Mich.

WHAT FRIENDS OF THE ADVOCATE SAY.

THE ADVOCATES have arrived. You will find enclosed thirty cents for them, also thirty cents for ten more copies of the same number, if the March number is not yet out. May we have them as soon as possible, as the children are certainly waiting for them? We find a ready sale for them. It has done me good to see the interest taken in them. We have not yet decided on the disposal of our profits. One girl has already used hers to purchase *Signs*, and thus increase it. We think some of purchasing seeds for our missionary garden.

Williamsport, Pa. NEVA M. MARTIN.

We can not get along without our magazine. It comes like a harbinger of truth and rest. Like a letter from home, it brings new courage. The strong, helpful words and testimonies from our brethren and sisters in the church school work give greater assurance of success. The subscription price would better be advanced, if necessary, rather than to think of stopping the publication of the paper. If we may be permitted to say it, there is no fault to be found with the paper, except that it does not come often enough.

Witchita, Kans.

ALTA CROWLEY.

I did not know how much I was missing by not having the TRAINING-SCHOOL ADVOCATE last year. The two numbers which have come this year are worth more than the price of the year's subscription to any one who is interested in the subject of Christian education. I would like to know what has been published in the ADVOCATE SERIES, and what is the price of the same. We are now engaged in school work directly, and are anxious to have all the help we can to do the work as God would have it done. Can I secure the complete file, or any part thereof, of the ADVOCATE for 1899?

Oakwood, S. C.

B. F. GOWDY.

THE TRAINING-SCHOOL ADVOCATE for February has reached us, and to say that we are pleased with it is expressing it very mildly. No family, and especially no one engaged in teaching, should be without this valuable magazine. The first article in this number is "Essential Education for Children" and consists of extracts from the writings of Mrs. E. G. White. The second article is "Errors of Our Modern Educational System." These two articles are certainly worth many times the price of the paper to us, if we follow out their teachings. This paper is good and practical from beginning to end.—*Missionary Visitor*.

A NEW BOOK ON COLORADO.

WE have received from Mr. P. S. Eustis General Passenger Agent of the Chicago, Burlington & Quincy Railroad, a book just off the press, which is unusually interesting and artistic. It is on the subject of Colorado, fascinatingly written by James W. Steele, a descriptive writer of great force. The book is lavishly illustrated by engravings of a high order, and the printer's art has not been handicapped by an effort to save expense. To any one interested in the grandeur of Colorado scenery, and particularly to one contemplating a visit to the country described, the book will be indispensable. Copies can be had by sending a letter of request accompanied by six cents in postage stamps to Mr. Eustis, at his Chicago address, 209 Adams Street.

THE BATTLE CREEK COLLEGE DEBT.

BY P. T. MAGAN.

WE are glad to be able to report that substantial progress is being made upon the liquidation of the debt. About \$7,000 has been paid off. The money necessary for this has been secured by donations from teachers, students, and friends of the College. This is a much larger sum than has been paid off in many a long year, and we verily believe that it marks the beginning of the end.

It was my privilege during the month of February to visit a number of our churches in the State of Illinois, and to present to them the cause of the College. The subject is one which is near to the hearts of the people, and there was a hearty re-

sponse. One good sister gave \$1,000; one brother gave over \$200. Another young brother made a gift to the College of a valuable city lot. There were also a goodly number of smaller cash donations and pledges.

On Sabbath, March 17, a special season of prayer for the College work was held in all the churches of Michigan, Indiana, Wisconsin, and Illinois, and a collection was taken up to assist its financial situation. The majority of the cash donations made at this time are appended below. Other cash donations received will be acknowledged in the next number, together with a large number of pledges.

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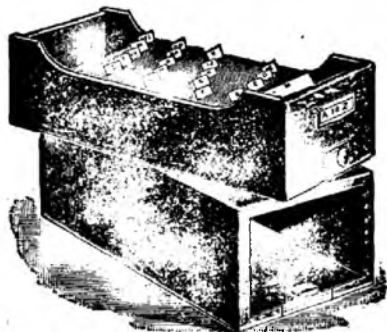
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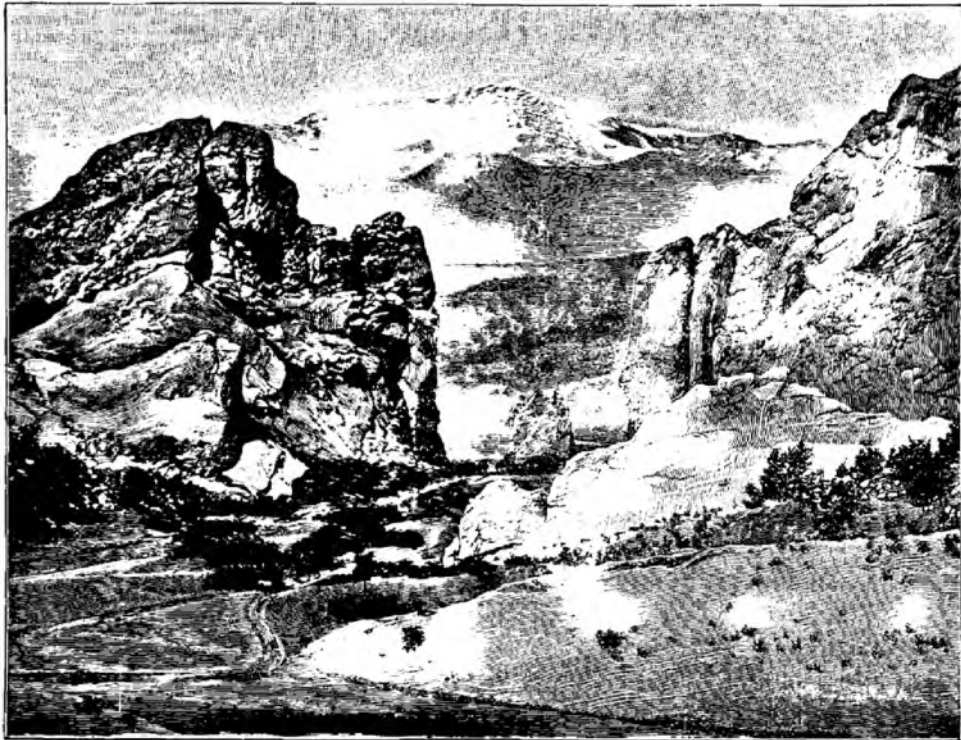
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