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TRAINING SCHOOL ADVOCATE

JUNE, 1900.



ART. 17. IN THE LAW OF ISRAEL
AND UNDERSTANDEST NOT
THESE THINGS. R. 1.

Published by

TRAINING-SCHOOL PUB. ASS'N, LTD.,

BATTLE CREEK, MICHIGAN.

Vol. II.

No. 6.

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The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. II.

JUNE, 1900.

No. 6.

THE SONS OF ZION AND THE SONS OF GREECE.

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

(Concluded.)

BY means of the wisdom, the science, and the learning of Greece how many people can be prepared to meet the Lord when he comes in the clouds of heaven? How much preparation is there in that? How much is there in it that can be made to serve the purpose of bringing people to God, and preparing them to meet the Lord? — Nothing. But we profess to be preparing for the coming of the Lord. The principal profession of a Seventh-day Adventist is that he is getting ready for the coming of the Lord, and that he has a message to the world to prepare it for the coming of the Lord. That education of the world which is Greek — how much of it will it take to prepare our sons and daughters, your sons and daughters, for the coming of the Lord? How much of that which is worldly — which is Greek — will it take to prepare your sons and daughters for the latter rain? — how much, when the only thing that it *can* do is to lead away from the knowledge of God?

That is the question now before Seventh-day Adventists. It is a plain question for every Seventh-day Adventist to ask himself, How long can we go on in the way of the world's wisdom, in the ways of Greece, and the world be warned by us and prepared to meet the Lord? You see the situation. The plain question with us all is, Will Seventh-day Adventists — the people who profess to be giving the third angel's message — prepare the sons of Zion for this

work of God, for the latter rain, for the time when the trumpet shall be blown, so that the Lord shall work with them when he goes forth in this contest of the sons of Zion against the sons of Greece?

It is a question that every one must ask himself, whether he will enter into this work of the Lord's, or whether he will let things drift along, and drift along, and drift along, until — when? "This gospel of the kingdom," it is written (and we can't get away from it), "shall be preached in all the world for a witness to all nations, and then shall the end come." Now, can the end come until this gospel of the kingdom shall have been preached to all the world for a witness to the nations? — No. But who is to preach it? Nobody will preach that gospel of the kingdom who does not believe it. No one will preach that gospel of the kingdom who does not have the gospel of the kingdom. That gospel of the kingdom is the plain gospel of Jesus Christ, which is the everlasting gospel. It is the first of the three-fold message, of which the third angel's message is the last.

Then is it too much to ask this question, Can this world come to its end, can the Lord come, until the gospel of the kingdom is preached in all the world for a witness to the nations? — No. Very good. Can that gospel be preached for a witness to all nations until there is a people who have it and will do that with it? — No. Where are the people now to do this? Is there a people

now in the world that makes any pretensions of having that gospel, and of preaching it for a witness to all nations? — Yes. And if there were not, is it not time there should be? — Yes; that is certain. Though there were not a Seventh-day Adventist in the world, we all know that there should be a host of them.

Now though there might be one hundred and forty-four thousand persons professing to be the people who are to carry this gospel to all the world, so that the end could come, I want to know whether we could do it with our sons and daughters and all our sympathies with the education that the world gives, which is Greek, — whether we could do it while following that, thinking it good enough, and that our children will do well enough there? — could that gospel be preached by such a people as that, even though there were one hundred and forty-four thousand of them? You say, “No.” Then is it not time for us to face the situation, and see where we are, and what we are doing? to see whether we are loyal to the gospel of the cross of Christ? to see whether we do really have that gospel to preach; or whether our profession is *only* a profession?

It is written (and it is going to be done) that God will raise up the sons of Zion against the sons of Greece. If your son is a son of Greece, then when God raises up the sons of Zion *against* the sons of Greece, where will your son be? If your son is a son of Greece, then the sons of Zion will be raised up against him, and he will fall. Well, then, I ask again, is it not time to awake out of sleep?

It is true that we do not know as much of this wisdom of God as we do of the wisdom of Greece. That is true enough. It is true that the power of the cross of Christ has not such a hold upon us generally as has the wisdom of the world, by which it knows not God—the wisdom of Greece. But that is not the question. The question is whether we shall go with God, whatever we know or do not know. Shall we take the word of God,

and go with that, even though we do not know anything to start with? I will submit it to you, if a person who does not know anything gives his heart, his soul, and all to God, to go with God, will he not know more at the end than the man who “knows everything” and yet does not *go* that way? That is the situation described in this first chapter of First Corinthians. Those people knew everything. They knew so much that they had no use for any knowledge of God. They had wisdom enough. They did not need any of the wisdom of God, which to them was all foolishness and nothing. But a man knowing nothing, yet going with God, will know more than he or any other man ever can in any other way.

Therefore there is nothing at all to hinder a Seventh-day Adventist from dropping everything, — all his sympathies in the way of Greece and all his heart's longings there, — and turning square about, and going toward Zion. Turn to the fiftieth chapter of Jeremiah, verses four and five: “In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join our-elves to the Lord in a perpetual covenant that shall not be forgotten.” Here is the time in which we are to take the way to Zion, asking the way to Zion with our faces thitherward, with faces set like a flint that way, and having no face nor heart to go any other way. There is not much hope of a man's reaching Zion, even with his *face thitherward*, when his *heart* is over *in Greece*. The thing to do is to separate utterly from all that is of the world, to turn the back on everything that is of the world, and set the face toward Zion, and with no mind nor heart for anything else.

Illinois has started some church schools, schools for the little folks, in the churches. But there are yet those who are mentioned in our lesson of this evening, — the young

men and the maidens. What provision is made for these? What provision has Illinois made for the young men and the maidens? They are the ones here mentioned. And these are the very ones whom God is to use in his work of raising up the sons of Zion against the sons of Greece.

Do you not remember in the first-page article of the *Review* of March 20, 1900, it is written, "The future work must be done by strong young men"? This does not exclude the young women, of course. This corresponds exactly to the text before us this evening, its mention of the young men and the maidens. In this time the work of God in the world, the work of the third angel's message, must depend upon the youth.

But what shall the youth do, and how can they do, unless those who are parents and guardians lend a hand and put them in a place where they can have an opportunity of taking hold, and becoming fit for the Master's use? for it is settled that we can not use the sons of Greece; it is only the sons of Zion whom we can use. And these are to be raised up against the sons of Greece.

Certainly it ought not to require anything but the mere presentation of the situation to arouse every Seventh-day Adventist to his utmost energies to build up schools for Christ, and to get the young men and the maidens into these schools of Zion. Is that not so? Take the two chapters from which I have read: look at the situation as it is, and the time in which we are. Why should it require anything more than the mere statement of the situation to arouse every Seventh-day Adventist to the doing of everything that can possibly be done in behalf of a positive Christian education for the young men and the maidens? . . .

Brethren, are you not ready to take hold, and then see God work wonders? If it is not done, then what? Suppose it be not done by the present Seventh-day Adventists. I ask, How long can we go the other way, and yet the Lord finish his work? I do not believe it is extravagant for me to say that the world can never come to an end,

the Lord Jesus can never come, you and I can never see him coming in the clouds of heaven, until we wake up and carry this school matter through as God calls for it to be done. That is simply a statement of the truth. It is not extravagant to say that we need not make any pretensions of looking for the coming of the Lord, for we shall never see him until we wake up to this school matter, and attend to it as called for in the ninth chapter of Zechariah. But you do want to see the Lord, and you know he is coming soon.

Now do not make a contradiction here. I have said that *you* and *I* can not see him. We are the ones to whom the Lord has chosen to give this wonderful gift of being his instruments by which he will raise up the sons of Zion against the sons of Greece; and if we pass it all over, and say the Greek wisdom is good enough and our sons and daughters are getting along well enough with it, the Lord can come and he will come, and do this work *without us*. Indeed, what work can he do with me when I am in that condition? I simply ask of you to look at the situation calmly as it is.

Read over that ninth chapter of Zechariah at your leisure, then tell it to those who are not here to-night. Tell them what God is going to do now, in this time; and ask them how he is going to raise up the sons of Zion against the sons of Greece. Get them to rally to this work.

You do not want to follow the mistakes that have been made too often already. We must learn all the time. And one thing that we must learn in the way of schools is not to build up extravagant plants, or one great extravagant plant, in a place, in a great overgrown town. No; we had better have a dozen small ones in quiet country places than one big one in or near a city. We can do far more, and what we do will be far better in every possible way. I fell into conversation with a gentleman to-day who is starting a factory twenty miles out in the country from Chicago. He spoke of this, and of other men who are getting away from this city with their factories and large

plants, in order to avoid these labor troubles that are so rife in Chicago.

Now that is a sign. You know that it was written long ago, that the children of this world are wiser in their generation than the children of light. It has been written several years already, *to this people*, to "get out of the cities." And this people are not doing it. Men of the world are doing it: they see what is coming, and are moving out. The "children of light" do not see it. Where is their light? Why do they not see? Why do not these move out of the cities to the quiet places?

This school enterprise is one of the means to help in that thing. But is it so that we have to get up a sort of moral poultice to draw people away from the cities, when the Lord wants them to go? When business men, men of the world, see that it is to their interest to get out of the cities, is it not high time that the children of light see that that is the way to go? Look up the papers. See the situation. Look at this thing. Ask questions about what is going

on, and the meaning of what you see about you.

When those people can not trust themselves with their interests in a large city, but want to get out into the small and quiet places; when the Lord told this people years ago that that is the very thing *we* should do, where these dangers will not strike us, that is what we ought now to be doing.

The great cities are the most dangerous places on earth; and they are growing more dangerous every hour, as the days go by. The time has come when everybody should begin to look out for his own interests, for the interests that he has under God (of course I don't mean his own selfish interests), to lead out into the safe and quiet places, where we shall not be involved in the fearful trials and difficulties and destruction that are coming, that are even here, and of which men of the world are afraid, and which they are preparing to escape. Let us be as wise as they. Oh! let us study the word and walk in the light.

OUR EDUCATION: WHAT IS IT?—IV.

BY E. A. SUTHERLAND.

UNDoubtedly the Reformation was the greatest awakening the world has seen since the days of Christ. Luther and Melancthon took up the work begun by Christ, and which the church had neglected to do. Christ was a teacher. The Christian church was commissioned to teach. Luther and Melancthon were teachers, and the Reformation was an educational reform.

The rise of the order of Jesuits and the educational system of that order has been noted in a previous paper. Perhaps the question has arisen in the reader's mind, Why, if Protestantism was such a strong educational move, was it so easily overthrown by the Jesuit schools? This is a question worth considering.

The Reformation did give to Germany a

new system of education, but in spite of the fact that the Protestant schools changed the courses, gave new methods, new ideas of discipline, and new books to the Protestant schools, they retained one thing which, as the seed in the crack of a stone wall, grew until it shattered the structure.

This one thing which was retained, and which linked the new Protestant schools to the scholasticism of the middle ages, was the study of the classics.

Now it is true that the Bible was given a prominent place in the educational work of the Reformers; it can not be denied that there was a growing tendency to introduce the study of nature; and all this was well; nevertheless, the classics held a prominent place in the curriculum, and were a bond of union which eventually brought trouble.

About forty years after the work of Luther began, when it was said that the rising generation in Germany sat at the feet of Protestant teachers, certain educators arose who introduced into their schools more and more of the classics. The leading educator of this type was John Sturm, who conducted a remarkable school at Strasburg. Such stress was laid by Sturm on the Greek and Latin classics that "he boasted of his institution that it reproduced the best periods of Athens and Rome."

This was at the time when the Jesuits began their work. The avowed object of the order was to overthrow Protestantism, and its method of procedure was through the schools. Their system of education introduced mechanical methods and began the training of a conservative class of people whom the papacy expected, in the course of a generation, to be able to control as it had the masses during the dark ages. It is not surprising that the classics formed the basis of work in Jesuit schools, for it is the classics which, more than anything else, prepare a people for papal subjection.

It is a surprise, however, to find a system of education, of which Sturm's school was an example, posing as Christian and Protestant, which so mingles the papal and Christian methods in education as completely to bridge the gulf between the educational system of the middle ages and that introduced, in theory at least, by Luther and Melancthon. I say this is a surprise, and yet it need not surprise us, for it was but the working out of the compromise first begun when the Reformers failed to break entirely away from the methods of papal education.

The work of Sturm is worthy of notice for this reason: "Sturm's influence extended to England, and thence to America." An English writer says: "No one who is acquainted with the education given at our principal classical schools . . . forty years ago, can fail to see that their curriculum was framed in a great degree on Sturm's model." Our own colleges and academies patterned after the English classical prepar-

atory schools, and hence followed Sturm.

We readily recognize the fact that the name *papacy* applies to the union of pagan and Christian education — that union which was completed in the sixth century. What name other than an image to the papacy is applicable to the union of Christian and papal education as made in the seventeenth century? But that union made then has been copied by our country, and in a modified and exaggerated form is to-day accepted as our system of education in the popular schools. What shall it be called?

We are prone to think a thing papal only when the tiara is in plain view or when the term "Jesuit" is written on the face of it. The time is coming when, if possible, the very elect will be deceived; and unless there is an effort put forth to recognize principles as principles, many will be deceived on the educational question. A compromise such as that made by Sturm and the class of educators of whom he is a representative, is just as truly papal as the pure and straightforward Jesuit schools are papal.

Nevertheless, the Jesuits themselves have worked in the United States, and as of old, their sole object is the overthrow of Protestantism, and their main strength lies in their educational system.

Among the earliest colonists came the Jesuits. They braved hardships in order to be the pioneer teachers to the Indians. Step by step they have established schools in the very shadow of Protestant institutions. But the stealthy tread of papal principles can be traced in even a more sure way; for in those very institutions which claimed to stand for Protestantism and democracy, the opposite principles were instilled into the developing minds of students as they sat before their instructors day by day. Instead of offering an education which would fit men and women for the practical duties of life, intellectual *drill* has been the aim of our college courses. Years are devoted to obtaining a degree in the classics or sciences; and after it is obtained, the possessor is unable to fight the every-day battles of life. This is papal in the extreme.

Recently the reaction against spending so much time on Greek and Latin has carried educators to the other extreme. The sciences have been introduced, and the youthful mind encouraged to investigate. This is well, but investigation carried on without a proper guide leads men into infidelity. The path of the student in nature, when the Bible is not the recognized interpreter of phenomena, is like the comet's track. The mind is led out into space, it is true; it contemplates grand truths, but it is not sure of its bearings, and has no definite orbit in which to travel. This accounts for the prevalence in our schools of the theory of evolution. Men search for truth, but are like wandering stars. It is but a device of the enemy, and in combating this, one meets a harder problem than when opposing principles which appear wrong on their very face. Nevertheless, the evil is there, and the serpent in the grass is equally as harmful as the one in plain view, with head uplifted, ready to spring.

Nature study is, next to the Bible, the grandest subject for contemplation. We are told that it should occupy an important place in our education. We must, then, conclude that there is a right and a wrong method of studying it.

The Greeks, above all the ancient peoples, were students of nature, but they knew not God. Indeed, their study led them away from God. The reason why the study of nature develops infidelity is thus stated by

Frank S. Hoffman in the *North American Review* (April, 1900): "In every sphere of investigation he [the student] should begin with *doubt*, and the student will make the most rapid progress who has acquired the *art of doubting well*." It is no wonder that even nature study can serve the purpose of a papal educational system, since in place of cultivating faith, it cultivates doubt.

That this method of study is applicable to the Bible is seen from the following words by the same writer: "We ask that every student of theology take up the subject precisely as he would any other science; *that he begin with doubt*, and carefully weigh the arguments for every doctrine, accepting or rejecting each assertion according as the balance of probabilities is for or against it. . . . *We believe that even the teachings of Jesus should be viewed from this standpoint, and should be accepted or rejected on the ground of their inherent reasonableness.*"

Can the reader fail to see that the teachings, not only of the classics, but of our much-honored sciences, are developing a class of sceptics and atheists? Do we need plainer evidences of the footprints of Jesuits, or more pointed testimony to the fact that modern education is papal in its methods?

If you wish your children to be Christians, place them in schools where faith, not doubt, is the ruling principle. Let them study nature and the sciences, but let this study be in harmony with God's great textbook, the Bible.

MANUAL TRAINING AND ARITHMETIC.

IN a leaflet entitled, "The Advanced Kindergarten," issued by the Department of Public Instruction, Lansing, Mich., appear the following valuable suggestions on manual training as an aid in teaching mathematics:—

"It is the duty of the schools to produce parallel growths of all the faculties, leaving the pupil free to swing out into the realm of choice with no distorted tastes nor shortened powers.

"The training of the hand ministers to this parallel development. We remember when the sciences were taught wholly from the text.

"But to-day Froebel's idea has taken possession, and the *pupil* performs the experiments. It is his hand that creates the conditions; it is his eye that watches the changes, his hand that notes them. Science teaching has thus adopted the manual training idea; and such are the results in

intellectual development that Latin, Greek, and mathematics are no longer considered as the only intellectual subjects for college training.

"What the manual training idea has done for science teaching, it will do for mathematics and other kindred subjects. The dissatisfaction among professional and business men regarding the teaching of practical things in our schools is widespread. This is especially true regarding *arithmetic, penmanship, spelling, and language*. Any one who doubts this, needs but to enter the business places of his own city, and make inquiry. There is a well-grounded feeling that in the mastery of arithmetic is a discipline closely allied to that needed in the activities of life; and when a father discovers that his child of sixteen or seventeen years has no idea of practical business questions and little skill in analytical processes, he justly charges the school with inefficiency. The difficulty, however, is that the pupil has had no opportunity to *sense* arithmetic. To him measurements and values are indefinite ideas. He commits facts to memory, and blindly tries to work out problems. If his memory and imagination are good, he stands well and receives a high mark. But still the work is vague; it does not touch his life or experience; it has no meaning. Put that pupil into a manual training school,—the boy in the shop, the girl in the kitchen,—and at once mathematical facts become distinct ideas.

"Step into the shop of a manual training school, and observe the boy with a project before him. What are the steps through which his mind must bring him to the final perfection of the work?

"First, he must give the project careful study. He must note shape, dimension, material, construction, and finish.

"Second, he must design it and make a drawing of it. This at once puts mathe-

matics into his hand as well as his head. He must use square, compass, try-square, and pencil. Exact measurements must be made, divisions and subdivisions calculated, lines carefully drawn.

"Third, he must select material of proper dimensions and fiber, and then must reflect how to apply it to the draught made so that there is no waste.

"Fourth, he must plane and saw to the line, correct and fit; in short, must *create* the project that has had existence in his mind and upon paper only. Then it is that his arithmetic begins to throb with life, his judgment to command, and his ethical sense to unfold.

"Fifth, he is in the midst of open competition. On every hand are his mates, each engaged in similar hand-work. There is no escaping their scrutiny and criticism; no weak-kneed teacher can bolster him up by high per cents. As in real life, he stands or falls by his own work. His powers of concentration are forced to the highest tension, and his self-control develops in the natural way; for upon it rests the success of his effort. He knows that the mistake of a hair's breadth with chisel, saw, or plane, means failure. His mental activities respond as never before, and the listless, careless boy begins to think as a man.

"But in summing up the *benefits* of the exercise, the project itself disappears. The benefits do not lie in its value, perfection, or finish, but in the *mind of the boy*. He is more than he could be without that experience. He has been touched by the activities of a miniature world, and his powers are greater, because he can better command them. As a result, his academic tasks are done better and more easily. This is the universal testimony of teachers of such pupils, and dissipates the objection often urged that pupils are already overloaded and that manual training would add a grievous burden."

LOVE, hope, and patience,—these must be thy graces,
And in thine own heart let them first keep school.

— Coleridge.

WHY HAVE CHURCH SCHOOLS?

BY M. B. DE GRAY.

IT is a question in the minds of some why the church should conduct schools. Why, say they, is it not proper for Protestants to send their children to the public schools?

Every Protestant should be able to give an intelligent answer to this question.

First. The popular schools teach doubt instead of faith. This might appear to be a bold assertion but it is made by men who thoroughly understand the results of modern methods of teaching. Frank S. Hoffman, professor of philosophy in one of our theological schools, writing for the *North American Review* (April, 1900) says:—

“Every man, because he is a man, is endowed with powers for forming judgments, and he is placed in the world to develop and apply those powers to all the objects with which he comes in contact. In every sphere of investigation *he should begin with doubt, and the student will make the most rapid progress who has acquired the art of doubting well.*”

This is the method advocated by this teacher in the teaching of the sciences. This is the spirit which your children are daily imbibing when they are instructed by teachers who hold to this same method.

Do you know what the result will be of thus teaching the children in their science classes? Here it is in the words of the same writer:—

“We ask that the student of theology take up the subject precisely as he would any other science; that he *begin with doubt*, and carefully weigh the arguments for every doctrine, *accepting or rejecting* each assertion as the balance of probabilities is for or against it. . . . We believe that *even the teachings of Jesus* should be viewed from this standpoint, and should be accepted or rejected on the ground of their inherent reasonableness. . . . Superficial critics call the age in which we live an age of

novel reading and devotion to trifles. . . . True, it is disinclined to acknowledge the supernatural. True, it is more inquiring than asserting, *more doubting than believing.*”

Thus Mr. Hoffman passes judgment on the methods of study which he himself advocates, and yet Protestants, even some who claim to believe and say they are sons of Abraham, keep their children in this atmosphere of doubt.

E. Levasseur, member of the Institute of France, makes this statement concerning the public school system of his country:—

“Popular education is not a panacea [for social questions]. Nor is it a sedative, as it sometimes even gives birth to new questions, for in spite of exceptions that may be named, *it tends to enfeeble* rather than to strengthen *the religious sentiments of the masses*, whatever may be the particular form of worship concerned. As popular education acts thus because *it gives rise to doubt* and the spirit of personal investigation, it is asked if the school can replace the church in inspiring the soul with the principles of morality.”

Second. Secular schools develop an overabundance of self-confidence, which is naturally used to decide spiritual questions as well as to solve problems of less weight.

Describing the work of the popular schools, W. T. Harris writes [Report of the Commissioner of Education, 1896-97, Vol. 1]:—

“The secular school gives positive instruction. It teaches mathematics, natural science, history, and language. Knowledge of the facts can be precise and accurate, and a similar knowledge of the principles can be arrived at. The self-activity of the pupil is, before all things, demanded by the teacher of the secular school. The pupil must not take things on authority, but must test and verify what he has been told by his own activity. He must trace out

the mathematical demonstrations, and see their necessity. . He must learn the method of investigating facts in the several provinces of sciences and history. The spirit of the secular school, therefore, comes to be an enlightening one, although *not of the highest order.*"

What is the highest order of enlightening?—By faith, truly; but the secular school can do no more than teach the child to pass judgment on things after testing them to the best of his ability.

Mr. Harris, in the article from which the quotation is taken, is giving a history of Sunday-schools. These Sunday-schools have adopted the secular method of teaching, with the following results:—

"Religious education, it is obvious, in giving the highest results of thought and life to the young, must cling to the form of authority, and not attempt to borrow the methods of mathematics, science, and history from the secular school. *Such borrowing will result only in giving the young people an over-weening confidence in the finality of their own immature judgments.* They will become conceited and shallow-minded."

There is therefore the greatest importance to be attached to the methods to be employed in the church school. Methods of

instruction which are perfectly proper in a secular school can not, with safety, be used in a Christian school. These methods of the secular schools teach the pupil to question all authority; Christian schools make the Bible the basis of all school work; hence, the element of faith is needed in teaching history and science as well as in purely Bible instruction. The following words of President Harper, of Chicago University, should weigh heavily on the minds of Protestant parents:—

"It is difficult to prophesy what the result of our present method of educating the youth will be in fifty years. We are training the mind in our public schools, but the moral side in the child's nature is almost entirely neglected. The Roman Catholic Church insists on remedying this manifest evil, but our Protestant churches seem to ignore it completely. They expect our *Sunday-schools to make good what our public schools leave undone*, and the consequence is we overlook a danger as real and as great as any we have had to face."

There are educators who recognize that the hope of Protestantism is the proper education of the children. It is time for Seventh-day Adventists to take the lead in the work of education.

It is quite possible for one to be scholarly, and yet be so utterly devoid of teaching ability that his weakness as a teacher will destroy all respect for his scholarship. We once had a tutor in Latin and Greek—a graduate of Oxford—who could recite his Latin grammar from beginning to end; could recite the whole of "Æneid" beginning at any line of any book, and could repeat almost as much of the "Iliad." Yet he was utterly useless as a teacher. On the other hand, it is entirely possible for one to get good results as a teacher with a meager knowledge of subject matter.

A young man engaged to teach a country

school. Some of the large boys wanted to study algebra. He frankly told them that he knew little about it, but he would study it with them, and together they would learn what they could, helping each other. They succeeded. Doubtless much time and effort were wasted, but the inspiration of companionship in discovering truth more than made up for the loss.

When the teacher in a companionable spirit has learned how to direct the effort of his pupils so that they will acquire the greatest amount of knowledge while gaining power of inquiry and judgment, we have in him the ideal scholarly teacher.
—*School Education.*



THE TEACHERS' CONFERENCE.

THE time is near for the convening of the Conference of church-school teachers. This will be an important meeting for many reasons. The school year just ending has given time and opportunity for the solution of many perplexing problems. The starting of a reform of any kind calls for vigorous effort, and the church-school work is not an exception to the rule. In the work of God we can not wait to work out all the details before making an advance move. Israel was not shown its entire path to Canaan the eve of its departure from Egypt; neither could all things connected with church schools be anticipated before the first school was started; but the system is divine, and angels of God have attended the teachers. Every week the plan has assumed more definite form, and those connected with this work look forward to the Conference as offering an opportunity to develop more fully than heretofore the plans and methods necessary to a successful Christian school.

Several things which have been but dimly seen in the past now assume definite shape, and as a result, greater strength

will characterize the future school work. A study of the history of education shows (1) that we are repeating, in many cases, even to the detail, the work of the Reformation; (2) that the Protestant churches fell because of a neglect to take hold of the educational work of the United States; (3) that God raised up such men as Horace Mann and others, who matured the public school system because the church was wholly neglecting its duty; (4) that the time now is when the true Protestant church will take up the neglected duty of education, not for its own children only, but for the world, doing a work which it was impossible for the state to do.

There is a broad meaning in the statement, "A genuine change of thoughts and *methods of teaching* is required." This change of *methods* is now better understood than when the work was started. Men of the world are working on these same problems, but it is the privilege of the church to lead, for in education is her rightful place.

These are some of the problems which will be considered by teachers and ministers at the Conference which opens June 20.

THE CAMP-MEETINGS.

THE annual festivals which called the population of all Palestine to Jerusalem were considered among the best means of education possessed by the Jews. So the camp-meetings afford parents and children an exceptional opportunity for study. The educational question should

receive due attention. It is the live problem of the day. Time waits for no man, and if we sleep now, on awaking we shall find that the enemy has sown tares. These will spring up, for they are planted in the hearts of the children. One year in a child's life may serve to turn the whole course of his

existence. Can you afford to postpone the starting of a church school? If you do not know what has been written concerning Christian education, insist that the subject be presented. If there are church-school teachers on the grounds, question them.

Literature on the subject will be for sale. See that you have it all.

The words of Jesus are important: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."

THE OPPORTUNE TIME.

ONE might think that Seventh-day Adventists advocated the slow plodding of the tortoise, and it may be that there are cases when the slow, steady movement will accomplish more than the rapid one; but whether that applies to educational reform or not, is a question. We are told to make a rush for the kingdom of heaven; and while some of those who counsel to "move slowly," "take time to consider," are arriving at a final decision, the children are growing to maturity, and not only growing up, but growing away from the home and the church.

Solomon says there is "a time for every purpose under heaven." The time has come to start schools for the children. The Lord has told this in the most positive manner. Those who do not take up this duty *now* will awake some day to find that the work of warning the world has passed on to another people. It will go to those who are willing to do an educational work, for the third angel's message is an educational reform. There are to-day men of the world who recognize the evils of modern education, and who will take up this work if you let it pass. It is time to have a church school, and to understand *why* you have one.

TEACHERS' CONFERENCE BULLETIN.

A FULL report of the proceedings of the Teachers' Conference will be issued under cover of the TRAINING-SCHOOL ADVOCATE. Two numbers in July and the regular August issue will be devoted to this matter. This will give seventy-five or one hundred pages of reading matter on the subject of Christian education, which no one who is interested in the subject can afford to miss. The time of the Conference will be devoted to the discussion of such subjects as "Educational work the basis for all Christian growth;" "Character and scope of work of the institutions belonging to the system of Christian education;" "Is it possible and practicable for each church to maintain a school?" "Financial support of church schools;" "Books for Christian schools;" "Change of methods necessary in church schools;" "Does a public school teacher require a

training in methods of Christian education?" and many other subjects of equal importance.

Each subject will be opened by a paper. The names of Elder A. T. Jones, Wm. Covert, N. W. Kauble, and Drs. Kellogg, Paulson, Edwards, and Holden, are among those that appear on the program.

We believe that these papers, together with a stenographic report of the discussions, will offer material which will prove inestimable.

Subscribers to the ADVOCATE will receive these special numbers without extra charge; but if you wish others to obtain much information on Christian education which is live matter in convenient form, see that they have the three special numbers of the ADVOCATE, known as the TEACHERS' CONFERENCE BULLETIN. For price see *Review and Herald*. Send at once.

. . . MINISTERIAL . . .

BATTLE CREEK COLLEGE CANVASSING CLASS.

BY E. P. BOGGS.

TEN years ago we had from twelve to fifteen hundred canvassers in the field, who were annually selling half a million dollars worth of our large denominational publications, such as "Great Controversy," "Patriarchs and Prophets," "Daniel and the Revelation," "Bible Readings," etc. It is a well-known fact that since 1893 we have not had one half that force of canvassers, and that our sales have been dropping off from year to year, until at the present time they scarcely exceed one third of the amount of sales in the years from 1890 to 1892.

Correct Principles Bring Blessings and Success.

What cause can be assigned for this great reduction in the working force and the business of former times? This question has been under consideration since 1893, as that year witnessed the most marked falling off, both in the number of workers in the field and in the number of books sold. Scores of persons have written on this subject, and offered as many different remedies for this perplexing problem. Chief among the suggestions were: Wait until the stringency of the money market passes; with the return of financial prosperity interest in this line of the work will revive. Others suggested a change in the methods of conducting the business with the agents. These and similar suggestions — of cutting, trying, and fitting — have been acted upon by many of our Conferences, and all with the same results, serving only to bring a cloud of darkness and

discouragement to those who offered their services as canvassers.

Reflect a moment, and it will be remembered that the work of canvassing for publications containing the third angel's message was not a man-made plan, but was God's chosen means of bringing the gospel to many souls for whom Christ died. Many will never be reached in any other way. When we look upon canvassing in this light, — as a means ordained of God to accomplish a specific work in the world, — we may rest assured, now and always, that the Lord did not institute so important a branch of work, involving the salvation of souls, without giving definite instructions for its successful operation and execution.

He has spoken of the individuals who should be selected to engage in the work; also of the education, training, and special preparation necessary to qualify them for their new field of labor. Some may ask, Why have we allowed so much valuable time to run to waste? Why have not the Lord's plans been studied and put into operation? Herein lies our sin. Had the instruction and counsel given been heeded, the money crisis and other perplexing problems of 1893, which overturned the work and caused a wholesale stampede among the canvassers, would never have occurred. On the contrary, the crisis would have proven a sign to them that the Lord's coming was at hand, and instead of fleeing from their post of duty, they would have been encouraged to work as never before. Others would have joined their

ranks, and the army of workers would have increased to a mighty host. There would then have been a different showing on the ledgers of the Tract Society offices in the various Conferences, and at the offices of publication.

The progress of this work and the third angel's message does not depend upon the crisis in the money market, the strikes of various kinds, and the serious times that are perplexing the minds of business men of the world, causing their hearts to fail with fear for those things that are coming upon the earth: rather it depends on the loyalty, faithfulness, and perseverance of God's people in carrying forward the great work He has entrusted to their care. They can accomplish nothing except through Jesus, who is their source of strength. They must be taught to endure hardship as good soldiers of Christ Jesus.

Canvassers must first be selected, "not from among men and women who are good for nothing else;" not children who are immature and unable to bear responsibility, but from those who have made a success in life, from the young who have dedicated their lives to the Master's service. Then they must be trained for missionary work.

Battle Creek College, a training-school for Christian workers, offers such a course of instruction to all who desire to enter this field, and labor for the Master.

At the close of the present spring term, more than forty earnest Christian young men and women went forth to labor in the Master's vineyard as missionary canvassers,

twenty-one making Wisconsin their field of labor, eight young men taking up the work in Illinois, and others going to Ohio, Tennessee, Kentucky, Virginia, and Ontario. Our only regret is that, in harmony with the statement brought forth in a recent testimony, there are not one hundred persons to engage in this work where there is now but one.

That grand book, "Desire of Ages," should be scattered by the thousand in all parts of this fair land of ours. The new book, "Christ's Parables or Object Lessons," which Sister White has dedicated to the relief of the debt on our schools and colleges, should be in every home. We should have an army of workers to engage in its sale.

The importance and responsibility of getting our publications before the people rests with those who know and appreciate the value of the truths which they contain, and it will be sad for us if we slight the opportunity we now have of becoming co-workers with the Master in placing these silent messengers of truth in the hands of the people.

Battle Creek College offers a course for those who wish to prepare themselves to engage in the canvassing work for such books as "Daniel and the Revelation," "Patriarchs and Prophets," "Desire of Ages." This work will begin with the opening of the fall term of school. For further information address E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

DECLINE IN PROTESTANT CHURCHES DUE TO WRONG METHODS OF EDUCATION.

A CONTRIBUTOR to the *Christian Advocate* of April 24 gives a number of reasons for the decline of Methodism, one of which is the character of the schools attended by young men preparing for the ministry. It is a strong argument

for Christian education for Protestants, and requires no comment:—

• The great revivalists in our church, from the start to the present time, the men who made the great Methodist Episcopal Church, began their ministry with a cou-

mon education. Some few were graduates of colleges, but not one was a graduate of a theological school. I believe in a good education and an educated ministry; but I would have as my preacher a man of common school education, if full of the Holy Spirit, rather than the most highly educated and talented preacher with no personal piety.

"I have recently been reading about the teachings of some in our theological schools. If this is the character of all, I could heartily wish they would all suffer the same fate as Cokesbury College. I have wondered at the lack of spirituality in many of our ministers. I shall wonder no longer. They have caught the spirit of the 'higher criticism.' They do not believe in one half of the Old Testament, and give an interpretation to the New that harmonizes it with Unitarianism. Preaching, with them, is

merely a vocation, a means of earning a livelihood.

"How a minister of our church who entertains these views can remain in the church is a mystery to me. . . . A theological school which teaches young ministers to doubt the inspiration of the Scriptures, to disbelieve in many parts of the Bible, and to question the essential divinity of Christ, is no school for a Methodist. Such schools will make the Methodist Episcopal Church only an ornamental corpse, like the Protestant Episcopal Church. I hope the next General Conference will take such action as will require all our theological schools to teach Methodist doctrine, or else free the church from them. The boasted claim of 'higher scholarship' is only the death knell to Methodism."

THE MINISTER AND THE CHURCH SCHOOL.

MANY of the churches report that when they are visited by a minister, notwithstanding their anxiety to hear the truth on the subject of Christian education, the sermons contain no instruction on the subject, and no word of encouragement is offered. Some whom God has called to the ministry have awakened to the fact that a part of the third angel's message is found in the educational question, and these men are putting heart and soul into their effort to help the parents and teachers work for the salvation of the children. Dr. O. C. Godsmark writes as follows for the *Wisconsin Reporter* concerning two schools:—

"The Lord has spoken to us in a special manner regarding the establishment of church or mission schools wherever we have a company of believers. This, to many, seems a little overdrawn, or in other words, too much to expect of a small company, especially where there are few children, and little means to carry on such work.

"While it is not well to plunge into a matter of this kind without carefully and prayerfully considering the whole situation and the difficulties to be met by so doing; yet we believe that the Lord knows just what there is before us, the times into which we are rapidly coming, and the methods that are best to be employed in getting the truth before the people. Wisconsin, as a conference, has been taking advance steps along this line; and the Lord is remarkably blessing those who are thus walking in the light. Having had the privilege of visiting two of these schools in our State, I gladly mention the good they are accomplishing.

"The school in Milwaukee is doing excellent work. The pupils, though mostly of the lower grades, are daily learning lessons of truth and righteousness not to be found in the public schools. Parents who continue to send their sons and daughters to schools where sin and corruption abound, little realize the fearful risk they run in so doing. Could our people in the surround-

ing churches but know what there is in these God-given schools for them and their families, they would spare neither time nor means to place their children in these schools that God has established in our midst.

"The one in Portage is indeed a mission school. Beginning with but four pupils,—three of them quite young,—it has increased to twenty-one—a goodly number of these being advanced students. Excepting the original four, all have come in, either from surrounding churches or from those not of our faith. Just before leaving Portage a Baptist brother called to arrange for his son, a young man who is also a member of the Baptist church, to attend the school. When told that we taught the Bible, he said that was exactly what he wanted.

'And the Gentiles shall come to thy light, and kings to the brightness of thy rising.' Isa. 60:3. That is what will happen, brethren, when we walk in the counsel of the Lord.

"Besides the general all-round course of study, we were pleased to find the teacher engaged in instructing the older girls in the correct methods of dressmaking. A large doll was undergoing the process of being clothed entire, according to the latest, most common-sense methods of dress reform. And the doll, we were told, was not the only one in the school to adopt dress reform, as the young ladies were putting into practical use the valuable knowledge there gained. We, as a people, have been so slow to take hold of these truths, that are such a blessing to those who do accept them."

THE EDUCATIONAL WORK IN WISCONSIN.

WISCONSIN showed its appreciation of Christian education and the church school by the election, at the recent State meeting, of a State superintendent of the church schools. Elder H. W. Reed will fill this position the coming year.

The State of Wisconsin has been one of the foremost in the district in educational work. And the verdict of the president of the Conference and the Conference Committee is that, as a result of the effort expended in conducting church schools and starting Woodland Academy, the number

of church members has increased, the tithe has materially increased, general offerings for the past year exceeded those of any previous year, and the spirituality of the people never seemed better. There is a lively interest in the education of the children.

The election of the State superintendent of schools, who will co-operate with the College in locating teachers, will greatly strengthen the work while relieving the Conference president and the College of a heavy responsibility. May the good work go on in Wisconsin.

SOME murmur when their sky is clear,
 And wholly bright to view,
 If one small speck of dark appear
 In their great heaven of blue;
 And some with thankful love are filled
 If but one streak of light,
 One ray of God's good mercy, gild
 The darkness of their night.

—Selected.

With Mothers and Children

CAN YOU ?

CAN you put the spider's web back in its place,
That once has been swept away ?

Can you put the apple again on the bough,
Which fell at your feet to-day ?

Can you put the lily-cup back on the stem,

And cause it to live and grow ?

Can you mend the butterfly's broken wing,

That you crushed with a baby blow ?

Can you put the bloom again on the grape,
Or the grape again on the vine ?

Can you put the dewdrops back on the flowers,
And make them sparkle and shine ?

Can you put the petals back on the rose ?

If you could, would it smell as sweet ?

Can you put the flour again in the husk,
And show me the ripened wheat ?

Can you put the kernel back in the nut,

Or the broken egg in its shell ?

Can you put the honey back in the comb,

And cover with wax each cell ?

Can you put the perfume back in the vase,
When once it has sped away ?

Can you put the cornstalk back on the corn,
Or the down on the catkin — say ?

You think that my questions are trifling, dear ?

Let me ask you another one :

Can a hasty word be ever unsaid,

Or an unkind deed undone ?

—Selected.

THE MOTHER AS TEACHER.

THIS growing season is, of all the year, the most suggestive. Mothers, as you watch your gardens, do you hear the voice of God? Are you able to interpret that voice to your little children?

"The mother should have less love for the artificial in her house, and for display in the preparation of her dress, and should find time to cultivate in herself and in her children a love for the beautiful buds and opening flowers. By calling the attention of her children to their different colors and variety of forms, she can make them acquainted with God."

In that hill of corn to what do you direct the mind of the six-year-old? "First the blade." That is all there is to be seen

to-day. Here is a plant tipped over by the rain; how will it get up? What draws it up? The sunshine is God's smile, and since "the love of Christ constraineth [draws] us," it is God's love which pushes the clod of earth away, and causes the leaf to appear.

It is an interesting pastime for the children to draw the corn, and they delight to watch the unfolding of each new blade. The drawing can be easily done if you sharpen the pencil with a flat side, grasp it so that the pencil is beneath the hand instead of in the ordinary way for writing. In order to do this, lay the pencil on the table, and grasp it with the four fingers and the thumb. Do not change the position,

but beginning at the root make a broad upward stroke with the flat side of the lead, and let it grow narrower as you near the tip. A little practice will make a good stock of corn, and this suggestion will enable the children to draw all the grasses as well as many flowers and fruits, using but a few strokes.

A box of water-color paints will add greatly to the pleasure of the child, and will teach him things innumerable.

"They [parents and teachers] should aim so to cultivate the tendencies of the youth, that at each stage of their life they may represent the natural beauty appropriate to that period, unfolding gradually as do the plants and flowers in the garden."

When parents and children unite in such study, there will be a growth on the part

of all,—a spiritual growth and a mental development. This is the best foundation that can be laid for the church school.

Parents are exhorted to teach when in the house, when walking by the way, whether sitting or standing. Every "why" asked by your child is a God-given opportunity to teach truth. Do you grasp it? You can not teach in this manner unless you see these truths in nature for yourselves. You will fail to see these things and hear this divine language so long as your heart is burdened with worry or trouble.

When we take up the yoke of Christ, the burden becomes easy; the mind stayed upon Him has "perfect peace." It is then that parents can become teachers of their children.

M. B. D.

WHAT WE MAY SEE AND HEAR.

BY ROSMA WHALEN.

"Oh the little birds sang east,
And the little birds sang west,
And I smiled to think God's greatness
Flowed around our incompleteness,
Round our restlessness, his rest."

ONLY a sleepy little trill from the tiniest of our sparrows, but it has wakened the slumbers of a robin near, and he in turn takes up the call until soon every little songster of the trees is astir and ready to sing his part in the grand sunrise chorus. Robins, song-sparrows, orioles, cat-birds, and wrens,—there may be no more,—but mingling with our half-waking dreams we are sure we hear a score of voices. Indeed, we are probably right, if we are so happy as to have a country home where warblers, tanagers, vireos, and many others come in to swell the chorus.

What cheerier morning message from a Father's love could we wish than the one these sweet-voiced messengers bring? Not able to resist the welcome of so many glad

"good mornings," we hasten out to greet the birds, and if we may, become better acquainted with some of them. The morning visitor between the hours of four and eight is the one who meets the birds in their happiest mood. Later than that they, with the rest of the world, are away to the practical duties of life, and only an occasional snatch of song lets us know that all is serene and happy in the little homes just over our heads.

Fortunately for busy people, old and young, we need go no farther than our own front yard or porch to make many delightful acquaintances among the birds. It is a day in early June, and many of our little neighbors have been with us four, eight, or even ten weeks; for they begin to come from their sunny Southland about the middle of March. By the twelfth of May, says Frank Chapman, migration has reached its full. From that time until the first of June, the number of birds among us continues

large. But with the coming of the warm summer months, some of them leave for still more northern climes.

Seated quietly, we wait and listen; for in bird-study nothing is ever gained by haste. "In patience possess ye your souls" while waiting for the owner of some sweet but unknown voice to appear.

Birds are coy little creatures, and must often be studied at such long range that an opera-glass, or better yet, a field-glass, is of great help, though much can be learned without either. Have we not among our acquaintances some wise little ornithologist of a dozen summers who has never so much as seen a field-glass?

One other thing also we shall find of much interest, and that is a book from which to find the names of new birds, using their color as a means of identification. There are several good ones, some of them simple enough for quite small children.

But to return to our birds themselves. Such a chorus as greets our ears! How shall we ever be able to distinguish between them? For this morning we will be content to notice only a few of the more familiar ones which we have known from childhood. A robin hops fearlessly about, almost to our very feet, in search of the early worm; from the confident way in which he cocks his head at us, first on one side, then the other, one might suppose he had himself been present at the city council when it was decided to protect him by imposing a fine upon any one wantonly destroying a robin: this because he has proved himself of so much value in exterminating harmful worms and insects.

The English sparrow is also very bold, but it is almost pitiful to notice how quickly he flies when we level a glass at him. A long series of (to him) sad occurrences has made him wary of us, and especially of all instruments pointed toward him.

Over on the fence a little brown song-sparrow is pouring forth his simple song, three whistles and a happy warble.

"And what does he say, little girl, little boy?
'Oh, the world's running over with joy.'"

No more artless and unconscious little singer than the song-sparrow and his cousin, the field sparrow. He lifts his head and sings because he loves to, and that whether we listen or not.

A very different little personality is the Baltimore oriole, flitting now among the branches of the apple tree at the foot of the garden. Very proud he seems of his black wings and orange colored vest; and in order to display them to the best advantage he chooses the higher and outer branches of the trees, where he astonishes us by his acrobatic performances, hanging with perfect ease by his feet, perhaps in imitation of his pensile nest. He takes the upright position, however, when he sings, sending out his loud commanding voice as if he thought it rarely beautiful.

Cat-birds, that look like little maltese kittens, are singing (for they *can* sing, and that very sweetly) in the bushes, and a fussy brown wren, with tail atilt, warbles a gushing little song from the crotch of a neighboring pear tree.

To each bird his own nature and his "very own place," and not one too many; for to each has been given "some small sweet way to set the world rejoicing." Shall we take the lesson, you and I, and be content to fill to-day our own small places, nor wish them larger, or even different?

By this time the earlier morning hours have passed. One by one the birds have flown to the busy cares of the new day, and we must soon do likewise. But though the singers have gone, the songs still remain in our hearts; and all through the hours will help to keep our spirits fresh and glad. A few moments each day of face-to-face communion with nature, even though we must snatch them from a hasty walk or in a few short glances from the window, will serve to keep the dew on our lives and the song in our hearts. They are to us memories of our Eden home, a foretaste of our beautiful life only a little way in the future.

If the dawn is the best time for observing the birds, sunset is certainly the next best,

for at that time on pleasant days they hold regular vesper service. Well do I remember one such chorus at which I was present. It was about the middle of May, and we had gone, a friend and myself, to an orchard by the river to listen. Softly they began, but a little before the sun sank into the west the air was ringing with song. The words of David's beautiful good-night psalm

seemed to mingle themselves with the music, "He that keepeth Israel shall neither slumber nor sleep." Gradually the voices died away as one small singer after another tucked his head under his wing, sheltered by the leaves and guarded by the eye of Him who slumbers not nor sleeps. When we came away, only a sad-voiced pewee was still repeating his last good-night.

THE HOME SCHOOL.

THE purpose of these early Christian parents," says Painter, "as of the ancient 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 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.

"Such was the character of education among the primitive Christians. . . . The type of character it produced was truly admirable. The beauty of this character made its impression on an age notorious for its vice. It extorted unwilling praise from the enemies of Christianity. A celebrated heathen orator exclaimed, 'What wives these Christians have!'"

BUILD a little fence of trust
 Around to-day;
 Fill the space with loving work,
 And therein stay;
 Look not through the sheltering bars
 Upon to-morrow,
 God will help thee bear what comes
 Of joy or sorrow.

— *Mary Frances Bull.*

WITH THE TEACHERS

JUNE.

AND what is so rare as a day in June?

Then, if ever, come perfect days ;
Then Heaven tries the earth if it be in tune,

And over it softly her warm ear lays :

Whether we look, or whether we listen,

We hear life murmur, or see it glisten ;

Every clod feels a stir of might,

An instinct within it that reaches and towers,

And, groping blindly above it for light,

Climbs to a soul in grass and flowers ;

The flush of life may well be seen

Thrilling back over hills and valleys ;

The cowslip startles in meadows green,

The buttercup catches the sun in its chalice,

And there's never a leaf nor a blade too mean

To be some happy creature's palace ;

The little bird sits at his door in the sun,

Atit like a blossom among the leaves,

And lets his illumined being o'errun

With the deluge of summer it receives ;

His mate feels the eggs beneath her wings,

And the heart in her dumb breast flutters and sings ;

He sings to the wide world, and she to her nest, —

In the nice ear of Nature which song is the best ?

Now is the high tide of the year,

And whatever of life hath ebbed away

Comes flooding back with a ripply cheer,

Into every bare inlet and creek and bay ;

Now the heart is so full that a drop overfills it,

We are happy now because God wills it ;

No matter how barren the past may have been,

'Tis enough for us now that the leaves are green ;

We sit in the warm shade and feel right well

How the sap creeps up and the blossoms swell ;

We may shut our eyes, but we can not help knowing

That skies are clear and grass is growing ;

The breeze comes whispering in our ear,

That dandelions are blossoming near,

That maize has sprouted, that streams are flowing,

That the river is bluer than the sky,

That the robin is plastering his house hard by ;

And if the breeze kept the good news back,

For other couriers we should not lack ;

We could guess it all by yon heifer's lowing, —

And hark ! how clear bold chanticleer,

Warmed with the new wine of the year,

Tells all in his lusty crowing !

Joy comes, grief goes, we know not how ;

Everything is happy now,

Everything is upward striving.

— Lowell.

A WORD FOR THE CATERPILLAR.

WHY the caterpillar should excite fear or disgust we could never well understand, but we have heard boys as well as girls — yes, and men as well as women — say, "Caterpillars make me shudder !"

Yet the caterpillar spends his life in trying to keep out of everybody's way. Some species hide on the under surfaces of leaves ; others on the stems or blades of grass, which serve them as food ; others again build little nests for concealment, or else they lie snugly

hidden between the curled edges of leaves, which they draw close together until the opposite edges meet.

The caterpillar is a sociable creature in his own family. He knows that there is safety in numbers, and you will find whole companies feeding side by side, while keeping a sharp lookout for their bird enemies. But when a caterpillar is by himself, he scarcely dares to move for fear of attracting attention. Even when he is obliged to change his skin, he doesn't venture to leave his old coat lying

around. The moment he takes it off he eats it. The caterpillars that live in companies shed their skins boldly; only the poor solitary fellows feel forced to swallow their old clothes.

A great protection to the unfortunate caterpillar when he leaves his nest early in the spring is power of mimicry. The viceroy caterpillar is either red-spotted, or is dressed in conspicuous purple bands, and he feeds on birches. He is clever enough to place himself so that he exactly resembles the opening buds and the curving shoots of the twig on which he lies. He can make himself look the color of the soft

down of the buds, and he often deceives the ichneumon flies that are searching for him high and low. With all his cleverness, with all his trouble, we know that many a caterpillar has to go to furnish a meal for the hungry birds, and we know it is the law of nature that such things should happen. But do not crush a caterpillar with your heel simply because he lies in your path. Don't shake him from the ingenious little nest he has constructed with so cunning a patience, and then stamp out his life. Leave him a legitimate prey for the birds, or for any creature which has actual need of him.— *Our Animal Friends.*

DR. KELLOGG'S HOME SCHOOL.

DR. KELLOGG'S home school closed May 31. The attendance was sixteen, eight of whom were children under twelve years. The closing exercises were intensely interesting, as they represented the actual work of the children and young people.

The doctor's family is large, but the greater part of the home work is done by the girls. Mrs. Kellogg explained that each girl had her special duties, devoting three months to each phase of the work.

The class work in domestic economy is deserving of mention. The books prepared were artistic and truly practical. Each member of the class wrote her book without any assistance, and the student's skill in painting and drawing was used in decorating the pages.

One of the most interesting features of the school was the practice in teaching afforded by the younger children. Each of the older girls conducted a class in the lower grades. The drawings, modelings, writing, and geographical work done by children eight or ten years of age under the direction of their student teachers showed rapid advancement, and were models of neatness. Samples of this work will be exhibited at the Institute.

The following essay on "The Year's School Work," by Evangeline Teachout, was read at the closing exercises:—

"Ever since the eating of the forbidden fruit, this earth has had two systems of education, one leading to everlasting death, and the other to eternal life with the Father.

The Year's School Work.

"Through ages stumbling on with eager eyes,
Fixed on the earth in vain attempt to rise,
Mankind has only drifted farther down
Upon the tide of sin, at last to drown
In error's maelstrom, whose capricious law,
Not by an arbitrary fiat or decree,
But by the forfeit of the right to be;
Collecting knowledge as a miser gold,—
Not for wise use, but just to hoard and hold,
Imagining that thus he may ascend
The scale of being, and his life extend
By force of wits, forgetting that by moral worth
Of character alone does man possess the earth:
Neglecting wholly thus the one thing needful most,
A life in touch with God, of all the earth the host."

"The world is filled with theories, but one year's experience has taught us that education does not consist alone in theory. Practical education may appear common, and may not always have the polished surface, but it is not the easiest to be obtained, neither does it take less thought and time.

"The work for the year just closed can not be justly expressed in words. A home

school has many difficulties of which other schools know nothing. The purpose of our home school is to make all-round practical workers; not missionaries for spiritual work alone, but missionaries who can also care for the human being.

"The past year's attendance was sixteen students, who were divided into four grades or groups. The year's work for the advanced class consisted of Bible study, physiology and hygiene, bookkeeping, algebra, and sewing, with some practical work in teaching. Although but little of our work is in visible form, yet much remains in a form impossible to present, and of all the lessons learned during the year, the one best learned is that it is much easier to dwell in the ideal in the mind than to be ideal in the flesh. However, our school has its ideal, and we are striving to reach it.

"One ambition of ours was to be able to apply book knowledge. Our classes with the little people gave us a splendid opportunity to see if we could teach what we thought we knew. Our printing brought our language lessons into use; and bookkeeping refreshed our memories in arithmetic. Connected with our class books the house accounts were kept. Physiology gave us an opportunity to study the body

as related to foods; this brought in analysis of foods, and the practical use of arithmetic in the form of proportions in the making out of menus. Connected with the sewing, physiology was again useful, for our sewing class was founded, not on the principles of dress first and the human form last, but on the human form first, and then the clothing which would best protect this gift from God.

"The study of domestic economy gave us an opportunity to collect into book form all the teaching that we had been receiving; not instruction from books, but good practical experience in housekeeping, which we esteem the highest attainment in every young lady's life. We so valued our instruction that we were glad of the privilege of placing it in permanent form. Our essay-books, although silent objects, could tell of long, hard labor to make them what we wished them to be. Our drawings are not what artists may admire: they were simply aids in fixing the facts in our minds.

"Although we fall far below the standard always held before us, we are going to strive harder the coming year, and we know that if we are faithful, the Teacher of all teachers, will soon return to his school of waiting students, and we shall be all taught of God."

THE LAST HOURS OF THE GREAT EDUCATOR, HORACE MANN.

IN the morning he was told that his end was near. He lifted himself in his bed, and said, "If that is true, I have work to do." He called his wife and children to his bed-side, saying to each of his boys, "When you do not know what to do, ask yourselves what Jesus Christ would do in your place." To all the faculty of the College present he gave his parting message concerning "my beautiful plans for Antioch [College]." Then all doors were thrown open for two hours, and every student and everybody who would come was admitted. To each student some word of hope, warning, or inspiration was

briefly spoken. To one who had been a great trouble to him and was still a doubtful case, he said, "What will you do with that splendid head of yours? Consecrate it. Let me consecrate it." And he laid his hands upon his brow in a final blessing.

"To his beloved "Timothy," young Eli Fay, he said, "Preach God's laws; preach them, preach them; O God, may you preach them until the light drives out the darkness."

Almost his last words were to Mr. Fay, "I should like to have you make a short prayer—low, peaceful, grateful."—*W. T. Harris.*

EXTRACTS FROM LETTERS.

WE are going to circulate a number of the last issue of the *ADVOCATE* and the educational number of the *Signs*. We have a neat school building, 16 x 28 ft. Letters are coming from persons in neighboring churches, who desire to locate near a school, so we expect an increase in numbers. S. E. JACKSON.

THE use of candy is very prevalent here, and young and old alike are, in many instances, almost enslaved by the habit. After some instruction on the principle involved, it was suggested that the money usually spent for such things be saved and donated to foreign missions. Quite a sum has already come in from the children, and they show considerable interest in the study of needy mission fields.

B. F. KNEELAND.

ONE of our little eight-year-old girls took some of our tracts one afternoon, and went out among the neighbors and sold nine, at one cent each. **A Child Canvasser.** She paid title on the nine cents, put one cent into the missionary box, gave one cent to a visitor to take to Sabbath-school, and took the remainder to the young people's meeting that night, and gave it as a donation to the Lord's work; and this without any suggestions, except from one older person, who said, "You ought not to spend all your pennies at once." We thought her missionary work a good example for older ones to follow.

CELIA NOWLIN.

I CAN but thank and praise my heavenly Father for the experiences we are having here every day. It shows what can be done when the whole church work together in unity. There is not one person in the church who does not pray for the school every day, and we feel the power of those prayers. Every one who comes into the schoolroom says he feels the influence of the

Spirit of God. There are several young people who, in the past, have never been in school without causing trouble, but they have been converted since entering the church school, and many have said they never saw so marked a change in so short a time. One young man came to visit his sister, and was converted while here. When he returned home, he began working for unbelievers. LULU GOODRICH.

WE are making the furniture of the tabernacle in our sloyd class. Before this is finished, it will involve some sewing. The younger pupils have had some drill in this already. I am glad to see that the parents of the children in the churches where no schools are held are awakening to the fact that the public schools are dangerous to the welfare of their children. Parents are now asking for instruction in the principles of Christian education, that they may know how to teach their children themselves. Every day I feel a deeper interest in the work, and my constant prayer is that the Lord will bless it.

We had expected our school to close the first of March, as the building which we had been using could not be had after that. Brother —— had a building on his farm which he intended to move. In fact, he had the runners under it, and men hired to do the work, but his mind was so troubled that at last he surrendered, and now we can have the building for a school for two years. Another blessing was added: eighty dollars has been raised for the support of the school next year. . . . We have decided to take thirty-three copies of the *ADVOCATE*.

LENA FLETCHER.

ELDER J. E. WHITE writes: —

"We visited the school at Huntsville, Ala. This is a school for the education of the colored people. In it we found several who went there from our own

**Among the
Southern
Schools.**

field. The work is admirably conducted, and is accomplishing much good. There are a number of workers nearly ready to go out into the field. They now have about forty-eight pupils in school, and they are the best mannered and best behaved class of pupils I have ever seen.

"From Huntsville we went to Yazoo City. Here we found the school work flourishing. I had sent them the money, and they had just finished the addition to the chapel at Lintonia. This addition is 20 x 30 feet, and contains a kindergarten room and two recitation rooms. These rooms and the original chapel are now all crowded with a good class of students. The readers used are 'Gospel Primer,' 'Gospel Reader,' 'Christ Our Saviour,' and the Bible. The book 'Christ Our Saviour' is used as the textbook in history, and the Bible is also taught as a special study.

"In this school there are over twenty-five grown people, who have to go from ten to seventy miles. It would be a very easy matter to build up a large academy here, as the reputation of the school is so good, but we desire to decrease the numbers in this school, rather than to increase them, for it is attracting too much attention from the whites, and already there are threats out in regard to it.

"The Lintonia school is crowded, with an average attendance of one hundred and forty. Its work is known for miles around.

"At Wilsomia, about a mile and a half from Lintonia, we started another school, taught by a colored teacher. This has not yet had a fair chance, but the attendance is over forty. I think it may be best to put up a little house there for the school and church purposes.

"We find the schools work wonders wherever introduced. The parents always become deeply interested. At Palo Alto, about seven miles down the river, they offer to give us land if we will put up a chapel that can also be used for a school. We feel

that the time has come to do this. It will cost but little, and there are many deeply interested at that place.

"At Vicksburg we have had a church on leased land, and have had to rent a place for our workers to live. We have now bought a large lot for six hundred and eighty-five dollars, and shall put on it a chapel with a basement that can be used for a school-room. The Southern Missionary Society pays for the land, and will hold the deeds, and the General Conference will pay for the erection of the building out of the restitution fund.

"The work of the training-school for teachers at Port Gibson we have been obliged to abandon, as we find it is not the proper location. Brother Struble has been there for months, to look over the field, but just as we were ready to begin work the southern prejudice arose so that we felt sure there would be difficulty if we began to work. As at Calmar, the Lord let the people show what was in them before serious steps had been taken.

"We now feel that a training-school for teachers should be opened in one of the more northern of the southern States, and in a large city, where there are very many colored people. In such a place, little attention is paid to work of this kind. They would hardly know we were there. We can work for a year without attracting any undesirable attention. This is evident by the situation at Vicksburg. Our minds are directed to Nashville, Tenn., as a proper location for a work of this nature. The plan is to have a training-school for white teachers, and a training-school where colored people from the North can go into the very field where they will have to work eventually, or among the same people, and under about the same conditions, and fit themselves for the work. They will be given actual teaching to do as they will have to do it in the field."

SAMUEL HANSEN left Sunday evening for Ellensburg, Wash., to enter the church school work.— *Workers' Educator*.

THE governor of New York has signed the bill to "secure equal rights to colored children in the public schools, and abolish separate schools."

W. J. TANNER, a student in the ministerial department of Battle Creek College the past year, will, with his wife, start for his new field of labor in Jamaica some time in July.

"THE *Minnesota Worker* for April 25 devotes its entire space to a consideration of the question of Christian education and church schools. It is encouraging to note such an interest in this work on the part of the Conference. Minnesota supported several church schools this year, and wishes to start a larger number in the fall. May the work prosper.

THE Battle Creek church school closed May 24. The closing exercises were held in the College chapel, and it was the unanimous opinion of the parents and friends that the pupils rendered an interesting program. Ten children from the Haskell Home kindergarten sang a song, "Marching to Canaan," which captured the audience.

CONCERNING the dedication of Woodland Academy, the first preparatory school of the State of Wisconsin, located near the town of Arpin, Elder William Covert writes:—

"I am exceedingly glad to say that we have dedicated this building without a debt upon it. When we came to the dedicatory exercises, there remained sixty-nine dollars to be raised, but this amount was more than covered at the meeting. Our people are well pleased, so far as can be learned, with the building and with the plans of the school. The outlook for the future is encouraging."

ELDER R. W. MUNSON, writing from the west coast of India, says: "There is a lively interest in English education, and from present indications I shall have from twenty-five to fifty boys at the start. There are many who are asking me to open a night school also, in order to accommodate those who must work by day. I shall need help long before I get it, I fear."

I JOURNEYED to Church Hill, Md., and had the pleasure of visiting the church school there for the first time. The school-house is a neat and cosy little building. This school is conducted by Sister Roxanna Miller. The services during my short visit at the school consisted principally of a review. The scholars manifested an interest in the exercises. K. C. RUSSELL.

"THE church school question, which is of such lively interest to our Conference," says the *Atlantic Chesapeake News*, "will be considered, and plans will be devised whereby some of the difficulties which have arisen may be overcome. We expect to have with us the principal of South Lancaster Academy, who will be able to give us valuable instruction in this line of work."

NEWS of the death of Miss Frances Wright, at Chicago, brings sadness to the family of church school teachers and to her friends. Miss Wright was a student at the summer school last season, and taught during the winter at Barbara, Ind. She was obliged to give up her work in the early spring, on account of failing health. The *ADVOCATE* extends sympathy to the relatives and friends.

M. E. CADY, president of Healdsburg College, announces, through the columns of the *California Missionary*, that a teachers' institute will be held in California during the summer, to consider the church-school work, and to select teachers for their different schools. They would be glad to have

all of the churches that are desirous of having a school the coming year, send a delegate to the camp-meeting, who shall represent the church in behalf of the church school.

The work on the Illinois preparatory school moves forward. A site has been chosen on the Fox river near Sheridan. Elder Kauble and his associates are sparing no effort to have the school ready for the fall opening. Parents in the State who have children too far advanced for the work of the church school, should correspond with the president of their Conference for terms.

DR. JOHN, writing concerning the work in Mexico, says:—

"Missionary farmers, as well as teachers and nurses, would be a great blessing all over this country.

"It is an impossibility to reach the people by the ordinary methods in vogue in our native land; but by establishing medical missions, schools, missionary colonies, and the circulation of our literature, while the workers are studying the language and gradually coming in contact with the people, we may hope for results in time. By these methods the work can be largely, if not quite, self-supporting, which will give great relief to the missionaries and to the home boards as well."

MRS. CHARLES N. CHADWICK made the following arraignment of the present educational system at a recent session of the International Kindergarten Union, held in New York City:—

"The school is absorbing the interest of the home. I would like to have my boy run in the open air. I would like him to retire early, but he can not. The work of the day must be carried into the night. I would like him to sleep when he does retire, but even his sleep is disturbed. I would like him to know and experience the best and the holiest of motives, but he has no room for motives, except to pass his examinations. I protest against home study. I protest against the delusion of the gymnasium. When a boy has spent hours, night and day, on Greek, Latin, science, and mathematics, twenty minutes twice a day in a gymnasium is useless matter crowded into our children's curriculum."

THE closing exercises of Battle Creek College were unique. It is the first year in the history of the school when there has been no effort to graduate a class of students. As a result of the year's work, 130 have gone or are going into the field as workers. So while there was no presentation of diplomas or conferring of degrees, there was a large class of self-supporting missionaries to send forth. Each evening of the closing week an hour and a half was given to representing the work of the various departments, and the well filled chapel testified that the interest increased as the days passed. The departments represented were as follows: Ministerial, canvassing, teachers, musical, medical missionary, carpentry, tailoring, cooking, dress-making, printing, broom-making, and farming. The closing address was delivered by Elder A. T. Jones, Monday evening, May 21, on the subject, "A Needed Reform in Education," proof of which was forcibly presented by the speaker.

In the announcement of the Summer Assembly and I. O. G. T. Training-school to be held at Humboldt, Ia., August 11—21, appears the following:—

"This department will be under the supervision of Mrs. Carrie L. Baldwin and

Miss Margaret Munson, both graduates of the department of health foods of Battle Creek College, and both well known

to many of the Assembly visitors. They will by practical demonstration show to those interested the advantages and blessings of this department of the work, as well as its connection with the laws of health."

These ladies attended the College in the interests of the temperance work of the State of Iowa, the attention of the Society having been directed to the work of health and temperance carried on by Seventh-day Adventists by a course of lectures on food combinations and the results thereof on the human appetite, delivered at their annual assembly for 1899 by E. A. Sutherland.

EVERY human occupation should be a communion with God.—*Herron.*

PUBLISHERS' PAGE.

Training-School Publishing Association Limited.

PERCY T. MAGAN, President.
H. R. SALISBURY, Secretary.
W. O. PALMER, Treasurer.
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A NEW and most liberal offer is being made by the publishers of the *Good Health*, to which we would call the attention of our readers. On receipt of \$1, they will enter your name for a year's subscription to their most valuable health magazine; and send you by freight or express, carriage charges collect, a premium Family Box containing "2 pkgs. Pearlina; 1 bar Fairy Soap; Quaker Oats; 1 pkg Allen's Foot Ease; 1 copy Healthful and Artistic Dress System Pamphlet, illustrated, new edition; 1 large box Talcum Powder; 1-2 lb. Protose; 1-2 lb. Nut Butter; 1 pkg. Granose Biscuit; 1-4 lb. Fig Bromose; 1 pkg. Granola; 1 can Protose and Beans; 1 lb. Caramel-Cereal."

The articles last quoted are *Health Foods* used at the famous Battle Creek Sanitarium. Address, Good Health Publishing Co., Battle Creek, Mich.

IDEAL SUMMER TOURS.

THE ideal route for summer tourist travel is the Grand Trunk Railway System, reaching directly all the most popular lake, river, mountain, and seashore resorts of the East. Full particulars and copies of summer tourist literature on application to J. H. Burgis, City Passenger and Ticket Agent, 249 Clark St., Corner Jackson Boulevard, Chicago.

MISSIONARY MAP OF THE WORLD.

WE are pleased to announce that a missionary map of the world, representing our work in organized conferences and mission fields throughout the world, is now in course of preparation. It will be printed upon good, substantial cloth, in black and two colors. Price, 75 cents. It will be ready for delivery about July 1. Address, Foreign Mission Board of Seventh-day Adventists, 150 Nassau Street, New York, N. Y.

SUMMER SCHOOL.

THE announcement for the Teachers' Institute and Summer School is ready. The first session will be held June 20. You should have the announcement at once. Send your own address and the names of your friends. E. A. SUTHERLAND, College, Battle Creek, Mich.

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.

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For a copy of "The Lake Superior Country," containing a description of Marquette and the copper country, address, with 4 cents in stamps to pay postage, Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

HAVE YOU SEEN IT?

THE new pamphlet, "Christian Schools," a manual for teachers and parents, is now ready, and should be in the hands of every one interested in the principles of Christian education.

It is made up from recent testimonies and quotations from some of the best educators of the country, showing that these principles, carried out, are necessary in solving the great problem of the reform asked for in educational lines. No teacher or parent can afford to be without a copy. It consists of 160 pages, securely bound; single copies 20 cents, three copies 50 cents. Order of your State Tract Society, or address Training-School Pub. Ass'n, Battle Creek, Mich.

SPECIAL NOTICE.

AFTER July 1 the price of the *Missionary Magazine* will be 50 cents per year; to foreign countries, 75 cents. This decision was reached at a recent meeting of the Foreign Mission Board, after carefully considering the question in all its phases.

We are now offering our people, for 50 cents a year, a good, forty-eight page monthly, equal in value and size to many missionary journals which range in price from 75 cents to \$1.50.

The *Missionary Magazine* and *Sentinel of Liberty* (formerly the *American Sentinel*) will be clubbed together for \$1.25.

Let all orders be sent as heretofore,—either through the State Tract Society or direct to the Foreign Mission Board of Seventh-day Adventists, Room 1906, 150 Nassau Street, New York, N. Y.

WHAT OUR FRIENDS SAY.

I THINK the ADVOCATE is present truth.

Buffalo, N. Y.

C. H. HARRIS.

We have taken a club of ADVOCATES for several months, and I think it has helped to bring about the decision of the church in favor of a church school.

Springfield, Ill.

GEO. TUTTLE.

I should hardly know how to get along without the ADVOCATE now.

MILDRED WILSON.

THE TRAINING-SCHOOL ADVOCATE, published at Battle Creek, Mich., price 50 cents a year. In this day of magazine reading, every field is replete with good works. This contribution to the depart-

ment of Christian workers will be appreciated by those engaged in all lines of Christian philanthropy.—*School Education.*

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 field, 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 broommaker, 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.

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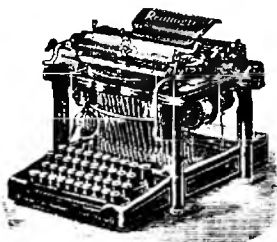
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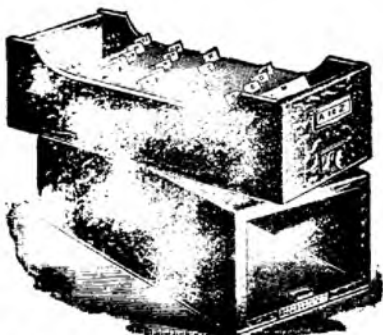
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