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JANUARY, 1901.



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In the thirteenth chapter of First Corinthians the Apostle Paul defines true, Christlike love. It would be well to print this chapter in small type in every paper issued from our presses.—MRS. E. G. WHITE.

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love."

The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

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No. 1.

NATURE AS A TEACHER.

[Extracts from "Christ's Object Lessons."]

THERE are wonderful truths in nature. The earth, the sea, and the sky are full of truth. They are our teachers. Nature utters her voice in lessons of heavenly wisdom and eternal truth. But fallen man will not understand. Sin has obscured his vision, and he cannot of himself interpret nature without placing it above God. Correct lessons cannot impress the minds of those who reject the word of God. The teaching of nature is by them so perverted

**Nature
Changed
by Sin.**

that it turns the mind away from the Creator.

In their original perfection, all created things were an expression of the thought of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. Wisdom spoke to the eye, and was received into the heart; for they communed with God in his created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. The earth is now marred and defiled by sin. Yet even in its blighted state, much that is beautiful remains. God's object lessons are not obliterated; rightly understood, nature speaks of her Creator. . . .

Christ sought to remove that which obscured the truth. The veil that sin has cast over the face of nature, he came to draw aside, bringing to view the spiritual glory that all things were created to reflect. His words placed the teachings of nature as

well as of the Bible in a new aspect, and made them a new revelation.

Jesus plucked the beautiful lily, and placed it in the hands of children and youth; and as they looked into his own youthful face, fresh with the sunlight of his Father's countenance, he gave the lesson, "Consider the lilies of the field." . . .

Christ interpreted the message which he himself had given to the lilies and the grass of the field. *He desires us to read it in every lily and every spire of grass. . . .* So through the creation we are to become acquainted with the Creator.

**Value of
Nature
Study.**

The book of nature is a great lesson book, which in connection with the Scriptures, we are to use in teaching others of his character, and guiding lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see him, the ear too dull to hear his voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart.

In these lessons direct from nature, there is a simplicity and purity that makes them of the highest value. *All need the teaching to be derived from this source.* In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. Too often

the minds of students are occupied with men's theories and speculations, falsely called science and philosophy. They need to be brought into close contact with nature. Let them learn that creation and Christianity have one God. Let them be taught to see the harmony of the natural with the spiritual. Let everything which their eyes see or their hands handle be made a lesson in character building. Thus the mental powers will be strengthened, the character developed, the whole life ennobled.

If the follower of Christ will believe his word and practice it, there is no science in the natural world that he will not be able to grasp and appreciate. There is nothing but that will furnish him means for imparting the truth to others. Natural science is a treasure house of knowledge from which every student in the school of Christ may draw. As we contemplate the beauty of nature, as we study its lessons in the cultivation of the soil, in the growth of the trees, in all the wonders of earth and sky and sea, there will come to us a new perception of truth. And the mysteries connected with God's dealings with men, the depths of his wisdom and judgment as seen in human life, — these are found to be a storehouse rich in treasure.

Every drop of rain, every ray of light shed on our unthankful race, every leaf and flower and fruit, testifies to God's long forbearance and his great love.

The seed has within itself the germinating principle, a principle that God himself has implanted; yet if left to itself the seed would have no power to spring up. Man has his part to act in promoting the growth of the grain. He must prepare and enrich the soil and cast in the seed. He must till the fields. But there is a point beyond which he can accomplish nothing. No strength or wisdom of man can bring forth from the seed the living plant. Let man put forth his efforts to the utmost limits,

he must still depend upon One who has connected the sowing and the reaping by wonderful links of his own omnipotent power.

There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns. The showers of rain must be sent to give moisture to the thirsty fields, the sun must impart heat, electricity must be conveyed to the buried seed. The life which the Creator has implanted, he alone can call forth. Every seed grows, every plant develops, by the power of God. . . . As in the natural, so in the spiritual sowing; the teacher of truth must seek to prepare the soil of the heart; he must sow the seed; but the power that alone can produce life is from God. There is a point beyond which human effort is in vain. . . . The work of the sower is a work of faith. The mystery of the germination and growth of the seed he cannot understand. But he has confidence in the agencies by which God causes vegetation to flourish. In casting his seed into the ground, he is apparently throwing away the precious grain that might furnish bread for his family. But he is only giving up a present good for a larger return. He casts the seed away, expecting to gather it many-fold in an abundant harvest. So Christ's servants are to labor, expecting a harvest from the seed they sow.

The material world is under God's control. The laws of nature are obeyed by nature. Everything speaks and acts the will of the Creator. Cloud and sunshine, dew and rain, wind and storm, all are under the supervision of God, and yield implicit obedience to his command. It is in obedience to the law of God that the spire of grain bursts through the ground, "first the blade, then the ear, after that the full corn in the ear." These the Lord develops in their proper season because they do not resist his working.

The gradual development of the plant from the seed is an object lesson in child training. . . . The work of parents and teachers is here suggested. They 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 naturally as do the plants in the garden. . . .

The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and the pleasures and experiences natural to their years. Childhood answers to the blade in the parable, and the blade has a beauty peculiarly its own. The children should not be forced into a precocious maturity, but should retain as long as possible the freshness and grace of their early years.

Let the children themselves prepare the soil and sow the seed. As they work, the parent or teacher can explain **Gardening.** the garden of the heart with the good or bad seed sown there, and that as the garden must be prepared for the natural seed, so the heart must be prepared for the seed of truth. As the seed is cast

into the ground, they can teach the lesson of Christ's death; and as the blade springs up, the truth of the resurrection. As the plants grow, the correspondence between the natural and the spiritual sowing may be continued.

The youth should be instructed in a similar way. They should be taught to till the soil. It would be well if there were, connected with every school, lands for cultivation. Such lands should be regarded as God's own schoolroom. The things of nature should be looked upon as a lesson-book which his children are to study, and from which they may obtain knowledge as to the culture of the soil. . . .

The blessing of the Lord will rest upon those who thus work the land, learning spiritual lessons from nature. In cultivating the soil the worker knows little what treasures will open up before him. While he is not to despise the instruction he may gather from minds that have had an experience, and from the information that intelligent men may impart, *he should gather lessons for himself.* This is a part of his training. The cultivation of the soil will prove an education to the soul.

WHY PHYSICAL LABOR SHOULD BE ADOPTED BY OUR SCHOOLS.

BY ELDER S. N. HASKELL.

CHRISTIAN education has for its object higher motives than worldly aggrandisement. The method of teaching, as well as the matter which is taught, in worldly schools is not according to Scriptural teaching. Education forms character; it moulds the life of the individual. "As a twig is bent the tree is inclined." Said the wise man, "Train up a child in the way he should go, and when he is old he will not depart from it."

IT IS THE TRAINING OF THE YOUTH THAT MAKES THE MAN OR THE NATION. This is well illustrated in the history of Japan.

The Buddhist ministers were not allowed to preach in that country, but Buddhist missionaries went to the Sun Rise kingdom and began to teach the children. This pleased the Japs. In a few years the common people were Buddhists. The education of the children wrought the change. By the method of teaching and the matter taught, the children were so influenced that it changed the religion of the people without any apparent disturbance.

The reasons why physical training should be connected with our schools are many. It forms habits of industry. It gives a

practical side to the character. In learning a trade, the student is prepared to impart to others an education that is both practical and useful. But all of this may be taught in our schools, and yet both the teacher and the student may fail to understand the true object of education. It is not, or should not be, for this life only that we educate our youth. The greatest of the apostles said, "Bodily exercise profiteth for a little time, but godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." Godliness is not in opposition to the life that now is, nor to bodily exercise, but it should be so connected with all physical training that by it both physical and spiritual health are secured. But if manual training is simply for this life, it fails and is not a part of true Christian education. The student should see *in* and *through* the physical education something which connects the soul with God in a practical manner. The study of the sciences from books should be in harmony with science as seen in his labor. Text-book study and manual labor should be carried on at the same time, and Christ should be seen in it all. It is His voice alone, whether it be in nature or in the written word, that converts the soul and imparts the higher education. The intellect, the soul, and the body should be educated at one and the same time.

God gave a sample lesson in true education in the garden of Eden. "Holy angels often visited the garden, and gave instruction to Adam and Eve *concerning their employment, and also taught* them concerning the rebellion and fall of Satan." The angels first warned them of Satan, for they would be brought in contact with that wily foe. In cultivating the garden, their intellectual faculties were increased and their spiritual natures were quickened, for in their work they were also instructed by angels. Education in spiritual things was not confined to the prayer meeting, nor was

their intellectual training confined to books while they dressed the garden and kept it simply for manual exercise. But in training the vines and decorating their Eden home, their intellectual and spiritual natures were called into exercise.

If that method was necessary while the first pair were in their holy state, how much more important that now, while in sin, we adopt the same method. It should be a part of our curriculum to teach manual labor in our schools, and to teach it so that the student will receive both an intellectual and a spiritual training. The study of the Book of books is a guide in such instruction. Likewise all other books which it may be necessary to study in gaining an education should follow this method of instruction. Any means may be employed that will develop these principles. There is but one restriction necessary: that is, do not depend upon books which contain false ideas mingled with the true—good and evil mixed.

The relation between the natural and the spiritual world should be recognized. The same mind arranged both. Lessons should be given showing this relation. In the seed, in its planting, in its growth, in its harvesting, are the truths concerning the kingdom of God. When sin defiled the earth, and men were to earn their bread by the sweat of the brow, God did not give the earth and mankind wholly into the hands of the devil, but retained an overruling providence. To the tempter, as to the sea, he said, "Thus far shalt thou come and no farther." Even this increased labor revealed the truths of the Science of Redemption. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

This illustrates the kingdom of God. Every truth, and every feature of receiving and preparing to receive the kingdom of God, is in this illustration. Many such parables the Saviour put forth, "and without a parable spake he not unto them." By these parables, drawn from the operations of nature, he spoke truths that had been secret from the foundation of the world. He selected many other parables to bring before the mind more vividly some particular truth contained in this one. It is like a tree with its hundreds of branches; all are different, and yet each branch represents one feature in particular; the sower who went forth to sow, another; the wheat and tares, another; and so on to the end of the chapter.

The work of the teacher is to open these principles and lead the mind into right channels, and get the student to thinking on right principles. Nature is God's lesson-book. His word is the infallible guide to a correct interpretation of its sacred truths. It will ever be unfolding to both the teacher and the student. There is an infinite mind back of it all. Any study-book that opens the subject and directs the mind into right channels of thought may be used with profit. The manner of planting the seed, its growth, and the

processes of its cultivation are lessons of infinite value. As the seed is covered with soil, so our lives must be buried in the furrow of the world's need. The destruction of weeds and those things which hinder the growth of vegetation tells the story of a wasted life, whose end is to be burned. It teaches men to bear and to suffer, for perfection of character is obtained through suffering. The man who can plant and cultivate and see God in every step he takes will know how to labor for souls.

The same might be said of every lawful trade. If Christ is not in it, but it is simply to get gain, then it strengthens covetousness, and unfits men to labor for God. Christ is the author of all science, and never in spiritual things does he work against his own laws. In him dwelleth all the fulness of the Godhead bodily. In him are all the treasures of wisdom and knowledge. When the youthful mind is thus educated and labor of any kind performed, it becomes second nature to see Christ in it, and to point out Christ to others, showing the relation of Christ to the work. So, whether riding, walking, trading, or talking upon subjects in which others are interested, something can be said on the subject that will reveal Christ. This is the greatest reason why we need manual labor in our schools.

WHAT CHRIST SAID.

-I SAID, "Let me walk in the fields;"

He said, "No, walk in the town."

I said, "There are no flowers there;"

He said, "No flowers, but a crown."

I said, "But the skies are black;

There is nothing but noise and din."

And he wept as he sent me back;

"There is more," he said; "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

He answered, "Yet hearts are sick,

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say,"

He answered me, "Choose to-night

If I am to miss you, or they."

I pleaded for time to be given;

He said, "Is it hard to decide?"

It will not seem hard in heaven

To have followed the steps of your Guide."

— George Mac Donald.

THE WORK OF A MANUAL TRAINING SCHOOL IN THE SOUTH.

[The report of the Miller School of Albemarle, Va., given by Prof. Charles E. Vawter, in a paper before the Capon Springs Conference last June, cannot fail to interest those who have been following the growth of the manual training idea, and who are striving to carry out this idea in the schoolroom. We are able to give only such portions of the paper as describe this feature of the Miller School. EDITOR.]

"To the work of organizing and equipping this great charity I was called twenty-two years ago," says Professor Vawter. "We found no chart or compass to guide us in this new field of labor. Industrial training existed then only in theory. . . .

"It became necessary in building the Miller School with industrial training as its chief cornerstone, to cut our way through a pathless wilderness with opposition every where and sympathy nowhere. To dignify labor in the South was no easy task. The negro looked upon all manual labor as slave work, from which he had been liberated, while the white man regarded manual labor as the peculiar occupation of the negro, and therefore beneath him. . . .

"In order to dignify labor, the most beautiful building upon the Miller School grounds, which are the most magnificent to be found in the South, was a work shop, and was called a work shop, and the very best equipments that could be had were put in it, even at the expense of having it called by our neighbors 'Vawter's Folly,' and the best teachers that New England could supply, educated men, gentlemen, were employed. This great object lesson was quickly learned by our Southern boys. The shop, the equipment, the educated gentlemen and teachers with overalls on, doing the work themselves and teaching the boys to do it, created inspiration and enthusiasm. The barrier of the ages was

crossed, the victory was won, labor was made honorable, and now it is considered a great honor to be assigned to a class in the shops, which have already sent out hundreds of young men to honorable and profitable and happy lives.

"During the last twenty-two years we have turned out men who have become well educated, who have gone to the University of Virginia and elsewhere, and have made themselves leaders and men of influence and power.

"Our best and most hopeful results have come from our work upon the dull boy, the boy whom the schools and colleges would stamp as a fool because he could not in mathematics or languages attain to a certain fixed standard, and who would be sent out by them into the world as a failure, forever to feel that he was an inferior kind of fellow. Such boys are put to doing what they can do. For there is no boy, however hopeless he may be when measured by the old standard, but has hidden away somewhere a talent that can be developed into usefulness and power. Though he may fail year after year on arithmetic, there is something that he can do, and in that field he can graduate and become a leader, a power and a success in the world.

"Again, he may be lawless and bad and restive under the restraints of law, and it may even become necessary to eliminate him for the sake of others. But he should never be given up. One day you will touch some secret spring, and bring to life a latent power, and out of the rubbish there will come a man. 'It is not the will of your Father which is in heaven that one of these little ones should perish.' So long as you continue day after day to pray, 'Thy will be done,' so long continue to work with hope for the dullest and most wayward.

"It would tax your patience too much

at this late hour to give you practical illustrations of what I say. May I name a few cases that just now occur to me?

"One boy who looked like a fool, and so far as his work in books was concerned, showed himself a fool, was tried in various ways. He shoveled coal under a boiler; he was then tried at caring for and watching the boiler, and he developed the talent of carefulness; he was then put to watch and care for an engine, then a dynamo, then to caring for lights and electric wires; and he, as it were, lay alongside of these dynamos, wires, motors, and lights until he became charged as by induction with electricity, when after years of slow but steady work, he was pronounced by an intelligent visitor from Chicago, after talking with him for some time, the best informed practical electrician that he had ever met. . . .

"We have turned out about six hundred boys. Of these, fifty-four are dead and of forty-four we have no record; but of the others, numbering above five hundred, we have records showing their salaries to range from \$10,000 down to the pay of a private soldier in the U. S. Army in the Philippines; that the average salary is \$594; that the average salary of our seventy-three graduates is over \$1,000; and that these five hundred boys are receiving annually \$300,000 more than in all probability they would have received had they never had the benefits of the Miller School, while no arithmetic can estimate their worth as social, political, and moral forces in the world.

"Among them are five electrical and me-

chanical engineers, five college professors, nineteen instructors mainly in manual training in the South, fifty mechanics, twenty-seven workers in wood, thirty-four railroad men, from superintendent of a road in South America, to a brakeman. Then follow foremen of shops, draughtsmen, chemists, pharmacists, inventors, engineers, plumbers, printers, farmers, florists, horticulturists, nurserymen, overseers, clerks, stenographers, soldiers, and sailors.

"Time will not permit me, though just now so strongly urged, to tell of our girls who have gone from us pure in life, noble in purpose, to do faithfully the work God has given them to do.

"Suffice it to say that of the hundred and fifty girls who have left us, one third of them are married, and with the training they have received while with us in cooking, sewing, and in art and letters, they are building beautiful homes and are making fifty men as happy as men can be on this earth; while fifty more have returned to their old homes to teach the younger children, and with their acquired skill to help make the old homes more beautiful and attractive, while they lighten the loads of the toilers and brighten the days of the weary ones. Another third are teaching or sewing or working in various fields of usefulness, making honorable and useful citizens. . . .

"God grant that the inspiration of this day may be for the uplifting of both races in our Southland along the line of what is most needed.—SYSTEMATIC, INTELLIGENT INDUSTRIAL TRAINING."

CITY SCHOOLS.

DURING the last fifty years, on account of industrial changes, the population in our own country, and in most of the civilized countries of the world, has been rushing into cities and large towns. *This rush into urban life has had a very ill effect on schools.*

It has tended to make schools large machines; and of course it has deprived the children of the natural out-of-door sports of country life. THE GRADING OF CLASSES IN A LARGE SCHOOL HAD TO BE INFLEXIBLE, and THE PRODUCT HAD TO BE UNI-

FORM, LIKE THAT OF A FLOURMILL. That meant that the quick children were held back and the slow were driven forward, to the great disadvantage of both sorts. It meant marking time. It meant also bad air, bad light, and crowded rooms, with fifty or seventy pupils to a teacher. These are impossible conditions to good teaching. . . .

When a child grows up in the country, it gets a natural training in accurate observation. It wants to find a four-leaf clover; it runs to see where the green snake went; it tracks the wood-chuck to its hole, and gets it out; it learns the songs of the birds; and knows when the smelts run up the brook, and when the twilight is just right for finding the partridges. In short, the country child gets naturally a broad training in observation.

It also has on the farm an admirable training in manual labor. From an early age it can actually contribute to the care of animals, the successful conduct of the household, and the general welfare of the family. In the city, all this natural training is lacking, and substitutes for it have to be artificially provided. This necessity has brought into our schools, nature study and manual training, to teach the child to use its eyes and its hands, and to develop its senses and its muscular powers. . . .

We do not yet see how to replace in urban education the training which the farmer's boy or the sea coast boy gets from his habitual contest with the adverse forces of nature.—President Eliot, of Harvard University, in an address delivered at the National Educational Association.

SCHOOL GARDENS.

ONE feature of true education is to bring the growing child in contact with nature. It urges parents out of the cities and into the country. It exalts the life on the farm; it defies the city to give anything equal to the pure air, clean thoughts, and broad scope for development offered by nature.

Some of the European countries are far ahead of our own in the recognition of this truth. The United States Department of State has recently issued an elaborate report on the subject of school gardens. These reports are made by the consuls residing in various European countries. The following is an extract from the summary of these reports given in the *Scientific American* :—

"In Breslau there is a botanical garden of nearly 12,000 acres, and three quarters of the ground is planted with flowers for use in school. Plants are sent at the request of the teachers, and the children are taken to see the plants growing. The scholars also receive plants to take home, and the pupils

most interested receive an extra number. There is a model institution in the suburbs of Dresden, where boys are taught the cultivation of all the forest and fruit trees that grow in the kingdom of Saxony, and the girls have charge of the vegetable garden, and learn to plant, hoe, and weed, and all the children are instructed in the care of flowers. There is a section of the garden devoted to plants for botanical purposes. The children take great pride and interest in their work, and after the outdoor season is over, they are given bulbs and plants to take home to grow as indoor plants.

"The school gardens of Germany are intended more as a help to studies already in progress than as an extra course, as in the agricultural gardens of France. In Leipsic the botanical garden is of large extent, and the teachers of botany can take the children there for practical instruction, and they are allowed to take away anything they desire for study. The school board sends out a circular twice a week, giving a list of the

flowers in bloom, in order to encourage visits to the garden. Transplanting and grafting trees are taught by seeing the gardeners work, and the children are encouraged to cultivate little vegetable plots at home. In Munich spacious playgrounds are provided, and all new school-buildings have twenty square feet for each pupil. The school grounds in the suburbs are very large and are well planned.

"In Switzerland the government gives a substantial contribution for every garden which is established, and also gives a yearly sum toward its maintenance. The estimated cost of these gardens is less than \$500. This includes the expenses of hot-beds, summer-houses, railings, fountain, plants and seeds, utensils, and labor. In some cases the pupils have assisted in preparing the garden."

THE SINGER'S ALMS.

In Lyons, on the mart of that French town,
Years since, a woman, leading a fair child,
Craved a small alms of one, who, walking down
The thoroughfare, caught the child's glance and
smiled

To see, behind its eyes, a noble soul;
He paused, but found he had no coin to dole.

His guardian angel warned him not to lose
This chance of pearl to do another good:
So, as he waited, sorry to refuse

The asked-for penny, there aside he stood,
And with his hat held, as by limb the nest,
He covered his kind face, and sang his best.

The sky was blue above, and all the lane
Of commerce, where the singer stood, was filled,
And many paused, and listening, paused again
To hear the voice that through and through
them thrilled.

I think the guardian angel helped along
That cry for pity, woven in a song.

The hat of its stamped brood was emptied soon
Into the woman's lap, who drenched with tears
Her kiss upon the hand of help; 't was noon,
And noon in her glad heart drove forth her fears.
The singer, pleased, passed on and softly
thought,

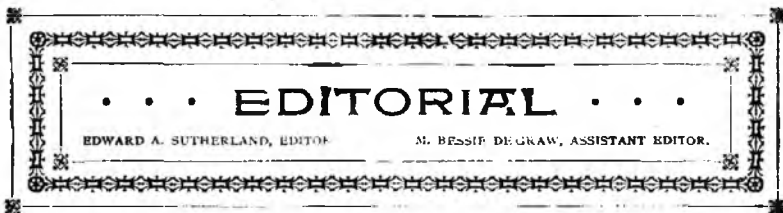
"Men will not know by whom this deed was
wrought."

*But when at night he came upon the stage,
Cheer after cheer went up from that wide throng,
And flowers rained on him; naught could as-
suage*

*The tumult of the welcome, save the song
That he had sweetly sung, with covered face,
For the two beggars in the market-place.*

— Henry Abbey.

The singer was Mario, the great tenor



THE ADVOCATE.

WITH this number the TRAINING SCHOOL ADVOCATE enters upon its third year. There has been one great purpose in the minds of the editors, which has been to set before Christian parents the necessity of providing Christian education for their children. They have tried to make this its keynote. There have been temptations to lose sight of this one great purpose, to enter fields which might have been less thorny for its editors, and which might have appeared more fruitful in advantages to the denomination. But to have done this would have been fatal to the ADVOCATE; that is, the paper would not have filled the place for which it was created, and the paper that is out of its place, trying to satisfy and to please everybody, it is as much a failure as the individual who loses his identity, and becomes a mere tool in the hands of some one else.

The ADVOCATE has endeavored to set forth the clear and unvarnished principles of Christian education for the common people. It is a satisfaction to have at this time a large constituency of men and women who love the principles which have been set forth. They are willing to sacrifice all in order that their children may enjoy the ben-

efits of Christian education, unmingled with the fatal errors of the world.

There has been no studied effort to present truth for any except those who profess to believe the third angel's message. We have felt more concerned for our people than for any others. We believe that when those who claim to be true Protestants shall be consistent in carrying out the principles they profess, it will be comparatively easy to call the attention of those outside of the church to Christian education. The prophecy says that when we arise and shine, the Gentiles shall come, bringing their children with them. The work of the ADVOCATE now is to instruct our people as to the necessity of having in every organized church a Christian school conducted by a Christian teacher well trained for the work, and of studying subjects that will develop such characters as will be a credit to God in the earth, and a glory to him throughout eternity.

We ask for the prayers of all who are interested in this important subject, that the ADVOCATE may sound the clear notes of truth so well during the coming year that hundreds and thousands of children may be brought to Christ, who "will make them little missionaries."

CAUSE OF WEAKNESS IN THE CHURCH SCHOOL.

THE position of a teacher in a church school where the patrons will not read educational literature is not an enviable one. We have some teachers who are thus situated. They write to us that it is impossible to get the parents and the church members to read anything on the subject of church schools or Christian education. They say that the patrons make many excuses. The favorite ones are that they are too poor, and that there are so many papers published among us now that it is impossible for them to take them all. These may seem to be plausible excuses, but they are really weak ones. The idea of a company of people banding together to conduct an enterprise which involves as much as a church school, yet who do not understand the importance of becoming thoroughly acquainted with the work they have started, is a strange but not unfamiliar one. There may be many papers published, but it would seem that when a people profess to abandon a popular system of education, bringing upon themselves the criticism of the world about them, they would realize the hopelessness of the undertaking unless they are so thoroughly established and informed on the subject that they can not only justify their course to their neighbors, but be able to present the subject to them in an intelligible and winning manner.

There are churches conducting church schools, the members of which, the teachers say, will not read. Such churches usually tire of the enterprise when the novelty has worn off; interest becomes feeble; success is not reached; and they turn their criticism upon the teacher. She is blamed for all the failures resulting from their own lack of interest in the work. At the end of the year, it is a question with them whether or not they shall support the school for another year. Many have lost heart; the expense is a big obstacle; they desire to change teachers; they feel that they must have a teacher who will bring

in more life and enthusiasm. If the work should be started again under these conditions, and the church members still refuse to study the question, it is very likely that the school would come to a miserable end.

Nine tenths of this state of things is due to a failure to study the subject carefully and intelligently. It is strange that so many who profess to be interested in this subject do so little reading and studying. It is strange, too, that so many church school teachers dare to hope for success and prosperity while they are unable to arouse enough interest in their patrons to read and study. A teacher who belongs to this class must be short-lived in this work. Some of them may help start the work, but they will never be able to carry it through to completion. It is just as impossible for a teacher to make a real success or hold the interest of the constituency of the school as it would be for a minister to expect his congregation to thrive, to be active missionaries, to pay their tithe, to give offerings, to be wide awake, who do not read their Bibles and our religious books and periodicals. Every wide-awake minister knows that he can hope for little success as long as he cannot arouse an interest in the minds of his converts to read and study the subjects that are considered necessary to a Christian experience. We are familiar with congregations who tire quickly of their minister when his peculiar style of delivery and his methods have become familiar. They crave a change; they must have a new minister to arouse and stimulate them. They do not study for themselves; they depend entirely upon the man to impart to them what little Christianity they feel.

Is it not time that the officers of churches and school boards, and church school teachers, wake up to the fact that the church school work in their community will fall far short of what it might be as long as they find so little desire to become more thoroughly acquainted with the principles and

methods of Christian education? We know that when bitter persecution shall arise against all who take their children from the

popular schools, only those will stand the test who have studied these principles thoroughly, and love them as their own life.

THE WINTER TERM IN OUR SCHOOLS.

MANY persons who have had limited advantages in education are anxiously asking themselves if it is possible for them to have a more active part in the work. We would call the attention of such to the special work that is offered in our training schools. No one need hesitate to enter this work because of a lack of former training. The Lord has told us to offer short courses to this class of people, and push them just as rapidly as possible through their studies, that they may get into the field and do the work that should be done now. When they have worked for a season, applying the principles learned in school, if they are real students they will return and add to their training. By repeating this, they will become much stronger than if they should remain in school a term of years, failing to apply the knowledge received.

Our school training does not amount to very much unless it is woven into every fiber of our character. Training schools should build character, not simply give facts. To build character it is, of course, necessary to have facts.

Let those who desire to enter the work, both old and young, and can do so, prepare to enter the training schools at once, for never again will there be a more favorable time to do this. Those who have limited means, the following statement may encourage: "Let the youth who need an education set to work with a determination to obtain it. *Do not wait for an opening; make one for yourself.* Take hold in any small way that presents itself. Practice economy. 'All biddings are enablings.'" These words are to the point. If you want it, move. Overcome obstacles. If you want it for God's glory, the very One who has placed in your breast a desire for it will give you strength to obtain it, provided you will obey him in all things. Delay is dangerous now. The work is closing rapidly, and soon we shall reach the time when no man can work. Then many who have spent their time idly will wake up, but it will be too late to work for the Master. The door will be closed, and he will say, "Depart." Let us enter the schools for training now. Write to your respective schools for their winter announcements

CHURCH SCHOOL BUILDINGS.

ATTENTION is called to the Aledo church school building, a cut of which appears on page 28. This is a neat, commodious building, which would be a credit to any community. We hope that many will be encouraged to provide likewise for the education of their own children. It is strange that people will spend money for almost anything except proper facilities for educating children. We are willing, and it is proper that we should be, to raise money

to pay ministers and to erect church buildings, to heat and light them, etc., in order to have a place to which we can invite our neighbors and friends to come and listen to the gospel. We are glad to have them come, and that without asking them for one cent to meet the expenses while giving them instruction.

The reason we are willing to do what is right in giving the truth to the people, is because we have been educated up to the

point where we realize that the gospel should be given in this way. We have not yet been fully educated to the place where we recognize children as younger members of the Lord's family, and the reason we do not recognize it is that the State offers to educate these children practically free. We as Christians have not yet had our eyes sufficiently opened to understand that the instruction that is given to these children is just the opposite of what our ministers are giving to the adults. In other words, we do not realize that we have to pay money to our workers to undo the work that is done for the children. When we as a people have faith in the instruction that has been given to God's people during all the ages concerning education, there will be a wonderful manifestation of God's power. When we realize that it is impossible for anyone except godly parents and Christian teachers to train little children for God, we shall see thousands of missionaries raised up for the Lord.

The educating of our children is one of the grandest enterprises existing. Should not sufficient money be spent to give our children teachers who are thoroughly trained in the principles of Christian education? Should not money be spent for the proper

kind of books? Should not commodious, plain buildings or suitable rooms be provided? Why should not the educational work among God's people be so carried on that our children would much rather attend our own schools than those of the world?

We believe there should be a greater effort made by our people to place our church schools upon a basis by which they can be made self-supporting. Small pieces of land could be provided, which would help to support the teacher. And suitable buildings should be erected. "Wherever there is a settled church, a small building should be erected. Let a school-house be prepared for the locality, and let teachers of good ability work in instructing the students." "There were workmen before me, building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. The very thing was being done that should have been done years ago. I viewed the work advancing. In the basement of the church, above ground, room was provided for a school, where the children could be educated. Teachers were selected to go to this place. The numbers in the school were not large, but it was a happy beginning."

DISCIPLINE IN THE SCHOOLS.

IN *School and Home Education*, for December, 1900, under the title of "The Value of Obedience," by Mary E. Fitzgerald, and in an editorial comment following the article, is found some timely instruction for our teachers and parents. The following extracts are given:—

"There is no doubt that many a convict, in bitterness of spirit, blames his parents for their overindulgence, which, by weakening his power of resistance, has really been the cause of his landing in the penitentiary. Had he been obliged to resist the pleasant devils of his youth, he would have had

strength to resist the pleasant devils of his maturity, and the great, wide, beautiful world would have given him of its best, as it does to men who are kings of their minds and bodies.

"Knowing, then, the power and the happiness resulting from obedience to law, is it not a marvel that parents of to-day, especially American parents, allow their children almost unlimited freedom to follow their own wishes?

"'Johnny, come in,' says Mrs. Smith.

"'O ma, can't I stay out a little longer?' whiningly says Johnny.

“I think it is too damp—’ dubiously.

“Johnny, quick to notice the hesitation, puts in a stronger plea (no one blames him), and he stays out. Johnny should have had no choice in the matter. His mother called him; she should have made him obey. The mother who foolishly argues may as well make up her mind that the day is lost, and resign herself to be relegated to the position of cook and sewing-woman.

“The ‘masterful men’ from whom Jean Sandys taught her children to pray to be delivered, are the product of this system of government, or rather no-government.

“‘But do you not think children should be reasoned with?’ says a shocked ‘new woman.’ Yes, after they have obeyed.

“I visited a house where a mother, grandmother, and two aunts had reasoned unsuccessfully all morning with a five-year-old child. They wanted her to go to kindergarten; she did not want to go, and condescended to give no reason for her objection, but went on playing with her dolls while her anxious relatives successively tried their persuasive powers upon her. It struck me that a good stout paddle would have excelled Socrates as a persuader. . . . ‘Hermann must mind as he walks—without thinking about it,’ said a German mother to a teacher. ‘He does not know what is good for him: you and I do.’ And Hermann will probably turn out a well-balanced citizen, obeying the laws of his country, even if he does not entirely approve of them.

“Formerly, however lax the home discipline, that of the school was so severe that it served as a counteraction, but with the passing of corporal punishment, persuasion came in, and the weakness engendered in the child by doing what he likes at home, is increased by doing what pleases him at school. . . . What would be thought of that country which would make laws, but provide no punishment if they were broken? And yet a school is a country in miniature, and should prepare

the pupils for the work of the world. How is it doing this?—By making rules with no authority to enforce them; by obliging the teacher, when there is a clash, to use her persuasive power to bring the pupil to see the error of his ways. To do this she must take the time of fifty children, and her failure does not add to her influence over the school. Perhaps hesitating because it is considered an acknowledgment of weakness to do so, she appeals to higher authority. The persuasive powers of higher authority, lacking the personal feeling which the teacher brings to bear, have the same effect as pouring water through a sieve. The sinner is told to go and sin no more, and returns to his small world something of a hero.

“Now a good vigorous dose of law, preaching strict obedience or a penalty, would have created an entirely different attitude in the culprit. He knows no one must really obey unless he wants to do so. If the teacher felt she could enforce the laws, the chances are that there would be little necessity for doing it. She should, in order to do justice to the pupil and prepare him for future emergencies, be able to compel obedience; and if her personal magnetism, eloquence, or diplomacy are not sufficiently developed, then let her have the privilege of appealing to the parents or police to apply the rod. Anything but this go-as-you-please of the present system, which is absolutely ruining children.

“The greatest kindness teachers and parents can do a child is to demand instant, unquestioning, unreasoning obedience. The type of citizen which is being reared by the anxious mother desirous of developing her child’s individuality; and by the hampered teacher, willing, but unable, to exact obedience, will do little credit to either. The world will turn the cold shoulder to the youth who must know the reason for every order. If Cassibianca had been trained by modern methods, he would certainly not have stayed on the deck

"whence all but him had fled." We are not turning out that kind. They have gone out of fashion. But the fashion for young men has not changed. The kind that are on deck, and whose employers know on which part of the deck to find them, will ever be in great demand. But whence will the supply come?"

Editorial Comment.—The above views are evidently the result of the experience of a keen observer and progressive teacher. They express the convictions of many teachers in the city, where children are never compelled to obey the teacher; at least it is contrary to the rules if compulsion is used that compels. . . .

"The system of governing children which is now in vogue is a reaction against a too severe and arbitrary rule found in state, family, and school but a few generations ago. Like all reactions, it goes to the opposite extreme. Before the child can be a law unto himself, he must be obedient to the law imposed from without. Before a child has developed an intelligence and will to the extent that he can judge of what is best, and has sufficient power of will to hold himself to the doing of it, some one

else must be intelligence and will for him.

"The error to-day is that the reactionists against arbitrary authority conceive the child to be a rational being. The child is born a mere animal, with latent power to become a being controlled by reasoning. It is the province of the educator to develop this power. A too arbitrary rule does not stimulate the growth of this power, neither does a failure to exact obedience to reasonable requirements, even when the child does not see that they are just, or, seeing their justice, is too weak in will to obey his own convictions. Then his will must be re-enforced by the stronger will of another. Education gives to the child ability to decide and to act to the limit of his powers. Beyond that limit education is a law unto the child. This limit is being extended continuously when the education is properly conducted. But an irrational public sentiment is demanding that the school shall assume that the child is a rational being, strong enough to follow the convictions of reason. Its excuse is that the teacher cannot be trusted with the power that education must exercise. The only answer is, Employ teachers who can be trusted to do what the education of a child demands."

ERRATUM.— We beg leave to call the attention of our readers to a mistake which occurred in our last issue, but was noticed too late for correction. The article on Arithmetic in the Teachers' Department should have been followed by a complete lesson. As it was, only a few sight exercises were given, and the line of thought between these and the article itself was consequently broken. We will, however, insert such a lesson in our next number.

... MINISTERIAL ...

A TRUE MINISTER.

THE influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. There is no class of workers who have more influence and opportunity to do good than the gospel minister. The opposite is true also, that no one has more influence to lead the people into wrong than the minister who has abandoned the truth. In a time of crisis, the minister of the gospel should be ready to take his stand for the right. If this had always been done by those who have occupied this place, how different would everything be at the present time.

"Have faith in God. He gave me the idea of giving 'Christ's Object Lessons' for the relief of the schools. He is testing his people and institutions in this thing, to see if they will work together." These solemn words should stir the heart of every true minister. The people are being tested. "Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If *they* do it aright, cheerfully, hopefully, they will find it a very great blessing." It is very evident that if the ministry will bear the test, it will have a wonderful influence upon the people, and many will be saved who might be lost if this matter were not properly received.

The place of the minister is in the lead. He is the shepherd of the flock; he leads the flock. Many of our people are discouraged over the canvassing work. They feel that it is impossible to sell books to

the people. They have been talked to a great deal about the necessity of canvassing, but nevertheless many of them have settled down to the opinion that it cannot be done. The great problem that now confronts our ministers is, How can we get the people out of this condition? How can we arouse them so that they will go to the people with the book? Will it not have a very beneficial effect if we as ministers take the book ourselves and go to outside people with it, and show the members of our churches that it is possible to sell this book? I am certain that if a minister will do this, he will find that there are many people waiting to receive the light which he can bring to them. This is being tried by some ministers, and it brings courage into their own souls, and into the souls of their brethren. When our church members see our ministers and leading men actually going to the outside people and selling this book, "Christ's Object Lessons," they will not be able to stand it very long, but will soon move themselves. They will be moved by this means, when it would be impossible to get them to do so by simply talking to them.

The people have a right to expect the ministers to take an active part in selling this book to those outside of the church. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, to make a decided forward move in the path of self-denial, by giving part of their earnings to help our schools to get out of debt. . . . Let our ministers consecrate themselves to

God. . . . A glorious gospel work opens before the converted, faithful minister. He is to help his fellow-men to a better understanding of the work. . . . There are in the ministry young men who have been receiving wages from the Conference, yet whose labor brings nothing in, who are only consumers. I have been instructed that this need not be. It would not be if our young ministers were worked by the Spirit of God.

"Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the Conference, and how much their labors have been blessed in the conversion of souls. If you are not producers as well as consumers, what is the value of your work? How can the cause of God sustain as workers those who are not sanctified by the truth? . . . Should not our ministers study this question? Many of our young ministers, if truly converted, would do much by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they imparted to others the light given them, they would receive more to impart. Let them enter the canvassing fields, and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which they could not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life."

How do I know but that many are watching me, to see if I have the courage to do what we as ministers must ask the people

to do? How do I know but that I should be tested, to see whether I am a profitable servant or not?

"Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord, will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life. . . . This work has not of late had the spirit and the life infused into it by the leading agents who once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer."

In these words we are clearly shown what a great school the canvassing work is. Our people, from the minister down, have not been as active in canvassing during the last few years as we ought to have been. The Lord is calling for a revival, and he is asking the leading agents to move out. One of the most practical ways to instruct others is to do it ourselves.

I would not convey the idea that it would be wise for all men to spend their entire time canvassing, for they have other duties to perform; but would it not be wise, at the present time, for every minister to have a live experience in meeting outside people with this book, and receiving the great blessing that is promised to those who will "do it aright, cheerfully, hopefully"?

E. A. SUTHERLAND.

With Mothers and Children

A ROBIN'S EGG.

" ONLY think of it! love and song,
The passionate joy of the summer long,
Matins and vespers, ah! how sweet,
A nest to be in the village street;
A red breast flashing in happy flight,
Life's full ecstasy and delight
Thrilling God's minstrel through and through,
All of them packed in this egg of blue!

" Would you believe it,— holding dumb
Lime and pigment 'twixt finger and thumb?
Would you believe there was love within
Walls so brittle and cold and thin?
Such a song as you heard last night,
Thrilling the grove in the sunset light?

" Out of the casket in which we dwell
What may issue? can you foretell?
Can you say, when you find outspread
Bits of our eggshell, we are dead?
Can you think, if this shell be crushed,
All that was in it is cold and hushed?
Look once more at this bit of blue—
Has it no message of hope for you? "

A MOTHER.

It is but few times that history records an instance in which an individual has been singled out, and by a divine voice pronounced blessed. Such favored ones are few. It was in the hill-town of Nazareth that there lived a Jewish maiden. The cherished hope of every Jewish family was that the Saviour of the race might come to that home. Families gathered about the fire talked often of the hope of Israel, and longed for the Deliverer. Whenever a male child was born, the thought of the promise of God ran through the minds of the parents.

Daily in her round of duties this maiden had repeated the words of prophecy. She

was of the tribe of Judah, and the Christ should be born of the family of David. Truly God had given her the right to hope. "O God," she prayed, "thou God of our fathers, Abraham, Isaac, and Jacob, thou knowest my heart, and that I am willing to give up all,—willing to do anything for thee." Daily the words were in her mind, and once as she walked leisurely along, with heart uplifted and the words upon her lips, an angel stood beside her. "Hail, highly favored, the Lord is with thee," fell upon her astonished ears. She had not thought her prayer had yet reached heaven; but the answer was already come. "Blessed art thou among women,"

continued the angel, "for thou hast found favor with God."

Then was told to her the story of her acceptance with God. For generations, Heaven had watched in vain for such surrender of self; had watched to find a cradle in some human form of clay for the priceless gift of the Son of God. It was found at last.

The heavenly visitor described minutely what was meant, saying, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." In reply came the sweet words of the maiden, "Behold the handmaid of the Lord." She had offered herself; God had taken her at her word. Then came days and weeks of trial. There was gladness of heart while the angel remained, but he soon winged his way to heaven, where heavenly hosts watched and waited. Those who had once been friends turned from her. Where before words of praise had been spoken she now heard whisperings of shame, for was not all the evidence against her? Sometimes she almost doubted her own sincerity. And then came again the words, "Thou art highly favored," and she pressed on.

Then came the wondrous birth of the Child, the angel choir, the visit of the shepherds, the blessing of Simeon and Anna; the wise men, and the flight into Egypt. Day by day the child grew. She watched him learn to walk; she listened as he lisped her name for the first time. As he grew older, she taught him to read, and walked with him through the woods. Night after night she sang to him the songs of David, and repeated the stories of the Scripture till he knew them all by heart.

Then came the story of his own birth, a pure, simple story, but no purer and no simpler than the story of your child's birth, if heard from mother's lips.

Mary and her child were bound together by the strongest ties of friendship which strengthened the bonds of relationship.

He was her son in every sense of the word. When at times the child came in with saddened countenance because of reproach thrust upon him, or because some tale of ignominy had been told him concerning his mother, hope sank low. But when again she saw the grace of God in the heart of her child, when she heard the words of wisdom which fell from his lips, she cherished these things in her heart, and faith grew strong again.

Time passed until he was twelve—the age when the law recognized the Jewish boy. For the first time Jesus accompanied his father and mother to the Passover feast at Jerusalem. He was but a boy of twelve, but it was as he stood watching the sacrificial offerings that his mission in life opened before him. He had heard the story of a Redeemer; now there flashed before him his whole life work. Would he accept or reject? Little did that faithful mother realize that her patient, daily teaching had prepared her boy to settle not only his own destiny but the destiny of worlds. For a moment the thought was almost overwhelming. He sought to be alone, and drawing near the Heavenly Father, he made a surrender similar to that made by his mother years before.

What is the mystery of God?

It is Christ in you,— in me.— the hope of glory.

And how is he formed within?—

"The Holy Ghost shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God."

To be true to him, what sacrifice does it demand?

Mayhap contempt, reproach, misunderstandings, sufferings.

But knowing all, what do you say?

"Behold the handmaid of the Lord."


Some worship Mary and ascribe to her more than human power. To me the beauty of her life is that she was human, as human as I.— *Gerald Stephens.*



CHILDREN'S PAGE



A WINTER'S TALE.

OU have heard, oh, so often, and known, oh, so long,
From verse and from story, from tale and from song,
Of a fat, jolly gentleman, small as to size,
With crinkly white hair and twinkling blue eyes,
Who lives where the snowflakes first see the light,
And makes his long journeys on each Christmas night,
With jingle of sleigh-bells and sounds full of glee,
But who keeps out of sight when we most want to see,

That I'm sure you'll be willing to listen a bit
To a tale that's as newsy, and perhaps has some wit.
'Tis a very small folk I will tell you about,
Who know of more secrets, I have n't a doubt,
Than all that St. Nick, in his heritage drear,
Could guess or could find or could make in a year.
And your eyes have to snap, and your ears prick up straight,
If you find out a thing that these small folks relate.

Not brownies nor sprites nor pixies nor gnomes,
Though small are their bodies, and queer are their homes,
And they work many wonders, and do more for you
Than ever the fairies knew how to do.
They dress their small bodies in white and in gray
And in black and in brown, and in 'most every way
To suit their big businesses and their small games —
But I'm sure you'll not know them till I tell you their names.

The first one, he's dapper, but plump for all that,
With a rusty white vest, a black cap and cravat.
You'd think him a clown, for he hangs by his toes,
Then swings himself over, and away up he goes.
But he's working for wages, and he talks to himself —
If you'll listen, you'll hear him, a queer little elf —
"I wonder what luck," he says, "there is round this tree."
Then his hoarse little voice chuckles, "Chick-a-dee-dee."

And a cousin he has, more carefully dressed
In a gray overcoat, and a spotless white vest,

Who is more topsy-turvy even than he,
For, "head up or down, it's nothing to me."
He calls around sometimes, with polite little raps,
To wake you from needlessly long morning naps,
And thereby requests that some nutmeats you spare,
For "Nuthatch" we call him, and he proves his name fair.

And little brown creatures, all muffled and warm,
Stand out in the street, and brave every storm
While they hunt for snug fortunes of kernels and seeds,
And with chattering voices declare their great needs.
Mr. Sparrow's gray cap and black muffler are seen
'Twixt Snow-Bunting's brown coat and Snowbird's dark sheen.
And polite? Why, yes, in a rollicking way,
But if you call on them, they 've no time to stay.

Then there's a big fellow, by the side of all these,
Who would be well thought of, and tries hard to please,
So he dresses himself in white and in blue,
With black velvet ribbon mingled all through,
With a gray satin vest, and plumes in his hat;
But he's a big, bad bully for all of that,
And I think when Sir Kingbird comes back in the spring,
Mr. Bluejay will hide his plumes under his wing.

But have these small folk any dealings with you?
I don't know that they'd tell it, but then, they do.
On Christmas? Well, yes: they took care of your tree,
And kept it from all its bad enemies free.
They killed off the worms and the bugs, for your sake,
That would eat up the wheat that's made into your cake.
And all these wee people I've told you about
You may see any winter day, if you'll watch out.

Not pixies nor gnomes nor brownies nor sprites,
But made of bright pleasures, and full of delights.
And never a fairy could show you so much
Of sights that are happy, and funny, and such.
And they have many stories that to you they will tell,
If only you know their language real well.
For they speak by their actions, and sing without words.
And now, are your fairies more charming than birds?

WITH THE TEACHERS

WANTED, A TEACHER.

I SHALL have the next appointment, and have carefully decided

Upon the sort of teacher that I think should be provided.

It is my firm opinion, after long consideration. That what we need is teachers with this sort of education.

Biology, philology, philosophy, aesthetics, Cosmogony, theogony, mechanics, homiletics.

I've heard of several other things I can't just now recall.

But I won't employ a teacher who doesn't know them all.

She must be a Job for patience. and must rule by love, of course :

I'll have her resignation the day she uses force. Don't tell me that some parents, with every means at hand

To make their boys obey them, have not the least command ;

For I expect the teacher who takes this situation To use no means of discipline but sugared moral suasion.

It may be *our* millennium is many years away. But the proper sort of teacher can begin *hers* any day.

She must smooth the path of knowledge for the children's stumbling feet,

And carry those who will not walk — the shirk, the drone, the cheat.

Childhood should be a happy time. Let study yield to mirth.

The school should be a paradise without a taint of earth.

The teacher's paid to do the work ; let joy be unconfined.

'Tis wrong to *make* them study when they are not so inclined.

Yes, I know that after school days toil is needed for success,

But still the joyful process is the thing for school I guess.

* * * * *

Her pay? Why, — dollars, if she will not come for less ;

But with the understanding that this rather lavish sum

Must be spent among the citizens from whom her wages come.

Yes, I hope to have a school in all respects right up to date,

But I overheard a statement that has bothered me of late :

My neighbor, who has always been a level-headed man,

Said that seraphs can't be purchased on the " small instalment plan." — *Selected.*

A NATURE STUDY.

THE twenty-ninth Psalm as given in Spurrell's translation is a most wonderful study of nature. David is represented as uttering these words [vs. 3-9] while watching the play of the lightning during a ~~we~~ were thunder-storm

First come the words of the priest :

" O ye sons of the mighty, proffer you unto Jehovah,

Unto Jehovah proffer ye glory and strength,

Offer unto Jehovah the glory due to His name."

Then David breaks forth :

" The voice of Jehovah resounds upon the waters !

The God of glory thundereth !

Jehovah's voice is above mighty waters

Jehovah's powerful voice!
 Jehovah's voice majestic!
 Jehovah's voice snappeth the cedars.
 Yes, Jehovah's voice shivereth the cedars
 of Lebanon;
 And he maketh Lebanon to bound like a
 calf;
 And Sirion like the young of an unicorn:
 Jehovah's voice divideth into flames of
 fire:
 Jehovah's voice shaketh the wilderness;
 Jehovah's voice shaketh the wilderness
 of Kadesh.

Jehovah's voice causeth the oaks to
 wither,
 And denudeth the trees of the woods,
 Surely through this his universal temple
 Everything speaks of his glory.
 Jehovah is enthroned above the water-
 torrents of the skies,
 And Jehovah is enthroned the eternal
 King.
 Jehovah will give strength unto his
 people;
 Jehovah will bless his own people with
 peace."

BOOKKEEPING THE BASIS OF ARITHMETIC.

BY E. E. GARDNER.

THE use of numbers originated in the need there was to "figure out" some work that the individual had to do for himself, or to make the necessary calculations in some transactions with his fellows. And just as the child begins by counting on his fingers, so the simplest computations seem to have been made on the fingers. *Digit*, the name applied to the numbers one to nine, means a finger; and the decimal system, a system of *tens*, seems related to *ten*, the number of fingers. *Calculate* comes from a word meaning pebble, or stone, referring to an earlier time when pebbles were used in reckoning.

More difficult problems required written characters, that is, figures. Moreover, if a record was to be kept of transactions, this could not be done without figures. Again, in the complex transactions and relations of civilized man, a systematic record of business is essential; and since business transactions involve numbers, arithmetic is necessary to enable one to compute readily and record intelligibly the transactions of business. Such a system of accounts as this, showing a history of one's own business or of his transactions with another, is called bookkeeping.

If, now, the use of numbers originated in business, and if business transactions with

others as well as the daily history of one's own business need to be recorded in a systematic manner, then it seems to follow that arithmetic should be based on bookkeeping, and that with most people there is little use for learning it other than for its use in bookkeeping.

Its origin, and the reason for its present existence being such, then there can be but little question as to how it should be taught. If the man or woman of to-day needs to build pyramids or temples, let the boy or girl learn to compute dimensions, quantity of material, cost, etc., of temples and pyramids; if, however, men and women need to build houses, paper walls, and carpet floors, let the boy and girl while in school learn how to make computations relating to these things. Let them learn how to compute accurately and record correctly and legibly; let them learn how to write notes and compute interest, and, at the same time, to keep out of debt; "to deal justly with both the Lord and man."

Commissioners of insolvency tell us that the books of nine out of every ten bankrupts are kept without system -- in a hopeless muddle. How can these men "deal justly," if they would? If every boy and girl could be taught how to keep a daily

record of every cent received or paid out, it might lead to greater economy in the use of money; if one's outlay and income were carefully recorded, a tithe could be more easily estimated; if every transaction with another individual were carefully and promptly recorded, greater care and promptness might attend the settlement of claims on either side.

And more, if boys and girls were trained for their places in the actual world of business that they must enter sooner or later, would it not give them all the arithmetic they need, and, at the same time, settle all dispute as to how arithmetic should be taught?

Further, such a method would be based on life, and would interest children in a way that abstract mathematics does not. In the beginning, men did not invent numbers in the abstract that they might exercise their wits in propounding or solving problems. They had *things* whose relations must be expressed, and *dealings* whose history must be recorded. This was *life*, and

numbers were used to express this life. But just as physiology has been divorced from *how to live well*, and become the abstract "science that treats of the phenomena of living organisms," so numbers have been developed into the abstract science, arithmetic. Then losing sight of the original purpose of numbers, we fall into much perplexity about how they shall be taught.

When we do this, we forget that, whether from the Bible, or science, or from whatever source, if arithmetic be taught apart from its use in actual life, it fails of its purpose. The question is not how to find problems in this or that to use in teaching arithmetic, but rather how to make arithmetic helpful in the real, every-day life in which we live.

To repeat, then, and conclude: Arithmetic should be taught *from* life as a preparation *for* life. It will thus form a large part of a commercial training, and will be a part of a system, more or less complete, of bookkeeping.

THE TEACHING OF ARITHMETIC.

Preface to a new arithmetic by Prof. E. A. Sutherland

It is not because the number of textbooks and arithmetics is limited, that the present outline is offered, but because of the recognized lack, in those now in use, of problems which deal with numbers and subject matter in a practical way, and which are adapted to the needs of children and youth.

The Conference on Mathematics, appointed by the "Committee of Ten,"* recommended, "That the course in arithmetic be at the same time abridged and enriched; abridged by omitting entirely those subjects which *perplex* and *exhaust* the pupil, without affording any really valuable mental

discipline; and enriched by a *greater number of exercises* in simple calculations, and in the solution of *concrete problems*."

This shows a demand for a reformation. Why is a change necessary? "In the arithmetics of the past are mirrored the methods of instruction that prevailed in that time," and true it is that in the history of arithmetics may be traced the story of national progress. This close relationship between the arithmetic and the people is especially noticeable in Roman history, and it is because of the mould which was given to the subject by that nation, and which has been too closely adhered to since, that makes the change now necessary. What was the Roman mould? In her greed for worldly gain, Rome stamped

*The "Committee of Ten" was appointed by the National Educational Association, which met in July, 1892, at Saratoga, N. Y.

everything with the impress of commercialism. Her arithmetic, with all things else, received this seal of the state. Most of the text books of to-day bear heavily along this same line, to the exclusion of other and equally practical material.

Horace Mann, with the aid of Pliny E. Chase, about 1840 attempted a reform in the arithmetical work of the schools. The author thus expressed the plan of the work which he issued: "It derives its examples from biography, geography, phrenology, and history, from education, finance, commercial and civil statistics, from the laws of light and electricity, of sound and motion, of chemistry and astronomy, and others of the exact sciences. Trades, handicrafts, and whatever pertain to the useful arts, are laid under contribution, and are made to supply appropriate elements in the questions on which the youthful learner may exercise his arithmetical faculties."

It is refreshing to find that at the most critical period in the educational history of the United States, an arithmetic such as that of Horace Mann's should have been published. To-day the work begun by Horace Mann must be carried to completion, and no apology is necessary for the present volume, which, though elementary and mental, deals with practical subjects and matters with which every child is, or ought to be, familiar. That there is need of a reform is shown by the character of the subject matter in a large number of the arithmetics now in use. A casual glance is all that is necessary to show that the pupil is required to spend no little time in the solution of problems dealing with wines, tobacco, false measures, etc., which keep before the mind a side of life which is not conducive to honesty and uprightness of character. The spirit of commercialism adheres firmly to many so-called reforms in arithmetic, and in an attempt to improve upon the subject matter of the problems, wines and tobacco are exchanged for pies, candies, etc.

Science offers a broad field for wholesome practical problems, but the work in this sphere is usually one-sided, avoiding altogether the commercial problems. It has been the aim in this arithmetic to avoid extremes: the value of science study is recognized, likewise the need of accuracy in business forms.

The suggestions of the educators of Wisconsin will explain why some subjects are omitted which appear in other text-books. They recommend that below fifth grade,

"1. There should be no long division with divisors of more than two figures.

"2. Work in fractions should be made oral.

"3. The greatest common divisor should be omitted as a separate topic.

"4. Longitude and time should be omitted.

"5. Little attention should be given to problems in interest."

Mothers have long looked for a book in arithmetic which would guide them in giving the child its first lessons. The present volume is for them. They need not confine themselves to the problems given, but these are suggestive of arithmetical work to be done in the home as well as in the schoolroom.

The value of arithmetic depends upon the accuracy and speed developed. These qualities come as the result of thorough drills. The fundamental principles of arithmetic must become tools in the hands of the pupil which can be used without blundering.

Attention is called to such features as,

a. The subject matter of the problems.

b. The frequent drills.

c. The schemes for insuring accuracy and speed.

d. The emphasis laid on mental work for beginners.

e. The amount of actual work required, such as drawing, paper cutting, measuring.

f. The summary of tables, and valuable information in the last pages.

PROGRESS DEPARTMENT.

THE ALEDO CHURCH SCHOOL.

I KNOW that the readers of the **ADVOCATE** will be as much interested to hear from me through this paper as I am to hear of your experience. By contributing to this paper we may all come in touch with one another. The success of the **ADVOCATE** depends entirely upon the interest that we as teachers take in it, by contributing to it and by circulating it wherever we can.

My school is located on a high elevation of ground, five miles southwest of Aledo, Ill., and seven miles from the Mississippi River. The school building is twenty by thirty feet and twelve feet high. It is neat and plain, and faces the main traveled road. I opened school September 5, with eight pupils, but the number has steadily grown until now the enrollment is seventeen, and others

are thinking of coming. I wish that each of you could have seen how delighted the pupils were to learn how to cane chairs. I had each one get a chair, and it was understood he was to scrape, cane, and varnish the chair all by himself. They spent their noons and recesses at the chairs, and some would even come as early as half past seven

or eight in the morning. Then to see how delighted they were when they saw their chairs all done, would be enough to recompense any teacher for his trouble. The



ALEDO CHURCH SCHOOL BUILDING.

furniture dealer in Aledo wanted me to take the job of caning the chairs that were brought to him to mend. I believe this is one of the means whereby our schools may be made self-supporting. I thank Mrs. Long many times for the instruction that she gave us last summer in chair caning, sloyd, and making boxes out of splints, and

I am sure that many of the other teachers feel the same way.

The brethren here are much interested in the school, and are willing to do all they can to make it a success. For all of these blessings I give God the glory.

L. A. JACOBS.

I HAVE been pleased to see the lifting influence the church schools are having on our young people and children. In the churches that I have visited, where church schools are held, the children and youth are much more spiritual and better founded in the truth. They take a more active part in the church work, and many of them are quite active little missionaries. I was glad to see in some places, that the children were leading the parents to a more thorough study of the distinctive lines of truth. A marked difference is seen between the children who attend church schools and those who do not. I was recently permitted to baptize six in one church, five of whom were attending a church school. We saw marked manifestation of the church school work on the young at our last camp-meeting at Ionia. The lines of truth were studied, and it was quite evident, from the knowledge shown in answer to questions, who were enjoying church school privileges. Such children were very well able to answer questions concerning all the points of truth, and they were regular in attendance and good in deportment, and active spiritually. With those who had not the church school privileges, it was very different, and the fact was easily discernible. I hope the day may soon come when all our children and youth may have church school privileges.

E. K. SLADE.

THE Tennessee River Conference is wide awake. We know this because in their recent meeting they gave considerable attention to the church school question. The Committee on Plans and Resolutions sub-

mitted four resolutions embodying the principles that make it necessary to educate our children in our own schools, and providing for teachers who have had a training in Christian education. We will quote one resolution entire:—

“Whereas, The Lord has said that the education of our children is a work that lies next to us, and that this responsibility falls alike upon us all; therefore,

“Resolved, That it is the duty of every member of a company to assist in the support of its school.”

In the discussion of this resolution the question was asked, whether this applied to all members of the church, or only to those who had children in the school. Remarks were made by several, and it was clearly shown that it is the duty of every member of a church or company to assist in supporting its school. The resolution was carried.

THE brethren and sisters of the Sand Hill church have decided to hold a church school if a teacher can be secured, which we trust will be possible.

The church school at Trezevant began November 13. Three church schools are now in operation in this Conference, and at least two more will be opened during the next month.

The church school in Bowling Green is fairly well attended, and is starting off well. Board and tuition will be furnished at very reasonable rates. The church is contemplating the erection of a building for their church school, thus giving the school a permanency, and encouraging others who wish to educate their children, to locate there.
— *Tennessee River Watchman.*

MANY of the students of Battle Creek College remember Brother Balsbaugh, who had been a United Brethren minister before attending the College. The following item

in the Tennessee River *Watchman* will be of interest to them :—

“ Brother Balsbaugh, who has been hindered in his work for some time on account of rheumatism, has almost regained his usual strength. He is now canvassing in the country in Davis County, Kentucky, and says that he stands walking quite well. He is doing well in the canvassing work.”

PROF. C. C. LEWIS, principal of the Keene Industrial School, writes in the *Industrial Educator* :—

“ The opening of school this year is the most encouraging of all years since I have been at Keene. I do not refer to the numbers especially, although our enrollment is over one hundred upstairs, with thirty in Mrs. Williams's department. The class of students and the spirit manifested are the best omens. I have never seen a better class of students together. Those who made us so much trouble last year, and then injured the reputation of the school by reporting their own misdeeds as characteristic of the school, are conspicuous by their absence, and others of the same class have stayed away with them, for which we are thankful. We are now nearing the close of the first month, and scarcely a moment of my time has been occupied with matters of discipline. This is so different from former years.”

We believe that the nearer our schools approach the true standard, the more marked will be their experiences. A training school for Christian workers should be attended by those who are preparing for Christian work. We trust that the work will continue onward and upward in this training school, which is so important a center for the great district in which it is located.

THE following notes concerning church school work are taken from the *Industrial Educator*, of Keene, Texas :—

“ Miss Carrie Henderson began her church school at Peoria, Texas, Monday, Nov. 19.

“ I am enjoying the school more this year than ever before. It is a pleasure to study and make God first in everything. — E. S. Taylor.

“ Mary Stigall is teaching a church school at Enid, O. T. She has fifteen pupils, and expects six others soon.

“ Kate Beeler, of Keene, will teach the church school at Ad Hall, Texas, this year.”

WE quote the following from the New England *Gleaner*, as a part of the proceedings of the New England Conference :—

“ Resolved, That church schools be established throughout the Conference, wherever advisable, and that this be done under the advice of the Conference Committee.

“ Resolved, That we encourage the board and faculty [of the South Lancaster Academy] in their work of preparing workers for the field, and urge that the purposes of the school be not lost sight of.

“ Resolved, That if consistent, the Board of Directors shall arrange for a summer school or conference of church school teachers.”

WE take the following from the Oregon *Visitor* :—

“ HOQUIAM.— Our school has been in progress two and one half months. We have had no serious trouble. Some of those who began school at the first of the term have moved away from town, so that our present membership is only twenty. We praise the Lord for the blessings which have attended our efforts so far, and the promise is, ‘ I will never leave thee nor forsake thee.’ ”— Myrtle Clark.

“ SALEM.— Our church school at this place was opened October 22, with an enrollment of twenty-five students, which has

since increased to thirty-eight. Several others will begin the first of the second month, making an enrollment of perhaps forty-five.

"We are working at a disadvantage on account of having no school appliances, such as desks, etc.; still we feel that the Lord is blessing the efforts made, and are very much encouraged by the prospects. The school is much larger than was at first expected, and we are convinced, by the frequent requests from neighboring churches to be allowed to come here to school, that we could, with proper facilities, have a

large and prosperous school in this section. We have a good class of students, who, we believe are here for a good purpose."

— *A. B. Starbuck.*

BROTHER PARKER SMITH and his wife, who have been teaching the school at Springfield, Ill., have been called by the Foreign Mission Board to open a school in St. Andrews Island, West Indies.

A CALL for a teacher to conduct a school has been made by the church at Vincennes, Ind.

. . . ITEMS. . .

MISS M. BESSIE DE GRAW, the assistant editor of the *ADVOCATE*, is away at present and is working with Elder and Mrs. S. N. Haskell. Her presence and work in the College are much missed, but we trust that she may at some time return.

THE friends of the Haskell Home spent a very pleasant evening on Thanksgiving in the parlors of Haskell Home, listening to the exercises of the children and a historical sketch of the Home, which illustrated the work of the school during the fall term. Instead of the common foolish declamations, the children gave original productions, which showed that they had been taught to think for themselves. The singing of the small ones was unusually fine. The teachers of the Haskell Home should be complimented for the excellent manner in which the children rendered their simple stories.

DURING the closing weeks of the fall term in Battle Creek College, Bro. E. P. Boggs conducted a special class in canvassing for the study of "Christ's Object Lessons." A very lively interest was manifested, and at the short interim during the holidays a large number of the older students went into the field with the book. At the present writing only a partial report has come

in, but it is a very encouraging one. All who have returned, both teachers and students, report that they found the people ready for the truth. Next summer the College hopes to see almost its entire membership of faculty and young people earnestly at work with the book.

THE Battle Creek College students, teachers, and friends were favored with two most excellent lectures by Prof. G. W. E. Hill, of Des Moines, Ia. The first was on his wanderings in Europe. The speaker pictured the different scenes in a very vivid manner. He has the faculty of transporting his audience to the country described until they can almost see what is transpiring there. The lecture was very instructive. The second entertainment was a stereopticon lecture on "The Wonderland of America." As the strange and wonderful views of Arizona and Colorado were thrown upon the screen, we could almost imagine ourselves walking among the mountains, visiting the homes of the cliff-dwellers, going down the steep canon paths, viewing the beauties and the grandeur of the Colorado Canon. It is hoped that Professor Hill will pass this way again, and favor us with some more of his instructive lessons.

PUBLISHERS' PAGE.

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W. O. PALMER, Treasurer.
J. W. COLLIE, Manager.

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

"Living Fountains or Broken Cisterns" can be obtained of the Review and Herald Pub. Co., or by addressing the ADVOCATE, Battle Creek, Mich.

IF you receive the ADVOCATE and are not already a subscriber, you will not be called upon to pay for it. It is sent you by some friend or by the publishers. If you are interested in it, send us your subscription.

THE first edition of the "Bible Reader" has been sold. Some new cuts have been placed in the book, and a few simple revisions made. The new edition will be out in a few days. The price of the book is 35c postpaid. Address your tract society, Review & Herald, or the Pacific Press.

A CALL has been made by Sister S. L. Grant who has been doing missionary work in educational institutions among the colored people in the South, for a wall map of Palestine, to be used in the Academy at Normal, Ala. If any have such a map which they are willing to donate, please correspond with the editor of the ADVOCATE.

PROFESSOR MAGAN is making a tour through the Western and Southern States, in the interests of "Christ's Object Lessons." Our brethren have shown an unusual interest in this enterprise. If the same determined efforts are continued, it will not be long before the reproach will be rolled away from our schools. We trust that church school teachers everywhere will remember that they have a great part to act in this work. May they lead out in their respective churches in showing zeal in handling the book. The Lord has promised blessings to those who will take hold of this work just now.

WE desire to call the attention of our readers to the importance of notifying us *promptly* of each change in their addresses. Church school teachers especially should keep us informed of their whereabouts. We would suggest also that merely a general letter from one's new location is not enough. Please always mention the ADVOCATE if you wish a change made in the address.

THE educational number of the *Pacific Health Journal* has been examined, and we feel that it should be read by all, especially by every one who is interested in Christian education. We sincerely hope that these papers will be scattered everywhere by those who are in sympathy with these principles. The following is the table of contents:

Original Articles.—Why the Student's Mind is so Frequently Muddled; Hygiene of the Mind; Christian Education vs. Cramming; Bible Hygiene General School Hygiene; Heating and Ventilating of Public Buildings; God in Nature; Value of Physical Education.

Does It Pay?—A National Crime at the Feet of American Parents; Normal Training and Health in the Public Schools; Physical Education of Women; Brain Tire.

Selections.—Relation of the Physician to the Public School.

ENCLOSED find \$1.25 for which please send to Bro. Wm. L. Cary, Edenville one year's subscription for the ADVOCATE, also one year's subscription to myself. Send one of the "Primers." I also send two annual pledges of \$1 each, for the College. I hope to obtain some more subscriptions for the ADVOCATE. One brother has given five acres of land on which to erect a schoolhouse, and we have sufficient stone and gravel to put up a ground wall. We expect to build next spring, but are getting the material this fall and winter. When can you send a dozen copies of the "Teachers' Bulletin"? I should like to have them as soon as possible.

THE MISSIONARY MAGAZINE.

DOES this valuable journal pay its monthly visits to your fireside? If not, why not? Is it because you have allowed your subscription to expire? As you seek a closer walk with your God, does his Spirit reveal to you that you are not well informed

concerning our missionaries and their work? Is your spirituality quickened by a knowledge of what they are doing to spread the truth to the uttermost parts of the earth? When your neighbor asks what Seventh-day Adventists are doing to warn others of the soon coming King, can you give them an intelligent answer? If you cannot, lose no time in subscribing for the *Missionary Magazine*.

The coming year this paper will tell you in words and by well-chosen illustrations the real condition of things in other lands. It will contain better reports and more letters from our foreign laborers than heretofore, and articles on the sufferings and missionary labors of the Christian Church. The Reading Circle studies will be more interesting. One of our leading pioneers has promised to write a series of articles concerning the early days of our work, especially touching incidents connected with the lives of Elders Joseph Bates and James White. These will be very valuable. Do not fail to see this paper in your home every month. The price is only 50 cents a year.

And remember that the Missionary Map of the World is an excellent companion to the magazine, and will make the perusal of this paper far more interesting and valuable. Price, 75 cents; with magazine, \$1.15. Order of the Michigan Tract Society.

GOING WEST AND NORTHWEST.

THE best line west of Chicago, if you are going to any point in Montana, Idaho, Washington, Oregon, Kansas, Nebraska, Colorado, Wyoming, Utah, Nevada, or California, is the Chicago, Milwaukee & St. Paul Railway. Direct and short lines between Chicago, Sioux City, Omaha, Milwaukee, La Crosse, St. Paul, and Minneapolis. Solid vestibuled, electric lighted, steam heated trains; free reclining chair cars; compartment and sleeping cars; the finest dining cars in the world. If you contemplate a trip west or northwest, call on any coupon ticket agent in the United States, or write to Harry Mercer, Michigan Pass. Agent, 32 Campus Martius, Detroit, Mich., saying where you are going, about when you will start, and how many there will be in the party, and full information, with maps, time tables, and rates of fare will be promptly furnished free. Be sure to ask for your tickets via C., M. & St. P. Ry.

GOOD READING.

THE home of every Seventh-day Adventist should have the TRAINING SCHOOL ADVOCATE, as it contains just such matter as the young people need at this time. It is the duty of parents to supply their children with suitable reading, and why

not give them the best? In order that you may know what the magazine is, send us 15c for a three months' trial subscription. Address the ADVOCATE, Battle Creek, Mich.

A HEALTH RESORT.

EXCELSIOR SPRINGS, Mo., on the Kansas City line of the Chicago, Milwaukee & St. Paul Railway, has become one of the leading all-the-year-around health and pleasure resorts in the United States. The use of its waters has benefited a great many sufferers.

The Chicago, Milwaukee & St. Paul Railway has just issued a finely illustrated booklet, describing the resort and telling of its advantages, which will be sent free on application to Geo. H. Heafford, General Passenger Agent, Chicago, if a two-cent stamp is enclosed for postage.

THIS MEANS YOU!

Do you want to embrace the opportunity of your life? If so, we can suggest a plan whereby you can obtain the necessary training in order to enter the work of God. The work will be carried on during the time of the General Conference, and you will have the privileges of that important gathering.

For further particulars address J. W. Collic, Battle Creek College, Battle Creek, Mich.

DON'T MISS IT.

WE refer to the "Teachers' Conference Bulletin." Letters received from *thinking* men say it will prove a blessing to those who may read it. Only one edition will be printed, and we advise you to supply yourself with a copy before they are all gone. Price 50c. Address Battle Creek College, Battle Creek, Mich.

BATTLE CREEK COLLEGE CALENDAR.

Do you want our new Calendar for 1900-1901? It is unique in character, convenient in form, and will be of interest to every one desirous of knowing more about this school. The same can be obtained by addressing Battle Creek College, Battle Creek, Mich.

"READERS FOR THE CHILDREN."

THE above is the title of ADVOCATE SERIES Number 5, which can be obtained by sending two two-cent stamps. Address Battle Creek College, Battle Creek, Mich.

"CHRISTIAN SCHOOLS"

THE first edition of "Christian Schools" has met with unusual favor wherever introduced. It consists of 160 pages, and contains extracts from recent Testimonies that are invaluable. It is eagerly read by those interested in educational reform. Quotations are also given from some of the world's greatest educators, showing that the principle of true Christian education, properly carried out, will solve many of the perplexing questions of the day.

Single copies, 20 c. Order of your State Tract Society, or address Battle Creek College, Battle Creek, Mich.

THE BIBLE READER NO. 1.

A NEW book for the children, for use in the home and in the church school. This primer contains sixty lessons, all dealing with Biblical history. It is simple enough for the child who can not yet read. It is interesting reading for even fathers and mothers. The book is unique throughout, and will meet a long-felt need. Your children are reading books which teach them to take life to

sustain their own; then readers fill their young minds with the things of the world; the "Bible Reader" turns the little ones toward God. Price 30c. Address Review and Herald Pub. Co., Battle Creek, Mich.

LIVING FOUNTAINS.

I have carefully read "Living Fountains or Broken Cisterns." The book sets forth the principles and the history of true education, together with the growth of Protestantism; and also the educational system of the papacy. Having read the book, I can but wish it were placed in the hands of every family, that all might see the influence of pagan and papal schools. Our children and people need an education that is practical.

The Bible should be the foundation of our education; and where it is necessary to have books, these books should contain nothing but truth, that their influence upon the mind may be helpful. "Living Fountains or Broken Cisterns" shows the absolute necessity of making the Bible the foundation of Christian education. I recommend it to all our people.

S. N. HASKELL.

THIS MAGAZINE

Was produced "from the ground up" in the
PRINTING-OFFICE of the . . .

TRAINING-SCHOOL PUBLISHING ASSOCIATION.



How do you like it?

Would you like to have some printing done?

Perhaps your "job" would not be so large as the "ADVOCATE." No matter. We take just as much care with a card or an envelope corner.

We can print circulars of any description. Come to us for "Remington" circular letters; or for anything else that can be produced with type, ink, paper, and presses.

Students who are keeping house
will do well to purchase

Hardware, Stoves, Cooking Utensils,

OF

CHAS. F. BOCK & SON, 9 West Main St.

We are prepared to furnish colleges and
other large institutions . . .

For the present we invite correspondence on fine
CANNED VEGETABLES AND FRUITS



Our **ROYAL BLUE BRAND CANNED GOODS** is the finest line canned. Every tin guaranteed, and prices are moderate.

Our **DRIED FRUIT DEPARTMENT** is second to none.

W. J. QUAN & CO.,
49 and 51 Michigan Ave.,

CHICAGO.

We refer to the Battle Creek College.


Money-Saving
Prices on
First-Class
GROCERIES.

THE PARKER JOINTLESS FOUNTAIN PEN



IS THE BEST ON EARTH.

We can't help selling it. You can't help buying it.

BATTLE CREEK COLLEGE BOOKSTAND,
... MAIN BUILDING ...



FREE on TRIAL

EVERY SICK AND DESPAIRING MAN OR WOMAN
MAY TRY AT THEIR OWN HOMES WITHOUT
COST—THE MARVELOUS KELLOGG SANITAS CABI-
NET BATH—PRICE ONLY \$5.

To thoroughly demonstrate the fact that the Sanitas Cabinet Bath will overcome bodily disease, cure the invalid, promote beauty, preserve health, prevent disease, and prolong life, the makers will send it to every home on free trial. Write to the Kellogg Sanitas Co., 7 W. Main St., Battle Creek, Mich., and they will ship the cabinet by express, giving the express agent of your place instructions to permit you to take the cabinet home, try it for several days, and if at the end of that time you are not perfectly satisfied that it is a remarkable health maker and affords more relief by a single bath than can be derived from gallons of medicine, return it to the express agent and he will return it to us at our expense. Those who have struggled for years to find some remedy that will release them from the pain or torture of rheumatism, liver, kidney or bladder troubles, sciatica, neuralgia, catarrh, eczema, obesity, night sweats, or any other disease are urged to write to Kellogg Sanitas Co., 7 W. Main St., Battle Creek, Mich., for a free booklet on health and hygiene. Select the style you prefer and cabinet will be shipped at once for free trial.

The Battle Creek College Bookstand.

MAIN BUILDING.

RELIGIOUS BOOKS,
SCHOOL BOOKS,
FINE STATIONERY.

SPECIAL DISCOUNT TO STUDENTS.

OURS IS THE LEADING 
DRY-GOODS STORE
 of Battle Creek.

Ours is the Leading Dry-Goods Store in this way:

We sell good dry-goods cheaper than any other dry-goods store in Battle Creek, because we sell for cash only.

If President McKinley were to come to us and want credit, we would have to refuse, because that is our way of doing business. What is fair to one is fair to another.

Cash is the lever that moves the world. We buy for cash and sell for cash, and that is the only honest, fair, and square way of doing business.

UNNA'S "BUSY BEE HIVE,"

30 West Main Street,
 Opposite City Hall.

Battle Creek, Mich.

If anything you buy of us is not satisfactory, kindly return the goods, and your money will be cheerfully refunded.

HYDE, AYRES & CO
1869....

BRISTOL & ST. JOHN
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L. F. BRISTOL,

Institution Supplies . . .

. . . Woolens and Trimmings.

Bargains for Cash.

Correspondence Solicited.

NEW YORK, 42 Lispenard Street.

....1887....
 BRISTOL & SHULTZ

....1892....
 L. F. BRISTOL

\$15 Buys a Fine Suit

MADE TO ORDER

AT THE

College Tailoring Department.

You are coming to school?

And you need a suit?

Wait and purchase of us.

We can save you money.

Special Announcement!

A special course in canvassing will be held in Battle Creek College from January 29 to April 23. The study of "Christ's Object Lessons" will be the feature of this special class.



For full information regarding expenses, etc.,

Address,

Battle Creek College,

Battle Creek, Mich.