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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. F. 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

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## SCHOOLS AND EDUCATION AS A MEANS OF REFORM.

[Extracts from "Great Controversy," by Mrs. E. G. White.]

IN France, before Luther had been heard of as a reformer, the day had already begun to break. One of the first to catch the light was the aged Lefevre, a man of extensive learning, a professor in the University of Paris, and a sincere and zealous papist. In his researches into ancient literature, his attention was directed to the Bible, and he introduced its study among his students. . . . There were some among Lefevre's students who listened eagerly to his words, and who, long after the teacher's voice should be silenced, were to continue to declare the truth. Such was William Farel. . . .

Farel joyfully accepted the truth. By a conversion like that of Paul, he turned from the bondage of tradition to the liberty of the sons of God. . . . While Lefevre continued to spread the light among his students, Farel, as zealous in the cause of Christ as he had been in that of the pope, went forth to declare the truth in public. . . .

Farel entered upon his work in Switzerland, in the humble guise of a schoolmaster.

### Reaching Parents Through the Children.

Repairing to a secluded parish, he devoted himself to the instruction of children. Besides the usual branches of learning, he cautiously introduced the truths of the Bible, hoping through the children to reach their parents. There were some who believed, but the priests came forward to stop the work, and the superstitious country people were aroused to oppose it. . . . For the next trial a lowlier instrument was chosen,—a young

man so humble in appearance that he was coldly treated even by the professed friends of reform. . . . Froment began his work as a schoolmaster. The truths which he taught the children at school were repeated at their homes. Soon the parents came to hear the Bible explained, until the school-room was filled with attentive listeners. New Testaments and tracts were freely distributed, and they reached many who dared not come openly to listen to the new doctrines. After a time this laborer also was forced to flee; but the truths he taught had taken hold upon the minds of the people. The Reformation had been planted, and it continued to strengthen and extend.

Gausson preached the message of the second advent. . . . He finally determined — as Farel had done before him in evangelizing Geneva— to begin with the children, through whom he hoped to interest the parents.

"I desire this to be understood," he afterward said, speaking of his object in this undertaking, "it is not because of its small importance, but, on the contrary, because of its great value, that I wished to present it in this familiar form, and that I addressed it to children. I desired to be heard, and I feared that I would not if I addressed myself to the grown people first." "I determined, therefore, to go to the youngest. I gather an audience of children; if the group enlarges, if it is seen that they listen, are pleased, interested, that they understand and explain the subject, I am sure to have a second circle soon; and in their turn, grown people will see that it is worth their

### The Message Given to Children.

while to sit down and study. When this is done, the cause is gained."

The effort was successful. As he addressed the children, older persons came to listen. . . . Encouraged by this success, Gausson published his lessons with the hope of promoting the study of the prophetic books in the churches of the French-speaking people. To publish instruction given to children . . . is to say to adults, who often neglect such books under the false pretense that they are obscure. "How can they be obscure, since your children understand them?"

In one of the schools of Paris, was a thoughtful, quiet youth, already giving evidence of a powerful and penetrating mind, and no less marked for the blameless-

**House to  
House Work.**

ness of his life than for intellectual ardor and religious devotion. His genius and application soon made him the pride of the college, and it was confidently expected that John Calvin would become one of the ablest and most honored defenders of the church. But a ray of divine light penetrated even within the walls of scholasticism and superstition by which Calvin was inclosed. . . . Calvin was still a youth of gentle, unpretentious bearing. His work began with the people at their homes. Surrounded by the members of the household, he read the Bible, and opened the truths of salvation. Those who heard the message, carried the good news to others, and soon the teacher passed beyond the city to the outlying towns and hamlets. To both the castle and the cabin, he found entrance, and he went forward, laying the foundation of churches that were to yield fearless witnesses for the truth. . . .

While the halls of the universities were filled with the clamor of theological disputation, Calvin was making his way from house to house, opening the Bible to the people and speaking to them of Christ and him crucified.

Tausen, "the reformer of Denmark."

was a peasant's son. The boy early gave evidence of vigorous intellect; he thirsted for an education; but this was denied him by the circumstances of his parents, and he entered a cloister. Here the purity of his life, together with his diligence and fidelity, won the favor of his superiors. Examination showed him to possess talent that promised at some future day good service to the church. It was determined to give him an education at some one of the universities of Germany or the Netherlands. The young student was granted permission to choose a school for himself, with the one proviso, that he must not go to Wittenberg. . . . Tausen went to Cologne, which was then as now one of the strongholds of Romanism. Here he soon became disgusted with the mysticisms of the schoolmen. About the same time he obtained Luther's writings. He read them with wonder and delight, and greatly desired to enjoy the personal instruction of the Reformer. But to do so he must risk giving offense to his monastic superior, and forfeiting his support. His decision was soon made, and ere long he was enrolled as a student of Wittenberg. . . .

Tausen began to preach. The churches were opened to him, and the people thronged to listen. Others also were preaching the word of God. The New Testament translated into the Danish tongue, was widely circulated. The efforts made by papists to overthrow the work resulted in extending it, and ere long Denmark declared its acceptance of the reformed faith.

In Sweden, also, young men who had drunk from the well of Wittenberg carried the water of life to their countrymen. Two of the leaders in the Swedish Reformation, Olaf and Laurentius Petri, the sons of a blacksmith of Orebro, studied under Luther and Melancthon, and the truths which they thus learned they were diligent to teach. . . . In the presence of the monarch

**Influence of  
the University  
of Wittenberg.**

**Students Stand  
before Kings.**

and the leading men of Sweden, Olaf Petri with great ability defended the doctrines of the reformed faith against the Romish champions. . . .

As the result of this disputation, the king of Sweden accepted the Protestant faith, and not long afterward the national assembly declared in its favor. The New Testament had been translated by Olof Petri into the Swedish language, and at

the desire of the king the two brothers undertook the translation of the whole Bible. Thus for the first time the people of Sweden received the word of God in their native tongue. It was ordered by the Diet that throughout the kingdom, ministers should explain the Scriptures, and that the children in the schools should be taught to read the Bible.

## PROPER FINANCIAL SUPPORT OF CHURCH SCHOOLS.\*

BY S. H. LANE.

NEXT to the blessing of God, the most important thing in our world is money. Therefore I am safe in saying that next to seeking for the blessing of God, we should seek for money. One of the best means of gaining money for the work is to encourage unity of action, and good will come just as soon as love for the cause dwells in our hearts to such an extent that we can look upon all parts of the work in the same light. I trust that you in your work, which is a grand and noble one, will not become narrow, and think that the educational work is the whole message. The message is broad, and it consists of many parts.

I believe that the schools are in the providence of God. Well do I remember when the educational work first started. There were only four or five persons who wanted to get up an evening class, but from that small beginning we have this College. I am glad that we have this College. I am glad that church schools are being started, and I believe that every teacher who teaches a church school ought to be a God-fearing person. Your success depends upon it.

The time is coming when this work will be a unit: our publishing work, the Sanitarium, the College, and the church school work will be one. And when that time comes, there will be a blending together

that will be astonishing. The cause of failure on the part of some of our church school teachers was lack in government. If I were a teacher, I would rather go into a school with good government and a poor education than with a good education and everything running at loose ends in government. But you ask, What has that to do with finances? I will tell you. When the parents see that their children are learning, they will rake and scrape to have them go to school; but if it is all bedlam, I do not care how well educated the teacher may be, his work will be a failure, and will receive no support from the parents.

In our Conferences there are from three to thirty Bible workers, and I have thought that every church school teacher ought to become a Bible worker. After they have taught school six or eight months of the year, as circumstances demand, then between school sessions let them go out into our cities as Bible workers, and let the Conferences pay them. That will give each one of our churches a free school, and that free school will keep our churches at work. But, you say, that will keep us working the year around. Certainly; that is what you ought to do; that is what you ought to want to do. There are about twenty-five church schools in this Conference. Let there be twenty-five teachers, well educated, who have good government, and let the Conference pay them. Let them teach in

\* Discussion before a conference of church school teachers.

those churches during the school year, and then go out into the work of the Conference during the vacations. If I were a young man, and were going to teach in a church school, the first thing I would do would be to go to the Sanitarium and take the nurses' course, and then I would come over here and go to the summer school, and then I would go out as a Bible worker and canvasser, and I would be an all-round person, so as to fit in anywhere and everywhere. Such a person is a success all the time.

Let such a person teach in the winter, five or six hours a day, and then when the evening comes, go out among the neighbors and visit them. Perhaps you have found this to be true, that when you went into a community and started a church school, the

people in the community thought you were an enemy to the public schools. So if you are not careful, you will remain among your own church members, and have nothing to do with the people in the community. But go out and visit among the neighbors, and they will finally reach the point where they will send their children to your school, and they will be willing and able to pay their tuition, and this will be a help to you in becoming self-supporting, which you should do as far as possible.

I know that school teachers used to like to board around. I used to board around. It was the grandest experience I ever had. I had a change of diet every day, and that experience has been worth a thousand-fold more than all it cost me when I began to go around to preach.

BY H. A. WASHBURN.

A well-ordered school, upon a good financial basis, manifesting a spirit of liberality and sacrifice on the part of the patrons, will surely give to any church in this land an influence with the people. Our schools excite the interest of the people wherever they are established. Many who would otherwise pay no attention to our work or people manifest a keen interest as the Christian education of our children is brought to their notice. How important, then, that when their gaze is directed to us, they see only that which will be a credit to the cause of God. The financial condition of the school will affect this influence greatly.

There must be a plan of support which will meet all needs, and in the nature of the case, this must be systematic and not spasmodic. The cost must be counted beforehand, and provision made accordingly. Careful provision should be made, not only for the salary of the teacher, but for his board, for fuel, for rent, and for the equipment of the schoolroom with those conveniences which are an essential factor in the most successful education.

The usual method followed has been that

of charging a certain tuition for each pupil, varying somewhat according to the work taken in school. While a better system may in time be practicable in the church schools, yet for the present, there should be some income from tuition. In our larger schools especially, must this be the case, and the Lord has told us that the rate of tuition should not be placed too low, as has generally been done in our schools in the past. So, then, I am of the opinion that in our church schools there should be a definite rate of tuition, varying according to the grade of work done by the pupil in the school. In case some are not able to pay tuition, they should nevertheless be given the full benefit of the school for whatever they may be able to pay. In churches where there are few who are poor, and circumstances combine to make the school inexpensive, this tuition may be sufficient to carry on the school; and if so, further plans for its support are not necessary. There should be in that church, however, a fund maintained by those not sending children to the church school, from which other church schools, preparatory schools, colleges, and needy students may be assisted.



It will seldom be found, however, that the moderate rate of tuition will be ample for all needs of the school. The poor we have always with us, both among our own number and outside the faith. The average church will contain persons of some means without children in the school, and also poor families with several children to attend. Here something more than tuition is necessary. The responsibility for the training of the children and youth rests upon the church as a body, and the school should be supported by the entire body. It is the sacred duty of every church to look out for the youth, and see that they are all trained, that as many laborers as possible may be sent into the harvest field. Hence we need the financial support of those not sending children to the school, and a larger support from some parents than the regular tuition of their children. Perhaps at the present time, in the majority of instances, this additional help will have to consist of voluntary gifts and offerings sufficient to make up the deficit. Something better than this should be devised, whereby there is an equable distribution of the burden, and where more means will be forthcoming to provide amply for all the needs of the school.

In the provision for the religious teaching in Israel, the Lord directed that his tithe should be used for the support of the Levites. The statement is, "I have given the children of Levi all the tenth in Israel." Num. 18: 21. Besides this, there was a second tithe required. Deut. 14: 22-29. This second tithe, instead of being given wholly to the Levites, was to be used by the people themselves in feasts at Jerusalem, together with the poor and those Levites who are described as being "within thy gates." Every third year this second tithe was to be used at home, providing for the Levite, the stranger, the fatherless, and the widow. It should be borne in mind that the Levites were the teachers in Israel, and the reference to "the Levite that is within thy gates" especially indicates those whose

work was such as the church school teachers are now doing.

At this point, some may feel to inquire, But surely the requirement of the second tithe was simply for the Hebrews and not for us in the Christian dispensation? The Lord himself has answered this question. After stating that "the contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income," the question is asked, "Should the people of God give less in this age?" The answer follows: "The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy."—"Patriarchs and Prophets," page 529. Attention is called in "Testimonies for the Church," Vol IV, page 467, to the fact that a conscientious few paid about one third of their income.

The payment of a second tithe would provide a fund in every church from which the deficit above the tuition in the church school could be met, the poor relieved in their church and neighborhood, and liberal contributions to a conference fund whereby poor churches elsewhere could be assisted to establish schools. By such a system, each one would be giving according to the Bible rule,—"as God has prospered him." Such a plan of systematic benevolence would certainly react to the advantage of all other departments of God's needy cause. The cultivation of such a method of systematic liberality will bring a wonderful increase of means into the Lord's treasury.

The protest will be frequently heard, when this plan is recommended: "We can not afford to do this; it will leave us in utter destitution." This protest will never find expression by those in whose lives the principles of Christian education are enthroned. In reference to the requirements placed upon the Hebrews, the Lord says: "So heavy a tax upon the resources

of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience, God made them this promise: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field. . . . And all the nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts.'

It is then evident that compliance with God's request will be the key to prosperity. These words also show the secret of the present poverty of many of the Lord's people.

With the plan, then, of charging a tuition varying according to the grade of work done by the student, and paid as the ability of the parents of the pupil may permit, with the balance taken from a general fund supplied by the payment of a second tithe, I believe our church schools will have proper financial support.

## EDUCATION IS LIFE.

BY M. BESSIE DE GRAW.

THE history of the Israelites, God's chosen people, is an object lesson for the church of to-day. In some period of the history of the Jews, we may rest assured, we will find the exact counterpart of the circumstances under which the Christian church exists to-day.

When in Egypt, the Jews were bound by darkness itself, for that country symbolizes gross darkness; but from there they were led by a pillar of fire. In Babylon, Israel was enslaved physically, and made to drink of the wine of fornication. Babylon was grossly immoral, and under a guise of splendor and outward adorning, was hidden a heart that was rotten with moral corruption. But deliverance came to Israel in Babylon, and those who would join interests with the Lord were allowed to return to Jerusalem.

The church of God to-day has been delivered from the darkness of Egypt. The light of truth on the law of God is the pillar of fire which guided the people in their wilderness wanderings. Likewise the brazen gates of Babylon have been opened and her mighty walls destroyed, that all who wish may come out of her. "Ho, ho, come forth and flee from the land of the north, saith the Lord." "Flee out of the midst of Babylon and deliver every man his soul:

be not cut off in her iniquity." "Deliver thyself, O Zion, that dwellest with the daughter of Babylon: . . . for lo, I come, and I will dwell in the midst of thee, saith the Lord." It is the proclamation of this second coming which prepares a people to forsake the corruption of modern Babylon; for those who meet *Him* face to face must be free from all guile.

Israel had a third bondage, which is often overlooked in the study of the word of God. The third universal kingdom which ruled the world was Greece, and Greece enslaved the Jews. Greek subjugation differed from both the Egyptian and the Babylonian bondage. Greek slavery was an intellectual slavery. The Greeks as a nation loved art and literature and early developed a system of philosophy. Among educators Greek philosophers take the lead, and the names of Plato, Socrates, and Aristotle are familiar to all. Moreover all modern culture is based upon the writings of these men. Plato takes the lead, and his was indeed a master mind. He lived four hundred years before the birth of Christ, and so powerful was his teaching that he swayed the sentiments of many nations.

Wherever the arms of Alexander conquered nations, there Hellenic education was adopted. Greek games, language, and

education followed in the wake of the conqueror. Jerusalem and Palestine were situated at the very gateway of nations, and they imbibed Greek ideas as strongly and rapidly as any other nation.

Dr. Mears, in his history entitled "Exile to Overthrow," states that Jewish youth clad only in the scarf and broad hat in imitation of the god Hermes, celebrated the Greek games under the very citadel of David. So strong was the Greek spirit that "the priests in the temple held their duties in so light esteem that they ran down from the court to behold the spectacle as soon as they heard the signal for the beginning of the games." It may seem strange that the pascal lamb could be left for the worship of Zeus, Hermes, or Minerva, but so it was.

Jews intermarried with the Greeks, and exchanged their Hebrew names for Greek. This change was not accomplished in one year, nor in two, but was a gradual work, and resulted from the intellectual culture of the Greeks. Schools were established, the most noted one being at Alexandria, which became the center of learning for the world; and Jews, not content with the educational advantages offered in Palestine, flocked into Egypt. At one time there were 60,000 Jews residing in Alexandria alone.

For at least two hundred years before Christ, Greek philosophy—the teachings of Plato—was mingled with the truth of God as taught in the rabbinical schools. This mixture of the truth as given by God with the Greek philosophy, formed the "traditions of men," which the Gospels tell us were taught in the days of Christ. It was from the Greeks that the Jews learned the art of philosophizing and arguing.

The Greeks were lovers of nature, and sought to interpret its meaning. Their whole religious system was built upon a false conception of nature. Their gods were as numerous as the natural objects about them, and were personifications of the phenomena of nature. They worshiped

nature, but forsook the God of nature. They sought for an explanation of the creation of the world, and philosophized about life and its mysteries.

These ideas were imbibed by the Jews, and when Christ was born there was not a school in all Palestine which he could attend. God taught his Son, and the child-Christ studied in wood and field the very things which he himself had created.

Christ exalted nature study by exalting the God of nature. He sought in all his teachings to separate his people from the false theories of education which they had gained from the Greeks. His parables a sacred volume on true nature-study—a witness to this truth. In every conceivable way he sought to bring freedom to those minds which were in bondage to the false philosophy of the Greeks.

Babylonish bondage was bitter enough, but the intellectual web which Greek education wove about the people of God was still harder to break. The Son of God himself was here in person to meet this, the greatest of Satan's devices. "He came unto his own," but they recognized him not, because they were more familiar with the teachings of the Greeks than with the prophecies of the Old Testament. They crucified the Lord of glory because they had forsaken the truth of God, and accepted the wisdom of men instead.

Now the lesson to be learned from that experience of Israel is this: We, to-day, in our studies, are brought face to face with precisely the same line of teaching as that which the Saviour confronted in the days of his earthly life. A large number of our literary works are based upon Greek philosophy. The following quotation from Chambers's Encyclopedia, article "Plato," shows how true this is: "Since the French Revolution particularly, the study of Plato has been pursued with renewed vigor in Germany, France, and England; and many of our distinguished authors, without expressly professing Platonism,—as Cole-

ridge, Wordsworth, Mrs. Browning, Ruskin, etc., — have formed a strong and growing party of adherents, who could find no common banner under which they could at once so conveniently and so honorably muster as that of Plato.”

The nature-study of to-day is a direct copy of the same study among the Greeks, and its result is the worship of gods just as numerous as the gods which so held their councils on Mount Olympus. There is a true science-study, and the key to that is found in the teachings of Him who faced the philosophy of the Greeks nineteen hundred years ago.

As Israel was delivered from Babylon and Egypt and as the remnant church has likewise been called to separate from these two, so the call is to-day going forth for families to separate from the intellectual bondage of Greece. Popular ideas and methods of education must be forsaken for the pure teachings of God, else the people who are to see Christ at his second coming will fail to be among his people as truly as the Jews failed to recognize in Jesus of Nazareth the Son of God. An education for the children and youth free from all the sophistries of Greece, is what we need.

## EDUCATION AND THE CHARACTER.

BY E. K. SLADE.

EDUCATION, in the true and broad sense, is a development which cannot be confined to the limits of the school days or college terms of an individual, but which properly begins at birth, and continues through life. Its object is the restoration of the image of God in man. He who has “come short of the glory of God,” and has ceased to show forth his character in the life, is to be restored to the position of a reflector of that glory, or character, by the great Character Builder.

The way of sin is to center all in self. Self is always the object to be pleased and praised. Satan, in whom this nature originated, saw only self when he said, “I will ascend into heaven. I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.” His nature, handed down to man, is the self-love or selfishness which has driven out the beauty of character of the perfect man.

All worldly institutions and aspirations share with man this fallen, selfish nature, and come as far short of the perfect plan. This is especially true of the educational system. True, there is much that is good

in the methods of teaching, and much that is true in the matter taught; but there is also much in both method and matter that is not good. Incentives are offered that are most effectual in developing the disposition to seek and strive only for self. Emulation and self-exaltation need no encouragement or stimulus. A struggle to accumulate and excel is made at the sacrifice of physical and moral growth. The granting of prizes and degrees and class honors has a tendency to exalt more than to educate. The world's system fosters selfishness instead of faithful service, and tends to reveal the creature instead of the Creator.

True education, on the other hand, is a drawing out of the good and divine attributes. The word is significant of that, coming from the word “educere,” which means to bring forth. It is a training of head and heart and hand to show forth the character of the Maker. The only object of this life is to prepare for the future life; and the only true education is that which leads to this end.

“Freely ye have received, freely give,” is the true motto. All the goodness shining to us from the Sun of righteousness, is to be in turn shed forth through our lives to those about us. As all nature is painted

with beauty borrowed from the solar sun, so all beauty of character is borrowed from the divine Son whose life is the "light of man." The child needs to learn, at the earliest possible period, that the law of heaven is to reflect, and all his training should be to that end.

Absorption of all light and love coming to us simply for self, is selfishness and darkness, and makes us children of darkness. The lily is white because it reflects all the light coming to it from the sun; and the lesson to us is, that we should reflect all the goodness of God pouring upon us from the "sunrising from on high," that we may be children of light. The promise of the great Teacher is, "I will bring forth thy righteousness as the light," that is, by reflection.

"Whereby the sun rising *from on high* hath visited us to give light to them that sit in darkness" (Luke 1:78, 79. margin). "All the treasures of wisdom and knowledge," flowing to us from God, will, if absorbed, make us to be only what the prince

of darkness is in character; but the reflecting of these treasures, as light is reflected by that upon which it shines, is but the flowing forth of "good works," the revelation of divinity in humanity, which is the true higher education.

This does not do away with the acquiring of knowledge, in fact, it leads to the broadest, deepest, and truest possible knowledge; but it does preclude selfish, self-centering systems and worldly ways, that fail of accomplishing God's purpose of restoring the image of God in the soul.

High attainments are pleasing to God, but the human ideal is apt to be very different from the divine. The highest possible attainment that can be reached, is to be "renewed in knowledge after the image of Him who hath created him." This should be the object before all, and should lead to careful thought concerning the education of our children, and earnest heed as to what has been said regarding the establishing of schools to meet the mind of God and the needs of his people.

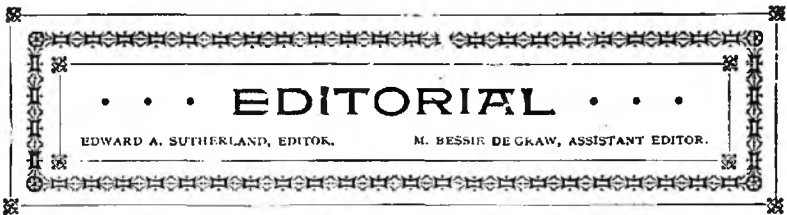
## SEEDS OF KINDNESS.

THERE never was a golden sunbeam  
That fell on a desolate place,  
But left some trace of its presence  
That time could never efface.  
Not a song of ineffable sweetness  
That ravished the listening ear,  
Then slumbered in silence forgotten  
For many and many a year;

But a word or a tone might awaken  
Its magical power anew,  
Long after the sweet-voiced singer  
Had faded from earthly view;  
Nor a heart that was ever so weary,  
Or tainted with sin and despair,  
But a word of tender compassion  
Might find an abiding place there.

Then scatter the sunbeams of kindness,  
Though your deeds never be known,  
The harvest will ripen in glory  
If the seeds be faithfully sown;  
And life will close with a blessing,  
And fade into endless day.  
Like the golden hues of the sunbeam  
That fade in the twilight gray.

—Selected.



## WHAT IS THE TROUBLE?

WHY are there so many of our people and churches who take so little interest in the church school work, who are willing to send their children to the public schools to receive a secular education, and who do not seem to appreciate the difference between Christian education and the popular education? Is it a fact that all that has been done the past few years, in making changes in the educational work, is a trivial matter? Is it of such little importance that the great mass of our people, including many of our workers, can justly excuse themselves by saying, "I do not understand just what the difference is"? Is it a fact that what has been said and written and done is of such a hazy, cloudy character that those who are posing as reformers in the work, who claim to be spiritual, cannot grasp enough of this question even to interest them? If these things are so, it is time that some one should begin a real, substantial work in the educational system; for we have been plainly told in the past that there is need of just such a work.

We believe with all our hearts that this is not the case, but that an actual reform has begun, that already some results have appeared. We know that the Lord has recognized that an honest effort has been made, and he is manifesting his approval in a number of ways. We were told at one time that the large cloud of debt hanging over the educational institutions was the result of wrong principles in education. Just in proportion as the schools have attempted to get into the light, the Lord has worked to remove the debt, and any one

who has been studying the instruction that has come to us as a people concerning the debts on our schools can see that the Lord is working.

Again, why is it that there is so much apathy among our people concerning the real fundamental principles of Christian education? It is a subject which comes nearer to their homes, to their lives, than any other subject. It not only concerns their temporal affairs, but their eternal welfare. To-day, only a few of our churches consider this question of sufficient importance to establish church schools. The Lord has told them repeatedly that where there is a well-established church, there should be a school; that the time has come to remove children from the influences of the popular educational system.

Some may say that the reason they do not have a school is because they cannot find a suitable teacher. Why is it that these churches do not bestir themselves to find the proper persons, and send them away to be trained as church school teachers? Is it not because they do not understand the importance of this subject? Is it not true that a person who will not read or study a subject has very little interest in that subject? We believe that one of the great reasons why so many of our workers are not preaching more on Christian education is because they do not know what Christian education is. They have not studied the subject; they do not read what has been written on this subject. It cannot be expected that their interest will be more than spasmodic as long as they do not

study the question carefully. Whenever a person's interest is aroused on a certain subject, he at once begins to read everything that he can find on that subject. It is true, also, that when a person begins to read on a subject of importance to him, his interest is at once aroused; he desires to

read more, and to see the principles put into practice. There never can be any healthy interest as long as there is no desire to read and study. May the year 1901 see a marked change among Seventh-day Adventists on this point.

## FOOTBALL A SIGN OF THE LAST DAYS.

WE quote from the *Chicago Journal* of Dec. 10, 1900, the following extracts from an article entitled, "The Most Dangerous of Sports:"—

"Football, as now played by American collegians, is the deadliest game in the calendar of sports, writes a New York sport critic. That the rules of the game could be so changed as to render it less destructive of life and limb, there could be no question, but those responsible for the sport seem loath to do this. It is a physical impossibility for two teams of vigorous young men to meet in fierce collision without the result being broken bones. As now conducted, battering-ram tactics constitute the basis of the play. The two lines of rugged athletes face each other, and the team having the ball put it in play by passing it back and then attempting to advance it by rushing forward. The opposing players also charge forward to meet the others, and the result is a crash like two locomotives meeting at full speed. The object of the attacking party is to get the man with the ball through the opposing line for a gain of ground, while the others are bent on preventing any advance. The result is that the two forces come together in a heap, the player with the ball at the bottom. Seldom does a clash of that kind take place but one or two men fail to rise, and require restoratives before they are able to resume play. It is in the scrimmage that those players of brutal tendencies find their opportunity to inflict injury on opposing players. The umpire cannot keep his eyes on

every player, and there is ample chance for sundry kicks and blows. I have seen one player deliberately kick a prostrate opponent in the head. Biting, gouging, choking, are common practices, and woe be to the player who shows ability to gain ground for his own side. Attacks are concentrated upon him until he is disabled, or his courage gives out. I saw Phil King, who was playing a great game against Pennsylvania, so beaten and pounded by the Quakers that the blood flowed from mouth and nose, and he was barely able to stand on his feet. In fact, time had to be called in order to permit him to recover."

The readers of the *ADVOCATE* know that the great majority of schools encourage this game; even many so-called Christian colleges allow their students to indulge in this brutal sport. It would be interesting to inquire into the spirit of an educational institution that could engender and encourage a spirit which will not allow them to enjoy a harmless game unless it is played in a murderous manner. Protestants have been told that they should study the history of the "beast" in order to understand the formation of the "image." It might be well to take a rapid survey of the past, to see if light can be thrown upon the present educational system.

In studying the history of education in the early Christian church, we read that at the time of Clement and Origen, in the second century, "Christian students were fed on pagan ideas," their faith was displaced by speculation, higher criticism was in-

stilled into them, they were taught to place their reason above faith in God's word. In other words, the Christians of this time employed pagan teachers in their Christian schools to teach their students pagan principles, and to bring in pagan methods. These took root in the minds of the students, and in time produced results of which it was said: "The moral tone of the universities was low. There were brawls, outbreaks, and abominable immoralities. 'The students,' say the Vienna statutes, 'shall not spend more time in drinking, fighting, and guitar-playing than at physics, logic, and the regular courses of lectures, and they shall not get up public dances in the streets.' . . . Idleness, drunkenness, disorder, and licentiousness prevailed in an unparalleled degree. The practice of hazing was universal, and new students were subjected to shocking indignities."

Thus we see that pagan principles, taught by pagan teachers to Christian students, produced a state of affairs worse than pure paganism, because there was now the form of Christianity with the life of the evil one. The papacy is nothing more, or less than a mixture of Christian and pagan education, with the results mentioned above.

Martin Luther, Melancthon, and other Reformers in the 16th century, well understood that these shocking practices in the schools were papal, and they were determined to strike this system of education a death blow. To do this effectually, they started an educational reform, establishing schools where the pure truth was taught. In less than forty years Germany was so thoroughly reclaimed from the papacy that when a new Catholic school was established by a certain Catholic lord, it was impossible to procure German Catholic teachers to man it. Germany was filled with Christian schools. They had changed textbooks, and thrown out pagan authors. The effect of this great Reformation is still felt.

The Catholic Church realized that the blow it had received from Luther and his

associates was affecting its very foundation principles. What should it do to recover itself? Loyola, the father of Jesuitism, conceived the idea that the only way to save the papal church from the great educational reform was to start a counter educational movement. So, in the middle of the 16th century, he, with his associate Jesuit teachers, began the same work upon the Reformers that Clement and Origen began upon the early Christians. The Protestants becoming satisfied with the results accomplished, gave the Jesuits, in the guise of Protestants, an opportunity to enter the Reformers' schools, and teach to the Protestant children *form* in the place of *life*. The cramming system and memory work took the place of real thought. Paganism, in the form of schoolasticism, was slyly instilled into the minds of the Protestant youth, and in the latter part of the 16th century, history says, the students of the Protestant universities were as immoral and worthless as those in the schools of the papacy.

The Puritans, becoming dissatisfied with apostate Protestantism, as Luther had become dissatisfied with the church in his time, sought a place where their children might receive a Christian education and be free from the brutalities and immoralities of the so-called Protestant schools of the Old World. For a time they did well; wonderful results were accomplished; a nation sprang into being, with principles of a divine nature; prosperity was seen on every side. But the same power that swore it would never rest until it had destroyed the work of Martin Luther, was swearing dire vengeance against the institutions of the New World. It could never rest until the same seeds of error had been sown in the hearts of the Protestant children of America that had been sown in the hearts of the early Christians and other Reformers.

Luther knew that Germany was papal, from what he saw. Can we to-day, like Luther, see the fruit of the papacy in the



character of the thousands of students who are issuing yearly from our schools, fast filling every position in social and political life? Have we not been alarmed, the last year, to read of the brawls, the hazings, the rioting, practiced in our numerous leading institutions of learning? We can hardly take up a newspaper but that we find an account of a shameless outbreak among the students of some school. Can we, as students of history, read the same spirit in all these actions that animated the students in the earlier centuries? Can we understand that like causes produce like results? Is there danger that our children shall catch, in the primary and preparatory schools, the spirit that we see is animating the entire ed-

ucational system of the world? If our children should receive this spirit, are they receiving the mark of the power that is giving life to this movement? Is there danger that this is the same as receiving the mark of the beast and its image in the forehead (the mind) and in the hand (the body)? "If it were possible, they shall deceive the very elect."

Christians of the past were deceived by a false educational system, and they made the "beast." Christians of the present will be deceived by a false educational system, and they will make an "image to the beast." Shall our children receive the same spirit, the mark of this beast and its image?

## NOVEL READING.

It has long been a question who wrote the first novel. In a lecture delivered by Professor Pais before the Philological Club of Naples, it was proven quite conclusively that the honor belongs to Egypt. "As the subject of his lecture," says the *Literary Digest*, "Professor Pais chose the romances which are found on many an Egyptian papyrus, and which are considered to be thirty centuries old at least. The Pharaohs kept story-tellers in permanent employ, whose duty it was to *invent new stories, fairy tales, and tales of adventure as improbable as possible. We possess twenty such stories, found in the course of excavations*

*made during the last ten years. There will be ere long, for modern readers, a voluminous Egyptian literature of romance.*"

This is the new and impressive reason why Christians and lovers of Christian education turn from the novel. Such literature has always been considered bad for the mind, and when it is seen that the plan, especially of love stories, myths, and exaggerated tales of adventure, originated in the land of darkness and idolatry, the debasing effects can better be understood. Deliverance from Egypt means deliverance from light literature, and prepares the mind to enjoy the true and the beautiful.

# . . . MINISTERIAL . . .

## PROGRESS.

I SEEM to halt, but yet I know  
The breath of God is in the sails,  
Whether by zephyrs or by gales :  
The ships of God must onward go.  
E'en when to rest he singeth them,  
He to the haven bringeth them.

— *Selected.*

## EVANGELISTIC CANVASSERS.

EVERY Seventh-day Adventist should read the three articles by Mrs. E. G. White in the *Review and Herald* of January 7, 15, and 22. These articles are clear, and set before our people in no unmistakable manner the duty of every Seventh-day Adventist. We see that the devil has been stealing a march upon us by getting us to lose confidence in the canvassing work. We had come to the place as a people, where we thought that this branch of the work was about closed, that it was impossible to accomplish much more. It was a delusion of the devil. Now the Lord is asking us to prepare for the outpouring of his Holy Spirit to see the glory of God, and he tells us that in order to do this, we must put forth our best efforts in carrying to our neighbors and friends and the people at large, the printed page containing the precious truth of the third angel's message.

Church school teachers should not be backward now in showing their true colors. If they have the spirit that is in the one who dictated these articles for the *Review and Herald*, they will be putting forth every

effort to scatter the printed page among the people.

Ministers who are really alive will not only themselves canvass, but infuse a spirit of canvassing into the churches. They will take the members out and teach them how to canvass. Churches which are thoroughly alive will be anxious that some one of their number shall be trained in the school for special workers in canvassing. If that person is not able to pay his way, the church will deem it a privilege to assist.

How thankful we should be that the Lord is calling his people back from the many foolish methods into which they have fallen, in trying to carry forward the work, back to the good, substantial method of personal labor. To be a success in the pulpit or in the schoolroom, one must be successful in dealing with the single individual. This may be done by canvassing. We plainly see that if we who now profess the third angel's message, do not arouse to do what the Lord is calling us to do, others will be brought in who will do this work, and we shall lose our crowns and our reward.

## THE DROPS OF OIL.

In a suburb near Boston a belfry bell suddenly changed its pitch, and sounded out a note or so higher than before, till the people of the church grew dissatisfied, and finally sent to the manufacturer to complain. The company sent a man down to see what was wrong, and he found that the sexton had oiled the bell, and had allowed two or three drops to fall on the rim. Two or three drops of oil had made all the trouble.

Down in the country church there is a young man who speaks with no uncertain sound, who is full of clear, ringing gospel truth and experience. He goes up to the divinity school. They manufacture preachers there—polished, finished preachers of things divine. They put on the drops of

oil. It is noticeable in his smooth talk when he gets home again. But some how he preaches a note or two higher than he did before. He talks about higher criticism now, when he used to talk only of Jesus. He is full of social science and ethical ethics and Greek roots, while he used to be full of Old Testament truths and New Testament teachings, the life and the words of Christ.

And somehow, the people are dissatisfied with the tone. It is the drops of oil that have made all the trouble. They are all right in their place; but if they have replaced the anointing of the Holy One, they hinder more than they help.—*Christian Work.*

## REQUISITES FOR SUCCESSFUL CANVASSING.

A FEW months ago a well-known weekly paper, *Success*, offered a number of cash prizes to the individuals who, in a given time, should secure the largest number of subscriptions to it. In a recent number of this paper is a letter from the lady who was the winner of the third prize. Speaking of the requisites for successful canvassing, she mentions the following points:—

“First and foremost, faith in, and enthusiasm for, the magazine you represent.

“It pays to make friends. Be cheerful. Show people that you enjoy your work, and make them enjoy it too.

“Don't be too insistent.

“Be business-like. . . . Say the thing that will tell, in the briefest possible way. One thing I wish to emphasize: Don't plead your need of the money, or any other personal reason to induce people to subscribe. You do your magazine [or book] an injustice by such methods.

“The successful canvasser does not learn any stereotyped formula. Vary the conversation to suit the individual. No two subscribers can be handled in the same way.

“The successful canvasser wastes no time. The day's work, route, etc., should be carefully planned the night before.

“Canvassing is not easy work, but it has its compensations. I made many acquaintances and friends.”

Add to these requisites,—which were accounted essential by one who was canvassing for a worldly magazine,—those of a burning love for souls and the wisdom that cometh down from above, and you will see that to be a successful canvasser one needs the qualifications possessed by both the minister and the business man. Truly “there is no higher work than evangelistic canvassing.”

# With Mothers and Children

## PATIENCE WITH THE LOVE.

THEY are such tiny feet ;  
They have gone such a little way to meet  
The years that are required to break  
Their steps to evenness, and make  
Them go more sure and slow.

They are such little hands.  
Be kind. Things are so new, and life but  
stands

A step beyond the doorway. All around,  
new day has found

Such tempting things to shine upon, and so,  
The hands are tempted hard, you know.

They are such young, new lives.  
Surely their newness shrives  
Them well of many sins. They see so much

That, being mortal, they would touch,  
that, if they reach.  
We must not chide, but teach.

They are such fond, clear eyes  
That widen to surprise  
At every turn : they are so often held  
To sun or shower,— showers soon dispelled  
By looking in our face :  
Love asks for such, much grace.

They are such fair, frail gifts :  
Uncertain as the rifts  
Of light that lie along the sky —  
They may not be here by and by ;  
Give them not love, but more — above  
And harder — patience with the love.

— *George Kringle.*

## WHY NEGLECT THE PHYSICAL TRAINING OF THE CHILD?

“ TRAIN up a child in the way he should go, and when he is old he will not depart from it.”

We have always applied this to the child's moral and intellectual training, but if we recognize the fact that the moral and intellectual development depends largely upon the physical growth, why should not this training include the physical as well?

A mother said to me the other day: “ I am proud of my daughter, she is very bright and talented. She progresses rapidly with her studies, and I am doing all I can to help her finish her education.” Upon inquiry it was found that this mother was almost entirely neglecting her daughter's physical growth. She is only fifteen years of age, and yet on the verge of nervous prostration: every bit of nerve energy has been used to gain an education. The mother is

beginning to appreciate the fact that something must be done for her daughter's health. It is difficult to lay a strong foundation after the superstructure is erected : so it is with great difficulty that a healthy woman can be developed from a physically neglected child.

While I was a young girl, I read “ Uncle Tom's Cabin,” and I have never forgotten the reply Topsy made when asked who made her, “ Nobody ; I growed.” Some children grow all right if they have a fair opportunity and a good constitution to begin with, while many others, not so well favored, add to the vast army of weakly, sickly representatives of humanity.

Teach the child that the body must be developed to its very best, because through the physical it must represent its Maker to the world.

Impress upon the young mind the importance of the proper carriage of the body. It is not sufficient to say, "Stand straight," or, "Sit up straight," but show him the crooked tree, which is crooked because it grew so; it did not stand up straight while growing. Tell him of the results of a collapsed chest and round shoulders,—that these will soon be followed by tuberculosis or some other debilitating disease.

Teach the child the value of exercise,—what it does for him; how he grows and gains weight while sleeping; and how his

mind, muscles, skin, and all his tissues are made of what he eats and digests. Why wait until his habits are formed before teaching him these valuable things, upon which to so large an extent his future usefulness depends?

Mothers need not excuse themselves from this duty by saying that the child will not understand it. In fact, a child grasps it much quicker than many an older person, and at once makes practical use of the lessons taught.—*Mrs. M. W. Paulson, M. D., in Review and Herald.*

### DOES A TWO-YEAR-OLD BABY PAY?

Does a two-year-old baby pay for itself up to the time it reaches that interesting age? Sometimes I think not. I thought so yesterday when my own baby slipped into my study and "scrubbed" the carpet and his best white dress with my bottle of ink. He was playing in the coal hod ten minutes after a clean dress was put on him, and later in the day he pasted fifty cents' worth of postage stamps on the parlor wall, and poured a dollar's worth of the choicest "White Rose" perfumery out of the window "to see it wain."

Then he dug out the center of a nicely baked loaf of cake, and was found in the middle of the dining-room table with the sugar-bowl between his legs and most of the contents in his stomach.

He has already cost over one hundred dollars in doctors' bills, and I feel that I am right in attributing my few gray hairs to the misery I endured walking the floor with him at night during the first year of his life.

What has he ever done to pay me for that?

Ah! I hear his little feet pattering along out in the hall. I hear his little ripple of laughter because he has escaped from his mother and has found his way up to my study at a forbidden hour. But the door is closed. The worthless little vagabond can't get in, and I won't open it for him.

No, I won't. I can't be disturbed when I'm writing. He can just cry if he wants to. I won't be bothered for—"rat, tat, tat," go his dimpled knuckles on the door. I sit in silence. "Rat, tat, tat." I sit perfectly still. "Papa." No reply. "Peeze, papa." Grim silence. "Baby tum in—peeze, papa." He shall not come in. "My papa." I write on. "Papa," says the little voice; "I lub my papa. Peeze let baby in!"

I am not quite a brute, and I throw open the door. In he comes with outstretched little arms, with shining eyes, with laughing face. I catch him up into my arms, and his warm, soft little arms go around my neck, the not very clean little cheek is laid close to mine, the baby voice says sweetly:—

"I lub my papa." Does he pay?

Well, I guess he does! He has cost me many anxious days and nights. He has cost me time and money and care and self-sacrifice. He may cost me pain and sorrow. He has cost much. But he has paid for it all again and again and again in whispering those three little words into my ears, "I lub papa."

Our children pay when their very first feeble little cries fill our hearts with the mother-love and the father-love that ought never to fail among all earthly passions.

Do our children pay?—*Selected.*



# CHILDREN'S PAGE



## HOW TO MAKE UP.

**W**HO little people who could n't agree,  
Were having a tiff, and were "mad as could be;"  
They looked at each other in silence awhile,  
Till a sudden glad thought made one of them smile.  
aid she, "Say, you ain't very mad, are you, Bessie?"  
"Well—no—" said the other, "nor you, are you, Jessie?"  
"Then let us make up," little Jessie suggested.  
"Well—you be the one to begin," Bess requested.  
But that didn't suit. So the tiff lingered still,  
While the small-sized disputants were claiming their will,  
When—what do you think brought at last sunny weather?  
Just this: they agreed to—begin both together.

## CONQUERED BY LOVE.

**S**OLDIER in the army of a sergeant, and brought before the the Potomac was the terror captain, who looked at him for a of his company. He was moment, and speaking to the ser- disobedient, cruel, quarrel- geant, said:  
some, and vicious. As a re- "Let him go to his quarters."  
sult, he was often terribly pun- "Shall I keep him under  
ished, but there was no reforma- guard?" inquired the sergeant.  
tion. In due time, by the fortunes "Oh, no," said the captain,  
of war, a captain from another quietly.  
regiment was placed in command of That evening the captain called  
that company. The very first day his sergeant, and said:  
the orderly sergeant informed the "Go down to Mr. Blank's quar-  
captain of the terrible character of ters, and tell him to come up to  
this incorrigible soldier. That af- my tent; I wish to see him."  
ternoon the man perpetrated some "Shall I bring him up under  
misdemeanor. He was arrested by guard?" inquired the sergeant.

"Oh, no," said the captain. "Just tell him to come. I guess he'll come, if you tell him."

In due time the soldier stood inside the captain's tent, cap in hand. He was of fine physique, brave and daring.

"Take a seat, sir," said the captain.

The soldier obeyed, but all the time looked defiance. The captain inquired of his home, his relatives, etc., and then said:

"I have heard all about you, and thought I would like to see you privately, and talk with you. You have been punished often — most times, no doubt, justly, but perhaps sometimes unjustly. But I see in you the making of a first-class soldier, — just the kind that I would like to have a whole company of;

and now if you will obey orders, and behave as a soldier should, and as I know you can, I promise on my honor as a soldier that I will be your friend, and stand by you. I do not want you to destroy yourself."

With that the soldier's chin began to quiver, and the tears trickled down his cheeks, as he said:

"Captain, you are the first man to speak a kind word to me in two years, and for your sake I'll do it."

"Give me your hand on that, my brave fellow," said the captain. "I'll trust you."

And from that day on there was not a better or more exemplary soldier in the army of the Potomac. Love conquered him. — *New York Observer.*

### ANOTHER BAND OF MERCY BOY.

A SHORT time ago, as I was crossing Market-st., near Twenty-second, a boy not over ten years old, who had been walking just before me, ran into the street and picked up a broken glass pitcher. I supposed he intended the the pieces as missiles, since the desire to throw something seems instinct in every boy. Consequently I was much surprised when he tossed the pieces into a vacant lot at the corner. As he passed me whistling, I said:

"Why did you pick up that pitcher?"

"I was afraid it might cut some horse's foot," he replied.

My next question was a natural one:

"Are you a Band of Mercy boy?" He smiled as he said:

"Oh, yes; that's why I did it."

The bands of mercy were drawn very closely around the dear little fellow's heart, I am sure. — *J. M. H., in School and Home.*

## WITH THE TEACHERS

### THE BLUE ABOVE.

THERE was never a day so misty and gray  
That the blue was not somewhere above it ;  
There is never a mountain-top ever so bleak  
That some little flower does not love it.

There was never a night so dreary and dark  
That the stars were not somewhere shining ;  
There is never a cloud so heavy and black  
That it has not a silvery lining.

There is never a waiting-time, weary and long.  
That will not sometime have an ending ;  
The most beautiful part of the landscape is where  
The sunshine and shadows are blending.

Into every life some shadows must fall.  
But heaven sends the sunshine of gladness ;  
There are rifts in the cloud, and we may, if we  
will,

See the beautiful blue through the sadness.

Then let us hope on, though the way be long  
And the darkness be gathering before us ;  
For the turn in the road is a little way on,  
Where the home-lights will ever shine o'er us.

— Selected.

## OUR CHURCH SCHOOLS AS MISSIONARY TRAINING SCHOOLS.

“ CHILDREN are to be trained to become missionaries.”— *Christian Schools*, p. 74.

To train children is not to give them an occasional lesson, but patiently and perseveringly to instruct and discipline them in such a way that all their energies shall be enlisted in the particular work for which they are being trained.

If we expect the children to become missionaries, we must see to it that their training and education shall impress them with the fact that they were sent into this world

for a purpose, that their life was given them, not to be spent in idleness, but to be used in blessing others. This training, begun in the home by the faithful parents and continued in the church school by the consecrated teacher, cannot fail to cause the children to realize that there is a work for them to do, a special place in God's great plan for them to fill. To go about doing good will be their greatest enjoyment. The sinful pleasures of the world will find no place in their hearts, for they will have



"respect unto the recompense of the reward" that comes from living to bless others.

An incident from real life may serve to show that this training, carried on in our schools, is making true missionaries of the children.

A teacher asked her pupils if they had had an opportunity to do any missionary work. One little boy's hand went up immediately. As he was the youngest pupil in the school, I was interested to know if

he really understood what was meant by missionary work. Upon being asked what he had done, he replied, "Carried in wood for mama." Now it is probable that every boy in that class had done the same work that this little boy had done, but he alone had appreciated the fact that he was sent into his home to be helpful, and that in cheerfully fulfilling the small duties laid upon him, he was working for God. He was being trained to become a missionary.

L. E. F.

## AN ARITHMETIC LESSON.

THE following lesson, taken from the "Mental Arithmetic for Home and School," will serve to illustrate how arithmetic may be taught in a concrete way and every principle connected with some thought. From beginning to end the child should be led to understand each new principle through seeing its practical application to the every-day things of life. In this way measurements of all kinds, the simple problems of nature, the relative food values of different articles of diet, will become as truly second nature to our children as the doggerel verses of our own childhood. Arithmetic will become living to them instead of the dead, abstract thing it too often is.

If the teacher will follow the suggestions given in this lesson,—provide her children with a ruler and direct them in its use,—she will be surprised to see how interested they will be, and how quickly and easily they will master the principles of addition, subtraction, multiplication, and division. After these principles have been thoroughly understood because of their association with concrete truth, thorough drills must of course be given upon the same arithmetical facts in order to insure accuracy and speed.

This lesson is merely suggestive. The true teacher will think of many new and practical ways in which to teach the same principles to her own children.

problems and the drill to follow, two lessons are given as they appear in the book.

### MULTIPLICATION AND DIVISION.

1. How many inches in a foot rule? How many inches in one half a foot rule?

$$\frac{1}{2} \text{ of } 12 = \quad 12 \text{ divided by two} = \\ 12 \div 2 =$$

2. I have a foot rule which folds in 4 sections. Count the inches in each section. How many inches in two sections?

$$3+3= \quad \text{Two times } 3 = \quad 2 \times 3 =$$

3. How long is the book which requires 3 sections of the foot rule to measure it?

$$3+3+3= \quad \text{Three times } 3 = \quad 3 \times 3 =$$

4. Measure your ruler. How many more inches is it in length than in width?

5. How many more inches in the length than in the width of your hand?

6. Measure your arm. Give the result in feet and inches.

7. If a child's arm is once the length of the foot rule plus the length of one section of the rule, how many inches long is it?

8. With a string, measure the distance from the tip of your nose to the end of your right hand with the arm extended. How many times the length of the foot rule is the string?

9. How many inches is it around your wrist? What is the distance around two wrists?

10. How much longer is it from your

wrist to your elbow than it is around your wrist?

11. Measure your arm at the largest part. How much larger is it when the elbow is bent than when the arm is straight? Find the difference between this arm measure and the wrist measure.

12. How many inches wide must your coat sleeve be in order to slip over the closed fist?

13. A glove fitter measures the hand of his customer across the knuckles. How many inches around your hand?

14. In the average person, twice the length around the wrist equals the distance around the neck. Is this true in your case? What is the size of the collar which fits you?

15. Mark your height on the wall. How many times the length of the foot rule are you in height?

16. When a well-formed man extends both arms, the distance from tip to tip of his fingers is equal to his height. Are these two measurements the same in your case?

17. Measure your body over the floating ribs when the lungs are not filled. Take a deep breath. What is the difference in inches in the two measurements?

18. How many times the length of the foot rule is the distance from your knee to the sole of your foot?

19. Take other measurements and make 2 original problems.

1. Two and 2 are —.      2 plus 2 =  
 2. Six less 2 are —.      6 minus 2 =  
 3. Two times 4 are —.      2 times 4 =  
 4. How many two's are there in 8?  
     8 divided by 2 =  
 5. One half of 6 is —.       $\frac{1}{2}$  of 6 =  
 6. Three and 2 are —.      3 plus 2 =  
 7. Eight less 6 are —.      8 minus 6 =

8. Two times 3 are —.      2 times 3 =

9. How many 2's are there in 6?  
     6 divided by 2 =

10. One half of 8 is —.       $\frac{1}{2}$  of 8 =

11. Three inches and two inches are —.  
     3 plus 2 =

12. Five inches less 3 inches are —.  
     5 minus 3 =

13. How many inches are there in  $\frac{1}{2}$  of a foot?

14. One half of a foot and two inches are — inches?

15. If my book is  $\frac{1}{2}$  of a foot long, and yours is 2 inches shorter, how long is yours?

16. How many inches are there in  $\frac{1}{4}$  of a foot?

17. One fourth of a foot and 4 inches are — inches?

18. One half of a foot and  $\frac{1}{4}$  of a foot equal — inches?

## SIGHT EXERCISES.

Add:

2	3	2	3	4	3	2	2
2	3	3	4	4	5	4	5
—	—	—	—	—	—	—	—

2	4	3	5	2	2	2	3
6	5	6	5	7	8	9	8
—	—	—	—	—	—	—	—

4	2	3	5	5	4	3	4
6	10	9	6	7	8	7	7
—	—	—	—	—	—	—	—

$2 \times 2 =$        $3 \times 2 =$        $3 \times 3 =$        $3 \times 4 =$

$2 \times 3 =$        $2 \times 4 =$        $2 \times 5 =$        $2 \times 6 =$

Subtract:

7	8	6	7	9	8	9	8
5	4	5	3	7	5	5	3
—	—	—	—	—	—	—	—

10	9	12	9	10	11	12	10
5	3	6	3	6	7	7	2
—	—	—	—	—	—	—	—

$4 \div 2 =$        $6 \div 2 =$        $10 \div 2 =$        $12 \div 2 =$

$9 \div 3 =$        $8 \div 2 =$        $12 \div 4 =$        $12 \div 3 =$

## TEXT-BOOKS FOR OUR SCHOOLS.

THE following extracts are taken from an article on "Text-Books for Church Schools," in the *Practical Educator*, published at College View, Neb.:—

"One of the perplexing questions connected with church school work is the one concerning the selection of proper text-books. Practically all the school books in use have been prepared with special reference to public school use. Many of these are good in their place, and have been skilfully prepared. However, they are not just what is desired in church school work. We need books prepared especially for church schools, and until such are provided, our teachers will be put to many inconveniences, and the work will not be as satisfactory to themselves or to the churches as is desired. During this critical period,—a kind of transition period, a coming out of the public schools and establishing of church schools,—all should manifest much

patience, and exercise wisdom and good judgment. Mistakes may be made at first; in fact, we must expect that such will be the case, but no one should become discouraged.

"The question of proper text-books is an important one, and worthy of careful, serious study. The foundation principles of these books should be the Word of God. They should be so fully in harmony with the Scriptures, and prepared in such a manner as to lead the learner into an acquaintance with God, a knowledge of his works, and a better understanding of his work in creation, especially as revealed in the things of nature.

"There should be a definite object in each book and in each lesson. Lessons of faith, trust, and confidence in God should be instilled into the minds and hearts of all who study these books."

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TEACHERS will find a helpful suggestion in the following clipping taken from *Our Dumb Animals*. When the children become tired and restless, and perchance your own nerves are beginning to flutter, let all books be laid aside while the whole school joins in a hearty song. You will be delighted to see how quickly they will sing themselves into sweeter tempers and sunnier faces.

"In London there is a musical guild of St. Cecilia which has been having wonderful experiences among hospital patients. It seems that a patient suffering from insomnia had been sent to sleep twice by their music; but as some doubt about the fact

was expressed by a physician in the hospital, the choir determined to try the effect of their charms upon a whole ward—and actually succeeded. They sent four patients out of fourteen into sound slumber, and rendered drowsy all the others, in the short space of twenty minutes. In another hospital a woman suffering from depression of spirits, which had deprived her of the desire to talk for many weeks, became interested and conversational under the influence of the music; while a man suffering from delirium tremens was soothed and quieted. The experiment is worth trying in hospital work."

## PROGRESS DEPARTMENT.

MEASURE thy life by loss instead of gain.  
Not by the wine drunk, but the wine poured forth,  
For love's strength standeth in love's sacrifice.  
And whoso suffers most has most to give.

— *Ugo Bassi.*

### THE SHERIDAN INDUSTRIAL SCHOOL.

THE Sheridan Industrial School building, located at Sheridan, Ill., was dedicated Dec. 17. The members of the Board of Education were present, with many visitors from different places in the Conference, and a large number of the citizens of Sheridan. Professor Salisbury and the writer were present.

The school had been running several weeks. We found about forty students enrolled, nineteen of them in the home. Any one who has ever had an experience in starting a new school is acquainted with the many difficulties that attend the work ; but notwithstanding these, everything here is moving remarkably well.

Elder Kauble has been the leading spirit in the establishment of this school, and it is evident that the Lord has blessed his efforts. It has been a heavy strain upon him to carry this work in connection with his Conference duties, and he is glad that he can now devote more of his time to these, and allow the school burdens to rest more fully upon others.

Harry A. Washburn is the principal of the school. Associated with him are Mrs. H. A. Washburn, Roy Cottrell, and Mrs. Inskip. They have a commodious building, two forty by forty stories above the

basement. The basement is high and well lighted, containing a cheery dining-room, a kitchen, a pantry, and a room for the furnace. The first floor is divided into assembly-room and recitation-rooms. The second floor is arranged for dormitory purposes. It is so arranged that the girls are in charge of a lady teacher, and the boys in charge of a gentleman teacher. Everything about the building is neat, and shows that the affairs of the school and home are well conducted.

The school grounds consist of forty acres on the bank of a creek, and are in many respects the most beautiful we have ever seen. A part of this land is a natural park, in the midst of which is the school building. The soil is well adapted to gardening and fruit-raising. It is an ideal place for the school. How much better it is for our brethren to send their young boys and girls to such a school, than to send them to large institutions, under city influences.

This school is a preparatory school for the Battle Creek College, and those boys and girls under eighteen years of age, whose homes are in Illinois, should attend this school. We expect the Lord's blessing to rest richly upon the work at Sheridan.

E. A. S.

## TENNESSEE.

THE Tennessee River Conference includes the western part of Tennessee and Kentucky. These States being long and narrow, this division makes the work much more convenient.

At the camp-meeting held at Paris, Tenn., about forty families occupied tents. This will give a fair idea of the size of the Conference. Besides this, there are a number of good, live colored companies scattered through the Conference.

Elder Stone, the president of the Conference, is awake to the importance of the educational work, and especially of church schools, and through the State paper had prepared the minds of the people for light in this line.

Duties of a business nature prevented my visiting all the tents, as would have been desirable, but the youths' meetings were entirely in my charge, which gave a splendid opportunity to come into close touch with them. The Holy Spirit worked with power in our meetings, and it was my privilege to see a number of them yield their hearts to Christ.

At the close of our first public meeting, a dozen or more copies of "Christian Schools" were sold, and a deep interest was shown in Christian education, especially in church schools. The number of questions asked in public and private indicated that minds were agitated. All the copies of "Christian Schools" that we had were sold, also a number of "Living Fountains

and Broken Cisterns." and a few subscriptions were taken for the *ADVOCATE*.

Immediately following the camp-meeting, a short institute was held for teachers. A few earnest young people engaged with me in a profitable study of principles, and in discussing the common branches.

The first of October our school opened at Springville. There were not more than twelve pupils the first day, but this number soon swelled to more than twenty. This school is not in a city, neither is it near one, being about two miles from the nearest station.

To those who felt that the paper on "Country Schools," given at the Teachers' Conference of 1900, was that of an enthusiast, I would say: The experience in the country so far, in contrast with that of the city, has not abated the writer's enthusiasm in the least.

A school of more than twenty members has recently been organized in Trezevant, Tenn., by Brother Thomas Ward. Sister Maude Dortch is conducting a smaller one at Bowling Green, Ky., and another will open at once near Bowling Green. Still others are expected to begin later.

This is God's work, and he directs it. Good courage prevails among the teachers, and so far as my knowledge goes, the patrons and children are pleased.

Come, teachers, send in your reports. Tennessee wants to hear from you.

CHAS. L. STONE.

## A WORD FROM THE SOUTHERN FIELD.

OUR religious books, such as the "Gospel Primer," "Christ our Saviour," "Gospel Reader," and "Patriarchs and Prophets," are used by us as readers, and are having a telling effect as agents for bearing the message of truth to the parents of the children. These books are not simply read, but the truth which they contain is learned just as

a principle in arithmetic. Some of my boys already, because of what knowledge they have had of Bible truth, have gained the reputation of being little preachers. Our school is known as the "Holy School." Many of my boys and girls have come a distance of twenty-five or thirty miles.

Our Bible class is remarkably interesting,

so much so that the children borrow our church Bibles and carry them home to study the texts. One home in fifty here is fortunate enough to possess a Bible. In holding family Bible readings we often have to supply the Bibles.

Brother Sebastian walks to Palo Alto, a distance of seven miles down the river, every Sunday, to give Bible readings. Papers are distributed at the homes along the road. Many of the little children await his passing, and when they see him coming, they run to meet him; though they

cannot read, yet the beautiful pictures in the *Little Friend* seem to please their eyes. Often Brother Sebastian will stop along the road, and read to them a portion of some of the stories. They are never willing to have him continue his journey.

My afternoons are spent in going to the homes and teaching some of the dear old fathers and mothers how to read and write. Pen cannot describe the joy that fills the hearts of these dear souls when they learn to read for themselves.

*Yazoo City, Miss.* MATTHEW STRACHAN.

## CLOSING DAY OF THE GREAT FALLS CHURCH SCHOOL.

FRIDAY, December 21, was the last day of school for the year 1900, in our church school at Great Falls. . . . At the close of the exercises, the children were led in prayer by one of their number, and in quick succession they poured out their little hearts to God for his blessing received through the school, and their desire to live for him. At the conclusion of the prayer service, opportunity was given for testimonies, and it was certainly gratifying to hear the intelligent testimonies from these lambs of the fold. . . .

When asked why they had studied the different branches, one said he had studied arithmetic so as to be able to deal honestly with others; another said she had studied physiology so as to know how God works in man to keep the blood circulating, etc.

They had studied geography so as to know about the earth, the work of God, and his work in it in saving mankind. They had learned to read so as to be able to read God's word, the Bible; and writing and spelling that they might correctly write about God's word to some one who was unsaved.

The blessing of the Lord has been with the school, though Satan has tried, as he does in all other departments of God's work, to overthrow it; and we are of the firm opinion that if the church feels the burden of this branch of the third angel's message as she ought, and will plead with God, the church school work will prove one of her greatest blessings in that it will be the salvation of the children.—*J. H. Behrens, in Montana Bivouac.*

"WE are getting along well in the school. I am enjoying the work very much. The best part is, the young people are giving their hearts to the Lord. Two have taken a stand since school began, and the others had done so before. It is encouraging to see the interest taken by the church in the school, and I have especially enjoyed my work with the older ones in our night school. My experience last year taught

me that something must be done to educate the parents on this subject, in order to make our work a success.

"We have school two evenings a week, Mondays and Thursdays. Monday evening we study 'Living Fountains,' making it the basis for work in spelling, language, reading, etc. At first some thought that we would not have time to study Christian education, as there were so many other

things which they wanted, but now they are the ones who seem to enjoy it most, and one of them said he would not give what he had learned in that study, even if he had to pay all the expense of the school himself. On Thursday evening we study physiology, correlated with the common branches, as the other subject is studied. We can see by the prayer meeting that follows that they desire to put into practice the principles learned. The older ones in the day school, and as many in the church as can do so, are planning to take a day or two in which to work with 'Christ's Object Lessons.'

MABEL BOSTWICK."

It would be well for all of our teachers to ponder over what Miss Bostwick writes concerning the evening school. We have repeatedly urged our teachers to arouse the church members to study the subject of Christian education. A church school cannot be a healthy one that is not supported by a constituency which is thoroughly intelligent on this subject. We trust others will follow this example.

IN regard to missionary work this year, I am making a strong effort to interest the children in manual labor, and through this means to create a deeper interest in missionary work. We are studying a series of subjects in domestic economy, such as how to sweep, how to make beds, how to lay the table linen, how to set a table neatly, how to behave at the table, how to clear a table, and how to wash dishes. I learn that the children are carrying out these suggestions. I make it a point to dine with them unexpectedly to them. In the sewing class, the girls are trying their best to learn to hem. When this is accomplished, we shall buy some real table linen, and have them hem a tablespread and mats. The boys will learn to sew on buttons, make buttonholes, to mend, etc., but their work now is to make a table. The boys do this outside of school hours. When finished, we shall give the table to some little girl who has none.

Our next subject is bedmaking. The boys will make a bedstead, and the girls will do the sewing for the bed, such as making pillow-cases, sheets, quilts, etc. We trust that our boys will know how to furnish a tent at camp-meeting without hiring someone to make tables, bedsteads, etc.

We are planning to make our school somewhat self-supporting. We have not quite an acre of tillable ground. This, with the exception of a small spot for a flower garden, we expect to plant to white beans next spring.

VINA SHERWOOD.

WE sent for twenty-five of the special number of the *Signs*, and the children have sold more than half of them. I think this is doing quite well, for the people here live several miles apart. There is a logging camp a short distance from here, but they were not able to sell any there, as they had expected. The children met some rebuffs, but are not discouraged. I have sent for ten copies of "Christ's Object Lessons" to sell here. I have learned a good many things since I began teaching; in fact, I think I am learning, as well as my children.

CLARA PETTIT.

IN a letter from Bro. J. A. Leland, a former student of Battle Creek College, written from Buenos Ayres, Argentina, we learn that he is engaged in school work. He writes:—

"In the providence of God, I am engaged in school work here in this darkened land. We must make the most of the very limited facilities here, yet we wish to keep abreast of the times. Will you be so kind as to send me any information you think of profit as to the methods to be followed in our teaching?"

"Our school is an industrial school, and aims to train church school teachers, canvassers, and native workers of all classes. All the teaching is in Spanish. We have at present a class of six young people

who are preparing to enter the work soon. We wish to aid them as much as possible. What they get must be the very simplest. When they first began school, they could read poorly and write worse, so you can see how far advanced they are. They are earnest Christians. What course would you advise for those who wish to teach? One has already taken a church school near here. I feel illy prepared to accomplish the great work, and need advice and help."

OUR members have sold fifty of the Outlook Number of the *Signs*. I have sent for fifty more, but none of the school children have taken any out. Our school is very small, and one of our ministers, who spent the Sabbath with us last week, tried to make us think our efforts would not be successful, but we told him the Lord had permitted us to go thus far, and we were going to hold on. But to him came the question, How? To us comes the same, but we are willing to let the Lord answer. We know the Lord has some purpose in view, and if we are few in number, we are having a good time together, and we believe he will bless us and increase our number, if we just hold on.

THE book, "Living Fountains or Broken Cisterns," is just grand, and the *ADVOCATE* helps me so much. The Lord has indeed blessed me, and is still blessing me. And O, such a burden as He has given me for our young people. I am so glad to be in this work.

PEARL D. BASCOM.

*Sandyville, Ia.*

YOUR letter came to hand the other day, and I was glad to hear from you. I talked to the children about the *ADVOCATE*, and they are ready to do their part, so please send us fifteen this month.

ANNA B. DURRIE.

WE gather the following from a letter from Sister Maud Weller, written at Mine-

waukon: "The church school opened with a membership of ten. Others expect to enter soon. The pupils seem anxious to learn. School has been going nearly six weeks, and certainly the Lord has blessed in the efforts put forth. I am sure no school could have been more agreeable."

THE Southern Missionary Society has moved its headquarters from Battle Creek to Nashville, Tenn. A recent letter from Elder J. E. White, president of the society, states that they are planning to purchase a tract of land, twelve or fifteen miles outside of Nashville, where they will locate the training school. We believe that this is a move in the right direction. The colored people should be educated away from the wicked influences of the large cities. They need to be taught the advantages of rural life. Brother White intends to build small cottages, where a home life can be preserved. The students will thus be enabled to erect their own buildings, which can be built when needed. This will give a natural growth.

We believe that the Southern Missionary Society will be a very strong factor in doing the great work that must be done for the white and colored people of the South.

MISS S. L. GRANT, whom the church school teachers will remember as one of the students of the summer school, and who was connected with the Haskell Home, states that she is giving a special course of instruction at the Agricultural and Mechanical College for the Colored at Normal, Ala. She is teaching physiology, healthful dress-making, and hygienic cooking. She intends to connect with the training school at Nashville, of which Brother J. E. White is superintendent.

Sister Grant found one school in Alabama where she wishes to place a map of Palestine. She asks that some one will donate a map for this purpose. If it is sent to the Battle Creek College, it will be forwarded to the proper place.



J. W. VEACH, in the *Dakota Worker*, says: "Our church school teachers send very encouraging reports of their schools. The Lord is blessing this work. Our great regret is that there are not many more such schools. 'The first missionary work that lies before the doors of our church members is the education of the children.'—*Christian Schools*, page 90. 'God speaks to some one in each congregation, telling him to agitate the church school question.'—*Ibid.*, page 111."

OSCEOLA, IA.—On account of rainy weather, only seven scholars were present at the opening of our church school, but as soon as the weather settled, the attendance began to increase, and now we have fourteen students. There is a nice grassy play-ground in front of the schoolhouse. It does my heart good to hear the testimonies of the pupils, expressing the desire to get near Jesus, that they may learn of the One who alone gives true wisdom. May the prayers of God's people ascend to the throne of God in behalf of the school in this place. Satan has come down with great power, and will do all he can to hinder this branch of God's work, but there is victory ahead, and while the angels are holding the four winds, let us be working for souls as though each day were our last. We cannot afford to go back now.—*Paul Curtis*, in the *Iowa Workers' Bulletin*.

BOZEMAN CHURCH SCHOOL.—Our school opened nearly three months ago, with Jessie Boardman as teacher. The school is held in one room of a private house in Cottonwood Canon, fourteen miles south of Bozeman. At present there is an attendance of fifteen. The Lord is blessing our efforts in establishing a school where the truth can be taught, the Bible being made the basis of all study. It was first intended to hold the school in Bozeman, but owing to the scarcity of houses and the high rent, it was decided to hold it in Cottonwood,

where the expense is very much lessened. Some moved from Bozeman for the purpose of attending the school, and the patrons are well pleased with the school. We give God all the praise for putting it into our hearts, and also for opening the way for us to have this school this winter.—*Hattie Rittenhouse*, secretary of School Board, in *Montana Bivouac*.

THE following items are taken from the *Industrial Educator*:—

Miss Minnie Roberts is teaching a church school at Jewett.

Thomas Baker writes us of the church school at Enid, O. T.: "We have our church building and schoolroom enclosed, also the roof on, and are laying the floor. We want the schoolroom as soon as possible. We are holding the school at Brother Butka's house, and are having a splendid school, notwithstanding so many obstacles. Our teacher, Miss Stigall, keeps up good spirits in spite of the circumstances."

The Oklahoma City church school opened October 29, with an attendance of twenty-five students. This number has been increased since the opening. Brother Vanable and his wife are making a home for a number of students whose own homes are in other places. This doubles their responsibility, but at the same time gives them greater opportunity to benefit these students. They have thirteen seventh-grade students, and four eighth-grade.

NEW HOME, N. D.—The church school at this place began December 23, with seventeen pupils, but the number has since grown to twenty-six. We have enjoyed our schoolroom thus far very much. It seemed at first that on account of the failure of the crop it would be impossible to have a school here this winter, but "this is the victory which overcometh the world, even our faith."—*Dakota Worker*.

There is a ring to this report that is good. We are glad to know that the brethren at

New Home have come to realize that it is as inconsistent to dispense with the church school for their children as it would be to dispense with their regular Sabbath services. If this same faith could be manifested everywhere among our people, it would not take long to warn the world of the coming events.

BROTHER PARKER SMITH and his wife, who have been teaching a church school at Springfield, Ill., have been called to St. Andrews island, to take charge of the school work at that place. A clipping from Elder F. J. Hutchins, superintendent of that field, gives some idea of the work to be done. He says: "We have a Sabbath-school organized of thirty-one members, about half of whom are children,—bright little ones, too. How much we need a good day school for them. We could have at least one hundred children if we had a school to offer them. A house is already provided for the school." We all wish Brother and Sister Smith the greatest success in their new field.

THE church school in Lane, Tenn., opened on the 8th. Brother Vergil Smith will teach the school.

Brother Burrow writes that they are contemplating building on another story to the church at Trezevant, for their chapel, and then using the present church building, which will be the basement, for a school-room. The school there has outgrown the present building used for that purpose. The enrollment is twenty-eight, all children of Seventh day Adventists.—*Tennessee River Watchman*.

SISTER DEGRAW, a teacher from Battle Creek College, has been staying with Brother and Sister Haskell, in New York City. She gave an interesting and profitable talk to the young people of Brooklyn

church No. 1 while there.—*The Atlantic News*.

MT. PLEASANT, IA.—The church school at this place is prospering, with Brother Frank Raymond in charge, and thirty students in attendance.—*Workers' Bulletin*.

WASHINGTON, January 17.—(Special.)—Representative Brownwell, of Ohio, to-day called on the Secretary of the Navy regarding the fund raised by the school boys of the nation for the construction of a battleship to be named 'The American Boy.' The fund was started in Cincinnati, O., and each school boy contributed a penny. It has grown, the school boys of Detroit, Cleveland, Chicago, New York, Boston, and Philadelphia contributing, until the fund now amounts to \$60,000."

The above clipping shows the spirit that is animating the education in many of our institutions of learning to-day. It has been seriously charged that the ministers of this country have done more to goad on the government to the wars over Cuba and the Philippines than any other one class. Christian education seeks to make peace-makers of all who come under its influence. How much better it is to encourage our children to become missionaries, to raise funds to plant the banner of Christ, than to do as the boys in the public schools are encouraged to do.

ELEMENTARY courses in agriculture are to be introduced into the public schools of Illinois at the beginning of the next school year, with the primary purpose of interesting country school boys in what may be their life work. The course will be adapted especially to the country schools, but it will be introduced into town and city classes in a modified form. One hope of those who have been instrumental in securing the adoption of the study is that it may tend to stem the tide of migration of the boys from the country to the city.—*Public Opinion*.

# PUBLISHERS' PAGE.

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WHAT are you doing to advance the interest of the **ADVOCATE**? This number is replete with good things that others should know besides yourself. An article from the pen of Professor Sutherland on the subject of "Hazing" will follow in our next issue: watch for it, for there will be food for thought in this suggestive and timely article.

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 **GOSPEL FARMER** is a new sheet that has just appeared, which is published at Harvey, Ill., and edited by M. E. Yergin. The subscription price is 25 cents a year, to foreign countries 50 cents. This is an eight-page sheet devoted entirely to the subject of farming. The articles that appear in this paper are:—

The Gospel Farmer; Effect of Character in Farming; Missionary Gardening; Some Possibilities of the Farm; Public Lands; Use of Salt; Fall Plowing; Where Shall I Farm? A Lesson on Light.

There is surely a place for a paper of this kind, and we trust that it will be successful.

WE are in receipt of an order from Trinidad for ten copies of the "Teachers' Bulletin." We hope they will tend to disseminate light and truth in that part of the gospel vineyard.

### "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.

### WANTED!

Proficient tailors to take a position in the College tailor department, working a portion of the time and also taking some classes in the school. Those who may desire to avail themselves of this opportunity should correspond *at once* with J. W. Collie, care Battle Creek College.

### 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.

### 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.

### 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. Collie, Battle Creek College, Battle Creek, Mich.

### 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.

### HAVE YOU SEEN IT?

Professor Sutherland has just completed a new mental arithmetic which we believe is *ahead of anything in its line*. It is a departure from the usual way of presenting mathematical problems, and we believe will fill a long felt want. Parents who are desirous of having their children taught *right principles by right methods* will do well to obtain a copy. Price 65 cents. Address, Review and Herald, 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, 10c. Order of your State Tract Society, or address Battle Creek College, Battle Creek, Mich.

### ARE YOU A TAILOR?

If you are, and you desire to attend College, thus obtaining an education to prepare you for greater usefulness in the work of God, correspond with us and we shall be glad to place you in possession of facts that we believe will please you.

If you are not a tailor, and would be glad to become proficient in this most excellent trade, we can suggest a way whereby you can be taught by one who thoroughly understands every branch of the tailor trade. Write at once for particulars. Address, J. W. Collie, care Battle Creek College.



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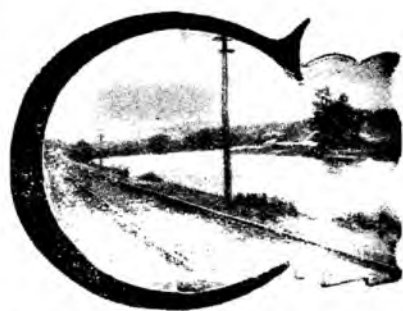
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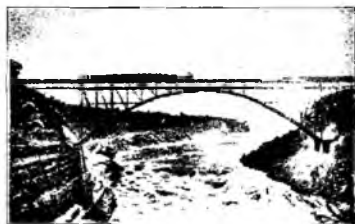
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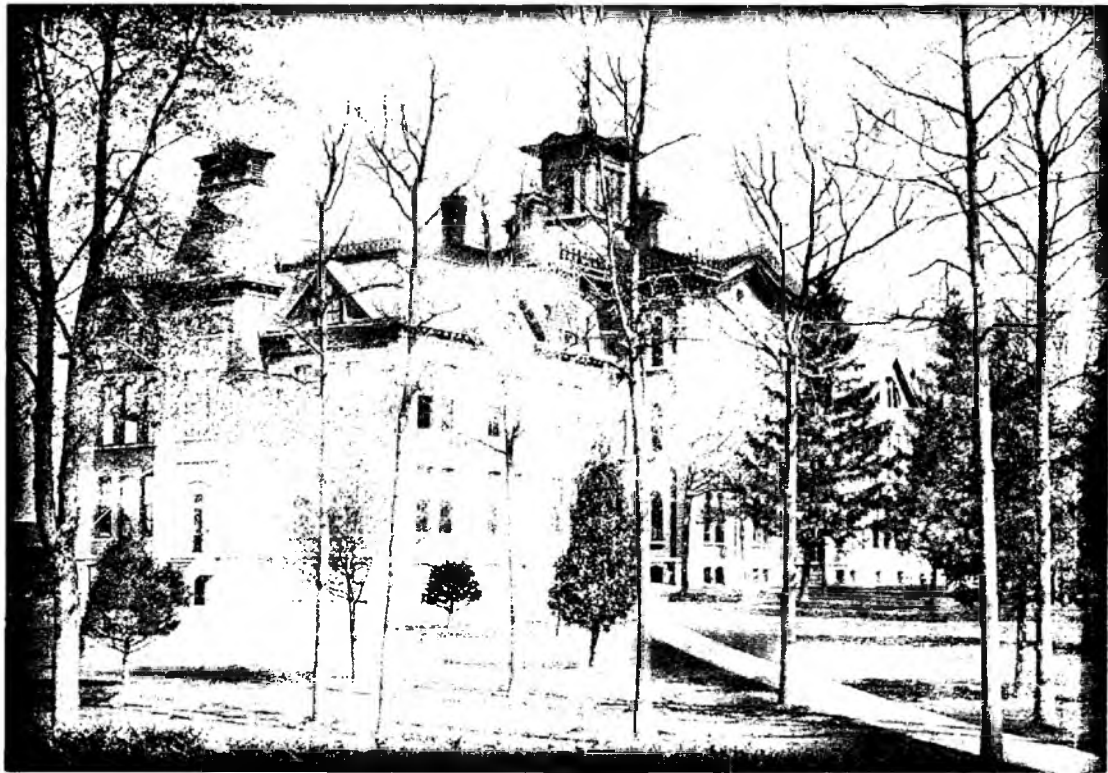
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For full information regarding expenses, etc.,

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