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TRAINING SCHOOL ADVOCATE

MARCH, 1901.



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

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Vol. III.

No. 3.

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

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

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THE RELATION OF TRUE EDUCATION TO THE FARM.

[Extracts from the writings of Mrs. E. G. White.]

No pains should be spared to select places for our schools where the moral atmosphere will be as healthful as possible, for the influence that prevails will leave a deep impress on young and forming characters. For this reason a retired locality is best. The great cities, the centers of business and learning, may seem to present some advantages, but these advantages are outweighed by other considerations.—*Christian Schools*, p. 81.

How many children there are in the crowded cities who have not even a spot of green grass to set their feet upon. If they could be educated in the country, amid the beauty, peace, and purity of nature, it would seem to them the spot nearest heaven. In the retired places, where we are farthest from the corrupting maxims, customs, and excitements of the world, and nearest to the heart of nature, Christ makes his presence real to us, and speaks to our souls of his peace and love.—*Idem.*, p. 77.

Serious times are before us, and there is great need for the families to get out of the cities into the country.—*Ibid.*

The youth educated in the large cities are surrounded by influences similar to those that prevailed before the flood. The same principles of disregard for God and his law, the same love of pleasure, of selfish gratification, and of pride and vanity, are at work at the present time. The world is given up to pleasure; immorality prevails;

the rights of the weak and helpless are disregarded, and the world over, the large cities are fast becoming hotbeds of iniquity.—*Special Testimonies*, p. 44.

There is room within earth's vast boundaries for schools to be located, where ground can be cleared, land cultivated, and where a proper education can be given. This work is essentially an all-round education, and one which is favorable to spiritual advancement. Nature's voice is the voice of Jesus Christ, teaching us innumerable lessons of perseverance. The mountains and hills are changing, the earth is waxing old like a garment, but the blessing of God which spreads a table for his people in the wilderness, will never pass away.—*Christian Schools*, p. 80.

The children and youth, all classes of students, need the lessons to be derived from this source. In itself, the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. For this reason the cultivation of the soil is good work for children and youth. It brings them into direct contact with nature and nature's God, and that they may have this advantage in connection with our schools, there should be, so far as possible, large flower gardens and extensive lands for cultivation.—*Special Testimonies*, p. 6.

A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an

agreeable change from the wearisome routine of abstract lessons to which their young minds should never be confined.—*Idem.*, p. 65.

In the school that is started here in Cooranbong, we look to see real success in agricultural lines, combined with the study of the sciences. We mean this place to be a center from which shall irradiate light, precious advanced knowledge, that shall result in the working of unimproved lands, so that hills and valleys shall blossom as the rose. For both children and men, labor combined with mental taxation will give the right kind of all-round education. The cultivation of the mind will bring tact and fresh incentive to the cultivation of the soil.—*Idem.*, p. 19.

The school has made an excellent beginning. The students are learning how to plant trees, strawberries, etc.; how they must keep every spangle and fiber of the roots uncramped, in order to give them a chance to grow. Is not this a most precious lesson as to how to treat the human mind, and the body as, — not to cramp any of the organs of the body, but to give them ample room to do their work?—*Idem.*, p. 17.

The students are learning what plowing means, and that the hoe and the shovel, the rake and the harrow, are all implements of honorable industry. Mistakes will often be made, but error lies close beside truth. Wisdom will be learned by failures, and the energy that will make a beginning, gives hope of success in the end. Hesitation will keep things back, precipitancy will alike retard, but all will serve as lessons, if the human agents will have it so.—*Idem.*, p. 18.

There will be a new presentation of men as bread-winners, possessing educated, trained ability to work the soil to advantage. Such men will break down the foolish sentiments that have prevailed in regard to manual labor. An influence will go

forth, not in loud-voiced oratory, but in real inculcation of ideas. We shall see farmers who are not coarse and rough and slack, careless of their apparel and of the appearance of their homes; but they will bring taste into farm houses. Rooms will be sunny and inviting. We shall not see blackened ceilings, covered with cloth full of dust and dirt. Science, genius, intelligence, will be manifest in the home. The cultivation of the soil will be regarded as elevating and ennobling.—*Idem.*, p. 19.

We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, richer than gold or silver. The niggardness laid to her charge is false witness. With proper, intelligent cultivation, the earth will yield her treasures for the benefit of man.—*Idem.*, p. 18.

The cultivation of our land requires the exercise of all the brain power and tact we possess. The lands around us testify to the indolence of man. We hope to arouse to action the dormant senses. We hope to see intelligent farmers who will be rewarded for their earnest labor. The hand and heart must co-operate, bringing new and sensible plans into operation in the cultivation of the soil.—*Ibid.*

Men take you to their orchards of oranges and lemons and other fruit, and tell you the produce does not pay for the work done on them. It is next to impossible to make ends meet, and parents decide that the children shall not be farmers. They have not the courage and hope to educate them to till the soil. What is needed is schools to educate and train the youth, so that they will know how to overcome this condition of things. There must be education in the sciences, and education in the plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it.

There is need of much more extensive knowledge in regard to the preparation of

the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed with discouraging results. Let the educated ability be employed in devising improved methods of work. This is just what the Lord wants. There is need of intelligent and educated ability to devise the best methods in farming, in building, and in every other department, that the worker may not labor in vain. God, who has made the world for the benefit of man, will provide means from the earth to sustain the diligent worker. The seed placed in thoroughly prepared soil will produce its harvest. God can spread a table for his people in the wilderness. There is much mourning over unproductive soil, when, if men would read the Old Testament Scriptures, they would see that the Lord knew much better than they in regard to the proper treatment of the land. After being worked for several years, and giving her treasures to the possession of men, portions of the land should be allowed to rest, and then the crops should be changed. We might learn much, also, from the Old Testament, in regard to the labor problem. — *Special Testimonies*, p. 100.

The earth has its concealed treasures, and the Lord would have thousands and

tens of thousands working upon the soil, who are crowded into the cities to watch for a chance to earn a trifle. The earth is to be made to give forth its strength, but without the blessing of God it can do nothing. — *Idem.*, p. 104.

In the beginning, God looked upon all he had made, and pronounced it very good. The curse was brought upon the earth in consequence of sin, but shall this curse be multiplied by increasing sin? Ignorance is doing its baleful work. Slothful servants are increasing the evil by their lazy habits. Many are unwilling to earn their bread by the sweat of their brow, and they refuse to till the soil. But the earth has blessings hidden in her depths for those who have courage and will and perseverance to gather her treasures. — *Ibid.*

God would be glorified if men from other countries who have acquired an intelligent knowledge of agriculture, would come to Australia, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, and to all who feel willing and humble enough to learn? — *Special Testimonies*, p. 101.

SCHOOL GARDENS.

(Extract from "Christian Schools.")

EDUCATION in a Christian school should combine the training of the mental powers as well as develop the student spiritually. Parents are urged to leave the cities, that their children may be brought into contact with the natural instead of the artificial. Protestants should establish schools in localities where there is land to cultivate.

The people of Russia are awake to the advantages to be derived from the physical work of a school garden, and "the chief of

one of the departments of agriculture and one of the principal advocates of school gardens in Russia, has stated the object of school gardens and their significance as follows: 'School gardens,' he says, 'which are being organized at present at public schools in many governments of European Russia, are of importance on the following grounds: (1) Hygienic, as being a place for physical labor in the open air, so necessary for the teacher and pupils who have been kept con-

fined in the bad and heated air of public schools; (2) scientific educational, as acquainting children with the life of useful plants, developing their minds by the study of nature, and promoting in the rising generation a regard for labor and a more moral and æsthetic sentiment concerning trees; (3) general economical, as spreading among the people a new knowledge relating to gardening, kitchen gardening, and to the farming industry in general, and thereby leading to the production of such food articles as the people of some localities do not now possess; and (4) personal economical, as regards public teachers who may avail themselves gratis of the products they have grown, such as fruit, vegetables, etc., and besides, get some income from the sale of the superfluity of these products and from the cultivation of plants and seeds.' "—*Report of U. S. Com. of Ed., 1897-98, p. 1635.*

The scientific reason is thus given for carrying out instruction which the Lord has given in unmistakable language to his followers.

"Blessed is the farmer's boy who learns from infancy to help in every possible way his mother, sisters, brothers, and father, and finds pleasure in the service. This is

the essential moral education, by the practice of the most substantial of all virtues, consisting of energy, industry, and manly firmness controlled and guided by love.

The omission of this has been the fatal, demoralizing failure of all education heretofore. The industrial feature, not limited to handicraft, but embracing all forms of useful exertion, is the essential basis of a true education, as it insures, if rightly conducted, a worthy character, a healthy constitution, a solid intellect, and a capacity for practical success; for it gives vigor to the entire brain, and a far better invigorating mental discipline than can ever be obtained from text-books. The boy who has constructed a wagon, or a bureau, or raised a small crop, as instructed, has more independence of mind and originality than the one who has only studied text-books. The boys at Lancaster, Ohio, who gave half their time to useful industry, made better progress in school studies than the common-school pupils who had their whole time for study, and at the same time presented a model of conduct in all respects unequaled in any non-working school in this country."—*Prof. J. R. Buchanan, in the Arena, October, 1894.*

IMPORTANCE OF PROPERLY EDUCATING THE YOUTH.

BY ELDER S. N. HASKELL.

SATAN'S strong hold upon individuals and upon nations is through the education and training of the youth. This fact has been demonstrated in the rise and fall of every nation upon the earth. When principles of evil are sown in the youth of a nation, sooner or later the evil gains the ascendancy and the nation falls because of internal corruption. It is because of the dragon's mouth that the two-horned beast of Revelation 13 finally goes into the lake of fire.

There are certain principles in education

that are as immutable as God's throne. The words of God are, "Train up a child in the way he should go, and when he is old he will not depart from it." "In the way of righteousness is life: and in the pathway thereof there is no death."

There are times when children need discipline. At such times, "he that spareth the rod hateth his son: but he that loveth him chasteneth him betimes." "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Withhold not correction from the child: for if thou beat-

est him with a rod, he shall not die." Many in these last days have sought for improved methods of training children, but God's plan only will stand the test.

Many wonder why the judgments of God were so severe upon the sons of Aaron who offered strange fire, for without any warning the fire went out from the Lord and consumed them. And they wonder still more why God should forbid Aaron to uncover his head, or to show any signs of mourning at their death. Their sin was the result of an overindulgent, mistaken idea of love on the part of the parents. In youth they were permitted to indulge their appetite, and so, under the influence of strong drink, they failed to distinguish between sacred and common fire. The sin lay at the father's door. If the parents had not shown signs of repentance, they too would have suffered. Had Aaron properly trained his sons in their youth, they would have had correct ideas of God's requirements. They would not have sinned, and brought disgrace upon Israel and the true worship of the holy sanctuary. This is an object lesson to all overindulgent parents.

The same mistake was made by Eli. A faithful warning from the prophet of the Lord was sent him, but he did not lay it to heart. Finally another message came. In it were the following words, "I have told him I would judge his house forever for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not." Eli was an overindulgent father. As a result of wrong education in this one family, on one day the ark of God was taken, Eli died, the two sons were slain in battle, the wife of Phineas died, and subsequently the priesthood passed from this family. These examples are left on record to show the importance of correctly training the youth while the character is forming. When the character is once formed, it is almost impossible to change it. Said the prophet to the Jewish

people, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil."

The grace of God alone can change character, and the transformation never takes place till the "old man" dies. Then, but not until then, a new education is given which forms another character. After the character has been formed and it is demonstrated that the right material is not in it, whether it be a nation or an individual, the case is hopeless.

Man has a threefold nature, physical, intellectual, and spiritual. True education deals with the three. It was so in the beginning. It was God's plan for the education of man before the fall. Adam was placed in the garden to dress and to keep it. Angels instructed him in his labor. This was true education in spite of the fact that he had sufficient intelligence to name correctly at first sight every animal that God had created. These names have come down to us, and their wisdom is acknowledged in the present age.

To test the spiritual side of his nature there was one positive divine prohibition not to eat of or touch the tree of knowledge of good and evil. Had it been *all* evil, man would have been totally depraved, and there would have been no hope for him. This arrangement was a wise provision which God made in the garden for the father of the human race. Satan could go no farther than to lead man to partake of good and evil. It is now Satan's studied plan in some way to get his cloven foot into the education of our youth and children by introducing a knowledge of good and evil, that as they grow, the evil which is in harmony with the soil of the natural heart may finally root out the good, and they in the end become the children of disobedience.

The only safe plan in the education of our children and youth is to blend physical, intellectual, and spiritual training. To

confine the instruction to that which is theoretically spiritual often makes the worst of men and women, because when circumstances change, there comes a reaction in their lives. This explains, or at least gives a reason, why so many children of good parents become so bad. An education solely intellectual will result in making skeptics. Such students are not practical. You will often meet these educated useless lives. They are walking dictionaries or encyclopedias, but will fit only on certain occasions. If the education is physical only, you will have soil in which covetousness thrives. Men thus educated do not seek to elevate society. They are not all round men. All they see is the business side of life, and their query on every subject is whether or not it will pay.

Judah had no better king than Josiah. He had three sons and a grandson, each of whom, had he been properly educated, might have saved the Jewish kingdom. Josiah was spiritual, and in many respects a noble man. God said of him, "Like unto him there was no king before him, that

turned to the Lord with all his heart, and with all his soul, and with all his might, according to the law of Moses: neither after him arose there any like him." Notwithstanding all this, Josiah neglected to give his sons the proper training. Their education was wrong. It is altogether probable that they had a popular education, and that they attended the worldly or heathen schools, for this influence had come over the Jews. Let that be as it may, they did not have the principles with which to meet the temptations and trials that awaited them at the head of the Jewish government. They could not bear the responsibilities of their own kingdom as Daniel and his companions could in the heathen court of Babylon.

The principles of true education cannot be ignored without entailing loss. God made no mistake in the example in the garden of Eden. The nearer we can come to the first principles, the better for us in these last days. Many a family will awake to the fact, when it is too late, that they made a fatal mistake in the training of their children.

THE RELATION OF THE CHILD TO THE PUBLIC SCHOOL.

[Extracts from an article by F. C. Watson, M. D., of Turner Center, Me., in the *Medical Counsellor* for November, 1900.]

I WISH to present to you for brief consideration "The Relation of the Child to the Public School." . . . Taking it for granted that we are all to a greater or less degree familiar with our public school system, perhaps the first question one would naturally ask is this: At what age should children arrive before being sent to the public school? I am of the firm belief that the danger lies in sending them when too young, rather than when too old. Wait until the child gets to be at least six years of age.

I know there are very many who will differ from me on this point. They will say if the child is robust and healthy, four

or five years is not too young. They will argue that the child is learning all the time, and is just as well off in school as anywhere else. To be sure, the child is learning all the time, and his mind is highly susceptible to impressions, but the principles and guidance and teachings he most needs in his early days can best be inculcated in the home. The principles upon which character is builded may be instilled into these young lives, and impressions made that will cling to them all through life. What do the Roman Catholics say? They say, "Give us a child until he is six years of age, and we will have no fears of his being anything but a Roman Catholic." And so it cannot

be gainsaid that the early teachings are of the utmost importance, and I believe the necessary principles can be best imparted in the home. I refer to the average child, the average home, and the average school. When a child gets to be six years old, he is stronger and better fitted to take up the work.

As the children progress in their studies, try to make the work as easy and pleasant for them as possible. Even though the work may be agreeable to them, there is such a thing as its becoming distasteful and obnoxious, rather than growing in favor, as is the natural tendency. This is seldom brought about by a voluntary application on the part of the child, but rather where the work is forced by the parents.

I trust you will pardon my referring to a personal experience, but by so doing I can better illustrate the point I wish to make. When I was about eight years of age, in accordance with the desire of my parents, I commenced to take lessons on the piano. Being very fond of music, I took up the work with interest and pleasure. My teacher said I must practice three hours a day, and my parents, of course, anxious to carry out her instructions, saw that it was done. It was a novelty to me the first week. I enjoyed it, and my teacher said I was getting along nicely. During the second week, however, the novelty wore off, and the same thing right over and over for three hours a day, got rather monotonous and arduous to a little fellow like me, but still I kept at it. When I took my lesson at the end of the second week, I told my teacher that three hours a day was too much for me to practice, but she laughed at the idea, and said, "Nonsense, you can do it just as well as not." I told my parents it was too much, but they thought my teacher knew more about it than I did. So I had to practice my three hours a day, but sometimes with tears rolling down my cheeks. At the end of the third week, I

positively refused to take another lesson, saying I could not practice three hours a day. So I stopped taking piano lessons, and have never taken one since. The point in which is, although I was very fond of music, and started to take the lessons with interest and pleasure, the too close application enforced on the part of my parents made me utterly discouraged, and rendered the work extremely distasteful and disgusting. An hour and a half would have been sufficient at that age, and I would have learned fully as rapidly. So be careful in the work with the children, and do not err in this respect.

I believe that in the average child's school life, the hardest years are those in what is called the grammar grade, or between the primary and high school course. In this grade there is the greatest tendency at present to rush the scholars, and to stuff their little brains with studies which they at that time and age are unable to cope with. There are some teachers, and I am sorry to say there are some parents also, who think if a child goes over a large amount of work in a short time, it is wonderful, and that the child is progressing rapidly. But really the truth of the matter may be that he is not advancing at all. Mere haste does not necessarily imply progress or the accomplishment of anything. It is told of Professor Huxley, the great biologist, that when the British Science Association met in Dublin, he arrived late in that city. Fearing that he might lose the president's address, he rushed up to a cab on his arrival, and getting in, said to the cabman, "Drive me fast; I am in a hurry." The driver whipped up his horse, and went driving at a furious rate through the city. Suddenly the thought occurred to the professor that he had not told the driver where to take him, and thrusting his head out of the window, he shouted, "Do you know where I want to go?" "No, your honor," was the driver's laughing reply, "but I

am driving just as fast as I can." It is possible for us to be ever on the go, but never to arrive anywhere. It is possible for us to be simply active without getting anything accomplished. It is possible for us to be continually learning, without coming to the knowledge of any great truths.

I do not believe in having the child take too many studies at the same time, nor in his taking up branches for which he is not sufficiently advanced. This practice is very noticeable in some of the schools of our cities, and in places where the schools are carried on in this manner, where such a course is pursued, the authorities make a grievous mistake if they think the scholars are progressing. They have a false conception of the word "progress," and will some day learn such to be the case.

It is better to know a few things well than to know a lot of things imperfectly. The pupil who learns too much forgets the most of it as soon as he leaves school and enters upon an active business life, whereas a few things learned well will cling to his memory all through life, and be cherished as valuable in the future. . . . If our boys and girls were taught fewer of the "oligies" and more of the three R's, they would be better fitted for their future work and station.

The tendency of the times is, I am sorry to say, to put too much work upon the scholars,—to crowd them, so to speak. In our grammar schools the scholars are taught so many different branches that they fail to get the essential parts of any one so as to retain them. I have an intimate friend who teaches the first class in grammar in one of the large city schools of Massachusetts. She says it is utterly ridiculous and a menace to modern education, to force upon the children so much which it is folly for them to take at their age, and by so doing neglect the essential parts. She says that in her grade the scholars get arithme-

tic but three times a week, and grammar about the same. They take Latin, physiology, zoology, ornithology, botany, etc. They know a little about each of these studies, but not anything thoroughly. She says very few of them have the ability to reason out an ordinary arithmetical problem, and not one half can write a really good English sentence. She prefers the old way, and those are my sentiments. Let the children become well grounded in the essential principles, and leave the Latin, physiology (except the simplest kind), zoology, botany, until they get into the high school.

But even after the boy or girl enters the high school, it is not all smooth sailing. Each teacher is anxious that the pupil be proficient in his or her particular branch, and stand well in their classes, and the result is, simply, that if the work is done as it should be, it requires arduous toil and much time,—time in school and out,—the health is impaired, and the pupil breaks down.

Few are born great, and if greatness is to be achieved, it will not be by piling books at the top of one's head until the brain cannot move. If your children's tastes are not scholarly, you may make them miserable trying to force love for learning. They will go through books and the books will go through them; there is no assimilation. The dull girl pulls through grades, high and low, and when the time comes to take a teething baby through dogdays and nights, how goes the battle then? Down with nervous prostration, she would give Euclid, Cicero, even the seventh book of Thucydides for a day's relief from the pangs of neuralgia. Baby is foredestined, one of the never-sleeping sort, doomed to nerves tense as fiddle-strings.

It is not always necessary that a person should have an abundance of book learning. It is not what one knows, but what one is, that makes the charm. And it is not always necessary for one to go through a long

educational career to keep accounts with exactness, write pleasing letters, spell perfectly, and write a readable hand, to know that the verb must agree with its nominative, and that the nose is not an organ of speech. Many live, and very creditably work out their aims in life, who never heard of differential calculus, who never knew there was a little muscle in the body named *levator labii superioris ataque nasi*, nor that man is a magnificent effluorescence of protoplasm.

I do not wish to have it understood that I do not believe in education, for I do by all means, but I believe in putting more time upon the branches needed in every-

day life, rather than spending it on studies that will never be of any use to the individual. If one is looking forward to a professional career, of course these studies are essential, but I refer to the ordinary individual. Down in the rural districts (and they should be thankful for it) they do not feel the effects of these changes, this so-called progress, as those in our large cities, and let us hope that as our schools grow, those whose duty it will be to arrange the various courses of study, instead of continually asking, "Can this new study be added?" will rather ask themselves, "How much more can these scholars endure?"

HAZING A SIGN OF FALLEN PROTESTANTISM.

BY E. A. SUTHERLAND.

THE editor of *Our Dumb Animals*, in the January number, after recounting a large number of reports of hazing and wicked conduct of students in some of the higher institutions of learning, asks this question: "Is there not some way of stopping this business?" He then offers a prize of \$100 for the best plan of carrying humane education into our colleges and universities, and requests the presidents of all these institutions to call the attention of their students to this offer, "which may bring to some one of them not only \$100, but a far more valuable reward."

THE ADVOCATE has been trying to set before its readers the true situation that exists in the schools of to-day. We are glad that people outside of our own ranks realize that the condition is such as to demand our most earnest thought. There is certainly a way to stop this business: it is by removing the cause. The tendencies toward debauchery, hazing, immorality, are the results of certain causes that have been allowed a continued existence in our so-called Christian institutions of learning.

To give an idea of the terrible condition of the future ministers, teachers, physicians,

editors, etc., who are now in training in our schools, we will quote what was reported in *Our Dumb Animals*:—

"STRENUOUS LIFE.—Three college students were killed last week, one in a class scramble for seats in a medical school in Omaha; one in a cane-rush at the Institute of Technology, at Boston; and one as the victim of hazing at a military academy in South Carolina.

"Frank Lust, a student in the Northwestern University Academy, was hazed last night by twelve masked students. He was taken from the University gymnasium, where he was practicing, to a secluded spot on the lake shore. He was blind-folded, and his clothes removed. A coat of black ink and soft soap was then daubed over his entire body. After the treatment of ink and soap, the students lined up and compelled Lust to run the gauntlet. He fainted while being taken to his home.

"Last Friday night F. H. Sandmire was visited in his room by half a dozen students, and treated to a coat of fly-paper.

"HAZING AT WEST POINT.—At the West Point investigation of the hazing of Cadet Oscar L. Booz, causing his death,

we see in the evening paper of December 20, that Cabot Herbert L. Krumm' of Ohio testified that, among other things, he was compelled to eat eighty-five prunes at one sitting. If we were in charge of that institution, we think we would have given every member of that hazing party his choice between expulsion and criminal prosecution, eating eighty-five prunes at one sitting, or having twenty lashes laid on his bare back. We want in some of our institutions of learning a little more of the spirit of Frederick the Great, who, when two of his young officers wanted to fight a duel, gave permission, but ordered a gallows to be erected on the dueling ground, and a corporal's guard stationed there to immediately hang whoever survived the duel."

"WHY NOT DROP THE BALL?—The *Hartford Post* says that as the game of football goes on, it becomes more and more a contest of trained beef and muscle, and it would be an easy and natural transition to eliminate the ball entirely. It would make these games simply college prize fights, which they really are.

"All this talk, now so common, about 'strenuous life,' is simply strenuous humbug. We do not remember ever having heard that any of the distinguished generals, either Northern or Southern, in our Civil War, ever participated in any of these 'strenuous' college fights or other 'strenuous' amusements which are so strenuously urged by prize-fighters and bull-fighters.

"A few days since, I was called upon by a Boston gentleman, who sadly told me that his son had been practically ruined in passing through Harvard University. To-day I have a letter from another Boston gentleman whose son is now in Harvard University, expressing fears that his college course is likely to do him more harm than good, and urging me to do all in my power to improve the condition of things in our colleges.

"I find in the *Boston Morning Herald* an account of the most outrageous hoodlumism, taken part in by a large portion of the sophomore class of Boston University. And side by side with this, I find on my table, in the *Sacred Heart Review*, copied from the *Montreal Star*, an account of recent outrages of the students of McGill College (Protestant), at a railway station—shouting, howling, banging great milk-cans about, emptying bread-carts, and pelting each other with the loaves, compelling a bridal couple waiting for the train to march up and down before them while they sang rude, insulting songs, and blacking both the eyes of an old gentleman who ventured to remonstrate with them. This account also describes how the medical students of this same college have carried to the theater thigh bones of the bodies they have dissected, with which they playfully whacked the floors and seats."

If we should turn to the pages of history, in which the character of the students attending the medieval universities is described, we should find very similar reading. During the supremacy of the papacy, some of the students became so violent and immoral that it was necessary to close the universities, and the students were driven by the authorities out of the cities. The reader of history can easily perceive that one of the causes of this condition was the congregation of large numbers of young people in the universities, where it was impossible to bring them under strict discipline. At one time the University of Paris enrolled about twenty thousand students. To-day some of our universities are vying with one another to see which can enroll the largest numbers. The students are called into these universities, which are situated in crowded cities, they are allowed almost absolute freedom, and the results can easily be conceived.

Another cause for the wickedness of the students is the character of the mental food given to them. In the Dark Ages the

studies consisted almost entirely of the writings of men, and chief among these were the works of pagans. Many of these classical writings contain the strongest thoughts of men who are fitly described in the last verses of the first chapter of Romans. The students were held closely to these thoughts, and it is no wonder they assimilated them, and acted just like the authors of the writings to which they had so fully committed themselves. The Jews fell into the same error. The Saviour told them they were teaching for doctrines the commandments of men. It was an example of the blind leading the blind. One who is in the slough of wickedness can find no rock upon which to plant his feet, in order to help some one else out of the mire. Both are hopelessly lost. To see that it is impossible for the thoughts of worldly men to develop Christian character, has been a lesson very hard to learn by the people of this world.

The Reformers of the 16th century saw some of the causes for the fearful immorality of the students of the papal universities. They placed in the hands of the students the Word of God, instead of the writings of Plato, Aristotle, and others. While they did not understand all of the causes that led to the development of so much wickedness in the schools, yet the light they had received was so faithfully lived up to that their schools were able to send forth men with strong, pure, noble characters. This proved that students are as much affected mentally and spiritually by what they study, as the physical man is affected by his physical food, and to remove the dreadful disease that is attacking the young men and women in our schools, it is necessary to remove the dreadful, poisonous, vile food that is constantly doled out to them by unscientific, unchristian teachers. It is high time for a reform in studies and a change of teachers. The papacy became frightened at the results of the methods of ed-

ucation practiced by the Reformers. They saw that a class of men was being developed who would stand firm for truth, even though their lives had to be sacrificed. A counter education was at once started by Ignatius Loyola, the founder of the Jesuits, to destroy the educational system of the Christian Reformers. In many places, under the guise of Protestants, these Jesuit teachers established the cramming system, taught dead orthodoxy instead of the gospel, taught the thoughts of men instead of the thoughts of God. The intellectual and spiritual faculties, under this Satanic treatment, became paralyzed to truth, preparing the minds of the students to become the habitation of all manner of demons.

Again we see the same wickedness of character developed, and delight in Satanic acts shown, as were seen in the days of the Dark Ages. At different times good men have seen the terrible condition in the schools, and have attempted to bring about reforms, but the wily enemy who swore vengeance against the work of the Reformers and against all true Protestantism, is ever on the alert to sow the seeds of doubt and skepticism by getting the teachers to teach the students the thoughts of poor, fallible man in literature, history, and science, until to-day the plan of education in our schools is as fully papal as that of the past. The only difference is that these errors have been gilded over, thus deceiving, if it were possible, even the very elect; and as long as our young men are fed upon the thoughts, speculations, and theories of godless men, we may expect to see in them anything but Christian characters. It is simply building up an image to the great system that reigned supreme during the Middle Ages; and why should Protestants be deceived in this twentieth century? The whole problem, therefore, can be solved by believing in one great truth, "As a man thinketh in his heart, so is he."



THE CLASS SPIRIT IN THE SCHOOLS.

WE are glad that a sentiment is being aroused throughout the country against the savage practice of hazing. Mr. Money, one of the committee to investigate the hazing of Cadet Booz, of West Point, uttered the following statement: "The practice of hazing at the West Point Military Academy must be stopped, or the institution must be abolished." He said nobody could induce him to believe that the way to make a good soldier was to set a great big bully upon a small man to beat him. "I cannot understand," said Mr. Money, "the motives of a lot of young men, all of them scholars of charity, who are paid for taking their education, who get together and mob another young man whose only crime is that he arrived at West Point two or three years later than they."

There are many other people who cannot understand, either, why students should have such a bitter feeling against their comrades who enter the school later than they. It may be well to point out some of the causes. For years the educational institutions have encouraged "the class spirit." This is the very spirit that Jesus sought to destroy. It is contrary to the spirit of our Master. One of the fundamental principles of Christian education is, "In lowliness of mind let each esteem other better than himself." But the spirit of the world is the opposite, and the class spirit is a product of worldly education. The Saviour plainly taught, "The lords of the Gentiles bear rule over them, but it shall not be so among you."

This class spirit is engendered in two ways especially; first, by grouping together in

the course studies which a large number of varied minds are compelled to pass. This destroys the individuality of the student, and gives him confidence in the stereotyped, mechanical fruits of such a course. And to him one who has not passed through these is not quite as good flesh and mind as he, and it is the most natural thing in the world that he should show his superiority by lording it over the one who has not gone so far in the mill as he himself.

The other great cause is the degree which is given when the course is finished. This makes him a member of a favored class. Some excellent thoughts are given by Mr. Boutmy, in an article entitled, "The Reform of the Baccalaureate," which is printed in the "United States Report of Education," of 1897. Mr. Boutmy sees clearly that the degree and course are the foundation and the backbone of aristocracy and monarchy. "A century ago we made a revolution to abolish castes and their privileges. Now we are indifferent to the fact that the baccalaureate is re-establishing what we have overthrown. It divides the nation into two classes, one having 'parchments,' the other not having them; one having sole entrance into liberal careers, the other excluded and confined to the old plebeian vocations of commerce and industry. This division takes place about the eighteenth year. The separation is clear and positive: one either does or does not belong to the privileged class, and it is the baccalaureate that determines. The distinction is definite and for life. At that age one does not recommence his entire education. The

young man who has started on another line, who has passed, for example, through a school of commerce or one of agriculture, will rarely have the heart to return to this point of departure, and consume in elementary study time which he can more usefully and manfully employ. Without such return, he is excluded. No equivalent of merit or of title is admitted. . . . We have created, without doubt, a privileged class, and, what is more grave, we have no assurance that the privileged of the new *noblesse* will be much better qualified than those of the old, and that society, country, state, will really be benefited by the change. The baccalaureate, thus conceived, is a veritable social evil. . . . We have seen that the baccalaureate effects a sharp division of the nation into two classes, analogous to the 'populus' and the 'p'eb's' of the Roman republic, hence its importance, worthy of the full attention of a statesman. A young man seeks the baccalaureate, not so much that he may be prepared for a career which he has in view, as that he may obtain admission into the higher class. Once admitted, the idea never comes to the candidate, of engaging in any profession not comprised within that to which his degree gives him access. He would blame himself for having taken so much pains to obtain a title from which he gets no profit. It implies between careers a division and a hierarchy, in great part artificial, which in most cases would be effaced if the baccalaureate did not exist. . . . If the baccalaureate seems to divide the nation into two classes, it is, in the full sense of that term, a grade — that is to say, a unique degree."

It is clearly brought out, in what has been quoted, that the result of the degree is the division of society into two classes, one with titles, the nobles, the aristocracy; the other, the unclassed, the plebs, the common people. Out of this great evil have grown up in our own free country innumerable dangers. If the ax had been

laid at the roots of this great social fabric in the early days of this country, how different might our nation now be! George Washington and his associates refused to be honored by any title, and it was established as a law that in all civil affairs no title should be tolerated. Many of the churches, standing with these noble men, declared that there should be no nobility or class in the church, and therefore refused to bestow titles as found in the Roman church. But both church and state failed to see that they were harboring, in the courses of study and degrees in the educational institutions, the germ of the institution which they so nobly repudiated.

So we see that courses of study, and degrees as arranged in our schools, have developed in our students for years the same spirit that was found in the aristocracy of the old world, the spirit of lord and servant, until to-day we see on every side a strong leaning toward monopolies in government, in commerce, in church matters, in education.

Hazing in the schools is simply a monopoly of the upper classes against the lower. It is the same thing that is seen in the great combines, the large stockholders freezing out the lesser ones, the trusts swallowing up the small concerns. It is true that it is not manifested in a commercial manner in the schools, nevertheless it is the same spirit, the spirit from which the forefathers of this country broke away as far as they could, the spirit from which those following should have departed farther and farther.

True, genuine Christian education is opposed to the class spirit, to an aristocracy, to a titled, privileged set in the schools. The whole principle is papal, is contrary to Christ's spirit, and should be frowned down and utterly rejected in a Christian school. It is the spirit of the world, and will always be found in worldly institutions of learning.

- CAUSE OF WEAKNESS IN THE SABBATH-SCHOOL.

MUCH has been written lately to encourage all to make a greater success of the Sabbath-school work. We are in hearty sympathy with these efforts, and shall do our part to encourage our teachers everywhere to co-operate with those who are engaged in the Sabbath-school work. But it might be well to ask our Sabbath-school superintendents and workers to consider one fundamental truth, which is this: Is it possible to hope for great results in the Sabbath-school as long as parents are willing to place their little ones for five days in the week under the care and instruction of teachers who are not in sympathy with the third angel's message? Their little minds are filled with studies taught from a worldly standpoint, and even though we may agree with the teachers concerning the bare facts of arithmetic, grammar, geography, etc., yet these facts are all placed in a setting that makes the mind of the child

worldly in spite of all the parents may do to counteract the influence.

Long ago we were told that it was impossible for our parents to counteract the influence that our children and youth were receiving in the public schools. We are willing to do all in our power to place the Sabbath-school on a higher basis, to make the work stronger; but before we can ever see any permanent results, Sabbath-school workers, ministers, and parents must awaken to the fact that it is an impossibility to undo in one hour, one day in the week, all that may be crowded into the susceptible minds by teachers who are serving an educational system diametrically opposed in every respect to the religion, literature, hopes, faith, and desires of our people. We beg of our Sabbath-school workers to arouse, and unite with us in striking at the root of the apostasy going on to-day in the hearts of our own children.

THE report of the special congressional committee which has been investigating the hazing of Cadet Booz and the general subject of hazing at West Point, has been submitted to the House of Representatives. The report discusses the class distinctions between the upper-class men and the "beasts" and "plebs," as the new arrivals, or under-class men, are called. The upper-class men have gradually made an entire code of unwritten laws governing their relations with fourth-class men. Under these laws no friendships are formed between the upper-class men and the lower-class men; they have no social intercourse or relations. Except where the parties have been acquainted before entering the academy, the upper-class man treats the fourth-class man as unknown, a stranger and an inferior. The fourth-class man has no right to speak socially to the upper-class

man, and when he speaks to him on business, he addresses him as Mister or Sir. No fourth-class man should gaze, stare, or even look squarely at an upper-class man, but should drop the eyes when in his presence, and failure to do so is a punishable offense. The report states that new students are assigned to upper-class men to act as servants to their superiors. "The new man must sweep his superior's tent, put up and make down his bed, adjust the flaps of his tent, carry water, clean braces, brasses, breast-plate, and other trimmings, guns, bayonets, and swords; clean and care for his clothing, take out dirty collars and cuffs, and put in clean ones, take dirty clothes to the laundry, and bring clean ones back." When the new students refused to obey, the fighting they were compelled to do is said to be more brutal and wicked than the system of fighting in vogue with

prize-fighters, and which is contrary to the law of the State.

The committee states that this condition of affairs has gone on for years at West Point.

Is it any wonder that the imperial spirit is taking possession of this country, when it has been fostered for years in our leading

MESSRS. SHEDD, Farwell, and others, at the Merchants' Club, of Chicago, recently, speaking of the necessary preparation for young men, condemned severely the entire public school system of Chicago. They stated that high school graduates seem to be utterly lacking in the training necessary to fit them for any kind of business career.

Mr. Shedd deplored the manifest "professional" tendency of high school instruction, which seemed to imbue the student with the idea that only "the progressions" were worth striving for; while Mr. Farwell stated that the best employees secured by his firm were graduates of country schools. "We have been putting gold leaf on the dome," he said, "and building pretty minarets around it, until the educational structure is about ready to topple over. The foundation is being neglected for top-lofty towers that are never reached by ninety per cent of the children who go to school. There is no thoroughness in most of the work done in the lower grades of the Chicago public school system. Incompetency, shiftlessness, indifference, and incapacity are discernible on every hand. Teachers are merely keeping school and waiting for their monthly stipends. There is no use beginning at the top while the foundations are crumbling."

The idea is correct that in order to reform an educational system, the work must begin with the children, and work up through

institutions, in the form of class spirit, allowing the student who has been in school a little time to make a servant of the student who has the misfortune of coming in a little later? Imperialism has its germ in courses and degrees, which have been transmitted to our educational institutions from the papal medieval schools.

the preparatory schools into the higher institutions. No permanent results can ever be accomplished by beginning at the top and working downward; the reform spirit usually dies out before the foundation is reached.

A STRONG movement has been started in this country to have all the leading educational institutions adopt the gown and cap worn by the teachers and students in medieval schools. One writer states that they are making an extensive study of college lore, traditions, and colors, in order to know how to prepare the gowns so that they will be as nearly as possible like those worn in the medieval institutions of learning.

The system of colors for trimmings is the same as used in those schools. In this way, one can tell what degree the wearer holds. The following colors have been adopted; Arts and Letters, white; Theology, scarlet; Law, purple; Philosophy, blue; Science, gold-yellow. At some institutions a hood is given along with the master's and doctor's diploma.

Thus we see in the work of building up a system in our schools of America an image to those ceremonies which it was supposed were left by our forefathers for freedom both religious and civil. If it were possible, the very elect would be deceived. Theology is designated by scarlet. Read Rev. 17: 3, 4.

With Mothers and Children

TO MOTHERS.

SPEAK gently to the children, nor wound the tender heart,

The time may not be distant when you and they must part ;

So just forget the worries and the battles you've to fight,

And in the quiet evening kiss them a warm " good night."

They too are swiftly nearing the battle-field of life;

And lest they should be worsted in the fight with sin and strife,

Oh, gird them with the armor of a mother's perfect love—

A shining, pure example of faith in God above.

The trials that await them in the far-off after years,

The happy childish laughter may melt to bitter tears ;

The bonnie curls that cluster around your darling's brow,

The ruthless hand of sorrow may render white as snow.

Ah ! then the recollection of a mother's tender care

May smooth life's rugged pathway, may save from many a snare,

And in the hush of even, as in the days of yore, In fond imagination they'll feel your kiss once more.

'T will cool the burning forehead, 't will raise their thoughts to God,

When the loving lips that gave it are cold beneath the sod ;

The hardest heart will soften, the tear-dimmed eyes grow bright,

At childhood's happy memories, and a mother's sweet " good night."

—Selected.

WHITE BLOOD CELLS.

BY ELIZA WARNER.

WE were visiting the human body and had seen many things of interest,—the frame work and the muscles which move it. The heart and the different channels through which the blood is sent had been examined, and we had now come to the blood itself.

As we examined this, we were attracted by a number of bodies all in white uniform ; and many of them seemed to be making their way along in great haste. We asked our guide where so many of them were going, and what could be their great hurry. " Let us follow them and see," he said. So we started from the heart, and followed them. On and on we went, from the aorta

into the innominate artery, through the subclavian, over the axilla, and into the brachial artery.

Let me tell you something about the people with whom we came in contact while on our journey. We had studied something about them before, so thought we had some idea of how they would appear ; but many of our fondest dreams were shattered as we viewed them at this short range (the microscope). The greater number of people we saw were called red corpuscles, but they were not red as we had supposed, they had a yellow or amber tinge, the blood appearing red on account of the great number of these corpuscles, just as a large num-

ber of stained glass plates placed together make a deeper color than one alone. They were about one thirty-two hundredth of an inch in diameter, and it would take at least fourteen thousand to make a pile an inch high. There are from four and one half to five millions of them in each cubic millimeter of blood. Their chief work is to carry the gases, oxygen and carbondioxide, to and from the lungs.

There were many other interesting things connected with them, but we could not stop or we should lose sight of our guides.

The white corpuscles, as our white uniformed friends were called, were most of them larger than the red ones, and were globular or irregular in shape. Their uniforms differed, in that some had a single nucleus, while others had many. Their birth-place was in the spleen, and here and in the lymph glands they made their home amid pleasant surroundings, except for a few of them (7,000 to 12,000 per cu. mm.), who were stationed around as pickets and spies in different parts of the body. When they receive word, in some mysterious way, that help is needed, they cheerfully leave home and friends to work for others who have been attacked by an enemy. And this was where we first saw them,— policemen, surgeons, and nurses, on their way to a part of the body in distress.

As we neared the end of our journey, we saw some of our white-clad people going in one direction and some in another, but as most of them took the radial branch, we followed the crowd, and soon were at the end of our journey, in the hand.

They had already begun their work when we arrived, but we could see something of their plan. A germ had entered to form a boil, and was multiplying its forces so fast that our little missionaries could not capture it, so they were making preparations to cut off its food supply. They pushed through the walls of the blood-vessels by what is known as ameboid motion. They then surrounded the nest of germs so completely that there was no chance for any food to reach them, and in so doing they risked their own lives, and many of them died in order to save other parts of the body from infection.

The germs were soon killed by their stratagem, and forced from the body. But their work was not yet done. Reinforcements were constantly appearing, and kept guard until the injured parts were fully restored, and able to protect and care for themselves.

In the same spirit these little people are always ready to go wherever they are needed, whether to a bone that is broken, to a cut finger, or to drive out germs that have infected any part of the body.

How like true missionaries they are! ready at any moment to leave home, where everything is pleasant and comfortable, and go to help those who are in distress and in need of a saviour.

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.”

No need has he of honor's printed scroll
 Who wears the stamp of truth within his soul:
 No need has he of ruling wealth or power
 Who blesses life and crowns it, hour by hour;
 No need has he of coronet or seal
 Whose "coat of arms" is manhood's kingly zeal;
 No need has he of jeweled pomp or place
 Who wears God's living sunshine in his face.

— Selected.

A LETTER TO THE CHILDREN WHO ARE LEARNING TO READ.

DEAR CHILDREN: I spent some time the other day with the children in the Battle Creek church school who are learning to read in the Bible Reader. They were having a review of the first nine lessons. I wish you could have been with me to hear the little boys and girls read about Adam and Eve, about their beautiful home, the trees, the birds, and the fishes. Very few mistakes were made by those who read. They surely have learned their lessons well. They can read, spell, and write all the words in these nine lessons. I asked them to go to the board and draw a bird for me. They all did so, and could make very nice pictures. Some of them drew a fish. The teacher has them draw all the things they read about. I wish you could see some of their pictures.

I saw some of the writing they had been doing. Would you believe me if I should tell you that some of the little boys and girls who could not read or write a word when school began this year, can write much better than some of our students in the College? Surely they will make good penmen if they will only be careful in their writing.

After the reading lesson was over, the little boys and girls told me in their own

words some beautiful stories about the garden of Eden. I enjoyed them very much. I know they love to read these things, and they all told me they wanted Jesus to come soon, that the earth might be made again as it was in Eden.

At the close I asked the class what I should tell all the little boys and girls in the church schools for them. One little boy raised his hand and said, "Tell the little boys not to throw stones at the birds." A girl said, "Tell them not to fish." One said, "Tell them not to kill the animals;" another, "Tell them not to eat meat." Then several said, "Tell them to eat fruits, grains, and nuts;" "Tell them not to disobey, as Adam and Eve did;" "Tell them to be happy, and never to say any naughty words."

They told me many interesting things to write to you, but I have not room enough to write them all. Would you like to write me a letter containing a message to the little boys and girls in the Battle Creek church school? If you will write me a letter, I will read it to them, and it may be I can put some of the letters into the *ADVOCATE*. Will you write me a letter?

E. A. SUTHERLAND.

THE DIVINE LULLABY.

I HEAR thy voice, dear Lord ;
I hear it by the stormy sea,
When winter nights are black and wild,
And when, affright, I call to thee ;
It calms my fears and whispers me,
" Sleep well, my child."

I hear thy voice, dear Lord,
In singing winds, in falling snow,
The curfew chimes the midnight bell.
" Sleep well, my child," it murmurs low ;
" The guardian angels come and go ;
O child, sleep well !"

I hear thy voice, dear Lord,
Aye, though the singing winds be stilled,
Though hushed the tumult of the deep,
My fainting heart with anguish chilled
By thy assuring tone is thrilled,
" Fear not, and sleep."

Speak on, speak on, dear Lord,
And when the last dread night is near,
With doubts and fears and terrors wild,
O, let my soul expiring hear
Only these words of heavenly cheer,
" Sleep well, my child !"

— Eugene Field.



CHILDREN'S PAGE



AN ARMY KITTEN.

ONE evening toward the close of the war, while Union soldiers lay in camp on a hillside near the Staunton River, in Virginia, the cry of "Halt! Who goes there?" from a sentry, started every loungee to his feet; and several of the more curious ran to the guard-line to find out what the trouble was. A minute later all knew that the night visitor who had been challenged was no enemy. A little girl, about ten years of age, holding a white kitten in her arms, came forward into the light of the fires, conducted by two soldiers, who had told the sentry to pass her in, and who looked as proud as if they were escorting a queen. The whole regiment gathered, including the colonel himself, to look at the child and hear her tell her story. A very short story it was, scarcely a paragraph; but there was matter enough in it for a full chapter. She lived near by, with her father, who was sick and poor; and they were Northerners, she said, and "Union folks." Her mother was dead, and her brother

had been killed while fighting in the Federal army. She "wanted to give something," and, when the Union soldiers came, she thought she would bring her pet kitten and present it to the colonel.

The colonel took the little girl in his arms and kissed her, and said he was not a bit ashamed of his weakness. He accepted the kitten with thanks, and its innocent donor, loaded with generous contributions, was gallantly waited on to her humble home.

The white kitten was adopted by the regiment, but continued to be the property and the special pet of the colonel; and when the war was over, he took it home with him. Like the white lamb that stayed and fed with the victor after the battle of Antietam, that little creature, during its short but stirring army life, was a daily inspiration to better feelings and thoughts, in the presence of all that is worst—a living flag of truce gleaming among the thunder clouds of human passion and strife.—Our Dumb Animals.

WE would like to know how the children who are reading the "Bible Reader" are getting along with their lessons. Below are some questions which I would like to have you answer without looking at your book.

Sit down with a nice piece of clean writing paper, take a pencil or pen and ink, write the answers all by yourself. Do not ask any one for help. Please write them down in this way, and then ask some one to address an envelope to me, have your answers placed in it, and mailed.

- | | |
|------------------------------------|---|
| Who was the first man ? | What did God make the fourth day ? |
| Who was in the garden ? | On what day did he make the stars ? |
| What did Adam and Eve eat ? | On what day did God make all the beast of the earth ? |
| Why did the beasts love Adam ? | What did Adam do in Eden ? |
| What did God make the first day ? | What did God make on the fifth day ? |
| Why did God make the light ? | What do you do on the Sabbath ? |
| What did God make the second day ? | What did God do on the Sabbath ? |
| What did God make the third day ? | |

FROM AN OLD PRIMER.

A LITTLE primer, four and a half inches long and three inches wide, was what the little boys and girls of New England used to learn to read from. It was the first primer ever made in this country. It was printed about 1785. Here are some of the things which are in it. They will show what the children learned when they first went to school in those days.

Good Children Must

Fear God all day,	Love Christ alway,
Parents obey,	In secret pray,
No false thing say,	Mind little play,
By no sin stray,	Make no delay
In doing good.	

Learn these four lines by heart.

Have communion with few,
Be intimate with ONE,
Deal justly with all,
Speak evil of none.

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.

The Sum of the Commandments.

With all thy soul love God above,
And as thyself thy neighbor love.
Fear thou the Lord and prize him more
Than shining gold and richest ore:
For when the worldly treasure's past,
The fear of God will ever last.

WITH THE TEACHERS

OUT OF TOUCH.

ONLY a smile, yes, only a smile,
That a woman, o'er burdened with grief
Expected from you. 'T would have given relief,
For her heart ached sore the while.
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered, "Speak:"
But the worker passed onward unblessed and weak
Whom you were meant to have stirred
To courage, devotion, and love anew,
Because, when the message came,
You were "out of touch" with your Lord.

Only a note, yes, only a note,
To a friend in a distant land;
The Spirit said, "Write," but then you had planned
Some different work, and you thought

It mattered little. You did not know
'T would have saved a soul from sin and woe.
You were "out of touch" with your Lord.

Only a song, yes, only a song,
That the Spirit said, "Sing tonight."
Thy voice is thy Master's by purchased right;
But you thought, "Mid this motley throng,
I care not to sing of the City of Gold,"
And the heart that your words might have reached,
grew cold.
You were "out of touch" with your Lord.

Only a day, yes, only a day,
But O! can you guess, my friend,
Where the influence reaches and where it will end,
Of the hours that you frittered away?
The Master's command is, "Abide in me,"
And fruitless and vain will your service be
you're "out of touch" with your Lord.

— Jean H. Watson.

A LETTER.

DEAR FELLOW TEACHER: Will you please lay down your book, and step this way for a moment? There is a matter about which I would like to speak to you.

You and I firmly believe that God has called us to a part in the educational work. We have no doubt but that it is our duty to be instrumental to the utmost of our ability in restoring the image of God in the souls of the children God has placed in our care. We love the children, and earnestly desire their salvation; therefore we study, we labor, we pray. Our children perhaps came to us at nine in the morning, and leave us again at four—this for five days in the week; the remaining portion of the time they spend with their parents.

The parents toil for physical blessings, but while they do this, they are also laboring and praying for spiritual blessings for their children. They are very anxious that their children may be useful to others in every way, and that they may perfect such characters that they may appear before the throne of God without fault. Is not the ultimate aim of the parent and the teacher the same?—Certainly. Why, then, do they so often travel such widely divergent roads to attain the same goal?—Often because one or both have not studied the best route by which to reach the goal. Not having studied thoroughly enough the chart, the parent wanders to one side of the route, while perhaps the teacher leads into

a path on the other side of a direct line leading to the kingdom of God. The result is that the willing child is led, so to speak, over roads which are widely apart, and so different that he can scarcely become well acquainted with either.

Teachers, let us take the chart and compass, and study God's direct line. First of all, he has given his Word as a "lamp unto our feet and a light unto our path." Next, he has given us the Testimonies of his Spirit; and why did he give us these? We had not dug deep into his Word for the treasures hidden there, and our Father saw us going astray because of our lack of knowledge. He pitied us, and in his great love and mercy, gave testimony after testimony to help us to see the straight path.

God has given us light in still another way. He has moved upon the minds of those who have had experience to write down for us many things concerning the road, both from the treasures of their own experience and the experiences of those who have lived in past time. Are we using every opportunity to acquaint ourselves with this educational highway, whose terminus is Heaven, and whose travelers, as they journey, are restored to the image of God? There are many, many things we must know before we can be guides to help others along the path. We ought to determine to gather up every ray of light.

We should imbibe the light till we are transformed from "bodies of darkness" into "bodies of light." Let us thank God, and take courage.

Then seeing the principles of Christian education as revealed to us in the Word, the Testimonies, and the other good educational literature God has given us, have we anything more to do than to act upon them in our school teaching and in our own lives? Matt. 22: 39 says, "Thou shalt love thy neighbor as thyself." How can we fulfill this commandment? Certainly we shall not if we seek to enjoy this light alone.

Why has this denomination hundreds of canvassers in the field? To carry the light of "present truth," and help prepare the world for the Lord's soon coming. Is the educational reform a *part* of "present truth"? It certainly must be, or the Lord would not be continually sending messages with regard to it. God has called this people to carry the light of truth to the world, and has said that there should be a hundred canvassers where there now is one. Is the work of carrying the light on education to be left to these few canvassers? Are they well informed with regard to it? Are they seeking to carry this part of the gospel? Some of them possibly are, but we teachers, upon whom the burden of the educational work rests, ought to be most deeply interested to see to it that our patrons and others are interested and enlightened with reference to this reform. These principles are dear as life to us. Remember, "Thou shalt love thy neighbor as thyself."

But I hear some teachers saying, "We are busy people; we have to spend our time in the schoolroom, presenting subjects of truth to our pupils, and in preparing ourselves properly to present them. How are we to get time to tell these good things to the people?" We have more opportunities than we think. We each of us come in contact with the people enough to get our educational literature before them. And if we do not, we are not doing our duty with reference to becoming acquainted. And after you have improved your opportunity, doesn't it do you good to hear them say, "That little pamphlet, 'Christian Schools,' is the best thing I ever read;" or, "I do appreciate the help I have received from 'Living Fountains';" or, "I now understand better what Christian education means than I did before I read the book you sold me." Doesn't that lighten your heart? And do you not thank God for the privilege of working with them?

Our people love light; let us help by

every possible means to give them the precious truth on education. Not only is this necessary that parents and teachers may work co-operatively, thus together leading the child along the same route, but it is also necessary in order that the parent may do the best work in the home school, where the foundation is laid for the church school work. Where there has been the greatest degree of perfection in the home school, there will be the greatest degree of perfection in the church school.

Perhaps we feel that we cannot talk; that we will teach the best school we can, and leave it to others to talk up the princi-

ples. This will not do; we must use *what-ever* opportunities God gives; but let us remember this, that if we can succeed in putting the books and the ADVOCATE into the homes, they will be preaching eloquent sermons while we are doing our best with the little ones. "Men and women are wanted now who are as true to duty as the needle to the pole,—men and women who will work without having their way smoothed, and every obstacle removed."

Let us not be unfaithful stewards of God's bountiful light.

MRS. FLORA H. WILLIAMS.

A SOUTHERN SCHOOL.

THE Chicago *Record* of January 26 contained an interesting account of Miss Towne's school work for negroes in South Carolina. She, with six others of her sex who are on the faculty, do half-time work in the field with the hoe, raising crops, and half-time work in the class-room. The spirit of industry has so possessed the six thousand negroes living in the community that it is said it has practically driven crime and lawlessness away.

The school is a miniature Tuskegee. The normal class is taught how to make a blackboard out of the sides of a dry-goods box, and blacken it with paint or even with soot. The students learn how to make writing books out of a parcel of wrapper; how to teach geography from a map drawn on the blackboard; and how to teach history from memory. No fine wood-turning or sloyd is taught, but the boys are taught carpentering by an old-time negro who acquired his trade before the war, and the instruction consists of such matter as will be actually needed in the pupils' homes. They are taught how to patch a roof when means are wanting to shingle it, how to hammer out old stove-pipe flat and put it around a pipe to prevent the roof from taking fire; how to

make a cupboard out of a box, to splice a joist, to put new underpinning beneath a canting house, how to do good work with antiquated or inferior tools. Graduates from Uncle Scipio's instruction go to Savannah or Charleston, and find ready employment at their trade.

Miss Towne's aim is to impress her charges with the truth that their best place is in the country, and that labor with hoe, plow, and hand is honorable and to be desired. The printing class, with the smallest of hand presses, turns out creditable work, being stimulated to overcome obstacles by invention, and show marked ingeniousness.

There is a sewing class continually in progress, fashioning garments for the aged, the sick, and the newborn. Miss Towne does not believe in making the sewer selfish.

Their profit from labor is the skill acquired by the product of their fingers; all of the material furnished goes to the poor. A cooking class proper could not be provided on present funds, but lessons are given in hygiene and nursing and cooking, recipes to be tried at home and reported on.

How to make light bread and cook the indispensable rice and hominy that are standard dishes, are studied. Advice is also

given on a civil way of laying a table, instead of each member of a family taking a plateful of food off into a corner, as was the custom.

Miss Towne's is the only school yet going out of a half dozen started in the islands. Where other philanthropic workers wearied and went home, she kept firm, and her home and life among these humble cotton-growers and the refined people she draws about her, has much the same leveling influence that a college settlement has in the

city slums. She has been a mother and a guardian spirit to them all.

We are receiving calls continually from the South for just such teachers as Miss Towne. Are there not many who are inspired by the gospel to give themselves of the people, both white and black, in this southern country? Land is so inexpensive that teachers who have the spirit and the good common sense that this lady possesses, could not fail. We trust there will soon be an army of noble men and women prepared to leaven the field with this message.

PRAYER AND GIVING.

How frequently we ask ourselves the question, What can I do to advance the cause of God throughout the earth? There are two things that are a never-failing source of help. One is the united prayers of God's people. Ever since Paul's day this has brought strength to God's cause and imparted life to his followers. He who loves God's work will pray for it. Prayer is the Christian's artillery, with which he overthrows Satan's battlements. All opposition of men and temptations of the enemy fall, like the walls of Jericho, before Israel's shout, when attacked by a church closeted with the Infinite.

The second source of help is the spirit of sacrifice and self-denial on the part of God's people. Worldly prosperity is not a gospel promise, but one of the divine commands is, "Freely ye have received, freely give." The triumphs of the cross are not dependent upon the abundance of

the possessions of the followers of the Lord, but upon their self-denial. The sacrificing church is the growing church. Selfishness, like rust, corrodes and consumes. He who gives freely to save others bears the marks of Him who beggared himself to enrich us. Giving is of God; yet this good endeavor should be well directed.

God has ever had his agencies in the earth to carry on his work. What plan can meet the extensive needs of God's progressive cause in other lands better than that which suggests an average offering of at least ten cents a week from each individual? There are some too poor to give this, while many others can give much more. Systematic and consecutive giving is essential for the success of organized work.

Is it not possible for each of us to take up this work this year, and regularly remember our Lord in this way?

I. H. EVANS.

WHAT silences we keep year after year
With those who are most near to us and dear :
We live beside each other day by day,
And speak of myriad things, but seldom say
The full sweet word that lies just in our reach
Beneath the common place of common speech ;

Then out of sight and out of reach they go,
Those close, familiar friends who love us so ;
And sitting in the shadow they have left,
Alone with loneliness and sore bereft,
We think with vain regret of some kind word
That once we might have said and they have heard.

— Susan Teal Perry.

God made Adam king,
 Adam did not kill
 the beasts.

Did Adam kill the fish
 Did Adam fish.

no Adam loved the
 fish.

Adam did not kill
 the fish.

Adam ate fruit and
 nuts.

Louis Larson.

WE take pleasure in calling the attention of the readers of the ADVOCATE to a sample of the work done by a pupil of Mrs. Flora H. Williams, Keene, Texas. Mrs. Williams writes: "I enclose some of the work of one in my 'baby class.' This is one of several slips he has handed me, written when I was giving no attention to him. You will notice that I did not spoil it by making any corrections. It is not written from copy, but from memory. He is eight years old, has been in school a little over a month,

and had not been taught to read or write before school began."

It has sometimes been urged that if, obeying the instruction of the Testimonies, parents should keep their children from the schoolroom until the age of eight or nine, these children would be greatly handicapped in their efforts to attain to the proficiency of their mates who have had the advantage of three or four years' previous schooling. The rapid progress made by this little boy in one month, and his apparent eagerness

to learn are one evidence of the sound wisdom of divine instruction and physical law.

The writing of this little boy would already put to shame the penmanship of many grown people. Children who are taught neatness and accuracy in penman-

ship will be good penmen when they are grown. We trust that all the teachers who are using the "Bible Reader" will take great pains to see that the children learn to write a neat, legible hand before passing out of the book.

TENDERNESS.

ABRAHAM LINCOLN, during the war, frequently visited the hospitals and addressed cheering words to the wounded warriors. On one occasion he found a young fellow whose legs had been amputated and who was evidently sinking fast.

"Is there anything I can do for you?" asked Lincoln.

"You might write a letter to my mother," was the faint reply.

The President wrote at the youth's dictation: "My dearest mother, I have been shot bad, but am bearing up. I tried to do my duty. They tell me I cannot recover. God bless you and father. Kiss Mary and John for me."

At the end came these words as post-

script: "This letter was written by Abraham Lincoln."

When the boy perused the epistle and saw those added words, he looked with astonished gaze at the writer, and asked:—

"Are you our President?"

"Yes," was the quiet answer; "and now you know that, is there anything else I can do for you?"

Feebly the lad said: "I guess you might hold my hand and see me through."

So, sitting down at the bedside, the tall, gaunt man, with a heart tender as a woman's, held the soldier's hand through the livelong night till it grew cold and rigid in death.

NEVER BE DISHEARTENED.

O, NEVER be disheartened, nor with fear and trembling go,

The future will grow brighter if you strive to make it so,

If you but do your duty and go bravely on your way;

Many a dark and cloudy morn brings a bright and sunny day.

What need is there of sadness, or to look down in despair,

While Heaven smiles above you, and a Friend is ever there?

Why brood over fancied evils, or sit gloomy and alone?

The darkest hour that cometh is the nearest to the dawn.

We all have our trials and troubles, be successful as we may,

And if we bear up bravely, they will sooner pass away;

'T is no use to be gloomy, nor to meet them with alarm,

No man ever fought down error with a weak and nerveless arm.

'T is no use to be fretful should the sky be overcast;

The wise man waits with patience, and looks upward to the last.

He sees no need of sorrow nor in weakness to despond;

The clouds but veil the sunshine and obscure the light beyond.

—William Bunch.

PROGRESS DEPARTMENT.

THE JUNIATA INDUSTRIAL SCHOOL.

I CAN truly say that the Lord has been good to us, and he is still blessing the work. Almost every week we have a new Sabbath-keeper at our Sabbath meeting. When I came here, two years ago last fall, and for several months after, our Sabbath-school consisted of the five workers connected with the school. We used to pray for more Sabbath-keepers to meet with us. Now we have a Sabbath-school of forty, and a church with a membership of twenty-five. The Lord has done the work, for the people just come to us now, and say they have decided to keep the Sabbath, and want to unite with us.

Two years ago this winter a small dormitory was built. It required much faith to make this venture, for there were many obstacles in the way, but the Lord has abundantly blessed the small beginning made in his name, and we have seen much precious fruit gathered in as a result. Last year the dormitory was enlarged from four rooms to eight, which were well filled all winter. Several took their stand for the truth, and last June, when a series of meetings was held, two of the students were baptized, the others having gone to their homes. One of these is now teaching the mission school at Montgomery, Ala., with an assistant from the Oakwood school.

This fall more work has been done on the dormitory, a much-needed wash-house has been built, and a well dug, and now we feel that we are very comfortably situated, although we are not living in luxury, by any means. The students are boarded on

the European plan, and they live well on about fifty cents a week. Of course it takes close planning and management to bring the board down to that price, but I can keep up expenses if all pay for their board, although there are always a number who want to work for their board, and some bills that are not collected, so I do not always pay expenses. The health of the students is excellent; all gain in flesh and strength and mental power on the plain but nourishing diet.

After a series of meetings held last December, nine of the students were baptized, including every girl in the dormitory, and several others are now awaiting baptism. It is truly wonderful to see how the Lord has blessed some of these children as they have taken their stand for the truth; in four cases they have brought one or both of their parents with them. One man, who is now a member of the church, told me that he did not accept the Sabbath at first, but the children began to keep it, and they kept talking to him, and reading it out of the Bible, until finally he was obliged to yield. This whole family have accepted the truth. Life-long habits of tobacco-using, liquor-drinking, and the use of pork, and in a great measure all flesh-meats, have been given up, and the children have been the pioneers in this movement.

Some of them are very tender-hearted. If I find it necessary to reprove them, they will come to me afterward, weeping, and ask my forgiveness. Surely if the Spirit of the Lord is at work in the school, he will do

the disciplining. I never had such good order nor such earnestness in their studies as I have had this year on the part of the students. I feel more and more what a responsible work it is to guide young developing minds, and realize how careful we should be not to mar the work of the Lord by our bungling efforts. I endeavor to let the Lord have his way with the children, and it seems to me sometimes like the growth of a beautiful flower, as I watch the development of character.

I received a letter last week from a little girl about thirteen years of age, who was with us several months last year. She was truly converted before she left. When her mother came after her last spring, she asked her if she could keep the Sabbath when she went home, and her mother gave her consent. She has written since, saying that her mother was keeping the Sabbath with her, and she was trying to get up a Sabbath-school, and wanted some papers for it. She expected to come back to school this fall, but now her father will not let her, on account of the truth, which he does not

accept. She says she has kept every Sabbath since she has been home, and her mother says by the help of the Lord she intends to keep it always, for "she realizes that one who has put his hand to the gospel plow, and turns back, is not fit for the kingdom of God." The little girl wants to come back and be baptized, but I fear her father will not let her come. She says she feels so sad about not coming back to school that she cannot help crying, but she does not let her father see her.

I also have some older students who have been baptized, and who have just been turned out of the Baptist church. One of them, who is at home at present, writes that the church is "all in an uproar" over the Sabbath, some taking one side and some the other.

When the students went to their homes during the Christmas vacation, they took with them a good supply of tracts, books, and papers, which they sold and gave away. Thus they are getting an experience, and I hope they will all develop into good workers.

NELLIE PATCHEN.

Juniata Ala.

CEDAR LAKE INDUSTRIAL SCHOOL.

PROF. J. G. LAMSON has been called by the Michigan Conference again to take charge of the Cedar Lake Industrial School. This school is situated in Montcalm county, Michigan, about fifty miles west of Saginaw and sixty miles east of Grand Rapids. There are a large number of churches within a radius of fifty miles of this place, and youth enough to more than fill this school. We believe that every effort will be made by the managers to put the school on a sure foundation. In *Field Echoes*, published Feb. 11, we read that the tent department has five students learning the trade, that a piece of timber near the school building has been purchased, and the students are hauling the logs to the school

grounds, where they are being cut up into stove wood. They are planning to cut one hundred and fifty cords for next year. The sisters in the neighborhood have donated material for a carpet, which is now being woven, and will be used in the home.

We hope that the Cedar Lake Academy will be full of students during the last term.

My boys, aged seven and nine, were so taken up with the new "Reader," that they could find no stopping place, but went to bed book in hand, only laying it down when unconscious of the fact. They say they like it because it reads about things in the Bible. One said, "The Bible tells about Adam and Eve, and the 'Reader' has their pictures." I hope it will have the wide circulation its merit deserves.

At a meeting of the church at Bowling Green, January 23, it was fully decided to erect a school building at once for the church school. This will give permanency to the school work at Bowling Green, and should become a rallying place for our people in Kentucky who have children to attend a church school. The Bowling Green church extends an invitation to our brethren and sisters having children, that do not have church school privileges, to move to Bowling Green to educate their children, and to assist in building up the school work here. — *The Watchman (Nashville, Tenn.)*.

In our church schools it is often impossible to supply work for the children at the school, but if teachers and parents will co-operate, plenty of work may be found at home for the children to do. Parents should take time to help the little ones learn to do their work neatly and well. Children who are accustomed to hard work are much less apt to form bad habits, or attachments for corrupt associates, than those who are idle. Idleness is the greatest curse, work is the greatest blessing. Parents, bless your own children with plenty of work. — *Minnesota Worker*.

ALTHOUGH the last *Worker* contained a report of the Anoka School, I cannot refrain from telling what the Lord has done for us since then. Last Friday evening the Lord was one in our midst and blessed us richly. It was inspiring to see from fifteen to twenty on their feet at once, waiting for an opportunity to speak. The heart-touching testimonies brought tears to many eyes. The next day (Sabbath) the school was divided into four divisions, each going out to hold a cottage meeting. The Lord witnessed with his Spirit, and each company reported a grand meeting.

— *Minnesota Worker*.

THE Trezevant church have about completed their new chapel, having built another story above the old church building. The basement is now to be used for school purposes. The new room will be ready for dedication in a few days.

THERE are seven in the school now, and several more who want to come, if they can get a place to board. We have started a night school, which is held twice a week, and in which we are taking up the following studies: Christian education, spelling, language, and physiology. All are taking a great interest in the night school, and there is a good interest among the children. It does my heart good to see how the older ones are taking hold of these principles. I praise the Lord that he has given me a part in this work. It grows dearer to me every day. Pray for the work in this place.

We need the arithmetics very much. I am giving the class work in arithmetic which they seem to need, and will begin bookkeeping soon. How soon will the arithmetics be ready? MABEL BOSTWICK.

Stockton, Ill.

AN INDIANA INDUSTRIAL SCHOOL.

SISTER MATTIE PEASE CREAGER, who was one of our first church school teachers, has written us of a plan which her husband and herself have formed, to convert their farm into a school for industrial training. The farm is situated near Elnora, Ind., and the school would thus reach many in a section which is in need of such an institution. She writes that they can at present care for about twelve students in their home, and they propose to give their farm and themselves to the enterprise. Already a number of young people have signified their anxiety to enter the school. We trust this will be the beginning of a good work of which Indiana stands much in need.

PROF. J. E. TENNEY writes from Woodland Academy, Bethel, Wis.:—

"Your letter just reached me to day. . . . If you think the devil has lost track of us out here in the wilds, you are greatly mistaken; yet it is only just to the Lord to say that the evil one does not meet with as cordial a reception here as he might wish.

"The Lord has filled our building to its utmost capacity, and fully fifteen non-resident students are obliged to room outside the home. Our daily attendance is now 126. This counts for very little, however, unless the presence of God is continually felt. The success of *our* schools, as you well know, is not measured by the numbers enrolled, but by the extent to which students and teachers drink of the living water.

"The Lord is blessing us in every way. We have painted our building at an expense of \$180; have paid insurance of \$145, or nearly that; have paid a large share of the bills not fully met last year on account of so many of the students having earned their schooling by working on the building; have kept all bills paid up, and are now a little ahead. We are all praising God for his goodness to us.

"I have been obliged to discourage some from coming because of a lack of room. We *must* have another school in this State."

OUR school work seems to be going fairly well in Iowa. I just fitted out another teacher to-day for a small school in the western part of the State. I took her order for the *ADVOCATE*, "Living Fountains," Dr. Kellogg's *Physiologies*, Professor Bell's *grammars*, "Special Testimonies on Church School Work," and the "Teachers' Conference Bulletin."

MRS. E. E. GARDNER.

Des Moines, Ia.

WE have read the "Bible³² Reader" through once in our school. The little boy

that reads in it thinks it such a dear book. The lessons are just what we want to fasten on the minds of the little lambs, truths that will be lasting. I pray that this little book may be the means of bringing many souls into Christ's kingdom.

I now realize the blessedness of teaching, since I can know that Christ and angels are aiding in my work. The last year I taught in the public school I knew there was something lacking in my teaching. Now I know what was lacking: it was Christ.

MRS. PHENA GREENUP.

A CALL FROM THE SOUTH.

WE find a large field open here in the sunny South for young men and women who desire to live lives of usefulness. Teachers are much needed. Slavery and the four years of cruel war has caused thousands to be deprived of an education. During the last eleven years, while traveling through our State, we have heard the story told over and over, of the hard times, of desolate homes and poverty. It has made our hearts sad to think how different it is in the North where money is plenty, wages high, and prosperity on every side.

Can we not encourage young men and women to come as teachers and fill the openings here? It is true there will not be much money in this work, but the Lord has promised us our bread and water. If young people will go into our rural districts and begin in the families, it will not be long before they will have small schools on their hands.

Before entering this work, however, it will be well to count the cost, and counsel with some one acquainted with the field, so as to save time and avoid mistakes. We need persons who will exert a moulding influence instead of being themselves influenced by surroundings. Anything we can do to assist those who come well recommended to do this kind of work, we will gladly do.

D. T. SHIREMAN.

OUR school is progressing nicely. The attendance is increasing. We began with eight; we now have thirteen. We have had an enrollment of sixteen, but two families have moved away, taking three from the school. I am expecting one more next Monday, a woman twenty-five years old, who never had opportunities when a child to get an education, but who will now avail herself of the benefits of the school here.

I notice a deeper degree of spirituality among the scholars than at first. We have organized our school into a "Good Order Society." I allowed the children to make the rules and regulations governing our society, and then I wrote the constitution. All displayed great interest in it, and much enthusiasm was manifested. When I read the articles of the constitution, and explained to them how much it meant and embraced, all but two were willing to sign it. I told them there was no compulsion, but they (the two) would be under my special jurisdiction. Before all had finished signing it, however, these two raised their hands, asking if it was too late to sign, and finding it was not, gladly added their names to the list.

The first time one of the rules was broken, a meeting was called, with the president in the chair, and we proceeded to business. Different methods of correction were suggested by the scholars. I had suggested that the correction bear relation to the deed committed. After duly considering the matter, one member suggested a plan which was considered advisable. A vote was taken and carried, and the guilty member submitted pleasantly and in a Christian spirit, and has since been a much better boy. To me it has been demonstrated that a government of the people—co-operation—is the best kind after all. They feel the responsibility, and it helps make the school what it must be, a success.

MRS. L. A. GALLAMORE.

THERE are difficulties to be met here, as I expected there would be, and Satan works hard; but I have been having some good experiences, and the Lord's blessing is on the work. I cannot help contrasting this work with the public school work I have done. The work now is not a dry, dead theory, but is full of life, and the Lord is leading me into new and living ways. I feel that I am a learner, and that the Great Teacher is teaching me. I feel many times that I make mistakes, yet I know my weakness, and praise God that I know where to go for strength and wisdom. The people are gaining confidence in the work, and I believe there will be no difficulty in having a church school next year. It was an exceedingly difficult matter to get the school started this year, and there has been bitter opposition from the beginning, until it seemed as if we had reached the Red Sea, and could go no farther. But the sea parted, and we passed through. The Lord is indeed working, and victory will be complete and certain.

BERTHA GATTON.

OUR school is progressing nicely. I can truly say the Lord is good.. We have had many difficulties to overcome, but he has given us the victory every time. Miss Gimby, from Woodland Academy, is helping me now. At present we have forty-one pupils enrolled, and are expecting more.

Moon, Wis.

JENNIE NELSON.

WITH interest I have carefully read "Living Fountains" and "Christian Schools," also some in the *ADVOCATE*. They have all brought great light to me on the subject of Christian education. I only regret that I have spent so much time in reading magazines and papers on the subject of school work, instead of reading the *ADVOCATE*.

ELLA L. SAUKS.

ACCORDING to the *Minnesota Worker* the attendance at the church schools of Minnesota is 279.

THE church school at Carthage is doing good work. Several of those who united with the church were scholars. My faith in church schools has been strengthened. This is God's way.—*H. K. Willis, in Missouri Workers' Record.*

A BROTHER in Mississippi wants a church school teacher. The people are poor, and it would be necessary for the teacher to be self-supporting. This makes the second call we have recently received from the South. There should be many preparing for this work. Land is cheap in the South, and by careful management it would be possible to conduct many small self-supporting schools. We should be glad to correspond with any who are interested in this field.

MISS NELLIE E. GUERIN, who is teaching at Phoenix, Arizona, writes that she has met with a severe accident. While she was returning from church, in company with her sister, the horse became frightened and ran away, throwing them out. Miss Guerin's sister's injuries were very severe, she having four ribs broken and being badly bruised. Miss Guerin herself received a badly bruised knee, which will compel her to remain quiet for about two weeks. The school has been closed until her recovery.

We believe she will have the sympathy and prayers of her associate teachers.

A CHANCE FOR A TEACHER.

A BROTHER in Indiana has written to us, asking for a teacher to live in his home, and teach his little girl of nine years of age, and perhaps some other children of Adventists who live there. He suggests that one who would be willing to canvass part of the time would best fit the place, as there is much opportunity for that work around there. The following is quoted from his letter:—

"If we could get a good sister canvasser who could instruct our little daughter in the common branches (one who could teach music being preferred), who would be willing to be a missionary in the full sense of the word, proving a help in the Sabbath-school and meetings, and who, when the weather should be unsuitable for missionary work, could help in the house or at sorting broom corn, I would pay such a helper three dollars per week, and board her, and furnish her a horse and buggy part of the time, so she could use it when going some distance. We have a large house, and could use one room for a school-room."

We have been unable to furnish a teacher for this brother to the present time. If there is any one whose school will close very shortly, she will find here an excellent chance to continue teaching, and help build up the work in a needy place.

THE SUNBEAMS.

"Now what shall I send to the earth to-day?"
Said the great round, golden sun.

"O, let us go down there to work and play,"
Said the sunbeams every one.

So down to earth in a shining crowd
Went a merry, busy crew;
They painted with splendor each shining cloud
And the sky, as they passed through.

The sunbeams then through the window crept
To the children in their beds,
They poked the eyelids of those who slept
And gilded their little heads.

"Wake up, little children," they cried in glee,
"And from Dreamland come away,
We have brought a present, awake and see,
We have brought you a sunny day."

—*Eleanor Smith.*

THE EDUCATIONAL WORLD.

MISS JESSIE LEWELLING, daughter of ex-governor Lewelling, of Kansas, while attending the high school at Wichita, Kan., was hazed by the young women of the school. The Greek letters, "A T M" were burned upon her forehead with nitrate of silver, as a punishment for her refusal to follow certain details required of her in joining a secret society of the school. The pain of the burns was severe, as the chemical burned to the depth of a quarter of an inch.

FEBRUARY 25, a fierce struggle over class colors between the students of Monmouth College, Ill., resulted in the arrest of a large number of the students. Prof. S. R. Lyons, the president of the college, filed the complaint against the students. The fight occurred between the freshmen and the sophomores. The latter had taken possession of the college cupola, from which they proudly waved their class colors; while their foes, the freshmen, vainly attempted to capture the colors. In the melee that followed, the door and stairs were wrecked.

ROBERT ELLIS JONES, in the *Forum* for January, 1901, discusses the question, "Is the college graduate impractical?" He takes a strong position that he is, and ably supports his views. We quote what he says about the dormitory system, as conducted by the ordinary colleges and universities of to-day:—

"Take the housing of the students. The freshman comes from his well-regulated home or boarding school, and is turned loose in a dormitory unsupervised by night or day. Provided he does not burn it down, he may there do what he likes; his goings out and comings in are unremarked. . . . When the student goes out into the world, he will not be under residential rules. Imagine the hotel or

boarding house which would tolerate the ordinary doings of the college dormitory! The police would soon raid it as disorderly."

BISHOP SCANNELL, of the Catholic Church, has created a sensation by making an attack upon what he calls "Godless schools." He says the Omaha high school supplies a good illustration. "In this institution there is in use as a text-book a short history of medieval Europe. This work shows an anti-catholic bias on almost every page. The compiler, in treating of the church, has a habit of so presenting his facts as to lead the reader to conclusions unfavorable to the church. He dwells with some emphasis on the shortcomings of the pope and other ecclesiastics, and has little to say of their good deeds. . . . A text-book of this kind may do much harm to inexperienced youth, and especially so if placed in the hands of an incompetent or bigoted teacher. It may well be asked if Catholic parents can in conscience submit the faith of their children to such a strain as this, and if the taxpayers of Omaha are aware that they are maintaining in their high school a theological faculty for the purpose of passing judgment on the religious preferences of the pupils?"

In the daily *Inter-Ocean* of Nov. 12, 1900, Mr. McIntyre, pastor of the St. James Methodist church of Chicago, is quoted as saying:—

"The church ought not to be severely criticised for its present helplessness, for it has lost its two greatest weapons. One of these is the right to educate all of the rising generation. As long as the church took sole charge of education, it perpetuated its creed and practices without any trouble, but in our day the state has taken this off our hands, and even the Bible cannot be read in the public schools."



QUESTION BOX.



Question.—When will the second arithmetic be out, also a second reader?
E. J. H.

Answer.—The second arithmetic is well under way, and we trust will be out before May. The series of readers is being prepared as rapidly as well can be. We expect to have them ready for next year's school.

Ques.—Will there be a teachers' conference and summer school the coming summer? If so, I wish to attend.
M. B.

Ans.—We are planning to have the largest and best teachers' conference and summer school ever held. There are problems now awaiting the most careful study that the church school teachers can give them. Much will depend upon the way these problems are settled. Of course you should not only plan to come yourself, but write now to all your friends who are Seventh-day Adventist public school teachers, to attend also.

Ques.—Will you tell me how to interest the patrons of my school sufficiently to get them to subscribe for the *ADVOCATE*, and to purchase other reading matter, as "Living Fountains," *Teachers' Conference Bulletin*, "Christian Schools," etc.? The church members seem interested in the subject to a certain degree, but they do not care to read more.
A. O. T. T.

Ans.—No doubt the reason the patrons of your school do not care to read is, that you have not aroused their interest in the subject sufficiently to create an appetite for such literature. The only way this can be done is to get them to read. It is the

same with literature as with food: the only way a person ever can create an appetite for a certain article of food is either to feel the need of it or to begin to eat it. Our church school teachers are supposed to be educational reformers. That means, for one thing, that they have an intense interest in this subject themselves, and are devouring everything they can find on the subject of Christian education. Teachers who are having this experience will give to their patrons this desire, for it is contagious.

It may be that some of our teachers are not as earnest as they should be over the question of educational literature, but we know that when the teachers are thoroughly aroused, when they sense the importance of reading for themselves, the people will catch the spirit. It may be said that the teacher is not a canvasser. We must take the position that every minister, teacher, and public worker requires the ability to canvass if he is to make a complete success. We cannot work with a company of people if we are unable to approach the individual. If we cannot persuade the individual, how can we persuade a company? If you fail to arouse an interest in your patrons to read, it will not be very long before your school will close; or if the school does not close, it will be because some one else is brought in to give it a new start.

We will send you a club of *ADVOCATES*, which we trust you will place in the homes of the Sabbath-keepers, through the efforts of your children. This will start them to reading.

PUBLISHERS' PAGE.

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READ THIS CAREFULLY!

WE are desirous of increasing the circulation of the ADVOCATE, and are prepared to make a most unusual offer, which we believe will be taken advantage of by many. This offer is made only until May 1, 1901.

Offer No. 1.

ADVOCATE for one year and pamphlet, "Christian Schools," both for 50 cents.

Offer No. 2.

ADVOCATE for one year and pamphlet, "Christian Schools," *Teachers' Conference Bulletin*, (regular price, 50 cts.), Advocate series No. 3, "Readers for Children," all for 80 cents.

Offer No. 3.

ADVOCATE for one year, pamphlet, "Christian Schools," *Teachers' Conference Bulletin*, Advocate series, "Readers for Children," "Living Fountains or Broken Cisterns" (regular price, \$1.25), all for \$2.00, postpaid.

Address, THE ADVOCATE,
Battle Creek, Mich.

THE sixth annual report of the Chicago Medical Mission has been received. It is full of valuable information concerning the good work that is being done in Chicago by the workers of the International Medical Missionary and Benevolent Association. You should read it. Address: Chicago Medical Missionary Training School, 1926 Wabash Ave., Chicago, Ill.

THE ADVOCATE should go into every Seventh-day Adventist home. The price for one year is fifty cents; six months, twenty-five cents; three months, fifteen cents. There will be twelve articles from the pens of Brother and Sister Haskell during the year. These articles will be on educational topics, and will be worth many times the subscription price of the paper. Subscribe at once, as you cannot afford to miss the visits of the ADVOCATE.

Have you read "Readers for the Children"? If not, secure it at once. It will help you to understand the cause of our children's having so little love for reading the Bible and kindred literature. Send four cents in stamps to the TRAINING SCHOOL ADVOCATE, Battle Creek, Mich.

"Enclosed, find an order for \$1.75, for which send to my address ten copies of "Christian Schools" and three copies of the ADVOCATE for six months. I have not been able to renew my subscription as soon as it expired, and I have been almost lost without the paper. Has not Professor Gardner some new work in bookkeeping for church school work?"

For the past two months, an advertisement has appeared in the columns of the ADVOCATE of the Sanitas Cabinet Bath, sold by the Kellogg Sanitas Co. Lest some of our readers may not understand, we would say that Dr. J. H. Kellogg is not connected in any way with this enterprise. The editor was not aware until recently of the acceptance of this advertisement.

True Education for the Home and School, published at Healdsburg, Cal., and edited by Prof. M. E. Cady, is a constant visitor at our table, and is much appreciated. It deals with live subjects, and is a help to the church school teachers. Prof. Cady is himself actively engaged in church school work, and is putting his experience into the paper. The price is 50 cents a year.

My arithmetic has not yet arrived, but I suppose it will in a day or two. Professor Lewis has a copy, which I have borrowed, and I must tell you how delighted I am. It combines the very features that I have been seeking for three or four years to get my teachers to combine. I had no idea that what I had been trying to do was so near in accordance with your ideas. FLORA WILLIAMS.

Notice the offer made on the inside of the front cover. Interest your friends in the *Teachers' Conference Bulletin*. If you are desirous of strengthening the school work in your church, or if you have no school and desire to arouse an interest in this subject, that the children may be taught by Christian teachers, you will find the *Teachers' Conference Bulletin* one of the best means to arouse this interest. Place a copy in the hands of every church member.

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.

Our readers know something of the work which is being done by Booker T. Washington for the colored people of the South; but to appreciate what this wonderful man has been able to accomplish under most trying difficulties, one should visit the school. The next best thing to visiting the school, in our opinion, is to read the articles appearing in the *Outlook*, "Up from Slavery, an Autobiography," by Booker T. Washington, a series which has been running weekly since the third of November, 1900. The price of each number is ten cents, but the articles are worth many times the price, and we trust that our teachers will be sure to read at least the first ten numbers.

A new church school report book for home and church schools has just come from the press. It is large enough to last the ordinary school three years. The design is unique and artistic. It is run in three colors. Every school should have this book at once, for it is necessary, in order to have the best success, to keep a detailed report of attendance, etc. The book is 14 inches long, 10½ inches wide; price, 40 cts. Address the ADVOCATE, 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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With this book in her hand, no mother can say she can not teach this subject to her children.—*Prof. Joseph H. Haughey.*

"The Mental Arithmetic" will train the mind to reason and think. Its method will impart an independence of thought that no other can. If the value of the book could be seen as I see it, there is not a family among Seventh-day Adventists who have children, who would do without it.—*Elder S. N. Haskell.*

I am glad that the Lord put it into your heart to produce "The Mental Arithmetic for the Home and School." I observe that on almost every page there is some useful and fascinating truth, such as children are curious to learn, and which they will acquire as a result of having studied that lesson. How few grown people there are who really have any definite conception of what part of their bread is starch and what part is gluten, but the child who studies your arithmetic will have learned this fact early in its career, and will have learned *none the less arithmetic* at the same time. Your effort is so positively in the right direction that it seems to me it can not fail to receive the endorsement of all lovers of a broad and genuine education.—*David Paulson, M. D., Battle Creek, Mich.*

Price, 65 cents.

Address your Tract Society,

The Review & Herald Pub. Co., Battle Creek, Mich.

or, Pacific Press Pub. Co., Oakland, Cal.