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The ADVOCATE of CHRISTIAN EDUCATION

APRIL, 1901.



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



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Vol. III.

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No. 4.

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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 EDUCATION FOR CHRISTIANS.

[MRS. E. G. WHITE, in *Review and Herald*, Aug. 17, 1897.]

"It is not wise to send our youth to universities where they devote their time to

Worldly Education Spoils for the Service of God. gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of

the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them.

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have

True Education Makes Typical Heads of Families.

they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they

received the only education that can truly be called "higher education"?

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God.

If during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given it to his disciples, whom he was educating to do the greatest work ever committed to mortals,—to represent him in the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity.

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge

God Says, "Weighed and Found Wanting." of Greek and Latin is essential to a higher education cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which excludes the true higher education, and will perish with the learner.

Those who have received a false education do not look heavenward. They cannot see

the One who is the true Light, "which lighteth every man that cometh into the world." They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"—wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus.

The practical nature of the teaching of Him who gave his life to save men is an evidence of the value he places upon men. He gave the education which alone can be called the higher education.

He did not turn his disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And to-day those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and works must be after the divine similitude. They must not debase themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge him not as the life and light of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities. . . .

Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God's free gift, eternal life. He urges his hearers,

Christian Education is the Story of Redemption.

Salvation Depends upon Right Education.

as men possessing reasoning power, not to lose eternity out of their reckoning. "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things shall be added unto you." You are then co-workers with God. For this I have bought you with my suffering, humiliation, and death.

The great lesson to be given to the youth is that, as worshipers of God, they are to cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for him under all circumstances. I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness. . . .

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel, will go into still greater darkness. Those who might have been co-laborers with Christ, but who have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ and being laborers together with God.

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the

higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them, "Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness."

Satan is striving to gain every advantage. He desires to secure, not only students, but

Worldly Education Prepares People to be Deceived by the Personal Appearance of Satan.

teachers. He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken

by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the arch-deceiver.

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour's first advent. What shall we do? God's Holy Spirit has told us what to do; but, as the Jews in Christ's day rejected light and chose darkness, so will the religious world reject the message for to-day. Men professing godliness have despised Christ in the person of his messengers. Like the Jews, they reject God's message. . . . So to-day the agencies that God sends are not what men have looked for. But the Lord will not ask any man by whom he will send. He will send by whom he will. Men may not be able to understand why God sends this one or that one.

His work may be a matter of curiosity. God will not satisfy this curiosity; and his word will not return unto him void. . . .

Strict integrity should be cherished by every student. Every mind should turn **Bible Basis of** with reverent attention to the **all True Educa-** revealed word of God. **Light** and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty.

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject-matter of education. It is true that we know much more of the word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible: He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of his love and approbation.

GOD'S ORIGINAL MEANS OF EDUCATING THE RACE.

BY ELDER S. N. HASKELL.

“AND Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden.” The history of this man and that of his descendents as given in Genesis, is a brief but very suggestive one. When mankind at the gate of Eden offered their sacrifices before the Lord, their *backs* were toward the east. When, in the sanctuary, the priest sprinkled the blood on the mercy-seat over the law of God, the Lord gave particular direction that his back should be toward the east. When God presented before the prophet the most grievous sins of Israel, he brought him “into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about twenty-five men, with their *backs toward* the temple of the Lord, and their *faces toward* the east, and they worshiped the sun toward the east.” The Jews went into captivity because they disregarded the Sabbath, and worshiped the sun toward the east.

Is there not here a lesson? Cannot this story be given to children, and by it plant in their minds such principles of light and truth that Satan would never be able to take it from them? Give them more than the simple fact that Cain killed his brother. What was there in his offering that the Lord could not accept? Why did he kill his brother? Where did he go? Was he a professor of religion? What did he do? Why did God spare his life? Why did he not destroy him at once? Many such questions could be asked, and answered by tracing the history of sun-worship in the Bible, and its further development in “Patriarchs and Prophets.” Here is a key to home education. Mothers should teach their children by stories revealing the sins that have cursed the earth and the human race.

Children should be taught to reason from cause to effect. True education does this. God’s leading is to be seen in nature, in the word of God, and in the lives of people around us. Real success in education depends upon the fidelity with which men carry out the Creator’s plan. In these records of sacred history are traced the footsteps of Jehovah. And besides, you find there the artful working of a Satanic mind to thwart the true education of the people of God and substitute a counterfeit.

In the beginning, thoughts of God were associated with all the daily events of life. Minds were trained to see God alike in the scenes of nature and the words of revelation. “The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks,—all spoke of the Creator.” Moses was thus trained in his cabin home in Goshen, so when God spoke to him in the burning bush, he turned aside to see. The faithful Hannah so trained her son Samuel; and when he saw that Israel had departed from this education, he established schools to bring them back to first principles. David on the hillside at Bethlehem learned lessons of this nature, and was thus fitted to be king of Israel. In like manner Daniel of the royal family was taught by his godly mother, and it fitted him to stand at the age of eighteen before the mightiest monarch on earth and to become his prime minister at the age of twenty-two. It was the custom of godly mothers in Israel to teach their children in this way. Is there any reason why mothers of to-day should not follow the same methods? If they do, will they not see the same results?

In sacred history, when an individual was noted for his wickedness or for his righteousness, his mother’s name is usually given. Not only is there a significance in

this fact, but there is also a significance in the name, and in the association of that name with other names. God gave the facts in the Bible to be studied, and there are also valuable lessons to be learned from the manner in which these facts are stated. If all other books had been discarded and the Bible had been studied, the education received would be far better than that obtained by studying a multitude of other books and rejecting the Bible. *Books should be used with the Bible.* The principles contained in the Bible will lead to a preparation of the right kind of books.

As an illustration of this statement regarding the leading characters of women and the divine setting in which their names are mentioned, we refer to Milcah, the daughter of Haran, and Jochebed, the mother of Moses, the daughter of Levi. If there is anything in the unfolding of the Scriptures to give a broad education, it is seen in a study of this kind.

The true object of education should be kept in mind, and labor should be put forth to that end, namely, to restore the image of God in the soul. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this image that the plan of salvation was devised. The method of God to restore in man physical health, mental clearness, intellectual greatness, and spiritual perfection cannot be improved upon. It should be the work of parents and teachers in the education of the youth, to co-operate with the divine purpose, and to go as far as possible in adopting divine methods, for by so doing they are "laborers together with God." Were these principles given the attention which their importance demands, there would be a radical change in some of the current methods of education.

We pass from this to the law of Moses. To many, the books of Leviticus, Numbers, and Deuteronomy are meaningless, but such do not realize their nature and object.

There were several hundred ceremonies for the sinner and the priest in the services of the sanctuary. None of these were meaningless; each ceremony had direct reference to the gospel of which Christ is the center. The home education to which we have referred in mentioning the names of individuals and places, is unfolded in the law of Moses. The priests were ordained of God as teachers in Israel to supplement home training. Before the giving of the law, the eldest son was the priest of the family, and upon him, providing his character was suitable, devolved the responsibility of taking up the father's duties. Later the Lord chose the tribe of Levi for the sanctuary service, while the parents united with the Levites in the education of the children, and men were taught the law of God and the gospel of Jesus Christ by the kindergarten method. This teaching embraced every interest of mankind.

If the health principles given by Moses were studied, taught, and carried out, they would greatly improve the health of the people of God, and give to thousands a fresh hold on life. It has become an established fact among those who have given study to the principles of health laid down in the law of Moses, that every principle of living and preserving the health is there taught. Every rational treatment of disease is there in embryo. Certain it is that almost every disease to which flesh is heir is mentioned, and the cause assigned is the breaking of the commandments of God. Health is promised if these laws are obeyed.

Thousands will fail to-day as the Jewish nation failed. By faith in some form, men strive to rise above strict obedience to God's plain requirements. Education on right lines is needed, and then God will divinely interpose. We are to work out what God works in.

Certainly the Jewish people had great light. It has been shining from the garden

of Eden to the present day. The gospel has been unfolding, not to do away with, but to demonstrate right methods. The world has departed from them, and mankind is slow to learn from the history of the past. One reason why these methods are not better

known and right principles adopted is because men have not studied their Bibles as they should. The home education of the children has been neglected, and correct principles have been lost sight of by modern educators.

EDUCATION IN EPHEBUS.

BY M. BESSIE DE GRAW.

EPHEBUS was, in the days of Paul, the capital city of the western provinces of Asia Minor. It was the center of commerce, and within its borders were gathered men of all nationalities. It was primarily a Greek city, so the Greek customs of religion and education predominated. But by the side of the Greek temples and schools, the Jews had reared their synagogues. Since the days of the conquests of Alexander, Jews and Greeks had intermingled. Many Jewish families had intermarried with the Greeks, and the Hebrew names were, in many cases, exchanged for Greek names.

As Greece was the intellectual leader of the world, naturally society was moulded by her literature, the worship of Jehovah was replaced by that of the gods of Olympus, and Greek authors had, to a large extent, crowded out the study of the precepts of God in the schools where Jewish children were taught. The temple and statue of Diana signified the prevailing sentiment of Ephesus, the city called by some "the rallying place of paganism."

Into this city, filled as it was with pride and self-worship, the disciples of John the Baptist and of Jesus carried the gospel. Apollos, with twelve other men who had heard the preaching of John, were probably the first to carry the light to this stronghold of paganism, and through their efforts the way was opened for greater light after the day of Pentecost.

Paul, the chosen instrument to bear the story of Christ to the Gentiles, longed to see the message preached in all Asia Minor. Visiting one city after another, he left a little church in nearly every place, and still the cities of Asia were just beginning to hear the truth when the Spirit constrained Paul, almost against his will, to leave Asia and begin work in Greece and Macedonia. Acts 16. It was a trial to this disciple to give up his cherished plan, but time revealed that God was working for Asia Minor, and that from Ephesus, the capital, with all its paganism, should shine the light which would enlighten the world until the second coming of Christ. Moreover, it was the work which God had for Paul to do in Ephesus at a later date that made it possible for the Spirit of inspiration to use Ephesus to represent the Christian church in that period when it is noted for the warmth of its first love. Rev. 2: 1-4. The history is an interesting one, showing the place of the school in the early days of Christianity.

Acts 19 contains the inspired record of the first school for the training of workers in the spread of the gospel. Paul was, by education, a logician who loved to prove by argument the truth that Christ was the Son of God, the Saviour of the race. His plan of work was to preach from city to city. In this he was in a measure successful, but God brought him to Ephesus, the center of heathen darkness, to do another work.

With the disciple came Aquilla and Priscilla, two converts from Corinth. They came as Christians, she as a Christian housewife, her husband as a Christian tradesman. Aquilla made tents, and Paul earned his bread by working in the same shop. The home of these two Christians was the meeting place for gospel workers.

Paul preached in Ephesus; working by day in the tent shop, he entered the Jewish synagogue, "and spake boldly for the space of three months, disputing and persuading concerning the kingdom of God." Paul was a most earnest preacher, and his words aroused bitter opposition. There were those in Ephesus who, by the power of Greek reasoning, controlled the multitudes, and the gospel made headway but slowly. Under these circumstances Paul entered the school of Tyrannus, and became a teacher of the youth. There is no glowing account of the number of pupils in the school, nor is there a list of the subjects taught; but the divine record does state that for two years Paul labored, and we know his chief subject to have been "concerning the kingdom of God." It was spiritual food that this teacher, divinely appointed, gave to the students who were gathered in the school of Tyrannus. And then there is another inspired statement which is better than all the rest. It is the record of the results of the two years' teaching. It seems marvelous, but in those two years "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

From this one school, with a few students and a godly teacher, emanated an influence which shook Ephesus to its very foundations. Paganism trembled. Men long accustomed to worship at the shrine of Diana, men whose book-shelves were filled with Greek literature, heard of the wonderful teachings and miracles of Paul, "and fear fell on them all, and the name of the Lord Jesus was magnified." Many of

them that used curious arts brought their books together and burned them. When the truth of God was upheld, there was no question as to what should be done with the books formerly studied—books of Greek science and art; they were burned, even to the amount of 50,000 pieces of silver. "So mightily grew the word of God, and prevailed," when students and teachers worked together. What it would have taken Paul and his co-laborers years to accomplish in the ordinary way, was done speedily through the influence of a school whose teachers taught truth, and whose students worked.

In the school of Tyrannus, teacher and pupils worked together to advance the kingdom of God. As a result, there was raised up in Ephesus a working church, a church divinely represented as a candlestick lighted by the Son of God himself. It was to this church that God sent a special message, and these are the words of that message: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." This was the company of workers whose zeal and love led them to search out friends and relatives, and bring them to the Saviour. No task was too hard. They had a clear idea of truth, and could discern between those who held truth and those who, claiming to have light, were only intellectual teachers.

God sent Paul into the city where paganism was the strongest that he might, by means of a Christian school, show that the wisdom of God is able to throw down the sophistries and philosophies of the Greeks. He took the church whose members were converted through the influence of this Christian school, to illustrate the purity of Christianity when it comes first from

heaven, and to represent the strength of those who are truly converted. The church of Ephesus, with Paul and his school as the center, is again represented by the divine symbol of a white horse, whose rider went forth conquering and to conquer. Rev. 6: 2.

What lesson is taught by the history in the nineteenth of Acts and Rev. 2: 1-4? The people of God will return to their first love before the coming of the Saviour. The history of Ephesus will be repeated by the remnant church. The same zeal, patience, and power to labor will characterize the church which is called to stand separate and distinct from the false worship and false education of the last days, as was found in Ephesus in the first century. The record of the spread of Christianity in Ephesus is given that men to-day may see that when the school, which is a divine institution, has teachers whose instruction

is concerning the "kingdom of God;" whose students, fed with the bread of life, are gospel workers, they will preach so clearly a separation from the wisdom of the world that converts will be willing to thrust their infidel writings into the flames.

A Christian school is the means ordained of God to restore the purity of the apostolic church as it was in the first century, the means used in bringing into existence those churches which, in the short space of thirty years, carried the gospel to the entire world. Rom. 1: 8.

To-day we know that when the gospel is preached in all the world, then shall the end come. To hasten that work, establish schools, teach the youth according to the divine plan. Christian education is the strength and soul of the message. Study Ephesus, and follow the good works of that church.

HOW SHOULD SEVENTH-DAY ADVENTIST TEACHING DIFFER FROM ORDINARY TEACHING?

[By PROF. B. G. WILKINSON in the *Practical Educator*.]

In the first place, Seventh-day Adventist teaching should differ from other teaching in its ultimate object. That object should be to prepare for eternity, and not simply to prepare for this life. The man or woman who sets his stakes for preparation for life in this world, simply to prepare for this life, has made a mistake of his whole existence.

If we go out and examine the created work about us, we shall find many grades of God's work. Science has beautifully demonstrated this by finding the ameba, the lowest form of animal life, which has no bony structure within. A little higher in the scale of being we find the fish, which are made with a bony structure, but placed on a horizontal plane and confined to the water. A little higher still we find this bony structure put on four pedestals, and

we have a beast that walks. If we go a little farther, we find that this bony structure with pedestals is turned up to a vertical position, and we have man. Man can walk in the vertical position without falling forward or backward, or being inconvenienced by his mobility. All this points to the fact that man is the crowning effort of God's creative ability, and that man was destined to live forever.

I see mountains that have existed for thousands of years. Mountain chains, and even beasts, outlive man for centuries. Is it possible that man, the crowning work of God's creation, shall not endure as long as these? Man was built for eternity, and education properly conducted ought to fit him for eternity. We all know well enough that the general systems of education to-day do not aim to that end. They aim to

make a success of life now. One scholar said not long ago that he hoped that when he died his friends might look upon him and say he had made a success of life and amounted to something. It would be better for a man to die not looked upon as having made something of himself, if he has made an eternal success, than to make a success of this life, and not prepare for eternity. We should not admire an individual because he has attained a position in life, but because he has always stood for truth, for that which is genuinely right.

Proper education should work for eternity, and, above all people, Seventh-day Adventists ought to have that as their ultimate object.

The spirit which should enter into the educational work among Adventists should be moral and not intellectual, while in the world it is intellectual and not moral. I will relate one little incident. I remember when attending a great university which had its thousands of students, and its faculties of law, medicine, science, literature, and art, one man was called from Edinburgh to fill the chair of philosophy. He had obtained a great reputation. He was looked upon as a great man, and for a while students flocked to hear him. He has put out several books, books of deep research in several respects. I saw that man one day come down the steps of the educational building in full sight of his class, while he pulled a cigarette out of one pocket and a match out of another, struck the match, and stood there and smoked before the students. I then said to myself, I do not care how great you are intellectually; I do not consider you fit to be my leader in that thing which you have done just now. So then, our educational system should not aim to make intellectual giants primarily, but should be moral instead of intellectual.

Then again, the spirit of our education should be to bear life's burdens, and not to

get some one else to bear them for us. The world is filled with men who go through life with the idea that the world owes them a living, and must give it to them.

I believe the system of Seventh-day Adventist teaching should be different in its origin from any human system. Our system of education should find its origin in the Bible.

There are two different ways of looking at truth. One is looking at it through a system already made. Take botany, for instance. Go back to the days of Linnæus, who went out among the trees and flowers, and began classifying them. Those who came after him said his system was too artificial, and another came into more general use very similar to his, but with a readjustment to make it more natural.

Suppose we get a system of botany divine in its origin. Then we would find something leading to God. There is such a thing as following in systems of education already constructed, but being unable to break away from them, and yet at the same time these systems are not divine, but intellectual in their origin.

We might take the line of history. I can look back to the time when I studied history, and if I could have seen then what I now do, I might have spent many valuable hours in a better way than I did spend them. If I had had the advantage of studying under the systems that I have had the privilege of delving in since, I might have gotten more out of it. I would have received all the good I did receive, and more.

Take mathematics. I have heard it said that it is impossible to teach mathematics from the Bible. I do not know about that. It seems to me that the great underlying principles are in the Bible. I remember that the question struck me one morning when walking to my room. It seemed to me I saw a ray of light on that question. Out of it I seemed to weave a great line that flashed across my mind. I never had a

chance for putting it in operation until I met with the teachers in Iowa. On that occasion I tried to bring before them how mathematics could be taught from the Bible. As we went through addition, multiplication, division, etc., those teachers manifested great joy at the light it brought them upon this vexed question. I firmly believe that there is a divine and Biblical system of mathematics, which system will, not in general platitudes and a vague way, but emphatically and definitely, direct us to God.

Therefore I say, Seventh-day Adventist teaching should differ from the world's teaching in that it does not necessarily follow systems already made. I think therein

is where we have made a vast mistake. We have tried to plaster the Bible on to systems already made. If we get a system which is divine in its origin, *it will not necessarily militate against the truths already in existence.* If we can bring out the principles of mathematics in such a way as to show that the principles are divine, it will not militate against the principles. This is different than taking the systems already made, and trying to plaster the Bible on to them. I believe that in all different lines of study, in history, science, mathematics, there is a divine system. If we can get hold of it, we will not have to plaster the Bible on to it; for the Bible is there already.

KNOWING GOD.

BY J. E. TENNEY.

No more fatal mistake could be made than to conclude, and act upon the conclusion, that "the proper study of mankind is man." There is in the world, constantly active, a spirit that urges man to turn his gaze upon himself; it is he spirit "that now worketh in the children of disobedience." This spirit is constantly saying to man, "Know thyself."

Contrary to this is the admonition of eternal truth found in Jer. 9:24: "Let him that glorieth, glory in this, that he *understandeth and knoweth me.*" The proper study of mankind is God. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life eternal."

Activity of mind must revert to God, its source, if the individual is to receive real benefit. All hope of eternal life centers in God; so must every effort of mind and body center in him if we are to be prepared to receive God's gift of salvation.

Wonderful blessings come to those whose minds go out after God. David, after a

contemplation of such things, exclaims, "How precious also unto my are thy thoughts, O God!" Again the Psalmist says, "I have more understanding than all my teachers; for thy testimonies are my meditation." "Great peace have they that love thy law." Not alone the moral code, but God's law as it operates in the mind, in the body, and in all nature. Through his prophets we hear the Lord saying, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

The Lord invites us to become acquainted with him. "Acquaint now thyself with him [God], and be at peace." "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! [peace of body and mind] but now they are hid from thine eyes!" Had the Jews known God and his purposes toward them, his plans of love and mercy might have

been carried out ; "but the world *through* [its] wisdom *knew* not God;" and there were false teachers among them who privily brought in damnable heresies, even denying the Lord that bought them, and brought upon themselves swift destruction. See 2 Peter.

Zophar asked Job, "Who by searching can find out God?" Read Job's answer: "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? in whose hand is the soul

of every living thing, and the breath of all mankind." "Lo, mine eye hath seen all this, mine ear hath heard and understood it. What ye know, the same do I know also: I am not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God." Job 12:7-10; 13:1-3.

As we seek to become acquainted with God, he becomes our teacher; and the promise of his Spirit to teach, to lead into all truth, and to bring to our remembrance, becomes a reality; and man begins to rise to that place which God designs he shall finally fill — the position of sons and daughters to him, and of association with sinless angels.

THE TRUE MEANING OF DEGREES.

A WRITER for the *Detroit Free Press* gives expression to some truths on the advisability of examinations, and in the closing lines of the following quoted paragraph gives the real meaning of the degree and its place in the popular educational system of the day. He says, speaking of the students of the University of Michigan: —

"A much discussed question that is being pro'd and con'd more than usual this year is in regard to the value of examinations in a university course. There are two sides to the question — both extremes. Some students and professors say that examinations are of great value and are the only means of determining a student's knowledge of the subject. Others say that examinations are absolutely unessential, and should be done away with. The tide seems to be turning in the direction of the second class; and their facts appear to be these: An examination is not a test of a student's knowledge unless he can overcome nervousness on the one side or desire

to use a 'pony' on the other. Few students can forget the consequences of a possible failure to a degree sufficient to warrant the production of the best possible examination paper. The 'pony' is a great feature in University of Michigan examinations, and many cool-headed students depend more on this than upon their knowledge of the subjects. A tendency developed by the examination system, is that of slighting daily class work and 'boning' for exams. Nine students out of ten can pass an examination in a satisfactory manner by a concentrated effort, plus a 'pony,' and forget what they have studied the day after the day of trial. While it is said by some that by the time a student gets into college he should have exchanged the mere desire to pass, for the ambition to acquire knowledge for its own sake, that is an ideal state and does not exist. As long as a prize is offered, men will strive for it. In the University the degree is the prize, and it is a sum total of 120 'passed' slips."



THE EDUCATIONAL WORLD.

EDUCATIONAL MEETINGS.

THE superintendents of public schools from all over the United States gathered in Chicago, the last week in February. It was a meeting of the department of superintendents of the National Educational Association, and it was announced that they came prepared to discuss all the open questions of school administration, to formulate a policy for spelling reform, and to make suggestions for educational work in our Territories and newly acquired dependencies.

The question of how to teach temperance in the public schools was also discussed.

On the matter of education in the Territories and dependencies, one of the Chicago papers says:—

"The members of the committee believe almost unanimously that the Commissioner of Education should be given charge of the educational work in unorganized territory. They do not want him to interfere in any way with school administration in the States or organized Territories, but they would like to see the superintendents in Cuba, Porto Rico, and the Philippines be made responsible to him, and the work of education in Oklahoma, where there are thousands of white children with no school facilities at all, and on army reservations, be put in his hands. The committee will proceed later in the summer to frame a bill to submit to Congress."

Spelling reform was most vigorously discussed, but the superintendents "killed and buried" the movement by a vote of 105 to 77. "The action is taken to mean that the English-speaking people in this country, voting through their representa-

tives at the head of the public school system, do not want to write 'thru' for through, 'profecy' for prophecy, but instead, that they love the quaint and often curious words they have learned and used since childhood."

"Great men are not always wise in their understanding of judgment," said one who opposed the reform, "'Thru,' think of it! T-h-r u; it has such a Filipino look that it jars on my epigastric nerve. I consider phonetic spelling a degradation of the English language."

Slason Thompson, of Chicago, said: "I revere the English language for its unmastered difficulties, its verbal snares and pitfalls, its inexplicable spelling, and its sweet unreasonableness. What we need is not a reform in the spelling of the English tongue, but a reaction against the ghastly failure to teach spelling in our schools at all."

Colonel Parker remained steadfast in favoring the reform. His words on this question are typical of the energetic reforms in methods brought about by this prominent educator: "The evidence is all in. We are ready now for progress. There are a good many people in this world who have not learned to spell, and we ought to make it as easy for them as we can. The whole world will speak English one of these days. Let us hand the language over to them as perfect as we can."

Yet the reform was voted down.

Other questions discussed by the assembly were "The Gospel of Work," "Medical Inspection of Schools," and "The Use and Control of Examinations."

REBELLION FOSTERED.

THAT the education of the youth of the twentieth century does not tend toward the development of law-abiding citizens, much less of Christian men and women, is evinced by the open rebellion with which some faculties are obliged to contend. The recent struggle between the freshmen and sophomores of Monmouth College, Monmouth, Ill., over the matter of class colors, is another witness to the results of an educational system which fosters class distinctions. The following extracts from the Chicago *Times-Herald* tell the story:

"President S. R. Lyons, of the college, this morning filed a complaint in the county court charging seven of the students with riot. Officers were sent to the college, where was found a gathering of excited students engaged in a spirited contest over class colors.

"The combatants were about equally divided between the freshmen and sophomores. The latter had taken possession of the college cupola, from which proudly waved the emblem of their class. Below were massed their foes, the freshmen, vainly attempting to capture the flag. In the melee the door leading to the cupola had been demolished and the stairway wrecked, with other evidences of a severe engagement.

"The noise of battle aroused the president, who was compelled to appeal to the sheriff for aid. That official and a deputy, after many vain attempts, succeeded in securing an armistice, and arrested twenty-four of the students.

"President Lyons pressed to trial the cases against the offenders. In consequence they were fined \$5 and costs, amounting to \$12 each.

"After court adjourned, the boys lined up in imitation of a convict chain-gang, and marched through the principal streets."

The persistence of the students brought them face to face with the law. The *Times-Herald* of a later date further states:

"The Monmouth College students were nearer to-day to the jail sentence they have been courting than they have been before, and it is likely that the next twenty-four hours will see some of them behind the bars, unless they pay the \$6.95 police court costs assessed against each of them. The State's attorney made a concession by remitting the fine of \$5, but this only made the disturbers more persistent in holding out against the penalties. Upon their refusal to settle, judgments were entered and steps will be taken to-morrow to enforce them."

THE TRAINING WHICH SOME UNIVERSITY GIRLS OBTAIN.

THE young women of Kelly Hall, at the University of Chicago, are going to have a circus Saturday evening, March 9. These young women often "have a circus" of one kind or another in the hall, but this time they are going in for a genuine show, and it is to go down in university annals as "The Kelly Hall Circus."

There are forty young women in the hall, and all of them belong to the "Kelly Hall

Girls' Circus." For more than a week they have been thinking up the interesting features, and promise "the greatest show on earth." The women's gymnasium, at the north end of the old library and gymnasium building, is to be converted into the interior of a circus tent, with a circular amphitheater of portable seats. The managers had hoped to have three rings, but find that the gymnasium is large enough for only one.

"There is to be a menagerie — in satire," said Miss Luanna Robertson, the head of the hall and the originator of the circus. "There also will be numerous side shows. Pink lemonade and pop-corn balls and peanuts will be on sale."

This circus is for the young women of the university only, not even a male member of

the faculty will be admitted. Kelly Hall has invited the young women from Beecher, Green, and Foster halls, and from Spellmen House, the club for girls whose homes are in Chicago. The guests will go to the show in genuine circus style, "old Uncle Josh and family" and the minister with his congregation. — *Times-Herald*.

LELAND STANFORD UNIVERSITY has undertaken to restrict the freedom of speech, and it has occasioned no little stir. One of the instructors in the institution made bold to criticise the methods of great monopolies, and was forthwith dismissed from the faculty. Mrs. Stanford, the patron of the university, whose wealth was gained by monopoly, ordered the dismissal, and her command was obeyed. A professor who expressed sympathy with the one dismissed was informed that his services were no longer in demand. This has led several other instructors to offer their resignations. Such breezes clearly indicate the tendency of the educational system now in vogue to depart more and more from the principles of both Protestantism and democracy.

HAZING FORBIDDEN IN THE GOVERNMENT SCHOOLS.

A CASE of hazing at West Point military school brought the matter before Congress. Those who have noted the rapid increase of this barbarous and mediæval practice will commend the action recently taken by that body. The provision reads as follows:—

"The superintendent of the military academy shall make such rules, to be approved by the Secretary of War, as will effectually prevent the practice of hazing, and any cadet found guilty of participating in or encouraging or countenancing such practice shall be summarily expelled from the academy, and shall not thereafter be re-appointed to the corps of cadets or be eligible for appointment as a commissioned officer in the army, navy, or marine corps until two years after the graduation of the class of which he was a member."

THE National Educational Association holds its annual session at Detroit, Mich., from July 9-12, 1901. This will be an important meeting, whose proceedings will be watched with interest. The annual membership fee is \$2.00. Active members must pay an enrollment fee of \$2.00 on filing their application. Each member receives a copy of the annual educational report. This report is a thousand-page volume containing all addresses delivered before the assembly, together with the reports of various committees. This report is acknowledged to be the most valuable single yearly contribution to educational literature.

CHILDREN AND THE BIBLE.

IT is said that children nowadays do not know the Bible. They are so unfamiliar with it that Biblical allusions in conversation or in other books are not understood, and its language is strange to their ears. Only mothers can remedy this, as the Bible is not read in schools. The rising generation will never know their own sacred book unless the mothers bestir themselves and teach it.—*Ladies' Home Journal*.

UNION COLLEGE will conduct an institute for church school teachers, beginning March 7, and lasting twelve weeks. This announcement is made in view of the fact that there will be no summer session of Union College. Classes will be formed in child-study, methods of teaching, Bible, primary and kindergarten methods, hydrotherapy, and hygienic cooking.



THE BOOKS OUR CHILDREN READ.

If you wish to know the mental appetite of school children, visit the public library at the hour when the children from the grades come for books. Mothers and fathers are ignorant of the mental inebriates that are growing up under their very eyes; and being ignorant, they seldom take steps to avoid the growing disease. The character of a child is largely determined by the books read during the first twelve years. Knowing this to be true, do you superintend the selection of reading matter, or are your children allowed to feed upon material which will plant seeds of doubt and skepticism, that can never be outgrown?

I have before me "Lewis's Guide to the Best Supplementary Classics for all Grades from all Publishers, in Twelve Courses of Reading for the Use of Home, School, and Public Libraries." Out of thirty books suggested "for children six or seven years old," and classed as "Literature," there are six clearly and distinctly known as fables, or myths, Vol. I of "Æsop's Fables" heads the list. This is followed by "Adventures of a Brownie;" "Classic Stories," "that charm the little one and have as well a moral and literary value;" "Fables and Rhymes for Beginners;" "Fables and Rhymes," Book I, Lakeside Literature series; "Fairy Tale and Fable." The other five-sixths of the books given are mainly stories, said to be adapted to the child-mind, and intended to cultivate a taste for literature. Many of these would doubtless be classed as "Hodge-podge Collection," should they be examined by a judge of true literature.

In the list for children in the second grade is the "Adventures of Robinson Crusoe,"

"Æsop's Fables," Vol. II, "Child's Life in Tale and Fable," "Fables and Folk Stories," "Fables and Tales," "Fairy Stories and Fables," "Fanciful Tales," "Grimms' Fairy Tales," "In Mythland," "Little Red Riding Hood, and Other Stories," "Mother Goose Rhymes," "Jingles and Fairy Tales," "Nature Myths and Stories," "Pied Piper and Other Stories," "Robinson Crusoe for Boys and Girls."

These are some of the books which your boys and girls are requested to read the first and second years they are in the public schools. As they grow older, they take stronger meat, it is true, but this is the foundation for the study of many of the Greek and Latin authors in the high school.

Much emphasis in laid at present upon nature study, but instead of teaching the God of the natural world, the very methods employed by the Greeks in their worship of the gods who met on mount Olympus, or the sciences as taught in the mysteries of Greece, are repeated before the children.

Just one story selected at random from a book entitled "Nature Myths and Stories for Little Children," will give parents and teachers who claim to know the power of truth and believe that everything in nature has a lesson for the soul of man, a fair idea of the stories which are offered the children as *literature*.

Read this story, and make a mental comparison with the lessons which were taught the infant Jesus, the nature lessons which the man Jesus gave to little children (Luke 12: 24-28), or with the instruction which made Solomon a man sought out of all the earth for his wonderful wisdom.

This is the story :

HOW THE ROBIN'S BREAST BECAME RED.

"Long ago in the far North, where it is very cold, there was only one fire.

"A hunter and his little son took care of this fire, and kept it burning day and night. They knew that if the fire went out, the people would freeze, and the white bear would have the Northland all to himself. One day the hunter became ill, and his son had the work to do. For many days and nights he bravely took care of his father, and kept the fire burning.

"The white bear was always near, watching the fire. He longed to put it out, but he did not dare, for he feared the hunter's arrows. When he saw how tired and sleepy the little boy was, he came closer to the fire, and laughed to himself. One night the poor boy could endure the fatigue no longer, and fell fast asleep. The white bear ran as fast as he could, and jumped upon the fire with his wet feet, and rolled upon it. At last, he thought it was out, and went happily to his cave.

"A gray robin was flying near, and saw what the bear was doing. She waited until the bear went away, then flew down, and searched with her sharp little eyes until she

found a tiny live coal. This she fanned patiently with her wings for a long time. Her little breast was scorched red, but she did not stop until a fine red flame blazed up from the ashes. Then she flew away to every hut in the Northland. Wherever she touched the ground a fire began to burn. Soon instead of one fire the whole north country was lighted up.

"The white bear went further back into his cave in the iceburg, and growled terribly. He knew that there was now no hope that he would ever have the Northland all to himself.

"This is the reason the people of the north country love the robin, and are never tired of telling their children how its breast became red."

Compare this with lessons in truth. What lessons did Jehovah teach Job, or how did he reveal himself to Moses, the leader of Israel? Read the psalms of David, filled as they are with truth and beauty, and ponder the words of the prophets of God. From these you should know what your children need by way of reading books, and no parent can fail to predict the future of the child whose early years are spent among the husks.

EDUCATIONAL FACTS.

THE rapid increase in the number of trusts is amazing. The statement is made that they have more than doubled in the last three years. Could the actual significance of all the trusts be grasped, America would awake to the fact that she is as literally in the hands of a tyrannical ruler as Europe ever was during the Dark Ages. With the form of liberty, with a ruler elected by the popular voice, men still pay a tax on the necessities of life as truly as mediæval Europe paid its Peter's pence toward the support of Rome. A raise of two cents a gallon on kerosene may not mean much to the solitary consumer, but the aggregate places

millions in the hands of the Standard Oil Company. Who says this is not tyranny? the increase in the price of wheat, corn, or broom corn, in eatables and wearing apparel as well, is the vice which exacts from the multitudes what the monarch may desire.

American history began with Protestantism and democracy. Its educational system fostered these heaven-born principles, but they are rapidly disappearing. And what is more significant than anything else, is the tendency to develop a trust system in education. God's plan in dealing with humanity has been, from eternity, to scatter broadcast, blessings full and free to all.

The abundance of rain alike to the just and unjust; the same action of sunlight on the seed and soil of the saint and sinner; the same miracle of life which all daily taste, show the omnipresence of the God of heaven. Followers of him will be impelled by the same spirit, but monopoly, even in the matter of education, is making itself felt.

As the department stores of the city crush out the smaller dealers, so the universities, by enlarging their borders, are swallowing up the smaller institutions. So much is this being done that a little extra effort on the part of a few prominent educators will make the education of the United States as

truly a great monopoly as can be found anywhere in the commercial world.

One of the latest steps toward the enlarging of a city institution is the proposition to link Chicago Institute—the school of Pedagogy, under the management of Colonel Parker,—with Chicago University. While we have nothing to say against this union, yet it must be considered as another indication of the general trend toward imperialism. And when it is remembered that Chicago University boasts of its science teaching, which develops doubt and scepticism, one cannot but regret that it should gain control of one of our most important schools for the training of teachers.

THE SOUTHERN MISSIONARY SOCIETY.

It has been by dint of hard work and much perseverance that organized labor for the colored people of the South has been started. Elder J. E. White was the pioneer worker, having had his home for several years on board the missionary boat, "Morning Star," which plied between Yazoo City and Vicksburg. As a result, several companies have been organized in the black belt of Mississippi, and in nearly every church a teacher is training the children.

During the past year Elder White has published the *Gospel Herald* in Battle Creek, but it was thought best to make Nashville the headquarters for the Southern Missionary Society.

March 16 and 17, at the call of the Society, a general meeting was held at Vicksburg, Miss. This was the occasion for dedicating a church for the colored people and opening a mission building. Sister White and her party, enroute from California to the General Conference, were in attendance. Members of companies in the neighboring cities were also present, and it was a profitable season. On the way to Nashville, Sister White stopped at Memphis, Tenn., and addressed the church.

March 19 the entire company, consisting of Sister White, Elders W. C. White, Allee, Shireman, W. J. Stone, of the Tennessee Conference, Smith Sharpe, of the Cumberland Conference, Brother Harrison, district canvassing agent, Brother I. A. Ford from the Review and Herald depository at Atlanta, and others met at the home of Elder J. E. White at Nashville. The first half day was spent in looking over the plant for the publishing work of the Southern Missionary Society and the mission building. It was acknowledged that God had in a wonderful manner led to the selection of the two-story building now occupied by the society. It is located in a favorable part of the city to bring the work to the attention of the people.

Sister Grant, formerly of the Haskell Home at Battle Creek, has charge of the treatment rooms for the colored people. This is a new feature of the work. The needs of the Southern field were carefully considered, and plans laid to extend the work of education and publication for the benefit of the colored race. Sister White spoke words of great encouragement to the laborers, and all felt that we are on the eve of great results in this needy field.

MINISTERS AND THE SCHOOLS.

You are a minister, and God has called you to that work. Knowing that is a blessed thing, and should give the strength and courage seen in the work of Jeremiah. The Lord says to you as he said to that prophet, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee." The times in which we are living are a repetition of the days of Jeremiah, and ministers to-day are called to do a work similar to his.

Moreover, Paul tells us that "when he [Christ] ascended up on high, he . . . gave gifts unto men."

When, therefore, Christ's work on earth was over, he appointed apostles, prophets, evangelists, pastors, and teachers (Eph. 4: 11) to carry forward the work which he had begun. Here are brought to view five kinds of workers that will be found in the church of God. There will be apostles who act as leaders of the work; prophets, through whom God speaks to direct the work; evangelists to carry the glad tidings to those who sit in darkness; pastors to care for the flock; and teachers to direct the minds of the children into proper channels, and prepare workers to act in one of these five capacities.

As the gospel work is carried on to-day, the work of the apostles, evangelists, and pastors is emphasized; but teachers, true teachers, are hard to find. The divine record makes the success of the first four workers dependent upon the faithfulness of the fifth; consequently, when the teachers are lacking altogether, or when their work

is imperfectly done, it is folly to expect the others to proceed as they should.

The condition of the church as it has tried to exist without teachers is pictured in the description of Israel given in the first verses of the fifteenth chapter of Second Chronicles. For a long season Israel had been without a "teaching priest," consequently the people had forgotten the law, "there was no peace," but "great vexations," and "nation was destroyed of nation, and city of city, for God did vex them with all adversity."

Israel and Judah brought captivity upon themselves because the education of the children was neglected. There is an ancient Jewish proverb which assigns the overthrow of Jerusalem to this cause, and the word of God bears witness to the same fact. Protestant churches, which, like Babylon of old, have boasted, "I shall be a lady forever," "I shall not sit as a widow, neither shall I know the loss of children," to-day bemoan the fact that the youth are outside the fold. The reason for this will be found in the fact that these churches have turned the entire education of their children over to the state, and to-day they mourn for their lost heritage.

Throughout the Bible the church is symbolized by a woman — a mother. Now, a mother's first duty is the proper education of her children. Indeed, in the original plan mothers were to be the only teachers for children and youth, at least until they were prepared to take a professional training. When the church becomes a true woman, she will again look after the training of her little ones.

The church holds this character represented by a woman until eternity begins. She is spoken of as "the bride, the Lamb's wife," and without doubt that church which becomes the Lamb's wife will perform faithfully the duties of the mother, the divinely appointed teacher.

The interest which ministers in the church of Christ should take in the matter of education is distinctly given in Paul's letter to the Ephesians. Continuing the quotation above referred to, we have the reason for placing in the church these five gifts, of which the work of teachers is fundamental.

They are so placed "for the perfecting of the ministry, for the edifying of the body of Christ." Christian education is the means of preparing ministers for their work; in Christian schools the evangelists should be trained. The prophets and apostles increased in number in ancient Israel in proportion as the education of the young was properly conducted. It will be so in the remnant church.

Moreover, the general upbuilding of the church is dependent upon the proper education of the children, and so it will continue to be until "we all come in the unity of the faith." The work of the Christian teacher will not cease until the sealing work is completed, and the church is ready for translation.

In view of these facts, it behooves ministers to understand that the success of the ministry depends in the largest degree upon the principles of Christian education which are understood and practiced in the church.

The necessity of making a reform in the education of the children should be as clearly set forth in the church as the necessity of obeying the laws of health, of keeping the Sabbath, or of separating from the world in other ways. When ministers realize that true education is the foundation stone in the structure which they are rearing, no church will be left until it has a Christian school for the proper education of the children.

CAN CHURCH SCHOOLS BE SELF-SUPPORTING?

THE Rev. Hartman, addressing Catholics on the subject of parochial schools, said: "Tell me after all the money you have liberally contributed for the erection of these [educational] institutions and for the support of the parochial schools, have you become poorer? I cannot see that you have, nor can others; on the contrary, it seems to me that we are ascending the ladder of prosperity, and compare in worldly possessions very favorably with any other class of citizens."

The question of the support of the schools is one which confronts every minister who advocates Christian schools. It is a question which not only the minister but the people must wrestle with, and the sooner it is solved the better. People plead poverty, but when will they have any more money than they have to-day? At least not until

they have obeyed the direct command of the Lord in regard to the proper education of the children, for in some of these things Christians must walk by faith, as the Israelites marched about the walled city of Jericho. There was a time, symbolical by the way, of the condition of the church to-day, when Israel, the chosen of God, had been in bondage for seventy years. Then came a decree for them to return to their native land, and build the temple at Jerusalem. The work was started, but before long those people used the argument put forth by many to-day when a new enterprise in the Lord's work is suggested. They said, "The times are hard, and the king is opposed." If you do not remember the result of this position, it would be well to read the prophecy of Haggai and portions of the book of Zechariah. You will there

learn that when the people failed to build the temple, the heaven was stayed that no dew fell; a drought was the result. The corn withered in the field, the fruit-trees did not yield, and men sowed seed but reaped less than was sown.

They could then say truthfully that they were poor. But why were they poor? Poverty was a result, not a cause, of disobedience. People whom the Lord is blessing abundantly complain that they cannot support a school. Let us be careful lest our spirit of complaining and our lack of faith do close heaven, and we find ourselves in the very position which we have pictured for ourselves.

So much for general principles. First teach faith and act faith; then you will find that there is a variety of ways by which a school may be supported.

Those who patronize the school should pay tuition. In a good-sized school the tuition should cover the expense in great part. But those who have no children should help bear the burden, for Christian schools are church schools, and all should

help support them as much as all citizens pay taxes to maintain the public schools, whether they have children or not. Children, if encouraged to do so, delight to earn money, and nearly every family offers some opportunities to the little people. On the farm there are eggs to gather and sell, chickens and milk to sell, vegetables and fruit to take to market, and if a certain part is set aside for the children, they will earn at least a part of their tuition.

Parents, teachers, and students should unite in cultivating the soil. There are schools, notably those of Russia and Germany, in which the teacher's salary is paid from the school garden. In Israel the second tithe was used, in part at least, for the support of the Levites, who were the divinely appointed teachers of the nation. A return to the practice of paying a second tithe will create a fund from which the poorer churches could be helped in defraying the expense of a school.

"To obey," we need to remember, "is better than sacrifice." "Arise, therefore, and be doing, and the Lord be with thee."

DOUBT NOT FAITH.

THE education which the institutions of to-day are giving develops doubt, and leads directly away from faith in the inspired Word of God. If you think the statement too strong, or if you are inclined to question the matter, read with care the following extracts from the *Chicago Record*:

"Inspirations from mental research and unquestioning belief in Biblical traditions are *diametrically opposite*, according to statements made by professors of science of one form or another at the University of Chicago.

"College training is said by some to hasten a period of *religious doubt*. In short, the pursuit of scientific questions has developed so many apparent Biblical inconsistencies that a circle of student-doubters has formed. The students actuated by sceptical promptings, have raised questions as to whether the Bible is an indisputable moral guide."

In order to promote an exchange of religious and scientific views, President Harper, of Chicago University, arranged for a series of conferences.

The position taken by science teachers may be gained from the words of Professor Barnes, who said:

"There is really no ground for the great conflict between science and the Bible. The conflict is due to false claims for the Bible set up by its advocates. To the primitive man the working of natural law was divine because he supposed it was brought by the hand of God. *Science, however, has determined the sequence of events, and the laws of cause and effect eliminate God from the operations of the universe.*"

God says, "All scripture is given by inspiration," but the science teacher says, "The statements of the Bible touching scientific questions give no truer revelations than the statements of men, and what is more, the Bible makes no such claims. The traditional origin of the world and man is scientifically absurd. The story of the great deluge is simply a phenomenon imbedded in the traditions of great races. Geology finds no traces of a general flood since the appearance of man. Even the idea is a great improbability."

"In response to a question as to whether the study of science tended to produce skepticism, Professor Barnes said that science induces skepticism because a scientist is by profession a doubter."

But we know that nature is a great lesson-book given by God to teach his children of earth the story of redemption. The laws of

nature interpreted by man — by educators — lead students to doubt the inspiration of the Word; those same laws, interpreted by the Word, become the voice of the Infinite One as he seeks to draw men unto himself. "The Jews [the religious leaders] require a sign, and the Greeks [the intellectual leaders] seek after wisdom; but we preach Christ crucified [a truth written on the face of nature], unto the Jews a stumbling-block, and unto the Greeks foolishness."

The doubters developed by university methods become the teachers of the children and youth of the land. Do you as a Christian desire that your child shall develop a character in harmony with such teaching? If you have faith in God and desire that your children should have faith, you will seek for teachers of faith, and demand a school where the methods of the divine Teacher are followed.

A CROWN OF THORNS.

BY NELLIE A. MONTGOMERY.

A SOUL sped upward to the gate of light,
To crave one favor there;
"I come," it said, "from realms of night,
O guardian angel, hear my prayer!
Lo, where I dwell are bruised hearts
And lives by sorrow crushed;
I fain would have the wondrous power
To bid their moans be hushed;
But crown me with earth's richest store,
I'll give them joy untold —"
The angel dropped a pitying tear and gave
A crown of gold.

But, by and by, the soul returned and cried,
"Sweet Spirit, yet I plead,
My wish is still unsatisfied,
For lo, another crown I need;
The gift thou gavest me could ne'er
Bind up the broken heart;
I dried, at times, the falling tear,
But could not ease the smart.
The poet's gift I fain would share;
Its sweetness, woe can drown —"
The angel sighed and said, "Soul, wear
The laurel crown!"

The angel waited by the sacred gate,
The soul returned at last
And cried, "O Spirit, though it is too late,
Life's little span is not yet passed;
I touched my lyre, I sang my song,
Men heard, but came not nigh;
O Spirit, crown me as thou wilt,
Here at thy feet I lie!"
The angel smiled and gently spake,
"Now speed to him who mourns!"
The trembling hands were raised to take
A crown of thorns.

With Mothers and Children

TEACHING SELF-REVERENCE

I KNEW one mother who, before her son could speak the words plainly, taught him the Bible verse: "I will give thanks unto thee, for I am fearfully and wonderfully made." Then every evening during their half hour of confidential talk, she gave him in minute detail some proof of the truth of this verse. He was interested in the "chuchu cars," and had been allowed to stop and examine the great engines, and to ask numberless questions about them. That evening his mother told him of the engine in his body that worked day and night at

its appointed task. He had a chance one evening to look through a small telescope, and saw wonders; and was led to think of the two perfect telescopes that he carried about with him daily.

For days, for weeks, for months the marvels went on, given in serial chapters; the revelation of one small human being to his human self. Every night he repeated with increasing reverence the words: "I will give thanks unto thee, for I am fearfully and wonderfully made."—*Pansy, in The American Mother for April.*

READERS AND READING.

IN these days, when the greatest literary efforts of the world's renowned writers can be procured for a few pennies, what to read often becomes a difficult problem. Just as the physical man of the future depends largely upon what the boy eats to-day, so the intellectual attainments that the bright, ambitious young man is to reach to-morrow depend to a great degree upon the food given his mind to-day. And just as there can never be constructed an ideal universal diet list, that will be equally beneficial to all, so no stereotyped list of books and magazines, that will be equally valuable to all minds, can be compiled; but as there are certain general principles underlying the diet question, which are of universal application, so there are some fundamental principles that should be equally suggestive as to the class of literature we should patronize.

A proper diet for the physical man furnishes him with normal strength, rather than stimulation; so any reading that simply stirs up the emotions and impressions for the time being is sure to leave the mind

weakened for the practical duties of life. I have seen a boy read a fascinating book describing various imaginary Indian encounters and adventures on the Western borders; and as he read, he became thrilled with ambition — not to care more tenderly for his little brother, but to go West, there to do still more wonderful things than those he was reading about. Who has not seen a girl so possessed with the desire to imitate some heroine of a story-book, that she looked upon peeling potatoes and ironing clothes as duties that were absolutely tame, and too insignificant for her to engage in?

Such books, no matter what their title, nor how well recommended they are, will simply act as stimulants to the mind, just as liquor does to the nerves, and will surely leave corrupting influences behind them.

Good reading should be of such a character as either to impart valuable information or else create within us a noble purpose that will inspire us to achieve greater attainments for God and for humanity. —*David Paulson, M. D., in Youth's Instructor.*



CHILDREN'S PAGE



CHILDREN'S HOUR.

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

— *Longfellow.*

A BRAVE FELLOW.

A NUMBER of boys were skating and sliding in Yorkshire. On a sudden the ice gave way almost in the middle of the lake, and one poor little fellow fell in. There was no house near where they could run for help, no ropes which they could throw to their struggling companion. The boys stood on the bank with pale, sorrowful faces, afraid to try to reach their friend, lest the ice should give way and swallow them all up.

One boy suddenly remembered that although you cannot stand a board upright on thin ice without its going through, yet if you lay the same board flat on the ice, it will be quite safe. Not only that, but he knew that he could run along the board without fear of cracking

the ice. It took him only a moment to remember all that; the next he spoke to his friends something after this fashion:

“I will lie down flat on the ice near the edge; then one of you must come to my feet and push me along till you too can lie down. If you all lie down in that way, and push the boy in front of you, we shall make a line long enough to reach Reuben.”

Thus, taking the post of danger himself, the brave boy was able by his living rope to reach his friend. He pulled him out, though he was not one moment too soon, for the drowning boy was so exhausted with his efforts to keep his head above water that he would very soon have sunk.— London Telegraph.

WITH THE TEACHERS

LET US SMILE.

THE thing that goes the farthest towards making life worth while,

That costs the least and does the most, is just a pleasant smile.

The smile that bubbles from a heart that loves its fellow men,

Will drive away the clouds of gloom and coax the sun again.

It's full of worth, and goodness, too, with manly kindness blent—

It's worth a million dollars, and it doesn't cost a cent.

There is no room for sadness when we see a cheery smile ;

It always has the same good look, it's never out of style,

It nerves us on to try again, when failure makes us blue ;

The dimples of encouragement are good for me and you.

It pays a higher interest, for it is merely lent—
It's worth a million dollars, and it doesn't cost a cent.

A smile comes very easy, you can wrinkle up with cheer

A hundred times before you can squeeze out a soggy tear.

It ripples out, moreover, to the heart-strings that will tug,

And always leaves an echo that is very like a hug.
So, smile away. Folks understand what by a smile is meant.

It's worth a million dollars, and it doesn't cost a cent.

—*Josh Wink, in Baltimore American.*

ONE SCHOOL AND ITS TEACHER.

ONE day I peeped into a schoolroom—whether the peeping was done with my natural eyes or with my imagination I shall not say, but one thing is certain, if there were more such schools, the pedagogical profession would be richer, and our country would boast a more perfect class of citizens; for after the mother, no human being has so much influence in moulding the destinies of nations as the teacher to whom the embryo man and woman are entrusted five days out of every seven.

In the long and pleasant room, with large windows affording such excellent ventilation in summer, were four rows of single desks, ten in a row. On every available bit of wall were blackboards and maps. On easels near the teacher's desk were charts treating of various subjects. High above the mantel was a clock whose fingers pointed unerringly to the hour. Lower were several large engravings from the world's masterpieces of art, and below and between

these, tacked in every conceivable position, were photographs of eminent Americans. Above each blackboard, neatly pasted upon a long strip of brown paper, was a frieze of Perry pictures. On the mantel were several potted plants, growing and blooming, giving to the whole room an appearance of elegant simplicity and charming freshness which only flowers can impart. Can anything in the world be lovelier and more dainty than flowers? Elegant enough for kings' palaces, and at the same time a simple and harmonious adornment for the peasant's humble home. Their presence in a schoolroom does more to cultivate the æsthetic part of a child's nature than all the poems that were ever sung or written by man. They are God's poems, as are stars, moonlight, and little children. On the teacher's desk was a vase of freshly cut flowers, the gift of some pupil, for this school was in a country town, and every day floral offerings from parental garden or hot-

house were laid upon the shrine of this little priestess of Minerva.

The papers on this desk were in perfect order, and the floor was remarkably free from dust and paper. In one corner of the room stood an unobtrusive and not at all ornamental box, begged from a friendly merchant, and to this last article of furniture was due in a large measure the tidy appearance of the floor, for into its depths was thrown the paper which is usually tossed upon the floor and from there swept into the yard, giving most school yards the appearance of trash heaps.

The teacher herself was good to look upon,—a little woman, daintily and becomingly, though inexpensively dressed. Her hair was arranged with a pleasing fluffiness, not frizzed, but most certainly not plastered down. Her teeth, nails, and fingers, were most attractively clean, and at her neck she wore a collar of some bright colored ribbon or velvet, which the pupils thought amazingly pretty. Evidently this teacher recognized the fact that she must teach by her personal appearance as well as by her manners and scholarship. She was not old, and still not young, but there was something in her personality that made the youngest child feel that she was mother, sister, playfellow, and confidant all in one. To her the little ones could come with every grievance. She could tie up cut fingers, and sooth wounded feelings; could tell beautiful stories, and enter heartily into their games. On rainy days, recesses in her room were as good as a party, and she could make a dull lesson fairly sparkle with interest. Her voice was low but very distinct; she never moved hurriedly, and yet she was by no means slow. She never expected impossibilities, but rigidly enforced every requirement. "Must" was rarely uttered, but when this word was once said, there was no appeal. The children instinctively felt a will to which they

were compelled to submit. Punishments were rare in that room, and rules were rarer; each child seemed to feel that on himself devolved the whole responsibility of one pupil's conduct, and that pupil was himself. Of course punishment, though rare, was sure to come for any gross violation of duty.

This teacher showed her appreciation of effort. When a pupil did his best, he was rewarded by an encouraging word and a loving smile, although he had not attained the excellence achieved by more brilliant pupils.

The children in the lowest grades were given "play periods" at stated times between recesses when they had wearied of seat work and showed signs of restlessness. She allowed these first-grade pupils the privilege of drawing on the blackboards when the days were too rainy for the "play periods."

She only bade them be quiet, and no attention was given to the marvelous men and beasts which their untrained fingers produced. She quietly went on with her other classes, and the larger children were so accustomed to these drawings that they paid no attention to them. If the little ones grew noisy, a look of reproof sent them to their seats.

The presiding deity of this room never worried or fussed. She did no unnecessary talking, for she was fully aware that "the tongue is an unruly member," and avoided kindling fires in the hearts of her patrons by unguarded utterances. Many a teacher could, if she wished, trace her unpopularity in a community back to thoughtless words spoken before the children, and repeated by some oversensitive child to a morbid or mischief-making parent, ever ready for an opportunity to stir up a sensation.

May be my real eyes never saw such a school and such a teacher as I have described, but I am sure I have not depicted impossibilities.—*Marion Graham Wallace, in Normal Instructor.*

CHURCH SCHOOLS.*

ELDER G. A. IRWIN.

THE subject before us, that of the church school, is one of vital interest to us as members of the Battle Creek church, as well as to the denomination at large; for upon the successful solution of this problem depends, to a very great degree, the future destiny and prosperity of this people.

As I heard the announcement read this morning, I thought it should have included not only "parents who have children in the school," but every church-member; for every one of us ought to be interested in this question, whether we have children to send to the school or not.

I can best introduce the thought in my mind by reading some things recorded in the Word of God for our instruction. The Lord has told us that we should study the history of the children of Israel; for our history will be but a repetition of theirs, if we follow their example of neglect and disobedience.

The book of Deuteronomy is made up principally of three addresses delivered by Moses just prior to his death. The first is introductory, reminding the people of their deliverance from bondage, and God's guidance and protection in their wanderings; the second is a repetition and practical exposition of the whole law given at Sinai forty years before; the third is a solemn renewal of the covenant, with an impressive recital of the blessings for observance and the curses for neglect.

In the sixth chapter, after having spoken of the commandments, statutes, and judgments of the Lord that he was commanded to teach the people, that their days might be prolonged, he adds: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the

way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6: 7-9.

To do a thing "diligently" requires a "constant application; careful, persevering effort to accomplish something." The thing to be accomplished in this instance was the education of their children in the commandments, statutes, and judgments of God, by a constant teaching and application of true principles.

The after-history of this people tells the story of their unfaithfulness; for in twenty years after the death of Joshua, and all that generation had been gathered to their fathers, "the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of their enemies round about, so that they could no longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed."

Had Israel been true to the instruction and charge of Moses, this history never would have been written. Where ancient Israel failed we have failed. We, like them, instead of being "diligent" in the training of our children, have been "diligent in

[*Abstract of remarks made at a meeting in the interests of the Battle Creek church school, held March 2, 1901.]

business," and have allowed our children to receive their education and training largely from the schools of the world, and from the influences surrounding them. I do not say this to make a tirade against the schools of the world; for they, no doubt, meet the world's idea of education, and serve their purpose. But God wants us to adopt his plan, not only for our own good as a people, but as an object-lesson to the world around, many of whom, by seeing the contrast, will be constrained to send their children to our schools.

I feel that there is no more important question confronting us at this period of our history than the one under consideration. Not only are the parents involved, but every member of the remnant church; for a failure here means failure all along the line. I may not have a child in the church school, but I should be just as much interested in its success as a parent who has half a dozen children, because we all belong to one family, the Lord's household of faith, of which the children are the younger members. A proof of our love for the Lord will be our willingness to help feed his lambs.

I know that this church school question is a serious problem; for it means reform, and no reform will glide easily or slide along of itself. It entails hard, laborious effort on the part of those who would make it a success. Indifference and neglect of duty have blinded our eyes. We have imbibed — all unconsciously to ourselves perhaps — the spirit of the world, of science falsely so-called, so that we do not fully appreciate what the Lord demands of us in this reform. But the Lord has marked out the way, and I am sure if we have hearts and minds to obey, additional light will be given at every step. But we are not to expect that all will be accomplished in a single day, or a month, or a year. It will take time, and patient, persevering effort, and we must put our shoulders to the wheel as one man.

We are not to become discouraged. The Lord has spoken in regard to these reforms, and he will help, and there will be success; but this means co-operation on the part of the churches, of the parents, and of the schools. All the different agencies in the Lord's work are one, and we must combine and go together.

The Lord has told us by his Spirit that the time will come when many of us will not be permitted to proclaim the message, when it will have to be given by the children, as in the 1844 movement. This being so, is it not time that our children should be taught the third angel's message?

In closing, I desire to say for my part I am heart and soul in sympathy with the church school work, and I believe there is no class of workers who need the prayers and sympathies of all more than do our church school teachers. I am not speaking to please anybody, nor to court the favor of any one; but from my heart I believe what I have said, — that if there is one particular class that needs the prayers and sympathies of all more than another, it is the teachers of our children. But God, who has told us to move forward in this cause, is equal to every emergency, and he will relieve us from difficulty, and make a way for us to go forward. We are not to become discouraged in meeting difficulties. Difficulties are only opportunities to develop our abilities.

I do not know of any place in the great harvest-field where we ought to make an object-lesson of this church school work more than here in Battle Creek. It is the head, the center, of all our work, and from this place the pulse-beats of the denomination go to the remotest parts of the body. So if we will throw our souls into the work, and make it a success here at the center, its influence will be felt, and will permeate the work throughout the world. Every one of us should throw our influence on the right side of this question, for it means the salvation or loss of the children of the church.

THINGS WORTH KNOWING.

THE following helpful suggestions are culled from the *New York Journal of Health*.—

The infectious nature, not only of influenza, but of the ordinary cold, is fairly **General Causes** certain. The way in which of **Colds**. colds in the head and sore throats make the rounds of whole families, points to personal contagion.

The carrying of colds by kissing has been sufficiently emphasized, but if colds are really infectious, certainly aseptic treatment is as important as it is in other infectious disorders which are not limited to one attack.

The handkerchief, as usually employed, is as far from being an aseptic device as it could well be. Used repeatedly and thrown in a moist condition into the same pocket, the germs must remain there from day to day, re-infecting each fresh handkerchief, and carrying contagion back to the mucous membrane whence it came.

As colds seem to predispose to other attacks instead of protecting against them, nothing is more probable than re-infection. Many an unexplained cold may be due to the wearing of a garment for some time disused, and the placing of a handkerchief in a filthy pocket.

The object is simply this: Nature takes the time when one is lying down to give **Necessity of** the heart rest, and that organ **Cover during** consequently makes ten **Sleep.** strokes less a minute than when one is in an upright posture. Multiply that by sixty minutes, and it is six hundred strokes. Therefore in eight hours spent in lying down, the heart is saved nearly five thousand strokes, and as the heart pumps six ounces of blood with each stroke, it lifts thirty thousand ounces less blood in a night of eight hours spent in bed than when one is in an upright posi-

tion. As the blood flows so much more slowly through the veins when one is lying down, one must supply by extra coverings the warmth usually furnished by circulation.

Don't allow a cold wind to strike the eyes.

Don't try to do eye work with the light **Don'ts for** shining in the face. **the Eyes.**

Don't go directly from a warm room into a cold, raw atmosphere.

Don't open the eyes under water while in bathing, especially in salt water.

Don't let any strong light, like that from electricity, shine directly on the eyes.

Don't strain the eyes by reading, sewing, or any like occupation with an imperfect light.

Don't bathe inflamed eyes with cold water; that which is as warm as can be borne is better.

Don't sleep opposite a window in such a manner that a strong light will strike the eyes on awakening.

Blanched almonds give the higher nerve or brain and muscle food: no heat or waste. **Nuts and Fruits** Walnuts give nerve or brain **for Brain** food, muscle, heat, and waste. **Workers.** Pine kernels give heat and stay; they serve as a substitute for bread. Green water grapes are blood purifying, but of little food value; reject the pips and skins. Blue grapes are feeding and blood purifying; too rich for those who suffer from the liver. Tomatoes—nerve or brain food and waste; no heat; they are thinning and stimulating; do not swallow skins. Juicy fruits give more or less the higher nerve or brain, and some few muscle food and waste; no heat. Apples supply the higher nerve and muscle food, but do not give stay. Prunes afford the highest nerve or brain food, supply heat and waste, but are not muscle feeding. They should

be avoided by those who suffer from the liver. Oranges are refreshing and feeding, but are not good if the liver is out of order. Green figs are excellent food. Dried figs contain nerve and muscle food, heat and waste, but are bad for the liver. The great majority of small fresh seed fruits are laxa-

tive. All stone fruits are considered to be injurious for those who suffer from the liver, and should be used cautiously. Lemons and tomatoes should not be used daily in cold weather; they have a thinning and cooling effect. Raisins are stimulating in proportion to their quality.

TEACHERS' SANITARY BULLETIN.

THERE is a law in the State of Michigan which requires "that there shall be taught in every year in every public school in Michigan the principal modes by which each of the dangerous communicable diseases is spread, and the best methods for their restriction and prevention.

As a means of helping teachers to give the proper sanitary instruction, there is issued monthly, by the State Board of Health, at Lansing, Mich., the *Teachers' Sanitary Bulletin*. Every teacher should receive a copy regularly. It is sent free. If you do not receive it, send your address to the Secretary of the State Board of Health. The following paragraph is copied from the *Bulletin* of July, 1900:—

"At least one teacher has pursued the plan of reading to the pupils from the leaflet supplied by the State Board of Health, explaining what might not be readily understood; then she would require her pupils to place in writing what they had learned. The Secretary of the State Board of Health has received a sample of what a seventh grade pupil did in such composition exercise. If every teacher in Michigan would pursue a similar course of instruction, it would not be long before every child attending the public schools could tell which diseases are considered most dangerous to the public, in what ways each of the dangerous diseases is spread, and how each such disease can be avoided."

TEACH KINDNESS.

Is it cruel to keep a horse locked up in a stable without exercise?

Yes, it is just as cruel as it would be to keep a boy or girl, or man or woman in the same condition. If to this is added solitary confinement without the company of other animals, then the cruelty is still greater.—*Geo. T. Angell.*

IN hiring a herdic, coupe, or other carriage, never forget to look at the horses, and hire those that look the best and do not have docked tails. When we take a herdic, we pick out one drawn by a good horse, tell the driver not to hurry, but take

it easy, and give him five or ten cents over his fare for being kind to his horse. We never ride behind a dock-tailed horse.—*Our Dumb Animals.*

THOSE who have long protested against the docking of horses' tails have won a great victory. The Queen, in sending out an order that none of her horses be treated in that way, also announced that she had persuaded the Prince of Wales to follow her example. With royalty taking such a vigorous stand, it is likely that the docked horse will soon be as rare in London as full-tailed horses are at present.—*Boston Transcript.*

WHAT SHALL WE DO WITH THE ADVOCATE?

WE who look forward to its monthly visits with such pleasure would not like to be deprived of the benefits of the educational journal which has for two years bound together those interested in Christian education.

Through the columns of the **ADVOCATE** we have kept in touch with other teachers who were engaged in our special phase of the educational work. Oftentimes finding us discouraged, it has put new life into us. Away in some lonely little school, we have felt less lonely, after receiving the little paper so full of hope and good cheer.

Shall we give up its monthly visits, or shall we rally to its support?

I wonder if it has occurred to us what it would mean to the cause of education that we love, to have the **ADVOCATE** discontinued publication. It has been a silent messenger paving the way for our schools, which are of necessity different from others. Many times teachers meet opposition from those who do not understand the work of Christian education.

Are you having trials and discouragements because your work is not under-

stood? Is the **ADVOCATE** being read by the patrons of your school? Those opposing your work may be sincere and honest. It has often proved that the reading of a single **ADVOCATE** has enlightened those who had doubts, and they have become the heartiest supporters of the educational work. Try it and see if it does not prove true in your case.

How many yearly subscriptions for the paper have you taken? Can you not send in ten more names before your school closes? Have you tried having your pupils sell the paper? We are fortunate in having such a corps of workers at our disposal, and it is surprising how much the very little people can help. They enjoy so much the privilege of earning a few missionary pennies in this way. I know one little nine-year-old girl who alone has sold fifteen copies of the January **ADVOCATE**, besides taking two yearly subscriptions.

I have been much impressed with the fact that upon us as teachers depends the success or failure of the **ADVOCATE**. Shall we not make it a real success? Let us be strong.

A. MAY PINES.

BATTLE CREEK CHURCH SCHOOL.

THE pupils of the second and third grades heard of the work of Sister Knight in Mississippi, and were much impressed by the difficulties she was obliged to overcome. They felt anxious to help her in some way, so when an opportunity offered itself for them to earn a few pennies by selling the **ADVOCATE**, they were very glad to take advantage of it.

Some took one, others two, five, or ten copies, while one little girl said she was sure she could sell fifteen. She carefully wrapped them in paper so as not to soil them.

Altogether the children of these two grades have sold during one month seventy-eight copies, and have taken four yearly subscriptions.

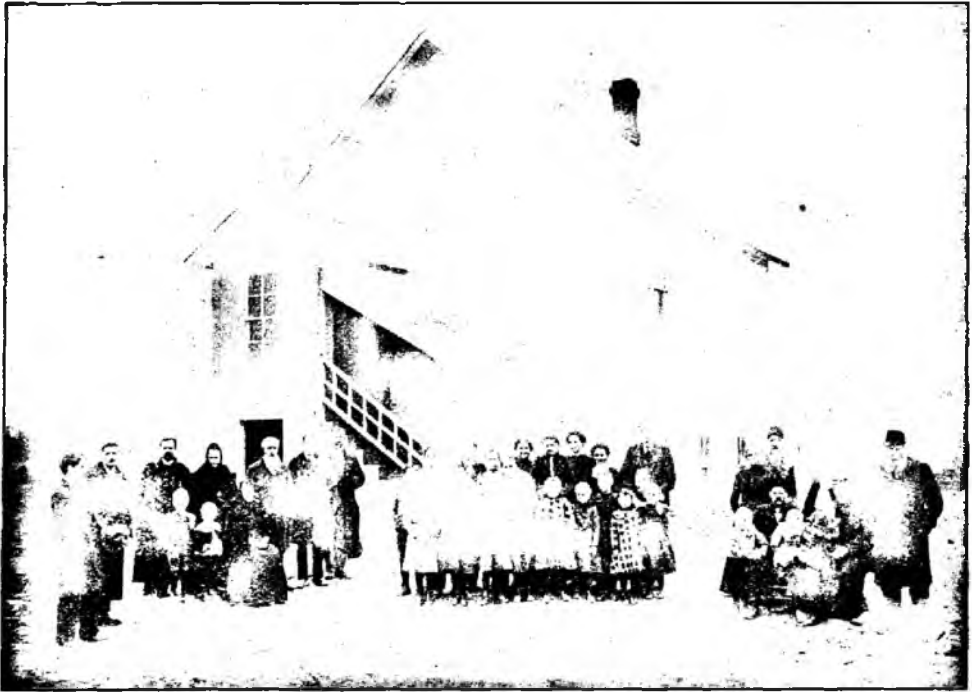
A. MAY PINES.



THE SCHOOL AT WOLF LAKE, INDIANA.

I FIRST became interested in the church school work from reading articles on that subject in the *Review*. I was still more fully convinced that we needed church schools from hearing what was said at the Logans-

ing application, and Sister Hazelton was sent here. When she came, however, we tried for one week to arrange for a church school, and failing in this, we started a home school, with several children. The



port campmeeting, and since that time I have read everything that I have seen on that subject. I found that what I read was in harmony with the Bible and the Testimonies.

In the year 1898 my wife and I attended the campmeeting at Alexandria, Ind., and there we met Professor Magan. Learning that he would receive applications for teachers, my wife urged the matter of mak-

ing school work met with favor, especially among the young people and children, and was carried on with satisfaction to the patrons. A little over a year ago I saw a notice in the *Review* stating that the College would give a special course in Christian education. I felt a desire to avail myself of this opportunity to earn more in that line, and so spent about four weeks at the college.

Feeling the need of a church school here, we urged that some one be sent to see what could be done, with the result that Sister De Graw came, and over a hundred dollars was raised in pledges to build a school-house. The leading church members being farmers and because it was the spring of the year, it seemed for a time as if the house would not be built. However about the first of August the location was decided upon, and the work begun. The most of the work was donated, and we now have a building 18 x 26 x 15, with a basement.

The school is located in the country one mile from the village of Wolf Lake. We have one acre of ground to be cultivated for the benefit of the school. If all pledges were paid, we would find ourselves \$200 in debt.

School began the first Monday in October, with an attendance of nineteen, and one has been added since. The accompanying picture was taken New Year's day. The teacher and pupils are in the center, the others are patrons and helpers.

JOHN H. CRANDALL.

THE following items concerning schools in the South are culled from the *Gospel Herald*:—

Mathew Strachan, of Yazoo City, Miss., says: "Our school is growing in interest and numbers. The attendance last week was ninety-two. My wife is doing medical missionary work with marked success."

Melven Sturdevant, writing from Atlanta, Ga., says: "We hope soon to start a night school for the grown people, and a day school for the children, for the public schools are so overcrowded that hundreds cannot attend. There is abundance of work to be done in this place, and we are of good courage."

Owing to smallpox raging in Columbus, Miss., all the colored churches are closed to all meetings. The white churches, however, remain open as usual. Our school was well attended and quite successful until this epidemic broke out. Our school has not been closed, but the fright reduced the attendance one week to five pupils. They are now beginning to come back, and we look for a good attendance soon. During this time we received a lot of papers from Sister Nash, and have given out more than five hundred different kinds, for it was a good time for people to read while all work was at a standstill.—*J. W. Dancer.*

Our school is every day gaining a reputation that will enable it to withstand any storm. We can see it in the faces of the people as we meet them. Our present average attendance is sixty. By vote of the scholars the school was held on New Year's day, with almost a full attendance. A permanent teacher to assist in the work of this school should be provided as soon as possible. The outlook for the school is very encouraging.—*F. R. Rogers, Vicksburg, Miss.*

The Tennessee River *Watchman* says: "Brother Callicott reports that the church school at Lane is well attended and giving good satisfaction.

"The new church school building at Bowling Green, Ky., is nicely painted outside, and presents a neat appearance.

"The Bowling Green church school opened last Monday in the new school building, with very encouraging prospects. Sister Nellie E. Knapp has accepted the invitation of the Conference Committee to teach the school the rest of the term. Sister Knapp has had sixteen years' experience in school teaching, and is one of our devoted Bible workers, and we have every reason to believe will be an efficient teacher, and make the Bowling Green school a success.

THE work of Sister S. L. Grant, who has been teaching hygienic cooking and healthful dressing in the Agricultural and Mechanical College at Normal, Alabama, has been mentioned in the *ADVOCATE*. When Sister Grant left this College to connect with the work of Brother J. E. White at Nashville, Tenn., the students gave an entertainment in appreciation of the services of Miss Grant, and President Council gave her a letter recommending in the highest terms her efforts to elevate her race.

"More women like Miss Grant are needed in the work of educating and lifting up the colored race all over this country."

Where are the workers who will join those already in the Southern field?

Our school for colored children, which began its second school year October 1, with forty-five pupils, has since increased to sixty-eight. Several applicants have been refused for lack of room to accommodate them. We are fitting up another room, expecting Elder W. Woodford to send us an assistant teacher. Brother W. G. Buckner, and friends, of Handford, Cal., have sent us several hundred pounds of nice fruit, for which we are very thankful. We ask our friends in the North and East to help us out in any way they desire, — with clothing, or beans, or any other produce. All can be used to help the poor children and their parents. Please prepay all freight charges clear through.—*T. B. Buckner, Montgomery, Ala.*

I have labored in the South for the colored people nearly five years; first in Tennessee, and for four years in Alabama. I first came to Sylacauga four years ago this month, and taught in a school with Miss Anna Crawford. Three years ago the school was removed to this place, about three miles from Sylacauga. By the blessing of the Lord, and the help of the General Conference, the Medical Missionary and Benevolent Association, and some other kind

friends in the North, we now have a good-sized, comfortable schoolhouse, a dwelling-house, a dormitory containing eight rooms, besides a small building used for a wash-house, and barn.

I will give a few figures from a report recently sent to Elder Allee:

| | |
|---|----|
| Number in the dormitory during the past year, | 28 |
| Number in school during the year, | 70 |
| Number of students who have accepted the truth and been baptized or united with the church, | 15 |
| Others united with the church, | 7 |

Some of these last mentioned were parents of the children. The children accepted the truth, and the parents followed.

Brother Woodford has just finished a course of meetings at the schoolhouse, and organized a church of more than twenty members.

We now have six girls in the dormitory, all of whom were baptized and united with the church two weeks ago. There are also two boys boarding here. A number are expected after Christmas. Those who have had any experience teaching in the cotton-growing States know that the attendance is small until after Christmas, for many cannot get ready to enter school sooner.

We desire to make this an industrial school so far as possible, but have not the facilities to furnish work for all. We have about sixteen acres of land connected with the school, and that gives employment for the boys, while the girls are taught all branches of domestic work, sewing, and cooking. We have also a carpet loom, which we hope to have in operation soon.

We need another teacher, as I have really more than I can do in teaching so many grades as there are in the school, besides looking after the students in the dormitory, the management of the house, the cooking, etc. We feel thankful for what the Lord has been pleased to accomplish in this place.—*Nellie A. Patchen, Juniata, Ala.*

I ENJOY my school more than ever before. I have such good and kind pupils. Three families from non-professors are sending children, and they are as much interested as our own. The principles of our truth are new to them, and they seem to think our school much better than any they have ever attended. Truly there is drawing power in the Word of God; every day as we study it we find new promises.

Our little folks think the "Bible Reader" better than any other book, and well they may. I am delighted with it. I have but two small ones, and they have never attended school before, and both read and write well after five weeks' study. They can go to the board, and from memory write nearly all the words on about thirty-

THE following letter from T. A. Kilgore, of the *Pacific Press*, will we believe be read with interest by friends of the ADVOCATE:

"DEAR BROTHER: Knowing that you are deeply interested in our church schools and will use your influence in any proper way to assist them, we beg to call your attention to an idea which has been brought to our mind by the church school at Jackson, Mich. Sister A. L. Forbes, of that city, wrote to us some time ago, requesting us to send them a small club of *Signs* to be sold, the proceeds to go toward supporting the school.

"We did so, and the last letter we had from her said that they had been very successful in handling the *Signs*, and were much encouraged by their effort, and thought it would be necessary to increase the size of their club very soon. Subscribers are found for the paper who will take them and pay for them either by the month

five pages, besides the number work we have had.—*Lenna Mittleon, Grant City, Iowa.*

Some weeks ago Pastor Colcord and Miss Andre met with the Stanmore church, and arranged for the opening of a church school. The school began January 14, with Miss Evelyn Gooding as teacher.—*Union Conference Record, Australia.*

Miss Andre visited Tasmania, and reports quite an interest in church schools in that State. A school will begin in Hobart soon, and will be taught by Miss Katie Judge. The brethren in Bismarck are expecting to open a church school next year.—*Union Conference Record.*

or by the week, and the children from the school deliver the papers each week. The school is thus brought before the people, and their attention is called to Christian education. Besides the good the papers will do those who read them, the children are taught to do missionary work.

"We thought you would like to know about this, and perhaps you could recommend such a plan to other church schools. We presume there are quite a number of our schools in localities where the *Signs* could be handled. We gave our people at Jackson the privilege of paying for the papers by the week, as they wished at first; now they have decided to pay for them by the month. We should be glad to assist any school in beginning this line of work, giving them papers on credit. If you see any opportunity to recommend this plan to other church schools, we should be glad to have you do so."

HE prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.

PUBLISHERS' PAGE.

Training-School Publishing Association Limited.

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

PERCY T. MAGAN, Manager.

SPECIAL OFFER.

In order that those attending the General Conference may have an opportunity to obtain literature on educational subjects *cheap*, the following offer is made for the month of April only:

With every yearly subscription to the *ADVOCATE* will be given *free* one copy of "Christian Schools."

The *ADVOCATE* for one year, one copy of the *Teachers' Conference Bulletin*, and one copy of "Christian Schools," for 85 cents.

"Living Fountains or Broken Cisterns" (\$1.25) with the *ADVOCATE* for one year, "Christian Schools," and the *Teachers' Conference Bulletin*, \$2.00.

Present Truth, published at London, England, is a 16 page weekly, filled with interesting reading matter.

The Red Man and His Helper, printed every Friday by apprentices at the Indian Industrial School located at Carlisle, Pa.

Science and Industry, a monthly magazine explaining the construction and operation of machinery, published at Scranton, Pa.

The Search Light Series, No. 4, entitled "Sunday in a Nutshell," has come to our notice. This series of leaflets is published by D. E. Scoles, Washburn, Mo.

"The Humane Horse Book," compiled by Geo. T. Angell, is a work which should be read by every man, woman, and child in the country. Price 3 cents.—*Boston Courier*.

Teachers would do well to read the autobiography of Booker T. Washington which, under the title "Up from Slavery," appeared in the *Outlook* beginning with the issue of Nov. 3, 1900.

The truths of the third angel's message as they deal with education, may be read in the pages of the *ADVOCATE*. Keep watch for the articles by Dr. Kellogg, Dr. Paulson, and W. S. Sadler.

The *Northwest Philanthropist* is published monthly at Spokane, Wash. "for the purpose of encouraging an active interest in benevolent work." Its object is worthy, and we wish it success.

No. 28 of the "Words of Truth Series" has recently appeared. The title of this interesting pamphlet is "Hypnotism—What Is It?" by Augustin J. Bourdeau; published by the Review and Herald Pub. Co.; price, 3c.

Mothers and teachers will find many helpful suggestions for their daily work with the children in the pages of the *American Mother*, published at Ann Arbor, Mich. The April number is brim full of good things. Send for a copy.

THE ADVOCATE OF CHRISTIAN EDUCATION.

A slight change has been made in the name of the journal. This was done because the paper has a mission to the world in general, and is not the organ of any one institution. It stands for the principles of true education.

The *ADVOCATE OF CHRISTIAN EDUCATION* will still be known as the *ADVOCATE*, and the address remains unchanged.

Hope, the organ of Fireside Schools, is a magazine published by Miss Joanna P. Moore, 513 Mulberry street, Nashville, Tenn. Miss Moore is engaged in an excellent work for the elevation of the colored race. A simple course of study is arranged for the home. Parents are requested to sign the following pledge, which constitutes them active members of the Fireside School:

"(a) I promise that, by the help of God, I will pray with and for my children, and daily teach them God's word, and expect their daily conversion.

"(b) I will be a good pattern for my children in their daily life.

"(c) I will train my children to live for the glory of God in body, mind, spirit."

Miss Moore would gladly give any information asked concerning the work. Her philanthropic effort deserves our support.

THE *Bible Echo* contains the following excellent advice:—

"Drink less ; breathe more.
Eat less ; chew more.
Clothe less ; bathe more.
Ride less ; walk more.
Sit less ; dig more.
Worry less ; work more.
Waste less ; give more.
Read less ; write more.
Preach less ; practice more."

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.

The Gospel Herald, formerly published at Battle Creek, Mich., in the interest of the missionary work in the South, is now published at 1025-27 Jefferson St., Nashville, Tenn. It comes from the heart of the work in the South, and is a strong advocate of Christian education as a means of carrying the gospel to the colored people.

ARE YOU A TAILOR?

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

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



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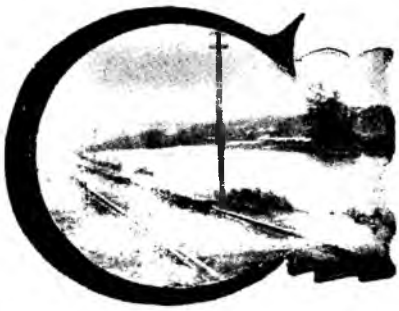
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