

5 CENTS A COPY,

PUBLISHED MONTHLY.

50 CENTS A YEAR.

ENTERED AT THE POSTOFFICE AT BERRIEN SPRINGS, MICH., AS SECOND-CLASS MATTER.

The ADVOCATE of CHRISTIAN EDUCATION

OCTOBER, 1901.



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

Published by

Training-School Publishing Association, Ltd.,

Berrien Springs, Michigan.

Vol. III.

No. 8.

CONTENTS.

GENERAL.

THE CHARACTER OF CHURCH SCHOOL TEACHERS	241
THE SCHOOL OF THE PROPHETS	242
WHAT IT MEANS TO BE CALLED TO THE KINGDOM AT SUCH A TIME AS THIS	244
METHODS OF BIBLE TEACHING IN PRIMARY, PRE- PARATORY AND TRAINING SCHOOLS	249
AGRICULTURE AND HORTICULTURE AS THE BASIS OF NATURE STUDY	252

THE EDUCATIONAL WORLD.

SOME EVIDENCES OF AN EDUCATION	256
THE NOVEL IN SUNDAY-SCHOOLS	257
THE YOUNG MEN'S CHRISTIAN ASSOCIATION AS AN EDUCATIONAL FACTOR	258
ILL-GOTTON GIFTS	258

EDITORIAL.

ONE THOUSAND MEN AND WOMEN WANTED	260
EMMANUEL MISSIONARY COLLEGE	261

WITH THE TEACHERS.

THE VOICE OF NATURE	262
SPELLING A DELIGHT	263
OCTOBER GLORIES	264

PROGRESS DEPARTMENT.

EDUCATIONAL WORK IN THE SOUTHERN STATES	265
NEED OF CHRISTIAN SCHOOLS IN JAMAICA	266
WALLA WALLA COLLEGE	267
ITEMS	268-270
PUBLISHERS' PAGE	271
ADVERTISEMENTS	272

The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. III.

OCTOBER, 1901.

NO. 8.

THE CHARACTER OF CHURCH SCHOOL TEACHERS.

BY MRS. E. G. WHITE.

THE character of the work done in our church schools should be of the very highest order. Jesus Christ, the Restorer, is the only remedy for a wrong education, and the lessons taught in his Word should ever be kept before the youth in the most attractive form. The school discipline should supplement the home training, and both at home and at school, simplicity and godliness should be maintained. Men and women will be found who have talent to work in these small schools, but who cannot work to advantage in the larger ones. As they practice the Bible lessons, they will themselves receive an education of the highest value.

In selecting teachers we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry. Wise men who can discern character, should make the selection; for the very best talent that can be secured, is needed to educate and mould the minds of the young, and to carry on successfully the many lines of work that will need to be done by the teacher in our church schools. No person of an inferior or narrow cast of mind should be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers who have no managing ability; for their efforts will tend to disorganization. Order is heaven's first law, and every school should in this respect be a model of heaven.

To place over young children teachers who are proud and unloving is wicked. A teacher of this stamp will do great harm to

those who are rapidly developing character. If teachers are not submissive to God, if they have no love for the children over whom they preside, or if they show partiality for those who please their fancy, and manifest indifference to those who are less attractive, or to those who are restless and nervous, they should not be employed; for the result of their work will be a loss of souls for Christ.

Teachers are needed, especially for the children, who are calm and kind, manifesting forbearance and love for the very ones who most need it. Jesus loved the children; he regarded them as younger members of the Lord's family. He always treated them with kindness and respect, and teachers are to follow his example. They should have the true missionary spirit; for the children are to be trained to become missionaries. They should feel that the Lord has committed to them as a solemn trust the souls of the children and youth. Our church schools need teachers who have high moral qualities; those who can be trusted; those who are sound in the faith, and who have tact and patience; those who walk with God, and abstain from the very appearance of evil. In their work they will find clouds. There will be clouds and darkness, storms and tempests, prejudice to meet from parents who have incorrect ideas of the characters which their children should form; for there are many who claim to believe the Bible, while they fail to bring its principles into the home life. But if the teachers are constant learners in

the school of Christ, these circumstances will never conquer them.

Let parents seek the Lord with intense earnestness, that they may not be stumbling-blocks in the way of their children. Let envy and jealousy be banished from the heart, and let the peace of Christ come in to unite the members of the church in true Christian fellowship. Let the windows of the soul be closed against the poisonous malaria of earth, and let them be opened heavenward to receive the healing rays of the sunshine of Christ's righteousness. Until the spirit of criticism and suspicion is banished from the heart, the Lord cannot do for the church that which he longs to do in opening the way for the establish-

ment of schools; until there is unity, he will not move upon those to whom he has entrusted means and ability for the carrying forward of this work. Parents must reach a higher standard, keeping the way of the Lord and practicing righteousness, that they may be light-bearers. There must be an entire transformation of mind and character. A spirit of disunion cherished in the hearts of a few will communicate itself to others, and undo the influence for good that would be exerted by the school. Unless parents are ready and anxious to co-operate with the teacher for the salvation of their children, they are not prepared to have a school established among them. — *Vol. VI, pp. 200-202.*

THE SCHOOLS OF THE PROPHETS.

BY ELDER S. N. HASKELL.

WHY NEEDED.

DURING the first twenty-five hundred years of this world history, the home school was the only means of educating God's people. From it came the greatest statesmen, the most brilliant scholars, the mightiest intellects of which humanity can boast. The farther we come from creation the more lax was home education. When children were improperly taught by their parents, or when their training was intrusted to others, Satan was not slow to mould the mind and train the children for his service. God brought judgments to show how he regarded these lax disciplinary methods. But this became so common that it lost its effect.

Samuel was given to God before his birth. When weaned, he was taken to the temple of the Lord, and placed for training under the charge of Eli the priest. Instead of finding an ideal home and family, he saw the house of God desecrated, and God's worship brought into contempt because the home training was neglected by over-indul-

gent parents. The proper home training of Samuel preserved him in this household, where the members lived in opposition to God's most positive instruction. Samuel was but a child when God gave him a message, a most solemn warning, for the priest. It prefigured the time when the child Jesus sat at the feet of the learned doctors, and instructors were taught by the pupil.

"Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Such was Samuel's first testimony. Eli did not neglect the education of Samuel in those things necessary for the

work of a priest, for Samuel ministered unto the Lord before Eli. The impression given by this education clung to the mind of the young prophet. It may have been that which led him, when Saul rejected his testimony, to build schools for the education of those who, later in Israel's history, became leaders and counsellors.

THE FIRST SCHOOL FOUNDED.

The home of Samuel was at Ramah near Bethlehem. At this place he founded a school for the education of young men who wished to become useful in the service of God.

As a judgment of God because Eli did not restrain his children, the ark was taken by the Philistines, and God's providence, after seven months, returned it to Beth-shemesh, but the people were not prepared to receive it, so the "men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazer his son to keep the ark of the Lord." This was in a woods, and here the ark remained for twenty years. Samuel established another school at this place. The devoted in Israel, young men who were pious, intelligent and studious were gathered here for instruction. They communed with God, studied his word, and his works. They cultivated the soil and supported themselves. These schools were conducted by Samuel for the purpose of searching deeper into the truths of God's word, and to serve as a barrier against corruption that was at that time so prevalent in Israel, and to be a means of saving the nation from future calamity. The instructors were men well versed in divine truth, who enjoyed communion with God, having received a special endowment of the Holy Spirit.

SUBJECTS TAUGHT.

The law of God was the basis of all their study. Sacred history, God's providences, music and poetry were taught. The Bible was written in prose and poetry. Both

instrumental and vocal music were taught. In these schools the students learned the first principles of responsive singing as illustrated by David and his company when the ark was taken to Jerusalem, and repeated when Christ ascended to heaven, and which will again be heard when the saints ascend with Christ at his second advent. If the reader will give thought to the songs mentioned in Holy Writ previous to this time; to the judgments of God that came as a warning from time to time; to the victories gained, the circumstances which called forth these songs; and to the renaming of men and places, with their history, they will find suggestions of a curriculum imparting an education broader than most of the scientific schools of the present day. It was the Spirit of God that directed in the establishment of these schools. Are they not worthy of the most careful consideration at the present time? This is especially true since more than a score of schools are seeking in every possible way to come in harmony with God's original plan.

After re-anointing David king of Israel, Samuel died. David developed music, and special features of the education begun by the prophet Samuel. Other prophets came in Samuel's stead; but Israel gradually turned aside from the correct methods of education. The prophets were despised. Elijah, the fearless prophet, who advocated correct principles of education, had to flee for his life. The effect of wrong principles was so marked that Israel, after one hundred and fifty years of waywardness, came to their senses, and God revived them and sent them help. Elijah and Elisha re-established the schools of the prophets in various parts of Palestine, and the youth of Israel were again taught according to God's plan. Schools of opposition were also established, for whenever Satan sees any method adopted by God's people that is a success in establishing his kingdom, he

introduces a counterfeit which is a mixture of good and evil. There were schools of the prophets at Bethel, Gilgal, Jericho and near Jordan. The prophets visited these schools and gave instruction in the branches taught, in manual training, and in Biblical etiquette. Every youth was taught some trade. These schools were not designated to take the place of home training. God never delegated parents to place into the hands of strangers the welfare of their children, but these schools were to supplement the instruction given at home.

Their methods of instruction can be gathered only from incidental statements. One thing is evident: they were far different from theological schools of the present day. The grand object was to learn the

will of God and every man's duty toward him. As they studied the records of past history, they were taught to trace the footsteps of Jehovah. The types and ceremonies of the law were explained so that faith grasped the central object of that system, the Lamb of God, the Lord Jesus Christ. By carefully studying the prayers recorded in the Bible, it is evident that students were instructed how to pray.

When the true object of education is kept before students, and they are taught to develop truths from the enunciation of correct principles, and when God is sought for wisdom, there will be sanctified intellects, that will bring from the treasure-house of God's Word things both new and old.

WHAT IT MEANS TO BE CALLED TO THE KINGDOM AT SUCH A TIME AS THIS.

Commencement Address Delivered at Union College by DAVID PAULSON, M. D.

"WHO knoweth whether thou art come to the kingdom for such a time as this?" The present is the climax for all ages. There have been times in the world's history when, in a faint manner, the present has been illustrated. The condition of Babylon when the proud and dissipated Belshazzar held the reins of government, partially represents the condition of society to day. The life-blood and vitality of the nation was sapping away, but the people and rulers, intoxicated with their material greatness, passed on in carnal security. The forces that were to figure in their final overthrow were approaching, but nothing could disturb the self-confidence of that deluded people; and as a consequence, the streets were bathed with blood, and a nation perished in a night. Belshazzar and his associates did not dream that they had come to the kingdom for such a time as that. Daniel was the only man that had clear discernment for the hour, and he was

regarded as senile, demented, and out of date. His words of wisdom were ignored, and his judgment despised.

Centuries rolled by, and the world began to ripen for another climax. Universal peace had been declared, and the people were beginning to regard the present as a temporal millennium, when John the Baptist appeared on the scene, and by his burning words of warning, disturbed the carnal security of thousands. John recognized that he had been sent to "the kingdom" for just such a time as that; and neither the indifference of the gorgeously attired priests, nor the scorns and scoffs of the rabble, could depress or discourage him. He felt that God's people must be prepared for the cloud that was about to burst forth, and of which they so little dreamed. Then the lowly Nazarene came and walked the hills and valleys of Judea, seeking to arouse the hearts and souls of men to appreciate the importance of that present

hour. And O, the bitter disappointment that rent his soul as he was brought face to face with the *apparent* failure of his heaven-sent mission! As he looked down upon the city in its whirl of daily activity, entirely ignoring the importance of its heaven-sent opportunities, there burst from his lips the thrilling and pathetic words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" But they did not. A few short years rolled by, and that proud city which had been so favored and honored by God, became a mass of ruins. Its proud and haughty leaders were carried away as trophies of war to do service in heathen courts. The elders of that people knew not that they had "come to the kingdom for such a time" as that.

These things were written for our *admonition*, upon whom the *ends* of the world have come. Why should not the closing chapter of these years of educational effort be a special occasion when the Spirit of the Lord shall have an opportunity as *never before* to indelibly trace the importance of *this* time upon our hearts and lives? Or shall we, like those we have noted in the past, simply drift with the tide? It requires neither oar nor sail to drift with the multitude, but it does demand undaunted nerve and unflinching courage to stem the tide in this degenerate age. Why not furnish the world an unmistakable object lesson of the fact that you have a *just* and proper appreciation of what it means to have been called "to the kingdom for such a time as this?"

A BRIEF SURVEY OF THE PRESENT CONDITION OF THE WORLD.

While the *exterior* of the social and political world never presented so fair an aspect, within, it is a "whited sepulcher." Our country is, step by step, repudiating those principles that have constituted the glory of its strength, and by which it has been nourished for more than a century.

The intrigues of scheming politicians are rapidly becoming its controlling element. Shrewd men, who labor not for the country's good, but for personal gain, are securing the responsible positions of the nation.

In the social world, never were there made such grand and elaborate displays, but back of it is hid such a depth of moral depravity that the heart grows sick at the very thought of its *enormity*. Another John the Baptist is needed. The very foundations of society are becoming so unstable that they creak and groan in *every joint*.

Shall we simply take an indifferent glance at the present situation, and then try to make ourselves believe that we owe the world *no* duty, that we are not responsible for its condition, and then simply drift into some little insignificant place, and thus fail to recognize what it means to have been called "to the kingdom for such a time as *this*?"

It is physically that we have the best evidence of the cankered and worm-eaten condition of the race. Man is losing his physical dominion and is becoming an easy prey to every death-dealing germ. New diseases are beginning to flourish in his body. One disease that was comparatively rare until recently, now carries to the tomb one third of the entire adult population. Cancer, a disease almost as loathsome as leprosy, is becoming as common with us as leprosy is in some oriental countries; and yet, its very familiarity is breeding in us an *indifference* to it that is almost akin to the feeling that the soldiers in battle experience as they become calloused by constantly seeing the wounded, dead, and dying.

Disease germs, which a few years ago produced only mild and insignificant diseases, frequently become now so virulent that an epidemic of the same leaves death and destruction in its path. Consider for a moment what would be the result if the

germs of diphtheria, typhoid fever, and tuberculosis should become ten times more active than they are at present. How few human beings, in their present physical condition would be able to survive the shock! And yet scientific investigation not only recognizes such a possibility, but regards it as a strong probability.

A few years ago, a case of lunacy was so uncommon that there was awakened in us a sense of horror at the development of a new case, but now we find a procession of insane, marching from every city towards those massive and stately institutions, which have had to be erected for their care and safe keeping. Almost every state in the Union is continually confronted with the necessity of enlarging the facilities for this unfortunate class of society. If the inmates of the insane asylums in this country were placed in a single file, allowing three feet for each, they would form the melancholy spectacle of a procession one hundred and twenty-three miles long.

Reliable statistics, formulated from the census reports of the Government, show that insanity is increasing several times faster than the increase in the population. Something is sapping the life-blood and power of the nation.

Do the graduates of Union College feel that they have any *special* responsibility to search out these causes? Divine Writ declares that "the curse causeless shall not come." Ezekiel looked down through the dim, misty future, and caught a glimpse of the remnant people comforting others by explaining to them that God had not done *without cause* all that he had done in the earth.

Who should act so prominent a part in such a work, as those who come forth from our halls of learning? And it is the duty of every graduate of this educational institution to begin as once to supplement, by *individual* effort, what the school could not supply, in order to be thoroughly prepared

to furnish society what it *needs to-day*. Ezekiel caught a glimpse of a mighty river which proceeded out of the throne of God, and grew deeper and deeper as it flowed through humanity. And it was said, "Everything shall live whither the river cometh. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine." When the waters of life have an opportunity to flow through the souls of men, they yield a fruit that has healing and restoring power to all who come in contact with it. The man who appreciates what it means to be called "to the kingdom for such a time as this," has the privilege of plucking fruits from the tree of life and handing them out to the starving multitude; and in so doing, he will be aided by that same Spirit that multiplied the bread for the people on the hills of Palestine.

THE KIND OF MEN AND WOMEN THAT ARE NEEDED TO MASTER THE PRESENT SITUATION.

We have now taken a brief survey of the situation which confronts us to-day; and who dares to say it has been exaggerated? Let us now outline the qualifications of the class of men and women that are needed to cope with the ever-increasing dangers and difficulties. If we are to fill anything more than a small field of usefulness, we must secure a *symmetrical* development of all our capabilities, social, moral, mental, and physical.

The tremendous possibilities that are wrapped up in social power have been practically ignored thus far by the great majority of Christian workers. Consequently, we have but few men and women among us who are able to feel perfectly at home in the drawing rooms of the best society, or who are able to set the social tide therein. If your minds have been so

engrossed with other branches of study that you have largely ignored the study of how to reach society through social lines, unless you begin at once to equip yourself in this direction, there will be large numbers of the best classes that you will never be able to benefit by the treasures of truth that have been committed to you.

It is one thing to be a member of the church in good standing, and another thing to have such a missionary conversion that every one who comes within the sphere of your influence feels that he has been *inspired* thereby to live a better life. Many of our churches are wilting. Our institutions need strong men to lead the procession of young people who come to them, and the world is not yet so calloused but it will supply standing room for the consecrated man. It is true that the self-sufficient worker may seem to be moving the world, but it is also equally true that the consecrated worker moves heaven.

No matter how great your attainments may be in other directions, the extent of your success will be measured by the temperature point of your *genuine Christian experience*. Who should be content to drift along, training themselves physically and mentally, and yet be the weakest of the weak in moral power? No matter how much you have already served, if you have not sat at the feet of the Master as Mary did, no matter how much demonstration has accompanied your work, you have never had the divine call "to the kingdom for such a time as this."

But do not, on the other hand, cherish for a moment the opposite error that goodness can become a *substitute* for thoroughgoing *mental discipline*. An illiterate person may become a man of God's opportunity, but with the same humility and child-like confidence in God, possessing at the same time thoroughly developed mental powers, his usefulness would be vastly

increased. God never intended that the marvelous discoveries that have been made in the various lines of scientific research should be in possession merely of the "children of this world." They rightfully belong to us as well; and there is not a branch of science where there is not yet such abundant opportunities for original **research**, as will enable the patient and persevering investigator to discover truths so valuable that a grateful humanity shall inscribe his name high on the scroll of fame. If you have thoughts that you hardly dare express, that you shall one day search the very highest mental attainments and become men and women of power in the scientific world, do not smother these instincts. It is the divine voice whispering to you. If you will, you may be called "to the kingdom" for just such a purpose as this. *Balanced* by right principles and a sincere desire to help humanity, you may climb to any height you please, and you will never become dizzy.

Medical science has made more advancement within the memory of most of us than in all the ages put together; and that which seems the most unexplainable is, why there are so few of our young men and women who possess a burning desire to enter this field of usefulness, and appropriate to themselves some of the magnificent results already attained in this direction, and *consecrate them* to the relief of human suffering and woe. Confronted with the prospect, at best, when a few years shall have rolled by, and when all other avenues for usefulness will have been closed up except that which finds its way to the human heart through the relief of human suffering, consider then whether God is not asking some of you, "*What doest thou here?*" A wail of woe is arising from humanity. Are your ears so deaf that you cannot hear it? If you do not respond to this call, my dear fellow-workers, "deliverance will come from

another source." But remember, if others do the service they will wear the crown.

The worker who goes forth to day needs in a special manner to experience in his physical being the divine desire, "I wish above all things that thou mayest prosper and be in health." Otherwise, everything that is undertaken will be given a morbid shadow that will largely mar the usefulness of the otherwise zealous worker. Where others see fields of waving grain, his poisoned brain only recognizes thorns and thistles and weeds. If we fall an easy prey to every physical disturbance that meets us, what shall we do when the various plagues burst forth in their unrelenting fury? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

These things that are occurring ought to impress us in the strongest manner possible, what we are about to meet. Those who have been ignoring the principles of health that have been showered upon us during the last few years may rest assured that they have an experience just ahead of them that will impress them clearly that they have not been called "to the kingdom for such a time as this."

If it is worth the while for Corbit and Fitzsimmons to spend months in building up a strong and magnificent physique that they may maul each other to death, is it not worth the while for you, as you go forth from these halls of learning, to take yourself in hand, and become determined, for the sake of humanity, to cultivate your physical powers to the very utmost? The man who can increase his chest capacity and fails to accomplish it, is as much remiss of his duty as the man who has an opportunity to cultivate his mental powers and deliberately ignores this opportunity. The one will have no sooner the words

"Well done" said to him than the other. When God pronounces those soul-inspiring, thrilling words, they will convey an absolute truth.

The student who goes forth from our colleges, indifferent in regard to the laws of health of his body, may ask the Lord in trying moments to give him health and strength; but he must remember that God has plainly said that the prayer of him who turns away from hearing the law, even his prayer is "an abomination." The Christian worker who, either from indifference or sheer ignorance, is willing, in this day and age of the world, to sit down at a table and partake of pasty mush and doughy bread, unphysiological food combinations, spices and condiments, to say nothing of the flesh of dead animals, may go through the form of asking God to bless it, but it is a solemn mockery. God is saying to such a one, "Ye ask, but ye receive not, for ye ask amiss, to consume it upon your lusts."

The young woman who allows herself to grow up in a corset like a cucumber in a bottle, not only must suffer the result, but her innocent posterity must share the curse. God will not suspend the operation of his laws simply the shield the wrong doer from receiving the effects of his wrong doing. The inspired declaration that "Whatsoever a man soweth, that shall he also reap," is as irrevocable as the law of gravitation.

The worker who virtually lies down in a chair when he is sitting up, or who allows himself to telescope together as much as possible when he is standing, and who drags himself around in a lank, loose-jointed, stooped-over fashion, need not conclude that he is, in the fullest and highest sense, called "to the kingdom for such a time as this." He may refuse to recognize the importance that this question has upon his future usefulness, but if he does, he needs some John the Baptist to stir his conscience into right action, and

lead him to lay the ax at the root of the tree.

Why should we be content to drift along and fill so small a place when we might accomplish great things for God? Why should we be satisfied to be the tail end of society when we might to be its head? There is absolutely no limit to the development that may be attained mentally, morally, and physically by the laborer who is willing to co-operate in the fullest sense with divine power. We are living in the time when it is God's purpose that men and women shall again be restored to Adam's lost dominion.

The second Adam, which is a "quicken- ing spirit," should be given an opportunity to mold and shape our entire being. Can you, *will you* be content simply to step in and fill some small insignificant place, merely because it seems most pleasant at the present moment? If so, and "thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this." Esther 4: 14.

*METHODS FOR BIBLE TEACHING IN PRIMARY, PREPARATORY AND TRAINING SCHOOLS.

BY GRACE E. AMADON.

"THIS book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. 1: 8.

This has been the basis for my Bible study for years, and when I once grasped the real meaning of that text it gave me an insight into the Word of God which I never had before. It is well to talk of teaching physiology, history, and arithmetic from the Bible; but we sometimes get a wrong impression of what that really means. I do not understand that we are to go to the Bible for our multiplication table; nevertheless, when we are studying the multiplication table, it is well to draw the attention of the children's minds to the Lord's way of using this expression: "I will *multiply* unto you grace and peace." He tells us to *add* to our faith virtue, and to virtue knowledge, etc. When someone

comes to me saying that he ought to have his life insured for the sake of his wife and children, I feel that that man when a child studying insurance in his arithmetic, ought to have studied concerning the Royal Insurance Company of Heaven.

I want to lay particular emphasis on the study of the Bible itself. I consider that one of the best tests of success in teaching the Bible is whether or not the children are so impressed with the truths they learn that they are never forgotten.

We must make the school work so simple that there is a regular time every day for specific Bible study. It is not a question whether or not we are teaching for a short time; we are teaching for life. Teachers of the world do not need the same preparation that is required of the church school teacher, because in entering upon her work, the church school teacher understands that it is to be a life-work. She cannot afford to have her teaching become stale or monotonous: One of the best ways for her

to keep fresh in her work is to make constant progress in her Bible study. In fact, her teaching can never grow stereotyped if she adheres to this one principle. Teachers need the help of the ministers in studying the Bible. There should be the heartiest co-operation. You have little idea, as ministers, how encouraging it is for you to render assistance to the teacher who is carrying this burden.

I want to speak also of the Sabbath-school. There are four schools among us: the church school, the intermediate school, the training school, and the Sabbath-school. Our Sabbath-school should be as truly an educator as our day school.

It is a sad fact, but nevertheless true, that many of our children are forgetting how to keep the Sabbath. Now, there is no day like the Sabbath for Bible study; and I believe, too, that the Sabbath-school lessons should be studied throughout the week. In Africa we tried this in our school, devoting some time each day to the study of the Sabbath-school lesson. We continued this until the parents almost insisted that we should stop, saying that they had nothing to teach. The result was good, however, because it started a study in the homes. Church school teachers should lead in the Sabbath-school work. If they have the principles of Christian education, they cannot help bringing these into the Sabbath-school.

In regard to the Bible work for our intermediate schools let me say that it is useless to teach doctrines without a knowledge of Bible history. However, the instruction must be adapted to the minds of the students; give them meat in due season.

I have thought a great deal in regard to the Bible teaching in our training schools, and I believe there is need of a change in the study there. The older students need a book study, a verse by verse study of the different books. Now, with the children it is impossible for us to make such a study,

for they cannot be held to one thing so long. Take Leviticus, for instance; this book cannot be studied by children; but the tabernacle service should be studied in detail by our older students. Leviticus, Isaiah, the prophecies, the epistles of Paul,—all these should receive careful study.

Bible study develops brains; it makes strong minds. I feel that I should appeal to these higher schools to give most careful Bible instruction.

In regard to reading, there are a variety of books that can be used; but as an ordinary thing put the Bible into the hands of the children as their reading book. I do not believe that the Bible class is the place to teach reading. When I am teaching Bible, I pick out my very best readers, and let them do all the reading, because I want the thought developed in the clearest manner. In addition I would have a reading class in which the Bible is used.

The question of hard words is very easily solved; the children are not as much afraid of them as is generally supposed, especially if they are words that can be illustrated; but it is the teacher's privilege to select the more simple sentences. My experience has been, however, that beginners, in learning to read, can use the Bible itself, providing care is used by the teacher.

There is one thought that should be made prominent: Teachers of experience can use the Bible alone while teachers who are inexperienced need helps in the form of Bible readers. But Hannah, Mary, and other mothers whose history is recorded, used the Bible itself. It is necessary to emphasize the importance of oral teaching when this is done.

The great trouble I find is that bibles are printed in small type. In England, portions of the Bible are reprinted in bold type with illustrations; these are issued in magazine form, and can be bound together. I would suggest that our publishing houses

issue something of this kind for our youth.

D. E. Lindsay: You have said a good deal about Bible study; but I have heard no mention made of the third angel's message, and we are taught that in every discourse this should be the leading feature. What about this?

Miss Amadon: This Bible teaching is a teaching of truth, and that embodies the third angel's message.

E. A. Sutherland: As great care should be exercised in the selection of teachers as in the selection of ministers. This has not been true in all cases in the past. The converted and well trained teacher will teach the third angel's message to the children.

Mrs. C. L. Stone: My experience as a church school teacher leads me to say that the distinguishing characteristic of the church school is the constant aim of the Christian teacher to reach the soul of the pupil, and thus lead to his conversion. This must be the object in all study.

A. G. Daniels: The effect of simple Bible study is illustrated to my mind by a circumstance which occurred in Australia while educating a young man from Tokio who did not understand a word of English, and who came to Australia for the purpose of studying the English language. Accidentally, he fell in with one of our canvassers, and was directed to the Avondale school. Sister Hughes took this young man, and beginning with the first chapter of Genesis, labored with him day after day, teaching him to read. One day, when he had mastered about three chapters in that book, he met Mrs. Hughes with the words: "I be Christian." In surprise, she ask him, "What made you a Christian?" "God speak to me in his Word," answered the Japanese boy, "I learn this world make not itself; God made it. God made it by his word. I keep not my life; God keep it. I am God's."

This conversion had been brought about by simply reading the Bible. We must teach as much as possible from the Bible itself; it has a power to recreate the heart. What that heathen needed, our children need. I can tell you that that Japanese boy was converted to the third angel's message. His first idea, his first aim was to return to his own country as a missionary. That gave me great confidence in the Word of God for the heathen.

E. A. Sutherland: Let us be careful in advocating that the Bible should be the only reading book used. In the hands of a teacher of wide experience, that is true, provided the class is composed of pure minded children. Our teachers have had but a brief experience in making the Bible the basis of all instruction; and if we take too decided a stand at this time, it will lead to the making of mistakes in the school room. Even our mature minds are not able to use the Bible alone, and so the Spirit of Prophecy has been given to unfold the Scriptures. Were we in the position where we ought to be, we would not need this assistance in Bible study.

The Bible contains principles of religious liberty and scientific healing; nevertheless, we still have need of medical works written by our physicians; and the works on religious liberty, written by students of that question.

We have been told that portions of the Bible should be put in form for the children. When this is done, we will have books in reading and spelling which meet the mind of God. Other books must also be prepared for use in Christian schools. We must take the children where they are, and in whatever books we use, lead them directly to the Bible.

Miss Amadon: I wish to emphasize the need of readers. The more the readers are like the Bible, the better.

D. E. Lindsay: This work is good. Let it go forward. I would support our

nurch school myself, rather than let it ease.

A. T. Jones: When we see the glorious light which has been promised from the Word of God, there will be a class of teachers who can use the Bible as their only reading book. Until that time comes, let us use material which has been prepared.

Let me read you what Wycliffe says in regard to the Bible as a mind developer: "It is heresy to affirm that the Gospel . . . does not suffice for the salvation of the Christian without the ordinances and ceremonies of sinful and ignorant man. Indeed, there is no subtlety in grammar, neither in logic, nor in any other science

that can be named, but it is found in a more excellent degree in the Scriptures."

This is true. There is no subtlety in grammar, nor in logic, nor in any science that cannot be found in the Scriptures. What we need to do, is to be able to take the word of God and see all these things there. I have taken children from twelve to sixteen years of age, who were opposed to the Bible, and who would scoff at it when it was offered them to read, and in three months they learned to love that book. I speak this from experience. We have not given credit to God's Word for its value in converting souls. There is a power in the reading of the book itself.

* AGRICULTURE AND HORTICULTURE AS THE BASIS OF NATURE STUDY.

PROF. J. C. ROGERS.

ONE of the chief promoters and advocates of nature study says that it "is seeing the things which one looks at, and the drawing of proper conclusions from what one sees." It is a sad fact that most men and women, as well as children, are looking at numberless things almost daily in which they see nothing. A quick, intelligent faculty of observation is of first importance in education. Nature study is designed to develop this faculty. In the system of Christian education, the highest possible results may be realized from such study, when carried to perfection by imparting spiritual ideas. In nature study we deal with the elements,—the A B C of the natural sciences, including botany, zoology, entomology, physics, mineralogy, meteorology, chemistry, physiology, and physical geography. That these are suitable subjects for study is shown by the fact that Solomon sends us to the insect and plant world; David to the forest, the sea, and the heavens; Job to the phenomena of meteorology; Jesus to the seed, the fruit,

and the cultivated field; and the Word of God everywhere to other things of nature. I shall therefore define nature study as the study of the things that God has made. Its object is to see understandingly his manner of working in these things.

What is agriculture? For convenience, we will include in this term general farming, fruit growing, flower culture, and vegetable gardening, horticulture, sylviculture, animal industries, and landscape gardening. The importance of instruction in these subjects demands for them a place in our educational system. Our aim in education is spiritual development, with the most thorough intellectual and practical training. Next to the written word, these common things of nature are designed to teach spiritual lessons. "Nature's voice is the voice of Jesus Christ, teaching us innumerable lessons of perseverance." "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."

* Presented at the Teachers' Conference, at Berrien Springs, July, 1901.

There is some danger that in the nature study movement the instruction shall degenerate into a kind of sentimental deification of the objects studied, leading, as in the case of the Romans, to the worship of the creature rather than the Creator. Everything that is done and every study pursued during the school period should be focused upon some high purpose in the great plan of God. There is no excuse for any course of study, or any single study, which does not fit those who pursue it for a definite station of usefulness in life.

What then is the bearing, the trend of nature study? Whence does it lead? The excellent and effectual working of God is the thread. It leads to a love of the agricultural idea and natural conditions; to the things of God's creation instead of the artificial of man's creation.

I shall invite your attention to three propositions:—

1. Agriculture as the natural occupation of man and having to do with nature more than any other employment, is therefore the proper basis of nature study.

2. Children and youth should be taught to love agriculture.

3. How may agriculture be made the basis of nature study?

I. True principles of agriculture are in harmony with God and science. The ruling principles are found in the Scriptures, and are there fully illustrated. Upon the newly created earth this was man's first occupation, and it will be his continual occupation upon the renewed earth. "Every plant of the field was not yet upon the earth, and every herb of the field had not yet grown; for the Lord God had not caused it to rain upon the earth, and man was not there to till the ground." [Jewish translation of Gen. 2:5.] Plainly, then, the employment designed by the Creator especially for man was tilling the ground. In verse 8 we are told that "The Lord God planted a paradise toward the east in Eden," and in verse

15, that he "put the man into the paradise of Eden to till and to keep it." Isaiah tells us that the redeemed shall build houses and inhabit them, . . . plant vineyard and eat the fruit of them," while Amos adds the making of gardens.

The secret of the ideal method in agriculture is told by Solomon: "Much food is in the tillage of the poor." Prov. 13:23. "He that tilleth his land shall have plenty of bread." Prov. 28:19. "The sluggard will not plow by reason of the cold: therefore shall he beg in harvest, and have nothing." Prov. 20:4. Isaiah 5:4 shows that the most thorough tillage should be practiced, and Ezek. 36:34, 35 shows that proper tillage made paradise what it was. In a word, diligence, with good judgment and thorough tillage, constitutes the true science of agriculture.

II. The love of agriculture should be taught because,—

1. Agriculture is the natural employment of man. The *Review of Reviews* for July makes this statement: "It remains true that farming is at the very basis of our wealth production, and that a high average yield of the three great staple crops,—wheat, corn, and cotton,—must for years to come be regarded as the most important and vitalizing element in our economic life."

2. By means of agriculture spiritual lessons can be most successfully imparted. "There is a simplicity and purity in these lessons directly from nature that make them of the highest value. . . . The children and youth, all classes of students, need the lessons to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. For this reason the cultivation of the soil is good work for the children and youth. It brings them into direct contact with nature and nature's God. . . . God has, in the natural world, placed in the hands of

the children of men the key to unlock the treasurer-house of his Word. . . . The operations of agriculture illustrate the Bible lessons."

3. It promotes physical and moral health. "A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined. . . . There is health and happiness . . . in the study of nature."

4. It will help to make our boys and girls masters of labor. The current idea that work is degrading, and must be done simply to get a living, makes people slaves of labor. "We need schools in this country to educate children and youth that they may be masters of labor, and not slaves of labor."

5. It inculcates love and respect for honest labor. Work, both mental and physical, has been made by the Creator the price of prosperity, and it is important that students learn to love work. "When the students employ their time and strength in agricultural work, in heaven it is said of them, 'Ye are laborers together with God.'" "My father worketh hitherto, and I work," says Jesus.

6. The processes of agriculture show the excellence of God's ways of working as no other line of study can. When Isaiah mentions the wisdom necessarily possessed by the agriculturalist, he adds: "This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in effectual working."

7. It leads students to the enjoyment of rural life, to contentment therewith, and gives the ability to gain a livelihood, thus preparing them to leave the cities.

8. Its study and practice is best to prepare students for the new earth and its employments. "Christian Schools," p. 80.

9. It promotes diligence, thoroughness,

and good judgment.

10. We, demonationally, are dependent upon this industry. Nine-tenths of our numbers and wealth come from farms.

11. It causes the student to remember the Creator and keep the Sabbath, and is thus a safeguard against infidelity.

12. The teachings of nature and agriculture furnish the needed preparation for missionary work, and are the most effective means of reaching the heathen.

13. "Study in agricultural lines should be the A B and C of the education given in our schools." Test., Vol. 6, p. 179. This statement should not be passed without careful consideration. "A B C" is our symbol for the beginning, the very foundation, of educational effort. This puts instruction on agricultural subjects in a foremost place, and we cannot afford to ignore it. Another statement is: "If all in America had encouraged the work in agricultural lines that Principal and teachers have discouraged, the schools would have had altogether a different showing." "Christian Schools," p. 80.

There is a suggestion in these statements as to the financial support of our schools. Let some of the wealth of large farms be turned into a channel for the speedy building up of education amongst us. Let our schools wheel into line, and our sturdy farmers will not be slow to rally to their support.

I conclude, therefore, since nature study begins with the child, and since study in agricultural lines should be the A B C of the education given in our schools, that the basis of nature study in our schools is agriculture.

It is worthy of remark that Israel in the time of the schools of the prophets had a well-defined system of agricultural work, as outlined in 1 Chron. 27: 25-31.

III. Suggestions on the subject of agriculture as the basis of nature study:—

1. Agriculture itself is nature study to everyone engaged in it, provided the eyes

are open. "For this reason the cultivation of the soil is good work for children and youth. It brings them into direct contact with nature and nature's God."

2. (a) Farm and garden seeds furnish the very best materials for study in nature. When seeds are planted in the field, show the child in the class-room how they are growing. "As interpreted by Jesus, flower and shrub, the seed sown and the seed harvested, contain lessons of truth, as did also the plant that springs out of the earth."

(b) Plants, useful and otherwise, are second to no other object for imparting truth, with all the Christian graces. "To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction." Professor Bailey says: "Ten minutes a day, for one term, or short, sharp and spicy observation upon plants, is worth more than a whole text-book of botany."

(c) The soil as managed in agriculture, beautifully illustrates some of nature's workings.

(d) Flower and fruit are best seen and understood in their relations to the principles of fruit-growing. "Israel shall blossom and bud and fill the face of the world with fruit. . . . This is all the fruit to take away his sin."

(e) The lessons of nature and the Word on sowing and reaping are nowhere so well shown as upon the farm.

3. The natural lessons from animal life are well illustrated in the relations of animals and insects to agriculture.

4. The phenomena of nature, as dew, rain, sunshine, heat, cold and light, with the purpose of their action, are taught here.

5. The whole farm, when recognized as the Lord's, will be continually revealing its secrets of wisdom. "The school is the Lord's property, and the grounds about it are his farm, where the Great Sower can make his garden a lesson-book. . . . And

the produce gathered through the blessing of God is to be used as nature's lesson-book, from which spiritual lessons are to be made plain, and applied to the necessities of the soul." Vol. 6, p. 187.

With the light in our possession on these questions, could we not formulate a broad plan of nature study, embracing the essentials of natural science, and having agricultural science as the basis of the whole? I believe such a plan of systematic study can be arranged which will be in advance of anything of the kind now pursued.

THE FARM AS A SCHOOL—J. H. HAUGHEY.

The effect of agriculture is to be seen in seed sowing. You know that when the good seed is planted, if the conditions are favorable, a large crop of weeds immediately springs up. These would readily choke the good seed; but it is a fact that if the ground can be kept clear from weeds until good seeds have become vigorous the weeds will thereafter lie dormant. This same principle applies to the growth of character. Such lessons of eternal truth should be taught from the fields.

Have you not thought that no child of the Israelites who was over twenty-one years of age when Israel was leaving Egypt went into the land of Canaan? But the little children whose minds could be impressed were the ones who learned the wilderness lesson and inherited the promised land. Purity and piety are the two things which God loves most of all.

The very best school house for little children is on the farm. Here parents can bring the children in direct contact with nature. We have not yet been able to interpret nature ourselves. How can we rightly teach our children in order to make a success of the agricultural work in our schools? That work must begin with the teachers. Let our teachers take the students into the field and teach them to cultivate the soil in the very best manner.

THE EDUCATIONAL WORLD.

SOME EVIDENCES OF AN EDUCATION.

PROFESSOR NICHOLAS M. BUTLER in an address delivered before one of the literary societies of Vassar College, gave five evidences of an education in the following words:—

“Who is the educated man? By what signs shall we know him? First, among the evidences of an education I name correctness and precision in the use of the mother tongue.

“As a second evidence of an education, I name those refined and gentle manners which are the expression of fixed habits of thought and of action. . . . Real manners, the manners of a truly educated man or woman, are an outward expression of intellectual and moral conviction.”

The third is the power and habit of reflection, which Professor Butler says we, as a nation, are fast losing.

“As a fourth evidence of an education I name the power of growth. There is a type of mind which, when trained to a certain point, crystallizes, as it were, and refuses to move forward thereafter. This type of mind fails to give one of the essential evidences of an education. It has perhaps acquired much and promised much; but somehow or other the promise is not fulfilled. It is not dead, but in a trance. Only such functions are performed as serve to keep it where it is; there is no movement, no development, no new power or accomplishment. The impulse to continuous study and to that self-education which are the conditions of permanent intellectual growth, is wanting. Education has so far failed of one of its chief purposes.

“And as a fifth evidence of an education

I name efficiency, the power to do. The time has long since gone by, if it ever was, when contemplation, pure and simple, withdrawal from the world and its activities, or intelligent incompetence was a defensible ideal of education. To-day the truly educated man must be, in some sense, efficient. With brain, tongue or hand, he must be able to express his knowledge, and so leave the world other than he found it.”

A PRACTICAL EDUCATION DEMANDED.

Why do our public schools, not only in Chicago, but in many other cities, so manifestly fail of their duty? Comptroller Coler gives an answer, the correctness of which may be confirmed by a cursory examination of our public schools and investigation of the fortunes of many pupils until contact with the world has rubbed common sense into them.

“The education of the masses,” he says, “is such a popular thing that any person who proposes a plan or a suggestion is certain of a hearing, and too often of opportunity for mischief. A wave of faddism has swept over the country, and in many cities has almost engulfed the common schools.”

As a result of these fads, the schools waste the strength of teachers, the time of pupils, and the money of taxpayers upon things which are absolutely useless to the boys and girls going to work at fifteen, and neglect the essential things that such boys and girls really need.

The vast majority of our boys must necessarily become mechanics and traders, and the vast majority of our girls should be wives, mothers, and house-keepers. Yet

our school management too often is based on the notion that all the boys will enter the professions and all the girls become "artists" of some time.

As a result of this falsehood on which their work is based, our schools, instead of

seeking the greatest good for the greatest number, are in fact run for the benefit of the few at the expense of the many. That is why they fail of their duty. — *Chicago Tribune.*

THE NOVEL IN SUNDAY SCHOOLS.

THE following paragraphs clipped from one of the Chicago papers may startle those who place implicit trust in God's Word and consider it the fountain of life, able to make the student "perfect, thoroughly furnished unto all good works," nevertheless it is but one indication of the results of the popular system of education.

"Miss Myra Reynolds, professor of English literature in the University of Chicago, advocated the teaching of secular poetry and fiction in Sunday schools at a meeting of the Union of Liberal Sunday Schools in the Memorial Chapel. Miss Reynolds explained that such instruction was not to supersede Bible teaching, but to supplement it.

"The poet and the writer of great fiction are trained observers of human nature," said Miss Reynolds. "They know better than others what goes on in the human heart. They know better what happens in a given age and what is likely to happen. They have the power to take a hint.

"Many people feel that the reading of novels is weakly, sentimental. Yet novels more clearly portray the strife and agony of the human soul than mere prosy analysis. Direct didactic teaching in literature is to be abhorred. The best literature is that which holds a moral lesson inclosed and half concealed by a delicate tracery of imagery and subtle expression."

"In order to illustrate her plan of drawing Sunday school lessons from secular literature, Miss Reynolds gave the result of an experimental class which she conducted

for three months. The whole lesson hour each Sunday was devoted to a study of literature from the standpoint of the 'search for God,' Tennyson's 'St. Simon Stylites,' 'Sir Gallahad,' and 'The Holy Grail' were taken up to show the idea of the ascetic.

"Illustrations of men who came to the love of God through some kind of suffering were found by studying 'Silas Marner,' 'Ancient Mariner,' and 'Janet's Repentance.' The truth that the love of God which leaves out the love of man does not sanctify the human soul, was found in 'The Vision of Sir Launfal.'

"The discussion which followed Miss Reynolds' paper showed a hearty sympathy with her idea on the part of the Sunday school workers present."

The tendency to secularize religious instruction has long been seen in the churches, but until recently the Sunday schools have claimed to teach the Bible only. Undoubtedly they are now yielding to the strong influence of the pulpit. These facts are appalling, and should arouse Protestants to action. But what can Seventh-day Adventists say when they find that their own Sabbath-schools have not been producing Bible students. The time is ripe for reform. God's Word should receive due recognition. It should be the basis for all instruction, and every child of Christian parents should have the privilege of Christian training. Let the Sabbath-school and the day school unite in training missionaries.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION AS AN EDUCATIONAL FACTOR.

SPEAKING of the secular work done by the Young Men's Christian Association, the *Boston Transcript* says: "Last year 1,520 certificates were won by men in 115 different associations, the movement having so developed in organization and in standard of work done that 110 colleges and universities recognize these certificates for matriculation. The board of examiners certainly present an array of names that should command confidence, including Hamilton W. Mabie, Professor Adams of Johns Hopkins University, Professor Hodge of Clark University, Professor Beman of the University of Michigan, Professor Thomas of Columbia University, and a dozen others of equally high repute in educational work. Undoubtedly the work, so carefully arranged and so ably conducted, has proved a great stimulus to working young men in directing their thoughts to self-culture and to higher mental attainments. It is easy to believe that thousands of young men occupy good positions which they never could have attained but for the evening classes of the Young Men's Christian Associations. Moreover, in addition to its concerted evening school movement, the Association wields a power-

ful educational leverage in its libraries and reading-rooms, its 'congresses,' 'topic clubs,' and various other well-known forms of educational, social work, which are reported in increasing numbers and quality each year. In no way probably could the Young Men's Christian Association have so completely demonstrated its usefulness as by thus becoming a great educational institution without laying aside its religious motive. And it is safe to say that there is no feature of its many-sided work so efficient and so sought after as the opportunities for culture."

The educational work done by the Young Men's Christian Association should prove suggestive to every church school teacher. A few hours spent each week in study by parents, and by working people who are not able to attend school, will, in the course of a year, result in decided mental advancement. The church school teacher has the privilege of becoming a director in such efforts. The Correspondence-Study Department of Emmanuel Missionary College, which opens January 1, 1902, will offer an excellent opportunity for study. Let every teacher agitate the matter in his community.

ILL-GOTTEN GIFTS.

THE frequent large donations made to various educational institutions during the past few months has occasioned more or less discussion on the question of the moral effect upon the institution which becomes the recipient of such gifts. An article contributed to the *Atlantic Monthly* by Miss Scudder, professor of English literature at Wellesley, states in uncompromising language the attitude which must be assumed by all schools which advocate democracy and the principles of protestantism.

Miss Scudder writes: "There are two broad, positive reasons why churches and colleges should at least exercise far more caution than they have been doing of late in the acceptance of proffered gifts.

"First, to ignore a scruple is to help suppress it. Every institution which accepts without explanation money under suspicion or inditment weakens the awakening demand for ethical scrutiny of the sources of wealth. . . . The church and the university, standing as they do for the subjugation of the gross automatic instincts

of the race by conscience and reason, are our most safe and natural guides; and ill betides the country where they hold the rear rather than the van. The attitude of self-justification in which certain institutions find themselves to-day is in itself a grave public misfortune. For a college or church which accepts questionable money as a matter of course injures far more than itself. It stifles the breath of new life in our civilization, and the higher its standing and the stronger its influence the more fatally does it effect this end.

"Another reason, equally practical, equally cogent, should impose caution in the acceptance of money: the danger lest our colleges forfeit the respect of the people. . . . No one can move among working people in an informal and intimate fashion without realizing how entirely they lack

confidence in the integrity of our academic life, how honest and sincere is the scorn with which they view it. It is said by the head worker of one of the largest settlements in New York, that economic argument with the clever young Socialists of the East Side is rendered useless by their contempt for the traditions she represents and the authorities she cites. 'Of course Professor This and Professor That hold such views; they have salaries to draw,' is the constant rejoinder. . . . If the great throng of the unprivileged come to distrust the centers whence these unifying forces should proceed, and to view them as class institutions, where is our hope for the future? Better than this, let poverty be the portion of our colleges, as it has been the portion of some of the strongest centers of intellectual life the world has known."

ONE of the most significant discussions which occurred at the National Educational Association last July, was the outgrowth of a paper entitled, "Educational Progress During the Last Year," presented by Prof. Elmer E. Brown of the University of California. It was argued that the problem of parochial schools holds perils to the present educational system, since it draws pupils from the public schools and breaks the uniformity of their plan. It was a recognized fact that religious schools are on the increase.

"During the last year," said Professor Brown, "the Roman Catholic authorities

have expended \$25,000,000 on their schools. This is the most discouraging feature of the situation to those who are endeavoring to build up a uniform system of free school education. The parochial schools are drawing pupils from the public schools, and we must observe this fact with solicitation."

If every protestant looked as carefully after the Christian training of his child as does the Catholic parent, it would lead to such a readjustment of the secular schools as would dispense with the present *deep solicitation* on the part of teachers. It is time for Christian parents to be solicitous for the future of their children.

AN old fashioned spelling match was advertised for Omaha, fifty Nebraska counties entering the contest, which was superintended by Professor Fowler at the convention of the Nebraska teachers' association. The spellers were all public school teachers.

"The revival had its rise in the demand

of city business men for competent stenographers. The cheap commercial colleges were unloading hundreds of professed shorthand operators annually, but a large proportion of them found that they had been insufficiently equipped. Many wandered back to the farms and from their testimony the spelling book, long an object of indifference, came in for new attention."



... EDITORIAL ...

Edward A. Sutherland, Editor.

M. Bessie De Graw, Assistant Editor.

ONE THOUSAND MEN AND WOMEN WANTED.

A CALL is now made by the General Conference Committee for one thousand men and women to consecrate themselves wholly to God, and to take the necessary training for active field work. These persons are wanted to enter the field as ministers, colporteurs, evangelistic canvassers, missionary teachers, Christian physicians and nurses, Christian business men and farmers. Men and women are wanted to enlist in this service with even more earnestness than is manifested by those who enlist as soldiers to fight for home and country. It is not a call to those who feel that they are not able to make a living in the ordinary pursuits of life, and would like the opportunity to enter the work in order to be insured a salary. It is a call to those who know that God has bidden them to forsake all and follow him; to those who believe that wages are a result of effectual, faithful work rather than those who think that effectual, fervent work can only be done by receiving wages. It is not intended that the laborer shall not receive what is necessary, but it is intended that a class of men and women shall respond who are not afraid to offer themselves as self-supporting missionaries and are willing to be tested, thus proving that they have God's word in them and are "thoroughly furnished unto all good works."

This is not an idle call. The men who have made it are thoroughly in earnest. Fields beyond are destitute of workers; the situation at home is bad, and it is apparent to those who understand the present condition, that new blood is needed. We believe that next spring will mark the most im-

portant time that has ever been known to our people. This call will be a success; hundreds will respond. They will take their brief training, and in the spring will be prepared to enter new fields. It will mark a new era in the Foreign Mission work. During the last five years many earnest young men and women have been trained for service. They have accepted the principles of truth, but the situation has been such that many of these persons have not had the opportunity to give themselves up fully to active service in the field. We trust that this call will stir all such so that they cannot rest until they respond.

There are men engaged in the ordinary pursuits of life making a success from the standpoint of the world. We trust that the Spirit of God will arouse them until they will dedicate themselves to God and his service. Why be satisfied longer to remain in this inactive condition when we know very well that Christ cannot come in this generation unless the third angel's message is carried to every nation, kindred, tongue and people. Why fulfill Matthew 22: 1-14, when the Spirit of God invites you as it has over and over, beseeching you to come for all things are ready?

You may not know just how you can prepare to enter the active service; you may not see the entire way, but you can settle the matter once and for all with God. You can take one step, and in doing this, God will open the way for you to take the next. We should have the experience of trusting God one step at a time. If God calls you, begin a correspondence at once with the Secretary of the Foreign Mission Board.

EMMANUEL MISSIONARY COLLEGE.

THIS school commences October 30th. God has wonderously opened the way for the sale of Battle Creek College, and the location of the new school. Suitable buildings for dormitory purposes and class rooms have been secured. Many thought last spring that it would be impossible to conduct a school this year, but buildings have been rented that will accommodate 150 students. The Lord has provided everything that could be asked for in the way of facilities for conducting the school. The only thing needed to make Emmanuel Missionary College a success is to secure consecrated men and women who desire to be trained for active service in the field. We want young men and women, middle aged men and women who long to go to the very

front where the enemies have their strongholds; men who are not afraid of hardships and trials of camp life. We do not care to train those who desire simply to be officers in some of the luxurious and well equipped forts and garrisons. The teachers are praying that the Spirit of God will move upon the hearts of those to come who have a real genuine experience. Prayers are also ascending that our people will liberally donate means to assist worthy persons through school, who are not able to provide sufficient means themselves. Let those who wish to give of their money to help train such persons, and all who desire to enter the school for training, write at once to Emmanuel Missionary College. Calendars will be sent upon application.

OUR nation is constantly on the lookout for promising young men. Such, when found, are sent to a school maintained by the government for the training of soldiers. More than that, each state maintains a system of free schools, and every child has the privileges of a common school education. Toward the support of these schools, every citizen of the United States contributes whether he has many children or whether he has none at all. If the state, in order to maintain its stability, believes in universal education, supports a complex system of schools, and spares no effort to improve its methods, can the church dealing with eternal things, afford to do less for its children?

There are hundreds of young people in the church who long for an education, but they are unable to meet the expense. The number of applications received by our colleges and training schools is very large from this class. When an appeal for assistance is made to some man of means, we are often told to encourage the young to work before entering school. To those who give

this advice the following words are addressed: "When we see a young man of promise, we should use our influence to get him into the College. If young men have no money, do not say, 'Go and work a year, and then go into the College!' No; but try to help them; present them before the churches; bear a decided testimony, and say, 'Brethren, we want you to help these individuals through college.'" These words are addressed to ministers and laborers. Though we ourselves may not be rich, nevertheless the burden should be lifted. When the condition is met, then will come the fulfillment of this promise: "When the poor have done *all* they can to advance the cause, the Lord will bring in men of means to carry on the work."

If your heart is stirred by the needs of others, but you are not acquainted with any young men or women who, by a little help just now, might become valuable workers, the *ADVOCATE* is able to put you in correspondence with a number of them. It is encouraging to know that some men have already begun this work for the youth.

WITH THE TEACHERS

THE VOICES OF NATURE.

BY MRS. G. A. DROLL.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head."

Did you ever spend a day in the woods, giving the heart up to the pure and genial influences of nature? As you beheld the trees lifting their leafy branches heavenward, the flowers breathing forth their sweetest perfume, and when you heard no sounds but the voices of the birds caroling in the distant boughs, or the soft music of leafy harps, or the quiet ripple of the brook, did you realize that this was a miniature picture of the invisible things to be seen, and only a foretaste of what is yet to be enjoyed by the children of God? For it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Alone in this woodland temple, how many a remembrance of the past comes back, how many a hope for the future arises in our hearts as we linger. It is at such a moment we feel ourselves in the presence of the Most High, and are conscious of his appealing voice in his works.

If there is one spot which, above all others, tempts us to walk slowly and listen, it is the margin of a clear, rippling stream wending its modest way between grassy banks. As it flows gently onward, our thoughts attune themselves to its musical murmurs, and we remember that the omnipotent hand that guides this little sparkling stream, singing its merry tune at every

turn, has the omniscient goodness to provide for the wants of all his creatures.

It is by the quiet influences about us that the Creator speaks to us of his character and his purposes concerning his creatures. Every tree, plant, and flower, as well as every living creature has embodied within it the wisdom and thought exercised by God in its creation. So when we behold an object in nature, we stand face to face with one of God's thoughts in a material, tangible form.

David, recounting the ways in which God speaks to us, says: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, without these their voice is heard." (Margin.) There is something in nature—the works of God—that causes us to wonder, to think and to ask questions; but it is only when we come with an enquiring mind and an open heart that the voices of nature speak positively, and tell us of the wisdom and knowledge of God.

Let us see what the heavens tell us. As we look into space and behold the tremendous distance separating us from the stars, we learn something of the greatness of the realm over which God rules. Then, when we learn that these stars are many times larger than our earth, and that they are separated from one another by distances greater than the distance which separates us from them, we are told something of God's greatness and creative power.

These all know their appointed places,

although every one is passing through space at a rate faster than our fastest trains,—faster than the cannon ball whizzing from the cannon, and yet they do not collide nor swing out of their orbits. This teaches us that he who rules in the heavens is not only powerful but faithful as well, and that he is able to uphold, and will not forget us. Let us study to know more about the multitude of the heavenly host.

“Forever singing as they shine,
The hand that made us in divine.”

Nature beckons to us on every hand. Even the insect, with its limbs and perfect joints, with mouth, stomach, ears, eyes, nose, and wings so small that we cannot see them without the aid of a magnifying glass, tells us how careful God is in small things. It tells us that he is indeed able to number even the hairs of our head.

The shapes and forms of leaves tell us of the unchangeable character of God. If an oak tree should bear lobed leaves one year and the next year smooth edged leaves, it would lead us into confusion; but our God is not the author of confusion.

As the birds warble their carols of praise, they sing to us a message of confidence, love, and contentment: “For they sow not, neither do they reap, nor gather into barns; yet your heavenly Father seedeth them. Are ye not much better than they?”

The grass speaks to us, saying, “Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?”

The force which holds all things upon the earth, tells us daily of God's faithfulness, and that he is the same yesterday, to-day and forever. Should he change this force, for a moment only, the effect would be more terrible than the severest earthquake this earth has ever known.

The many provisions for accidents, throughout all nature, speak to us of God's love and foreknowledge. The latent bud, which at once throws out a leaf-branch to save the tree from death, when the trunk is cut away, whispers to us of a second probation and a plan to save that which otherwise would be lost.

It is indeed as Solomon writes: “Wisdom crieth without; she uttereth her voice in the streets: She crieth *in the chief places of concourse, in the opening of the gates; in the city she uttereth her words.”

The voices of nature are constantly declaring to us wisdom and knowledge, but it is only he who seeks, to whom she will open her rich treasures, and only he who asks that shall receive.

SUGGESTIONS.

Lead the child to study the different things in nature, such as birds, flowers, water, wheat, corn, apples, fruit trees, cattle, horses, dogs, etc., etc., and learn to read in each the message of God's love.

The sweet perfumes, the beauty in color and structure of the flowers and fruits, tell us that God had us in mind when he created them, for he has given us the sense of taste, of sight and of smell that we may enjoy these things.

SPELLING A DELIGHT.

ONE teacher found her classes trying to swallow the book from cover to cover, but utterly at sea when wishing to spell “multiplication,” “quotient,” “Columbus,” “Europe,” or even common, rather long words they needed in their daily written work or in monthly test papers. And yet

their preceding work in the usual spelling book method had been most thoroughly taught.

This teacher decided to make use of the different spellers, but more than that to turn all the text-books into spellers, and yet but fifteen minutes of school time was

needed for the recitation. The whole room formed one class. First she bought a five-cent composition book as her text-book. For the materials she took about one-third of her words from the regular spellers. Next, misspelled words from the pupils' own written daily and monthly papers were collected and also the common technical terms of text-books and the proper names of history and geography. These words were then arranged according to a definite plan, in groups of ten. The rest were from the pupils' misspelled list or from text-books. One group each day was put upon the board, the words divided into syllables, accented, and the accented syllables marked. This list was copied by the children, thus insuring at least one writing of the lesson before the recitation.

For recitation, the words were first written in the blank spelling books, marked, etc. Then the books were collected for the teacher's correction. Next the lesson was repeated orally a few times and, if time still remained, the previous lessons were reviewed. At the opening of the afternoon session, the pupils compared their books with the list on the board, assisted by the red marks of the teacher's corrections, and rewrote in the space for such purpose any incorrect word.

The device was a success from the start. As the plan of work unfolded to the pupils,

OCTOBER GLORIES.

Bring them into your schoolrooms :

By jars of goldenrod and asters in the dark corners of your room.

By the red beauty of sprays of Virginia creeper, barberry, and mountain ash behind the clock, over the pictures, at your belt, and in your hair.

By, if possible, arranging blinds so that the October sun shines somewhere in the room all day.

By letting volumes of the October air flood the room.

it enlisted their sympathy and interest at once. "Teacher shall not have many of my misspelled words in her book," flashed from many a bright eye.

Nevertheless the daily and test papers of the first month furnished a large part of the work for that month. The pupils' eyes were opened. They were surprised to find how many words they did not know. They commenced to *think* as they wrote, and took pride in the ever decreasing size of the list of misspelled words. They soon ceased to ask the teacher to help them out with the longer words in the examinations. They had noticed how they were spelled as they studied the daily lesson.

Often not one of the forty was below eighty; seldom any but the constitutionally poor spellers fell below sixty-five.

How the little folks of eight or nine rejoiced in the ability to spell such words as "Mediterranean," "Mississippi," "Whittier," "disappointment," etc.; "just as easy" as they expressed it.

Lay great stress upon separating the words into syllables, and upon diacritical marking. Put into this bare outline your own individual improvements in details and variety, and see if you do not find the spelling lesson a most delightful recreation and a daily help in all other written work.

—*Extract from School Education.*

By feeding your nerves and spirits by daily exercise in the bracing air.

By radiating this freshness in your work until your pupils feel that of all October's glories you are the best. — *Elizabeth Share.*

—

"These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou settest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."



EDUCATIONAL WORK IN THE SOUTHERN STATES.

THERE is probably no section of the country in which educational work, conducted on right principles, will make itself more prominent or more helpful to the people than in the southern states. This is due to more reasons than one. Primarily, the public system of education in the southern states has not reached that degree of proficiency that it has in the North. School buildings are poor and illy adapted to the purpose for which they were intended. Teachers for the most part have but a superficial preparation, and the interest taken in public school work does not compare with that in other sections of the country. If this condition is any disadvantage to the progress of the message in the southern states, it certainly has one great advantage, and that is, the people are more ready to accept correct principles of education than they are in other localities where they have been educated to believe that the system already in vogue is so nearly perfect. Very little has yet been done for the South along the line of Christian education. There is, however, on the part of our own people in these states a desire to move out in these lines, and to move unitedly and quickly.

It has been our privilege to be present at the organization of the local conferences in Mississippi, Georgia, Louisiana, the Carolinas and Alabama, and in all these states the brethren have heartily endorsed the saving principles of Christian education, and are heartily in sympathy with plans for systematizing the work. All endorsed the truths underlying church school work, and are free to acknowledge that their maintenance is a necessity. The same may be said concerning mission schools.

There seems to be no other way of meeting thousands of people in these southern states except through the agency of some consecrated teacher who, following the Saviour's example, will go among them, teaching the children and parents, thus raising the people to a higher plain of living. The blessing of God will rest in a wonderful degree upon this class of workers. The mountain regions are filled with people who have no advantage whatever, unless teachers sent of God carry the Gospel to them.

The local conferences in the South are giving their hearty and undivided support to the Southern Training School, and the prospects are very encouraging. We know that the Lord is with us, and we praise him for his guiding, comforting, reproving, teaching Spirit. What we need now is young men and women who are willing to deny self, and leave home and friends, if need be, and give themselves to this work; not depending upon some conference for support, but who, in the fear of the Lord, will work for him, trusting that he who notes the sparrows' fall, he who has numbered the hairs of our head, will care for them. This work must be done before the Saviour comes, and great blessing will come to those who do it. We are rejoicing that consecrated workers in the North are coming to this field. Those who come out of idle curiosity might better never come. Unless they come for business, determined to do valiant service for God, they will only be a hindrance to the work.

The Training School opened the 25th of September, with a fair attendance. Several church and mission schools will be opened this fall, but it has been de-

cided not to open the schools more rapidly than experienced teachers can be provided. Pray for the educational work in the South, that perfect system and harmony may prevail, and that the principles for this time may take deep root, not only in each of the southern conferences, but in the heart of every believer.

The following resolutions have been unanimously adopted by all the local conferences organized the present season:—

Resolved, That it shall be recognized as the duty of all who are or shall be connected with the cause of truth, as laborers in the—— Conference of S. D. A., to make such a study of the principles of Christian education as to enable them to engage in furthering its interests whenever and wherever duty may require.

Resolved, That all teachers in church and missionary schools who hold the required credentials from the Conference committee, shall be recognized by this Conference the same as other laborers, except as to salary.

Resolved, That we recognize the wisdom of placing our general educational work of the denomina-

tion in the hands of a department of the General Conference committee, and shall do our part to cooperate with this department, and also with the educational committee of the Southern Union Conference in advancing the interests of our educational work at home and abroad.

Resolved, That we recognize the importance of establishing church and mission schools, and that this work be done as rapidly as competent teachers can be prepared to take such schools.

Resolved, That we give our hearty support to the Southern Training School, and that our conference laborers, and brethren and sisters throughout the state be asked to encourage as many young men and women to enter the school as possible, that they may receive a speedy education to enter the Lord's work.

Resolved, That two permanent funds be provided by this Conference, the first to be known as the Tent and Camp-meeting Fund, the second as the Educational Fund. These funds shall be created by voluntary contributions, and the importance of their being maintained shall be constantly held before the members of this Conference. These funds shall be kept by the Conference treasurer, and paid out by order of the Conference president, under the direction of the Conference committee.

J. E. TENNEY.

NEED OF CHRISTIAN SCHOOLS IN JAMAICA.

BY GEO. F. ENOCH.

"THE church is asleep, and does not realize the magnitude of this matter of educating the children and youth. . . . The church should take in the situation, and by their influence and means seek to bring about this desired end."

A few words in regard to the needs of this branch of our work in Jamaica may be of some assistance in helping us to realize the "magnitude of this matter," and so far as Jamaica is concerned, open the way for us to carry out intelligently the latter part of the quotation.

The island of Jamaica is about the size of the state of Connecticut. It has a population of 735,000, of whom only about 20,000 are white, the great majority being descendants of the slaves who were freed in 1838.

The third angel's message has found many willing hearers all over the island. More than one thousand meet from Sabbath to Sabbath to worship the Lord, and the work is just begun. Already scores of Seventh-day Adventists' children are turning their faces toward those who have sent them this precious message, saying, "What are you going to do with us?" This question must be answered.

In order to get the force of this query, it is necessary to look at the conditions surrounding our children.

The public school system of Jamaica is in one sense a union of church and state. The government furnishes the money, and the schools are under the supervision of different denominations. Generally the church-building is the only schoolroom. Although

the schools are public schools, they are known as Church of England, Baptist, or Wesleyan schools, according to the denomination supervising them. The local minister oversees the schools.

With the public schools under such control, it is easy to see the position in which our children are placed. For instance, in one of our churches we have some earnest little Christians who are active missionaries. The leaven of their influence has accomplished something in the school. One day when the Wesleyan minister was visiting the school, he called all the Adventist children forward, gave them some instruction on the Sunday question, severely reprimanded them, and warned them that if they had anything further to say about Adventist doctrines, he would turn them out of the school. Their parents are taxpayers.

The losing of cast, the ridicule of their playmates, the pressure brought to bear by their teacher, the words and threats of the minister, would cause many an older heart to faint.

Each denomination teaches its own peculiar doctrines. Does not the fact that our children are being moulded according to these wrong principles while their minds are plastic, appeal to you? Will this enable them to stand in the day just before us?

We do not desire to bring any particular complaint against the teachers. As in every other country, Jamaica has both good and indifferent instructors. But we do

believe the educational system is wrong. For this the present teachers are not responsible. Many are lifting their voices against it.

In the first place, the teacher's salary depends almost entirely upon the number of marks which his school receives. In other words, there is a system of payment by results. These marks are determined by an examination made by a government inspector during a visit of one or two days. This practice fosters the pernicious cramming system, and other educational evils.

From what I have been able to observe, the teachers proceed on two principles, viz., that hearing a recitation is teaching, and that telling a thing is teaching it. The simple fact that a child has a mind of his own seems to be forgotten. The children move from place to place, and whisper and even talk aloud. As in the oriental schools, each child studies aloud. The schools are usually overcrowded. This necessitates having a part of the "hearing of the recitations" done by older pupils. As the oldest pupils in school can be but fourteen, one may judge of the value of such instruction.

Another fact that should appeal to us is the prevailing immorality. According to the government register of births, sixty-five per cent of the births in the islands are illegitimate. We have not the space to give any of the causes of this condition, but it reveals to us in a startling manner the necessity of taking our children out of the overcrowded public schools, and putting them in schools of our own.

WALLA WALLA COLLEGE.

. C. D. HOBBS, business manager of Walla Walla College, writes that "Walla Walla College began its tenth year of school work, September 4. No students were registered the first day, but the time was spent in talking with them about their studies. Sixty-three were enrolled the second day.

This number has grown until now the attendance is 103. As a rule the students are not as old as formerly, yet this need not detract from the character of the work done. Bright, energetic young people are as good material with which to work as any one could ask.

"The usual courses of study are offered. In addition to the regular studies, the college offers a limited amount of work to students in the health food factory, the broom shop, and in carpentry and blacksmithing. Much needed repairs are being made by the wood workers about the institution, and a blacksmith shop is being erected, which will do custom work and a few of the boys will have the privilege of learning this trade. Several tons of good broom corn have been purchased, affording employment to a number of young men not only during the school year, but during the coming vacation. The young ladies are

taught plain sewing and dressmaking. This work has been placed in the grades, and the children take a lively interest in it. Our farm and garden afford a large amount of work to students. At present we have more work than workers.

The church schools are receiving some attention; a few are preparing for this work. The prospects throughout the district seem favorable to a rapid growth of these schools. The demand is greater than the supply at the present. This should be an incentive to active young people to enter the school to prepare themselves for teaching."

BROTHER ALVIN N. ALLEN, former student of the Normal Department of the Battle Creek College, who went to Bonacca, Bay Islands, last spring to take up school work, writes as follows: I enjoyed a safe and pleasant trip from Battle Creek to Mobile. At Mobile I took a schooner for Bonacca. I enjoyed the trip on the water very much, however, it was a little long, taking twelve and one-half days. We had a five days calm on the Gulf. I found a prosperous school here of about sixty pupils. To visit such a school is all that is necessary to convince one that there is good material here, and that all that is needed is development. Miss Evans also has a good school on the mountain. One of her students is now teaching in Ruatan and is having success. The question of location has been an important one with us. Brethren Owen and Evens had the right idea when they went to the mountain but it is too far from the sea-port to market the produce. In order for a school to be self-supporting it should have a good market, especially when the most of the students are unable to clothe themselves. However, it is different with Miss Evans' school, as she only takes in a very few whom she selects, and they are able to clothe them-

selves. There are many in this country desire an education, and are willing to work for it. I wish to have a school where such pupils may come and work about five hours per day for their support, the remaining time being used in study. As far as possible I wish to have a garden spot provided for every school house which is built in this island. The people here know practically nothing in regard to cultivating the soil. They should be taught to do this. I find the people in much the same condition as Booker T. Washington finds the American negro in the black belt. They know how to raise a few things and how to sell them, but they buy everything else that they use. Beans will grow here in abundance but the people would rather pay a shilling a pound than to raise them. I expect to go to North-east Bright next week and organize a school. A colored lady who has some education is expecting to teach it. She has two children, and seems to have a good Christian experience.

To be a church school teacher in this county does not require the education it does in the States. Many fathers and mothers cannot read or write and consequently many children have grown up in great ignorance. Nearly every day some

poor mother comes and begs us to take her little girl or boy to teach, as the case may be. One could get any number of students if he were only able to care for them. We are now preparing for the opening of the school on the Keys, which will be August 5th. One of the older girls will assist Mrs. Allen in the school while Sister Goodrich is away. The place we have chosen for our school is a small piece of land which was donated to us. It contains about eleven acres of fair soil and is a pretty location for buildings. It has upon it a fair cocoanut grove in bearing. I am now waging a war against the ants which are very destructive here. In a short time they will strip a tree of every leaf. I hope you will soon have your other reader out as we need it here very much. I will be glad when we have a full set of church school books. I find a lack of suitable primary books here and I believe that this is true of the entire southern field. I will send you copies of the two that come nearest to suiting us as far as their price and form, but the contents are worthless. While a child is learning to read it might as well be learning something useful. We could not use anything expensive here. We need something that will direct the mind of the child to nature and the author of nature.

B. E. HUFFMAN, superintendent of Kansas church schools, reports as follows in the *Kansas Worker*: "It is indeed interesting to note the enthusiasm with which our brethren and sisters are taking hold of the church school work. Several encouraging reports have been received from schools already at work. At Portis a schoolroom was prepared by partitioning off a portion of the church, and furnishing with chairs for seats, and tables for desks. Their school commenced the 10th of September, with an enrollment of twelve pupils, and Sister Ida Shafer as teacher. She reports that the children doing good work.

"A neat little room about sixteen feet square in Brother Daily's house, in Silina, has been fitted up for a school room. The Salina public school commissioners have been repairing and reseating some of their school rooms, and they kindly granted us the free use of as many of their seats as we need. Sister Anna C. Anderson is teaching the school. She commenced work September 10, with twelve pupils enrolled, most of whom are children whose parents are not Sabbath-keepers. Who can tell the influence this school may have in bringing souls to love the truth?

"Sister Mamie Jones has been employed to teach the school at Cherryvale. Her work commenced September 16 with an enrollment of nineteen. There are six pupils in this school doing intermediate grade work, four in the seventh grade, one in the eighth grade, and one in the ninth grade. It is hoped that by another year we may have an intermediate school established for these grades.

"Brother August Larson opened a school in the Ottawa church September 16, with thirteen pupils in attendance. And we have understood that the Wellington school commenced September 30 with Sister Faye Eagle as teacher. So far as we have learned the schools are doing good work.

"Surely the Lord is leading out in this work, and it is good to follow where he leads. May the brethren and sisters remember this work when they approach the throne of grace."

HARVEST INGATHERING: "One interesting feature of the program held at Fellsburg, Kansas, was the paper read by I. C. Sultz on Christian education, in which he showed the importance of an early and thorough Christian training."

READERS of the ADVOCATE will be pleased to read the following from Prof. Frederick Griggs of South Lancaster Academy, quoted from the *Gleaner*: "Our

total enrollment up to October 4, is one hundred and thirty, a number considerably larger than we have had at this time of the year since I have been connected with the institution. Also we find these young people of a most excellent class, those who have come here with a purpose and a determination to fit themselves for greater fields of usefulness in the service of the Master. We feel that the Lord has blessed us greatly thus far in sending to us these young people; and because he has done this, we believe that his special blessing will be with us, as never before, in our endeavors to train them for his service according to the principles which he has given. We thank him for this. The church school work in the Union Conference is opening up nicely. Our people seem to be getting hold of the truth along these lines, and new schools are starting this fall. We are having some difficulty in finding teachers to supply all the demands made upon us at this late day, but we are endeavoring to fill every place. It seems to me that there ought to be more young people among Seventh-day Adventists in the Conference who should be here preparing for this work in our church schools. Now is the time to be getting the preparation. A year's work in one of our training schools will give many a young man or woman just what they need to take up this work. Are there not some in your church, your neighborhood, your conference whom you know ought to be here? Will you not interest them in the schools? Perhaps you may find them in your own home. I shall be very glad to hear from anyone upon this subject, to answer any questions you may have to ask.,,

THE president of the Kansas conference sends the following advice to all churches of his state: "It is always safe to deed your church property to the cause, but it is not safe to deed it to private individuals. I would advise the brethren in the state of

Kansas never to build a church or school house on land where the deed of said land is held by a private individual. I have known instances where churches have been built on land held by private individuals, who have died or apostatized, and the property was lost to the cause of God. An association known as the Kansas S. D. A. Conference Association has been organized to hold all church property in the state."

PLEASE send us a club of 20 ADVOCATES for the year. We have organized a missionary society in our school, and have decided to work with the ADVOCATE in order to bring our people more closely in touch with the church school. We have an enrollment of sixteen, and are earnestly praying for a harvest of children's souls in this city.

AMANDA V. HALVERSON,
Milwaukee, Wis.

SISTER MABLE STARKS, a student of Emmanuel College during the summer term, has been called to teach the Indianapolis church school. The church has raised a fund for the school expenses which will give to all the children free schooling.

MISS FARRELL writes: "One church in Wisconsin will build two school houses and maintain two schools because its members are scattered. Does not this speak well for the interest which this church takes in the work?"

J. G. LAMSON, Principal of Cedar Lake Academy, has typhoid fever. According to the latest reports he was gaining rapidly. During his illness the burden of the work has fallen upon Prof. Joel C. Rogers.

IN the midst of pressing duties, Professor Magan was stricken down with typhoid fever. He is now convalescent, and hopes to be again at his post in the course of a few weeks.

PUBLISHERS' PAGE.

Training-School Publishing Association Limited.

ADDRESS all communications and make all checks payable to the **ADVOCATE**, Berrien Springs, Mich.

PERCY T. MAGAN, Manager.

NOVEMBER ADVOCATE.

THE November **ADVOCATE** will be a "Home-School" number. Many who have had practical experience in the home-school will contribute to this number. Some parents are perplexed to know just how to teach their own children. The idea has prevailed to a large extent that there must be considerable textbook work done if the school is properly conducted. This number of the **ADVOCATE** will clearly show that the school is much more than a place where books are studied or set lessons learned. We believe that all Seventh-day Adventist parents will appreciate the valuable information that will appear in the November **ADVOCATE**. Church school teachers will do much to help the parents in the home church school work, for they realize that the children should be with their parents until they are old enough to take up book study. A large number of these **ADVOCATES** should be used. If ten are ordered in one club, they will be sent, postpaid, at 4 cents per copy. Please send in your order now.

ADVOCATE CLUBS.

THE church school teachers are the active field agents for the **ADVOCATE**. The success and prosperity of this journal rests upon them to a very large degree. A well trained, wide-awake teacher will place the **ADVOCATE** in every family of the church, and a goodly number will be placed in the homes of others. Those who do not patronize the school are curious to know the reason for the existence of the church school. They have a right to know. The **ADVOCATE** will tell them. Those in the church should study these great questions upon which the prosperity of the church so largely depends. The church school teacher who is insensible to these demands will not have a great degree of prosperity.

Several new orders have been received during the month:

Blanche Grubb.....	50	copies.
Maggie Dalton.....	50	"
Nettie Gifford.....	20	"
Amanda Halverson.....	20	"
Lottie Farrell.....	12	"
Louie Niccum.....	10	"
Maple Bostwick.....	5	"

If two hundred teachers would do as much as the above, what would be the result?

DIRECTORY.

THE organization of the educational work creates an interest in the various departments, and parents and teachers often wish to know whom they should address on such matters. The following addresses will serve as a guide:

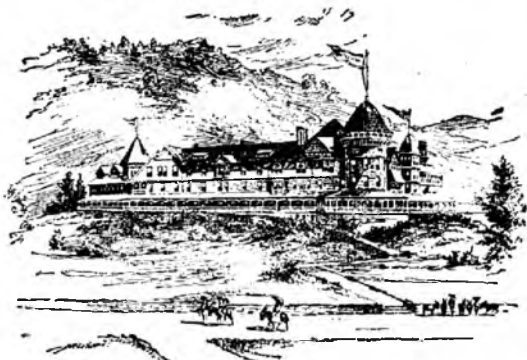
P. T. MAGAN, Secretary Educational Dept. of General Conference, Berrien Springs, Mich.
 H. K. SALISBURY, Educational Secretary Lake Union Conference, Berrien Springs, Mich.
 C. C. LEWIS, Educational Secretary of Northwest and Southwest Union Conferences, Keene, Texas.
 E. S. BALLENGER, Educational Secretary Pacific Union Conference, Haldsburg, Cal.
 N. W. LAWRENCE, Educational Secretary Southern Union Conference, Graysville, Tenn.
 LOTTIE FARRELL, Church and Sabbath School Secretary of Wisconsin Conference, Bethel, Wis.
 S. M. BUTLER, 627 South Ingalls St., Ann Arbor, Mich.
 H. W. WAKEHAM, Mt. Vernon, Ohio.
 D. W. CURTIS, Peoria, Ill.
 GRACE AMADON, Battle Creek, Mich.
 FLOYD BRALLIAR, 603 E. 12th St., Des Moines, Iowa.
 J. W. BEACH, Willow Lake, S. D.
 GEO. W. BROWN, Seward, Neb.
 B. E. HUFFMAN, 118 East 5th St., Topeka, Kan.
 E. W. CATLIN, Anoka, Minn.

THE *Southern Watchman*, published at Nashville, Tennessee, is a live paper. The number issued October 9 has nearly one page of educational matter. We should judge from this that the Southern Conference is wide awake on this important question. Professors J. E. Tenney and N. W. Lawrence are working hard to establish church schools wherever needed. Graysville Academy is prepared to train teachers for the southern field. These brethren have the most earnest co-operation of the southern ministers in this work. It was a pleasure last June to meet with the laborers of the Southern Conference to study the principles of Christian education. If our northern ministers were as wide awake as our southern brethren, much more help in the way of laborers and means would be given to the southern work. The *Southern Watchman* is a weekly; the price is 35 cents a year.

THE attention of church school teachers and officers of church school boards is called to the "Daily Register," a book prepared for the purpose of keeping a daily record of the students' work. That will keep the records of twenty students for three years, and it has been ruled especially for our own schools. It is very essential that a permanent record be kept and left with the secretary of the school board for the benefit of the succeeding teacher. The price of the book is ———. Send in your order to the **ADVOCATE**, Berrien Springs, Mich.

OCTOBER 15th to 21st at Edgefield Junction, Tenn., will mark the time and place of the first colored camp-meeting to our knowledge. Brother J. E. White will conduct the meeting

**Most
Perfectly
Equipped
Health Resort
in the West.**



The Montezuma

Las Vegas Hot Springs, New Mexico—Altitude, 6,767 feet; equable and invigorating mountain climate, tempered by altitude in summer and latitude in winter; attractive forest scenery, fine hotel, medicinal baths, expert medical attendance, and a recreation park.

Unsurpassed facilities for regaining health, for a pleasurable outing, or for recuperative rest.

Rheumatism, internal disorders, neuralgic affections and incipient tuberculosis cured. Peat mud baths a specialty. Almost constant sunshine.

Responsible references given. Correspondence with physicians solicited.

W. G. GREENLEAF,
Manager,

DR. DAVID S. PERKINS,
Medical Director,

Las Vegas Hot Springs, N. M.



Comfort in travel is fully realized over the

MICHIGAN CENTRAL

"The Niagara Falls Route."

The finely equipped trains of this popular route between Chicago, and Detroit, Buffalo, New York and Boston, pass Battle Creek in each direction daily.

All trains passing Niagara Falls by daylight stop five minutes at Falls View Station

O. W. RUGGLES,

Gen'l Pass'r and Ticket Agt., Chicago, Ill.

**A MAP
OF THE
UNITED STATES**

SIZE 48 X 34 INCHES
MOUNTED TO HANG ON
THE WALL

PRICE 15 CENTS

This map is particularly interesting and valuable, as it shows in colors the different divisions of territory in America acquired since the Revolution. The original thirteen states, Louisiana purchase, the Texas annexation, the Gadsden purchase, the cession by Mexico and the Northwest acquisitions by discovery and settlement. It will be sent on receipt of price, fifteen cents.

P. S. EUSTIS, Gen'l Pass'r Agt. C. & A. O. R. R. CHICAGO

Books and Pamphlets

Living Fountains or Broken Cisterns

An Educational Problem for Protestants. A history and philosophy of Christian Education; 425 pages; price, postpaid, \$1.25.

A Manual for Home and Church Schools

A book for parents and teachers. Price, postpaid, paper cover, 35 cents; cloth, 50 cents.

Teachers' Conference Bulletin

Containing principles and methods of Christian Education actually followed and practiced in the Church and Preparatory Schools. Matter fresh from teachers in actual service. 230 pages; price, postpaid, 50 cents.

Christian Schools

A manual for parents and teachers; selections from the writings of leading educators on the proper education for children. 150 pages; price, postpaid, 10 cents.

Principles of True Science

A compilation of extracts from the writings of Mrs. E. G. White. A manual of 332 pages; price \$1.00.

Twelve Bible Readings on Christian Education

Questions on educational principles and methods answered by the Scriptures. 48 pages; price, postpaid, 3 cents.

**Emmanuel Missionary College,
Berrien Springs, Mich.**

Review and Herald, Battle Creek, Mich.

Pacific Press, Oakland, Cal.

State Tract Societies.

Study Books for the Church School.



Bible Reader No. 1

This book teaches a Bible vocabulary, and will lead to Bible study; 160 pages; price, 35 cents.

Mental Arithmetic

Two hundred and forty pages; price, postpaid, 65 cts.

Bell's Language Series

Number one, Primary Language Lessons; 272 pages; price, postpaid, 65 cents.

Number two, English Grammar, 224 pages; price, postpaid, 65 cents.

Kellogg's Physiology

First book; principles of Physiology and Hygiene told in an easy, simple manner; 174 pages; price, postpaid, 40 cents.

Second book; group three; 291 pages; price, postpaid, 80 cents.

Teacher's Register

For keeping a daily record of attendance, scholarship, etc.; price, 30 cents.

Home and Church Schools

A manual on "General Principles of Christian Education" in the home school, church school, and the intermediate school; price, postpaid, paper cover, 35 cents; cloth, 50 cents.

Cash must accompany orders for books. Send money by Postal Order, Express Money Order, Draft, or Registered letter. Do not send loose coin.

Emmanuel Missionary College
Berrien Springs, Mich.

