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50 CENTS A YEAR,

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

The ADVOCATE of CHRISTIAN EDUCATION

NOVEMBER, 1901.



AND UNDERSTAND
THESE THINGS FOR

HOLY BIBLE

Published by

Training-School Publishing Association, Ltd.

Berrien Springs, Michigan.

Vol. III.

No. 9.

CONTENTS.

GENERAL.

The Family Missionary Field	273
The Influence of Modern City School Life on Health	274
Jezebel	275
The Home School	277
What Mothers Have Done	279
The Influence of City School Life on Mind and Morals	281
Small Farms the Best	282

THE EDUCATIONAL WORLD.

The New School	283
Educated Sabbath-School Teachers	284
How Home and School May Co-operate	285

EDITORIAL.

An Educational Conference	286
Universal Education	286
The City Must Have its Boys	287

MINISTERIAL.

The Ministers' Work for Children	288
The Sabbath-School	288

WITH MOTHERS AND CHILDREN.

Making a Man (<i>Poem</i>)	290
The Importance of Cooking	290
The Work of the Holy Spirit as Taught in Nature	291
A Word for Our Girls	292
The Cultivation of the Voice	294

WITH THE TEACHERS.

Who Bids for the Children (<i>Poem</i>)	296
Forms in Nature	296
Color	298

PROGRESS DEPARTMENT.

Southern California Institute	299
Items	300-302
Publishers' Page	303
Advertisements	304

The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

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THE FAMILY MISSIONARY FIELD.

BY MRS. E. G. WHITE.

OUR work for Christ is to begin with the family in the home. The education of the youth should be of a different order from that which has been given in the past. Their welfare demands far more labor than has been given them. There is no missionary field more important than this. By precept and example parents are to teach their children to labor for the unconverted. The children should be so educated that they will sympathize with the aged and afflicted, and will seek to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in missionary work; and from their earliest years, self-denial and sacrifice for the good of others and the advancement of Christ's cause should be inculcated, that they may be laborers together with God.

But if they ever learn to do genuine missionary work for others, they must first learn to labor for those at home, who have a natural right to their offices of love. Every child should be trained to bear his respective share of service in the home. He should never be ashamed to use his hands in lifting home burdens, or his feet in running errands. While thus engaged, he will not go into paths of negligence and sin. How many hours are wasted by children and youth, which might be spent in taking responsibilities upon their strong young shoulders and in assisting to lift the family burdens which some one must bear, thus showing a loving interest in father and mother! They are also to be rooted

in the true principles of health-reform and the care of their own bodies.

Oh, that parents would look prayerfully and carefully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we not a solemn account to settle with God because we have permitted our children to use their talents, their time and influence, in working against the truth, against Christ? Have we not neglected our duty as parents, and increased the number of the subjects of Satan's kingdom?

By many, this home-field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected. What excuse can the professed followers of Christ offer for neglecting to train their children to work for him?

God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among his most effective agencies for the formation of Christian character, and for the advancement of his work.

If parents desire to see a different state of things in their families, let them consecrate themselves wholly to God, and co-operate with him in the work whereby a transformation may take place in their households.

When our homes are what they should be, our children will not be allowed to

grow up in idleness and indifference to the claims of God in behalf of the needy all about them. As the Lord's heritage, they will be qualified to take up the work where they are. A light will shine from such

homes which will reveal itself in behalf of the ignorant, leading them to the Source of all knowledge. An influence will be exerted that will be a power for God and for his truth.—*Vol. VI, pp. 429-430.*

THE INFLUENCE OF MODERN CITY SCHOOL LIFE ON HEALTH.

BY DAVID PAULSON, M. D.

THE ideas that we entertain in reference to the things of this world in general, have been shaped more by what we have acquired outside of the schools than from what we have learned in them, or from any number of books. This knowledge may be more or less latent, but it is none the less real, although it has been secured almost unconsciously.

There are many parents who, like Lot, move into large cities that their children may enjoy the superior educational advantages that the city schools provide. These parents overlook the fact that their children are actually receiving their real, vital education from their classmates, and from the never-to-be-forgotten street scenes. They grow up amidst these unnatural environments, and take their moral, intellectual, and to a certain extent, their physical mold, from them, just as a growing cucumber acquires its shape from the bottle which surrounds it.

The country boy antidotes the physical disadvantages resulting from the few hours daily spent in the school by driving the cows morning and evening, making kindling wood, and pulling weeds in the garden. His city cousin pours over useful and useless subjects until his nerve-centers are both congested and exhausted, and then he supplements the day's experience by spending a few hours on a dusty street, while his ears are filled with vile sentiments, and his mind is contaminated by seeing questionable sights, his entire body beginning to

bear unmistakable evidence of physical degeneracy.

The great schools in our large cities are annually turning out thousands of young people who are hobbled and crippled, and who are more or less unfitted for the practical duties of life. They have had the advantages of city society and of city schools, but at what a price!

It is almost invariably true that the man who is to-day standing at the head of some great enterprise, or who is otherwise head and shoulders above the rank and file of his fellow beings, was once a country boy. His cheeks were daily fanned by cool, clover-scented breezes; he learned his most valuable lessons of life directly from nature and nature's God. More than likely he never was inside of a school in a large city until his muscles had become hard and well developed, and he had attained to the years of maturity, and thus was enabled by his well-trained judgment to choose the good, and to reject the worthless. Such a boy soon becomes an object of envy to his weak-kneed, flat-chested, nerve-wrecked city classmates.

THIS life is a great school-house. The wise Teacher trains in us such gifts as, if we graduate honorably, will be of most service in the perfect manhood and womanhood that come after. He sees, as we do not, that a power is sometimes best trained by repression.—*Elizabeth Stuart Phelps.*

JEZEBEL.

BY ELDER WM. COVERT.

FROM the court of heaven the Son of God sent word of both commendation and reproof to the church of Thyatira. This church ranks as the fourth among the seven churches addressed through the book of Revelation. Its history was contemporaneous with much of the papal work. This church of necessity came in close contact with the papacy, and it needed to guard carefully against its intrigues.

In the first reproof given in the heavenly message this church is accused of permitting Jezebel to teach, and through her teaching she seduces the Lord's servants. Rev. 2:20.

The history of the Dark Ages tells, among other things, how the truth was prevented from doing its proper work because of the influence of Jesuitical schools. These schools existed in the Christian age it is true, but they are the counterpart of the schools established in Israel by Jezebel in the days when Ahab and Jezebel reigned in Samaria.

The woman Jezebel could have done but little by her personal work in turning or keeping Israel out of the paths of truth; but by her Zidonian schools she brought about the evil results. She caused the sons of the prophets, the Lord's select teachers for Israel, to be murdered, and in their stead installed the priests of Baal and the prophets, or teachers, of the Ashera. In this manner she succeeded in turning a large majority of Israel into the way of idolatry.

Jezebel was not a passive person, but a zealous defender of the pagan worship in which she had been brought up. Her father, Eth-baal, was king of the Zidonians. His very name signifies that the family were Baal zealots. Baal was everywhere among the heathens worshiped as the chief god of the sun. Not only did the Zidonians

worship Baal, the sun god, but they worshiped Ashtaroth, the goddess of the moon. From the service rendered the chief gods was produced a whole community of lesser gods; and priests were consecrated to them for the purpose of directing the ceremonies and propagating the doctrines of the demons connected with these idols. At the time Elijah called Ahab to an account before heaven because of Baal worship, there were four hundred and fifty of Baal's prophets, and four hundred prophets of the Ashera, the smaller idols or gods of less note than Baal, doing idolatrous service in Israel.

Baal-worship was, in its beginning, intended as a means of communication with the first deified man. It was taught that this man, though dead, was, through his departed spirit, dispensing blessings after his death. The other idols were dedicated objects through which the supposed spirits of other heroes were pacified and worshiped. The whole system was but an ancient form of spiritualism.

Those priests of Baal, eight hundred and fifty in number, were not lazy fellows doing nothing but feeding at the king's court. On the contrary they were sent throughout Israel to teach the people, and to propagate their heathen religion. These were distributed in the kingdom to suit the mind of Jezebel who ruled over Israel through Ahab and the priests, for when Elijah asked Ahab to call these priests together, it is said, "Ahab sent unto all the children of Israel, and gathered the prophets together unto Mt. Carmel." I Kings 18:20.

Those prophets were supported in their work by the government; therefore it is said, "They ate at Jezebel's table"; but Jezebel's table was spread wherever her heathen teachers were required to work. This is the manner in which that woman

Jezebel taught in Israel. Omri, the father of Ahab, bought the site from Shemer, and built the city of Samaria; and Ahab built a house for Baal in the city, and reared up an altar for Baal in the house which he built. He then certainly worshiped Baal in that house, and offered sacrifices to Baal on the altar which he erected there. He also erected idols in Samaria for the other gods, and it is said, "He did very abominably in following idols according to all things as did the Amorites, whom the Lord cast out before the children of Israel." He did worse than all the kings which were before him, "whom Jezebel his wife stirred up." 1 Kings 21: 25, 26.

The kings in Israel, who had preceded Ahab from Jeroboam on, did nothing to encourage the schools of the prophets. But Ahab did far worse than they all. He married a woman whom he suffered to teach, and cause to be practiced as the religion of the state, the most revolting idolatry. But, not stopping with this wickedness, she went so far as to kill the Lord's prophets and teachers, and overthrow their altars. This she did so fully that Elijah supposed himself to be the only one left in all the realm, who had not worshiped Baal. This is what Jezebel in her day did to hinder the cause of truth.

Now there is in the Christian age a Jezebel who teaches; and the church of Thyatira is blamed because she suffers this Jezebel to teach. But how is Thyatira to be blamed? Evidently the church is blamed because she suffers Jezebel to teach her precious charge, when the church of God should be doing the teaching herself. This is a matter that can not be evaded. It is quite evident that the Lord does not ask the church to interfere with the schools of the world, nor does the Lord wish his people to tear down the schools taught by the various religions in the world; but the Lord does hold his people responsible for the edu-

cation of their own children and people.

It is because the church suffers paganism to be taught to the Lord's servants that he complains. The teaching seduces them, and leads them to corruption. The people of the Lord are responsible because they allow this to be done. Now the Lord does not want his people to do without schools, but they must do their own teaching. In their teaching they must not suffer the deadly influences of paganism to creep into the class work nor into text books. Had the Lord's people always stood firm upon the principles of education, idolatry could never have gained a foothold in the church. Had Protestantism from the days of the Reformation heeded the Thyatiran message, which warns against the teaching of Jezebel, then would she have prepared the world for the coming of the Lord.

Should not the church of Laodicea recognize the work of Elijah for this time, and join with him as he labors among the Laodiceans? Elijah is yet opposing the work of Jezebel. It is to the Laodiceans that Elijah now comes with his message which is to turn the hearts of the fathers to the children and the hearts of the children to the fathers.

It was after his forty-two months of hiding in the wilderness that he came forth to meet Ahab at Mt. Carmel. A little later he gathered courage, and came forth to victory more complete. He then set about the reorganization of the schools in Israel. When this was done, the Lord translated him to heaven. The challenge that Elijah made to the people was, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." Is not the same question to the point to-day? Ahab to-day, the tool of Jezebel, says, "Follow her, Jezebel, to whom I am married." The Lord says, "Follow me." Whom shall we follow, Jezebel, and worship Baal? or the Elijah message, and worship God?

THE HOME SCHOOL.

BY M. BESSIE DE GRAW.

EVERY home is a school, and every mother is a teacher. The question with Christian parents is how to make the home school what it should be. As it is the oldest form of school, and as it has better facilities for work than any other school, greater results are expected. The value of the homeschool has been recognized by every prominent educator. As is the home school, so is the church, and so is the nation.

Do parents realize the scope of work which lies before them, which they must do by virtue of the fact that they are parents?

The every-day thoughts, actions, and motives of both father and mother are the pre-natal influences which give the bent to the unborn child. The physical, mental, and even the spiritual nature is started by the parents and God, who reads causes and recognizes these influences in the judgment. A suppressed appetite or passion may appear with redoubled force in the second generation; therefore pray that evil be *rooted out*, rather than feel satisfied with suppression.

PHYSIOLOGY.

It is remarkable how many subjects the mother actually teaches.

At the table, the proper combination of foods, the rejection of flesh meats, pepper, spices, rich cakes, and pastry, present an opportunity to study the whole digestive system. This includes proper mastication, the use and care of the teeth, the kinds of food digested in the mouth, the work of the stomach, its fluids, effect of eating between meals, effect of spices and stimulants, etc., etc. This is physiology,—thoroughly practical instruction in physiology. Every child should understand these principles before entering school. Learn a truth, and then put it into practice; this should be the motto of the home.

Heathful dressing, bathing, sleeping, ventilation,—all these matters which come up in every well regulated family, present numberless opportunities for the thoughtful mother and father, especially the mother, to teach practical lessons in that science which, in the school-room, is known as physiology and hygiene.

Honesty, integrity, and truth are lessons more valuable than any which the child can learn from text books. These lessons are usually learned from the parents themselves, the child reflecting the character manifested in the home.

ANSWER QUESTIONS.

We forget the wide field of information opened by the questions of a child. We are apt to overlook the fact that the ability to ask questions is of the Lord, and that this is the divine way of assisting parents in the teaching of children. Naturally we forget the needs of the young mind, and were it not for the multitude of his questions, the child would go in ignorance of many things. The grouping of a few texts will show that Jehovah recognizes the child's ability to question, and the Bible makes that the basis of a great pedagogical principle. Read the following verses to ascertain the object of questions, how to arouse questions, and how questions should be answered: "Ex. 13: 14; Josh. 4: 6, 7; Ps. 44: 1." See also, Ps. 78: 1-7.

GEOGRAPHY, HISTORY, AND BIOGRAPHY.

Arouse an interest in the youthful mind concerning things beyond his home by your own conversation. Talk about things of interest, read about interesting events, visit places of interest, and make everything the basis of instruction to the children.

Abraham is commended for the training which he gave his household, and we find

one way that he taught Isaac was by taking the child with him to former camping-grounds, thus familiarizing him with the country, the people, and the history of God's providences. It was because the son was accustomed to taking such journeys with his father that he so willingly went with him to Mount Moriah in Jerusalem, the future capital of the land. Isaac was undoubtedly very familiar with Shechem, Bethel, the story of Egypt and its people, Sodom, the angels' visit, his own peculiar birth, the kindness of Abimelech and the Philistines. This history he did not read from books; he learned it from the lips of Abraham and Sarah. Are you following their example?

THE BIBLE.

Read to your children the simple narratives in the Bible. As they ask questions, answer them in the language of the Bible. Familiarize them, as did the Jews and the early Christians, with the characters of Abraham, Isaac, and Jacob; with Moses, Samuel, Joseph, and Christ. Unconsciously the children, if made familiar with these men and their acts, will imitate them as readily as they imitate their playmates.

NATURE STUDY.

All nature is a parable which the parent should interpret for the child. If you cannot understand the simplest of these, how can you "understand all parables"? If you are not able to read the lessons in nature, then it is time to lend your ears to divine teaching, for these are things which are revealed unto us by the Spirit. Christ heard, he saw and understood; so may every father and mother. In the dying leaves, the falling snow, the gnarled and twisted limbs, the stones by the wayside, the starry heavens above,—everywhere you find lessons written. If you do not understand this language, then learn it.

MANUAL LABOR.

Not least among the things to be taught

in the home school is the proper performance of simple home duties. Neatness, order, kindness to animals, thoughtfulness of another's feelings, promptness,—these are lessons for the children to learn as they assist with the house work and the chores. If for eight or ten years these things are taught daily, what a store of knowledge the child will possess when he enters the church school. The tendencies for life depend upon the start made in the home. The school may develop talent, it may smooth down irregularities in character; but back of all that can be done by any school, lies the early training in the home.

It was Dr. Holland who said that we get out of life what we put into it. It is likewise true that we usually get what we go for. There was a certain school in this land some years ago that would not take a student who had no definite purpose in view. Sometimes the rule seemed to be rather arbitrary, but the principal was rigid. He contended that a student who was aimless would be a poor student, and would not be a credit to the school or of much use in the world. Some who were refused, were turned to a consideration of life in new aspects, while not a few determined upon a course and then sought admission to the school. It may have been a narrow conception of education, but it contained a principle that many of us need to learn. What are you going for? Nothing? Then that is precisely what you will get. It does not follow that every caprice of the heart will be satisfied; but it does follow that every earnest purpose of life will find realization in some way. What a great majority of young people need to-day is simply this: Going for something; going for it steadily, persistently, through sunshine and rain; accepting opportunities, making opportunities; keeping at it. To such a sturdy heart there is sure to come a rich reward.—*Baptist Union.*

WHAT MOTHERS HAVE DONE.

JEWISH MOTHERS.

JEWISH education began with the mother. What the true Jewish mother, considered as a teacher was, we know from both the Testaments and from many other sources. The very household duties that she performed molded her children in accordance with the national discipline. "The Sabbath meal, the kindling of the Sabbath lamp, and the setting apart of a portion of the dough from the bread for the household, — these are but instances with which every Taph, as he clung to his mother's skirts, must have been familiar." The bit of parchment fastened to the doorpost, on which the name of the Most High was written, and which was reverently touched by those who came and went, with fingers that were then borne to the lips, would be among the first things to arrest his attention. Long before the child could go to school or synagogue, the private and united prayers and the domestic rites, whether of the weekly Sabbath or of festive seasons, would indelibly impress themselves upon his mind. In midwinter there was the festive illumination in each home, with its symbolic meaning. Then there was the cycle of public feasts and fasts, most of which lay within the observation of the child, — the Feast of Esther, the Passover, the Feast of Weeks, the Feast of the New Year, the Day of Atonement, the Feast of Tabernacles. These early sense-elements of education associated themselves with the mother. More than this: it was in the school at the mother's knee that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, of kings and judges, wise men and patriots, and of the great Law-giver himself, the whole forming the very best body of material for the purpose of child-nurture found in any language, were told and retold until they became parts of the mind itself. It was

not strange, but quite the contrary, that Timothy, although the son of a Gentile and living at a distance from any school or synagogue, should have thoroughly known the Holy Scriptures from his infancy. As teachers of their children, the women of every country may learn lessons from the matrons of Israel.

Still it was the father who was bound to teach his son. To impart to the child the knowledge of the law was as great a spiritual distinction as to have received it from Moses could have been. To this paramount duty, all engagements must give way. As soon as the child could speak, his religious education began. First came verses of Scripture that made up the *Shema*, or creed; next came passages from the same source, short prayers, selected sayings, and psalms. He was early taught his birthday text, some verse beginning with, ending with, or at least containing, the letters of his Hebrew name. Like all the orientals, the ancient Jews paid the greatest attention to the cultivation of the memory. Forgetfulness was as reprehensible as ignorance. Large portions of the Scripture were cast in the forms most likely to be remembered, as rhythm and proverb. The words of the wise; that is, the true wisdom-teaching, and the maxim are like nails fastened by masters of assemblies, as well as like goads. . . . Up to ten years the Bible was the sole text book. — *Hinsdale*.

AMONG EARLY CHRISTIANS.

EDUCATION among the early Christians has been beautifully portrayed by Coleman. "The tender solicitude of these early Christians for the religious instruction of their children," he says, "is one of their most beautiful characteristics." They taught them even at the earliest dawn of intelligence the sacred names of God and Saviour. They sought to lead the infant

minds of their children up to God by familiar narratives from Scripture of Joseph, of young Samuel, of Josiah, and of the holy child Jesus. The history of the patriarchs and prophets, apostles and holy men, whose lives are narrated in the sacred volume, were the nursery tales with which they sought to form the tender minds of their children. As the mind of the child expanded, the parents made it their sacred duty and delightful task daily to exercise him in the recital of select passages of Scripture relating to the doctrines and duties of religion. The Bible was the entertainment of the fireside. It was the first, the last, the only school book almost, of the child; and sacred psalmody, the only song with which his infant cry was hushed as he was lulled to rest on his mother's arm. The sacred song and the rude melody of its music were, from the earliest periods of Christian antiquity, an important means of impressing the infant heart with sentiments of piety, and of imbuing the susceptible minds of the young with the knowledge and the faith of the Scriptures. Even in the earliest period of Christianity, there were those who, like our divine Watts in modern times, 'condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion adapted to the wants and capacities of children.' "

The purpose of these early Christian parents, as of the ancient Jews, was to train up the children in the fear of God. *In order that the children might be exposed as little as possible to the corrupting influence of heathen associations, their education was conducted within the healthful precincts of home.* As a result, they grew up without a taste for debasing pleasures; they acquired simple domestic tastes; and when the time came, they took their place as consistent and earnest workers in the church. Such was the character of education among the primitive Christians.—*Painter.*

How far reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. To a very great extent, the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. She is sowing seed that will spring up and bear fruit, either for good or evil. She has not to paint a form of beauty upon canvas nor chisel it from marble, but to impress upon a human soul the image of the divine. Especially during their early years the responsibility rests upon her of forming the character of her children. The impressions now made upon their developing minds will remain with them all through life. Parents should direct the instruction and training of their children while very young, to the end that they may be Christians. They are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages.

Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring of their influence and success to a praying, Christian mother.

What a reward was Hannah's! and what an encouragement to faithfulness is her example! There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. *Patriarchs and Prophets.*

THE INFLUENCE OF CITY SCHOOL LIFE ON MIND AND MORALS.

BY W. S. SADLER.

At its best, education in the midst of city influences, cannot be productive of the most favorable results in the development of mind and morals in the young. The conditions which prevail in some of our large centers of population are decidedly unfavorable to the work of Christian education. The sights and sounds that on every side confront the eye and the ear, are such as to constitute an almost unending panorama of vice and crime. It was but a few days ago that I observed two boys fighting on the play-ground of a city school, and it was with difficulty that they were kept apart, one of them having an open knife in his hand, and it would seem, in his anger, intent upon using it.

Young minds are influenced and molded by the things which they behold. It is almost impossible to properly educate children in our great cities, for in spite of the greatest care on the part of the parents, the children are compelled, in going to and from school and during recess, to listen to conversation of the most demoralizing sort, and to behold the wicked practices of sinful men and women whom they meet on the street and elsewhere.

Can we hope to impart Christian training to the young when they are almost entirely surrounded by influences wholly un-Christian? Can we hope to train the young in the principles of Canaan, in the midst of Egyptian wickedness? The strength of intellect gained in the city school, is more than counter-balanced by the loss of moral worth and physical health. The time has come when Christian parents should seek rather to surround their children with influences favorable to the development of moral character and the acquirement of a Christian education, than move into the

city merely for the purpose of giving their children "school advantages." School advantages in our large cities, while they may be the most excellent of their kind, are beset with so many and dangerous disadvantages, that the boys and girls of to-day who thus receive their education, do so at great peril. In the city, human nature sinks to its lowest ebb. Nature is everywhere covered with man-made inventions and perversions. The flowers, the birds, the sunshine, together with other beautiful objects lessons of nature, are almost entirely wanting; and in the place of these things, which would be so helpful in training the young mind, and in pointing the young heart up through nature to nature's God, are largely to be found the most characteristic results of sin and the demoralizing influences of vice, dishonesty, and crime.

The influences for evil which the youth of to-day must meet in the city schools, are so widespread and corrupting, that it is indeed difficult to find suitable words by which they may be described. Perhaps none appreciate more fully the extent of these influences than those whose field of labor has thrown them in contact with the many evil influences that in one way or another surround school-life in the city. Let us seek to surround the children with the beauties of nature, and in every way possible let their young hearts be favorably influenced by beholding those things which are pure and lovely, and their moral nature strengthened by having constantly called to their attention a loving Creator and a merciful Redeemer, rather than be compelled to constantly gaze upon the loathsome results of the worst forms of sin and the demoralizing practices of vicious, dishonest, and depraved beings.

SMALL FARMS THE BEST.

BY J. A. HAUGHEY.

THE best place for me and my children to call "Home, sweet home," is the farm. It not only supplies all the necessities of our physical beings,—food, raiment, and shelter; but it furnishes spiritual food to the longing soul in its search after God. The simplicity of childhood is satisfied by the simplicity of nature. There is unison and harmony in their growing together; and the purity of innocence, so much admired, is little obstructed and long retained. The naturally beautiful, and beautifully natural traits of children expand more symmetrically than amid the artificial surroundings of city life. It is less difficult here to lay that solid foundation of truth and sincerity in the soul, which serves as a fortress against error and evil in the mind and character of youth. Then, too, it is more easy to cultivate those habits of usefulness without which there is no true joy or happiness here below.

From the very beginning of the child's unfolding life, the spirit of helpfulness, of love for labor, is to be cultivated. The hands as well as the minds of children, are full of activity, and one as well as the other needs to be trained. How often from childish lips is heard the simple request, "Let me help you, Mamma"; and this heaven-born desire should never be repressed. Never by word or act should the impression be given that labor is a curse to the human race, but rather a blessing, though it be in disguise. A little tact will find something for the innocent hands to do; and if parents truly enjoy physical labor, the children will soon learn to work with the hands the things that are good.

To the little boys and girls, then, let the mother assign helpful duties, both in doors and out. Let the father make a small and simple flower garden for each one, and ask the children to help the plants grow by

watering them, and keeping out the weeds. Take them into the vegetable garden to pick peas and beans, or to pick up potatoes. Let them have the true enjoyment of picking strawberries, raspberries, currants, and gooseberries. A little later take them into the orchard to help gather plums, peaches, apples, and pears; or into the vineyard to glean the grapes. If the spirit of money-making does not suppress the spirit of helpfulness, or if work does not become drudgery by being permitted to shut out religious service and social privileges, there is no reason why children may not be led to feel that the farm is the nearest place on earth to the garden of Eden.

The time is at hand when farming among Seventh-day Adventists should be conducted on the intensive rather than on the extensive plan. By experience I know that with the same expenditure of means and labor, twenty acres can be made to produce as much as one hundred acres, by the usual methods of farming. Then why not prepare to sell the eighty, and give alms? It is only on large tracts of land that crops of grain and hay, or herds of cattle and flocks of sheep can, with small outlay, be made to give profitable returns. But the demand for fruits in our large cities and smaller towns is constantly increasing, and affords a means of ready support on small farms, with little outlay, to those who will take the time to learn how to raise fruits and vegetables of all kinds. As a people, we need to learn the science and art of gardening and horticulture. Our children in our homes and in our schools, should be taught what, how, when, and where to plant all kinds of fruits and vegetables. They should know the best time to sow, to cultivate, and to reap the grains; to prune, spray, and pick the fruits; and to plant, care for, and gather in the vegetables.

THE EDUCATIONAL WORLD.

THE NEW SCHOOL.

WHAT is known as The New School is located at Abbottsholme, a spot beautiful for situation in one of the rural districts of England. The methods of education advocated by Dr. Cecil Reddie, the head master of the school, are especially interesting, and are described at some length in a recent number of the *School Journal*. It is a school for boys, and the following is the daily program:—

- 6 : 10 Rise.
- 6 : 30 Short out-of door drill (running).
- 6 : 45 First School.
- 7 : 30 Chapel.
- 7 : 40 Breakfast.
- 8 : 00 Dormitory Parade (making beds, etc.)
- 8 : 30 Second School.
- 10 : 30 Third School.
- 12 : 15 Bathing.
- 1 : 00 Dinner, followed by piano or organ recital.
- 2-6 { Drawing.
- Workshop.
- Garden and odd jobs.
- Games.
- Laboratory.
- 6 : 00 Tea.
- 6 : 30 Evening School.
- 7 : 15 Singing, recitation, etc.
- 8 : 40 Chapel.
- 8 : 50 Bed.

In describing the plan of work the *Journal* says: "The dormitory parade, which comes immediately after breakfast, gives an excellent idea of the spirit and methods at Abbottsholme. A boy prefect presides over each dormitory. The office is no sine-cure. The prefect is responsible for many and various things; from the airing of the

beds up to the tone of the room. 'He is not to rest satisfied with a mere mechanical observance of the rules, but is to aim at developing a manly bearing in all his fellows, and to discourage both effeminacy and roughness. He is to encourage all wholesome fun, but put down any attempts at foul talk or tedious jest.' The prefect is not likely to remain a tadpole. He is already well on the road to maturity. This method of *education through responsibility* is one of the main principles of the Abbottsholme laboratory, and pervades the whole school life.

"The boys sleep in wool and oxygen; the latter is secured by rural surroundings and open windows; the former by substituting blankets for sheets. On going to bed, the boys clean their teeth and wash all over, that they may sleep their nine hours with clean bodies and clean mouths. This for their own sakes. The morning tub bath is less a cleansing than a tonic or a sheer delight. The head of the school believes that a clean body exerts a subtle, purifying influence upon the mental and the moral nature.

"Breakfast over, the boys file off to their respective dormitories. The spectator who accompanies them is bewildered by a sense of incipient earthquake. The air darkens with flying blankets and revolving mattresses. The scene rapidly changes; order comes out of chaos. The boys have made their beds. And this, under the command of the prefect, they have done with skill, decision, neatness, and celerity, the result of drill under capable leadership. Such is dormitory parade, and it may be taken as a fair sample, both of the ideals and methods at work in Dr. Reddie's school.

EDUCATED SABBATH-SCHOOL TEACHERS.

THE effort to unite the work of the church and the Sabbath-schools has led to a careful consideration of the methods now employed in our Sabbath-schools. It does not require a deep study of the subject to convince one that the Sabbath-schools are not doing the work that they might do. In a large measure this is due to the fact that pedagogical principles are constantly violated in the Sabbath-school class. Much more efficient work will be done by our schools when a systematic line of study is taken up by our Sabbath-school teachers and superintendents. In other words, a reform in Sabbath-school methods is necessary, and without doubt in the near future we will see our Sabbath-school teacher entering training classes, or taking work in our training schools. The churches of the world have already recognized this need in their Sunday-schools, and are acting upon their convictions.

The following appeared in a recent number of the *Outlook*: "The conviction, which has for some time found frequent and even forcible expression, that Sunday-school teaching is the weakest point in the present organization of the church, has naturally prompted efforts to supply what is lacking. A few weeks ago we reported the successful work during the past year of the Bible Teachers' College, recently established at Montclair, N. J. Provision for a less advanced and more preoccupied class of students is now announced for the Union Theological Seminary in New York. It is particularly planned for Sunday-school teachers, men or women, residents of the city and vicinity. A complete course in English Bible and in pedagogy will be given in popular form, following the text-book and recitation method rather than the lecture method, and a Sunday-school teacher's diploma will be conferred on those who complete the course. The plan

includes extensive work in Manhattan, Brooklyn, and as far as Newark from the Seminary as a center, with as many churches as require it, in either the lecture or the text-book method, as desired.

ALFRED BAYLISS, writing for *School and Home Education*, makes the following statement:—

"Of the twenty-five to thirty thousand teachers in Illinois, probably 24,750 to 29,700, or ninety-nine in every hundred, either spend some portion of every school day in teaching children to read, or in wishing that some predecessor had succeeded in doing so. Possibly, at this very moment, some ten thousand are engaged in teaching young children to recognize and pronounce words. Some are doing it by the modern so-called 'word method'; a few are still teaching, as their grandsires taught, by the medieval a-b-c method. Still others are devout believers in the infallibility of the sounding and singing synthetic system. Many are not married to any device, and if they were, would not think of dubbing it either a 'method' or a 'system.' They only know that somehow, by the shortest rational method if possible, it is the chief part of their duty to see that their children master the mechanics of reading."

These figures illustrate the effort which is being made in one state alone to teach reading. They are significant. W. T. Harris, Commissioner of Education, has calculated the number of hours allotted, on the average, to different subjects during an eight-years' course in the public schools. His figures are instructive. Orthography has from 300 to 1,200 hours, average, 516; geography from 200 to 1,000 hours, average, 500; history, from 78 to 460 hours, average, 150; grammar, from 65 to 680 hours, average, 300; arithmetic, from 600 to 2240, average, 1190. Note that according to the present system, almost four times as many hours are devoted to the study of arithme-

tic as are spent in learning how to use the English language correctly.

HOW HOME AND SCHOOL MAY CO-OPERATE.

FRANK H. PALMER, associate editor of *Education*, says: "Parents should cultivate the acquaintance of the teachers. There should be between teachers and parents the kindest, the most frank and open relations. How many misunderstandings would be prevented, how many mistakes avoided, how many disasters averted, if there were only a more intimate acquaintance on the part of the parents with the personal life, character, aims and ambitions of those who are giving their time, strength, and best efforts to the education of the children!

"A teacher from another community told me recently that in an entire school-year no parent had come to visit her school save in two or three instances, where a mother had come to bring complaints about her children's failure to be promoted. The same teacher told me that in only two instances during the year had she met any of the parents socially. No one took any notice of her presence in the community, save to blame her in general for the pupils' deficiencies. I hope this case is exceptional, and I believe that it is. But surely we can do more than we are wont to do to make the teachers at home, and to draw out of them the best there is in them. We should be careful of our criticisms of the teachers, especially in the presence of the children. We should cultivate respect and affection for them in the minds and hearts of the pupils, welcome them to our homes, and frequently visit them in the schoolroom. Then we may be sure that there will be a real and a successful co-operation between them and ourselves in the responsible and important work of making our rough diamonds into jewels suitable for the adornment of America's radiant diadem.

SCHOOLS FOR CHILDREN WHO ARE SCATTERED.

Our industrial schools often have this problem to meet. A solution is found in the Kingsville plan, adopted by the citizens of Kingsville township, Ohio. This township voted to have a central graded school, employing several teachers, and to dispense with the sub-district schools. In order that all children in the township may attend the central school, a teamster is employed, who drives a wagon carrying from 18 to 24 children.

"The teamster enters into a written agreement that he will get the pupils at their homes, convey them to the central school at a time set forth in the contract, and be ready to return them within a specified time after the school is out. . . . Every morning, during the school year, the teamster drives to the homes of the pupils on his route, makes his presence known . . . to which the pupil responds by promptly entering the wagon. If he does not appear within a few minutes, the wagon drives on and the pupil is marked tardy. . . . There have been very few cases of tardiness."

New South Wales has a unique method of reaching children who are widely scattered. The plan is thus described: "House-to-house schools are maintained. A school of this class is composed of the children of families residing in localities several miles apart. Each locality forms a teaching station, and the teacher journeys from station to station, and collects as many children as possible at a central point. The number of stations under one teacher varies from three to five. The instruction is confined to reading, writing, dictation, and arithmetic. Every itinerant teacher is required to prepare a program of his work, and to submit it for the approval of the government inspector. One of the essentials of such a program is that adequate provision shall be made for a systematic course of home lessons."



... EDITORIAL ...

Edward A. Sutherland, Editor.

M. Bessie De Caw, Assistant Editor.

AN EDUCATIONAL CONFERENCE.

AS the *ADVOCATE* goes to press, there is in session at Berrien Springs, a meeting of more than usual importance. It is a meeting in the interests of the Sabbath-schools, the church schools and the young peoples societies.

Men are to-day stirred by the same spirit which prompted Luther, Melancthon, and other reformers. They are thrilled with a desire to save the children, hence this conference. A cry goes up from the heart of the church that God would work mightily to the saving of the youth. All must have the privileges of Christian training. Schools,—free schools for the masses,—is the plea, and must be the goal reached before effort ceases.

It is a significant fact,—this hearty cooperation on the part of three departments,—the Sabbath-school, the church school and the young peoples work.

Prof. W. W. Prescott is present to represent the General conference, Elder Luther Warren whose heart is deeply burdened for the youth, and Miss Cooper, editor of the *Instructor*, represent in a special manner that phase of the movement. Dr. Paulson spoke in the interests of medical missionary work and urged the union of church schools with hygienic nursing. Elders W. D. Curtis, S. M. Butler, W. H. Wakeham, Geo. M. Brown, Floyd Bralliar and Miss Farrell, superintendents of church schools in Illinois, Michigan, Ohio, Nebraska, Iowa and Wisconsin, came with their hearts full of church school work.

The following subjects are under discussion :

A school system for the masses ; Plans for arousing the denomination to support such a school system ; Essential qualifica-

tions of church school teachers ; Graded Bible study for church schools ; The duty of educational secretaries to search out young people who have ability to become teachers and business men in our various schools. Plans by which these persons can receive the necessary training ; How can the children be prepared to meet the religious test which is speedily coming? Importance of connecting the medical missionary work with church schools ; Young people's work, and the Correspondence Study Department ; Sabbath school work : how to make it educational ; Study books for the church schools ; A system of examinations for church and intermediate schools ; Rural schools for the children : how to encourage an exodus from the cities ; How shall we arouse and maintain an interest in Christian education among our own people? Church school libraries : how to create and maintain them ; School methods should develop faith ; those methods that do not develop faith prepare children for this world only.

UNIVERSAL EDUCATION.

To stop short of universal education is a sin. Who can say which children will become workers in the church? All should have an opportunity to develop. Every child born of Christian parents has a right to a Christian training. He is deprived of a divine privilege when his education is neglected.

It is the education of the children that will hasten the coming of the Saviour. The spirit of Elijah is the spirit of teaching,—universal teaching. That oft-quoted promise and command concerning the condition of the children when the church is redemed, reads thus: "All thy children

shall be taught of the Lord." Not a select few, not those fortunately situated or belonging to families that are financially able to support a school, but all the children are to be trained in the principles of true Protestantism.

What would be the result should Christian schools be established for all children? Let Horace Mann answer: "I shall not attempt to heighten the effect of the evidence and the argument which has been submitted by any effort to describe the blessedness of that state of society which the universal application of this reformatory agency would usher in. Such an endeavor would be vain. He who would do this must first behold the scenes, and be thrilled by the joys, he would delineate; *he must borrow the language of the paradise he would describe.*"

Truly a good beginning has been made, but it is only a beginning. Should the educational movement slacken its pace now, all would be lost. There are still conferences which have two or three hundred churches, whose schools number less than a score. In other states the condition is more encouraging, but from every quarter ascends the cry for competent, well-trained teachers.

Co-operation is needed not only after the school is started, but before a teacher is procured. The parents should urge the young people into the work, prepare the way before them, supply the means for the necessary training; then will they be ready to help in the actual work of the school room. Ministers can do much, but upon parents rests the principal burden. Do not stop until every child is receiving a Christian training.

THE CITY MUST HAVE ITS BOYS.

SUCH is the plea made by Judge Tuthill of the Juvenile Court of Chicago. His plan is to put boys in the country, taking them away from the crime of the city.

The *Tribune* of Nov. 10, contained the following:—

"I cannot sleep nights" said the Judge, "for worrying over the homeless, neglected boys in Chicago. Something must be done at once to take care of them and lead them into useful lives so they will be a credit to the state and to society. We care for our weak-minded children. Why should we not look after our strong-minded boys so they will grow up to be good, strong, and intellectual men?"

It is the Judge's desire to establish a country home where the delinquent wards of the Juvenile Court may be sent, and removed from the environment of crime in which they are now being reared. Boys are converted into criminals in Chicago every day simply because there is no place in which to care for them, and raise them in the right environment. Of this much I am certain: If these boys are not cared for now, they must be cared for later in our prisons and jails.

"No one knows what will become of society if we do not adopt more effective methods for checking the growth of crime. There have been about 17,000 arrests and arraignments of juvenile offenders in the city of Chicago during the last year, and there is no place provided to which juvenile delinquents can be committed for reformation and training, except a prison. This statement should sufficiently emphasize the need for providing a rural home and school, in which these crying but masterful boys may be saved from lives of criminality, and fitted for usefulness.

"Before we can successfully combat the rapid increase of criminality, we must take away what crime feeds on. If we would save these boys from becoming habitual criminals, we must take them away out of a crime-ridden environment, and give them good home influence and industrial training."

Here is a strong plea for rural homes and manual training for boys. It is made by a man of the world. At the same time our church members cling to the cities, and fail to realize that their children are hastening to destruction. Where are the men that will take the lead in proclaiming an exodus from cities? The world itself will outrun the church unless haste be made.

Let us begin an exodus for the sake of the children. If interested in this question the ADVOCATE invites your correspondence.

THE MINISTERS' WORK FOR CHILDREN.

Jesus loved children, and was delighted whenever an opportunity presented itself for him to teach them. The story of the lily is one of the recorded lessons which the Saviour gave to youthful listeners. The disciples did not see the need of teaching the little ones, and discouraged mothers when they sought to bring the children into the presence of Christ.

There are represented two classes of workers,—Jesus on one side and the disciples on the other. Ministerial laborers to-day belong to one or the other of these two classes. Before Christ left Peter, he taught him that great lesson that the children must be cared for. How was the sturdy disciple whose impulsive nature so often burst forth in his enthusiasm, to show his love for the gentle Saviour? "Simon, son of Jonas, lovest thou me?" "Feed my lambs." There was a world to be warned; but there were also children to be saved.

The conditions are the same to-day. The message has gone largely by argument. Men have sacrificed all, risked everything for the sake of the cause, and at the same time their own children have gone to destruction. It is a sad commentary. It reminds one of the gray-haired Eli, who, while ministering in the temple of God, daily handling sacred things, yet failed to teach his own sons. There are many Elis. Men may be reformers, and yet fail because they neglect the younger generation.

It has been asked why the children of ministers are so often unruly. The answer is evident. The life of a minister leads him to hold in subjection many of the evil tendencies

of his nature which men in other other stations do not attempt to suppress. These suppressed appetites appear in an exaggerated form in the children. It is therefore doubly necessary that the minister should understand the principles of Christian education, and teach his own children even from infancy.

When recognized in the individual homes of laborers, then Christian education will be given its true place in the church. The minister who trains his own children aright, will spare no effort to see universal education, a school for every child, and every child in a Christian school.

It is strange that those churches which follow most closely the spirit of Catholicism, look most attentively after the education of their children. It should not be so. It will not continue to be when the spirit of Elijah is welcomed by Protestants, for true Protestantism works for and through the children. A reform is coming and he who quickly grasps the words of Christ, "Feed my lambs," will stand in the forefront of the onward march. E. A. S.

THE SABBATH SCHOOL.

It is the object of the Sabbath-school to bring children into the church. A child properly educated need never pass through what is usually termed conversion. He will grow up a Christian, and naturally take his place in the church as a consistent worker. The effort now expended in revival services for the children would not be called for if every Christian parent trained his child aright.

This work of education has been left almost entirely to the Sabbath-school. In

one hour a week the Sabbath-school was supposed to counteract the influence of all that the child could learn on five days spent in the public schools, and perhaps one day on the street or with associates of a questionable character. The Sabbath-school has been unable to stem the tide. The children have drifted away from the church. The statement is a sad one, but nevertheless true.

At a recent meeting of Sunday-school workers, some statistics were given which show that other churches recognize this same weakness in the Sabbath-school. In Berrien County, Mich. there are 105 Sunday-schools, having 1365 teachers and 9095 pupils. Out of these 9095 pupils, only 287 joined the church during the year. This meant that on an average the efforts of $4\frac{1}{2}$ teachers were expended 52 Sundays to get one pupil into the church.

Many Seventh-day Adventist churches could make no better showing. Such conditions plead for the church school, where every child can have Christian training five days in the week. They call for Sabbath-schools having teachers who can supplement the work of the church school, and develop students of the Bible; teachers who can reach the heart and lead to Christ.

M. B. D.

If children are allowed to grow up without intellectual cultivation, and without the acquisition of knowledge; if, in addition to that wild exuberance of the appetites and passions, which characterizes barbarian life, their vigorous propensities shall shoot forth untrained and unpruned amid all the hot excitements with which they are plied by the luxuries and the

ambitions of our present half civilization, or one-sided civilization,—if they are suffered, we say, to develop themselves, uncounseled and unrestrained, amid these goading stimulants, each clergyman will soon have heathen in abundance to preach to in his own parish, and he may go on a daily mission to pagans without suiting his own society.

When schools were established subsequently to the Reformation, clergymen were the teachers. But the duty of ministering to the adult portion of the community, and at the same time, of instructing its youth, being considered too burdensome, the latter function was devolved upon laymen. Hence, lay teachers at first were only substitutes for clerical teachers. In Scotland, at the present day, great numbers,—probably a great majority,—of all the masters are clergymen in orders, waiting for the parish. . . .

How is the clergyman to become acquainted with the shepherds of the folds around him, or they with him? An occasional passing by each other in the streets will never establish such an acquaintance. . . . Even the Sunday-school will do it but to a very limited degree. But clergymen have this resource left,—they can become acquainted with children, they can make children acquainted with them, *in the schools*. A love for the young, a deep sympathy with their pleasures, the enviable power of addressing them in an intelligent and captivating manner, so as to present before them noble thoughts in childlike words, and fire their young hearts to lofty and generous deeds by simple narrative or illustration,—these are legitimate means of proselyting.—*Common School Journal*.

With Mothers and Children

MAKING A MAN.

HURRY the baby as fast as you can ;
Hurry him, worry him, make him a man ;
Off with his baby clothes, get him in pants ;
Feed him on brain foods, and make him advance ;
Hustle him, soon as he's able to walk,
Into a grammar school ; cram him with talk.

Fill his poor head full of figures and facts ;
Keep on a-jamming them in till it cracks ;
Once boys grew up at a rational rate.
Now we develop a man while you wait ;
Rush him through college, compel him to grab
Of every known subject a dip and a dab.

Get him in business and after the cash,
All by the time he can grow a mustache ;
Let him forget he was ever a boy,
Make gold his god and its jingle his joy ;
Keep him a-hustling and clear out of breath,
Until he wins—nervous prostration and death.

—*Nixon Waterman, in Christian Endeavor World.*

THE IMPORTANCE OF COOKING.

THE relative value of different lines of instruction is often misunderstood. Mothers will find in the following paragraphs from Mrs. E. G. White, valuable information for the home. In giving instruction to our schools and other institutions she recently wrote : "Some are called to what are looked upon as humble duties—it may be, to cook. But the science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts, standing above music teaching or dressmaking. By this I do not mean to discount music teaching or dressmaking, for they are essential. But more important still is the art of preparing food so that it is both healthful and appetizing. This art should be regarded as the most valuable of all the arts, because it is so closely connected with life. It should receive more attention ; for in order to make good blood, the system requires good food. The foundation of that which keeps people in health is the medical missionary work of good cooking. Often health-reform is made health-deform by the unpalatable

preparation of food. The lack of knowledge regarding healthful cookery must be remedied before health-reform is a success.

"Good cooks are few. Many, many mothers need to take lessons in cooking, that they may set before the family well-prepared, neatly served food.

"Before children take lessons on the organ or the piano, they should be given lessons in cooking. The work of learning to cook need not exclude music, but to learn music is of less importance than to learn how to prepare food that is wholesome and appetizing.

"Connected with our sanitariums and schools there should be cooking-schools, where instruction is given on the proper preparation of food. In all our schools there should be those who are fitted to educate the students, both men and women, in the art of cooking. Women especially should learn how to cook.

"It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire sys-

tem. The Lord desires his people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good bread.

"Let not the work of cooking be looked upon as a sort of slavery. What would become of those in our world if all who are engaged in cooking should give up their work with the flimsy excuse that it is not sufficiently dignified? Cooking may be regarded as less desirable than other lines of work, but in reality it is a science above

all other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts."

THE WORK OF THE HOLY SPIRIT AS TAUGHT IN NATURE.

BY MRS. S. N. HASKELL.

THE WIND.

HUMAN reasoning cannot fathom the work of the Spirit of God, for it knows no bounds, and accepts no restraint.

Nicodemus, the learned ruler in Israel, was filled with worldly wisdom when, under cover of the night, he sought the Saviour upon the lonely Mount of Olives. He was prepared to reason; but when the Saviour spoke of the birth of the Spirit of God, he could not comprehend. He sat perplexed. The silence was broken by the music of the wind in the trees above their heads. To the Saviour this was but another voice proclaiming the same truth. All nature testified to him of his father's love and power.

He called the learned ruler's attention to the wind. In imagination we can hear him saying: "Listen to the sound in the boughs above us. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; *so is every one that is born of the Spirit.*"

In this illustration he connected the

spiritual lesson of the power and work of the Spirit of God with the invisible wind in such a manner that Nicodemus could never thereafter separate them.

As he felt the cool, refreshing breeze on his face, while retracing his steps to the city, the Saviour's words, "So is every one that is born of the Spirit," were again spoken to him. It would lead him to reason thus: I feel the refreshing effects of the wind, and yet can neither see nor control it in any way. Why not accept the life-giving power of the Holy Spirit by faith, even if I can not fathom its power by reason?

The lesson was not alone for Nicodemus. God designs that when you and I feel the wind, or see the swaying tree-tops, it shall speak to us of the mighty power of his Holy Spirit.

As we see the trees swayed by the invisible power, it should prompt in our hearts a prayer for the unseen power of the Spirit to direct our every movement.

As movement in the vegetable kingdom is the result of the power of the wind, so our outward movements, as seen by the

world, should be the result of the power of the Spirit of God in our lives.

The mother who has spent the morning toiling for her loved ones, draws a sigh of relief as, seated upon the shady veranda, she feels the cool breeze wafted against her face. God designs that it shall speak to her of the refreshing influence of his Holy Spirit.

The little one returns from school flushed and heated. She rushes to the mother, and seats herself by her side. The cool breeze kisses the flushed cheeks. Quickly comes the childish comment, "How cool the wind feels, Mamma!" Here is your golden opportunity to connect your child with the Infinite mind by a strong cord.

Nature is speaking, and God expects you to interpret the voice to your child. Tell of the wonderful Spirit emanating from the throne of God, which with its invisible power will soothe all childish troubles, and will guide and direct every movement. Point to the swaying branches, and teach your child of the new and heavenly birth.

When the school-room becomes heated and the children are restless, the lifting of

a window, or the opening of a door brings a sense of relief. That is the opportune moment for the teacher to acquaint the pupils with the truth revealed to Nicodemus under the swaying boughs of Olivet. God will bless you in the effort.

Some of those children may one day stand at the "cross roads" of temptation. The wind blowing against the face may recall the spiritual lesson given by the teacher, and a soul be saved by the Holy Spirit's influence.

We cannot explain to others truth unknown to ourselves. Parents and teachers who would point the children to God through nature, must know its voice themselves. It is not a fanciful theory, but a common every-day fact.

How often the refrain of a hymn will recall to mind the absent one who used to sing it! So the sighing wind, the swaying boughs, the cooling breeze, remind us of the powerful, refreshing, life-giving Spirit of God; and as our hearts open to its sweet influence, we pray that we may be led continually.

A WORD FOR OUR GIRLS.

BY MARIA M. EDWARDS, M. D.

THERE is nothing more precious in our homes than our girls; and with what interest they are watched by the parents through each stage of development from infancy to womanhood! The experience of nearly every parent is that the infant in the arms is all too soon developed into a little girl, then into the maiden; and almost before the parents have time to realize it, she has grown to womanhood, and their opportunity with that daughter is passed, for she has gone from the home-circle to her life's calling as a student, a teacher, a clerk, or a wife and mother, as the case may be. Many mothers look back when it is too

late, and see where their work might have been bettered.

One point where the help due our girls might be greatly improved is with reference to their health. The desire of every parent must be that the girl shall make the most of the talents given her, and fill nobly the place in life that God has in store for her; but this can never be so well done in feeble health and with an aching body, as with a well established constitution, and with strong muscle and nerve. As we look about us, we discover a nation of sickly women; and it has now come to be understood, in general, that a woman has poor

health, and little endurance. Where shall we look for the cause of this wrong state of things? Partly with the ancestry, but largely with errors committed during her life-time. The time to lay the foundation for a strong, vigorous constitution, is while the child is growing.

Parents usually begin very well, and for the first few years give the daughter an equal chance with her brothers, but shortly she is made to feel that it is unbecoming for her to romp and play out-of-doors as she has formerly done. However, no child can be deprived of out-of-door exercise without suffering a loss which will prove very detrimental.

About this time, too, there is a radical change in the girl's manner of dressing. Instead of having all the clothing supported from the shoulders as previously, and made free and easy with plenty of room to fill the lungs, the corset is adopted to "make the form," and the clothes are allowed to hang from the hips, thus dragging the internal organs down out of place, and laying the foundation for future back-aches, and numerous other troubles. The proper thing to do is to continue dressing the girl as in childhood, making her clothes to fit her figure, instead of compelling her figure to fit her clothing. I mean this: A union undersuit should be worn which clothes the body evenly from wrist to ankle with no restriction or weight about the waist. An under-waist made to fit the growing figure should be worn to support all the petticoats, and the dress skirt should always be attached to the dress waist, either being firmly sewed to it, or fastened by hooks and eyes, or buttons.

Always see that the body is clothed sufficiently warm to prevent chilling, because

the continued chilling of the feet and ankles especially, is productive of more of the future ills than almost any other one thing. When I find girls dressed in winter with summer-weight muslin underwear, and lisle-thread stockings, instead of warm woolen garments, and hear them say that they have always dressed that way, I am convinced that there has been a fearful lack of knowledge, or carefulness on the part of her parents; and it is not surprising that such cases are obliged to seek a physician's counsel at an early age.

Sleep is nature's repair shop: so the girls who would grow up strong and robust, must not be restricted in the amount of sleep; and on the other hand, parents must insist that they get from eight to ten hours sleep. The best hours for this sleep are from eight or nine at night, to five or six in the morning. It is no kindness to a girl to be allowed to sleep over the breakfast hour while her mother does the morning's work. "Early to bed and early to rise" is the better policy.

Close application to study or music a few hours per day, with three or four hours of physical exercise, a part of which should always be in the open air, is in keeping with natural development. So let us see that the girls are warmly and healthfully clothed, that they secure the proper amount of sleep, and the necessary physical as well as mental exercise, that they have sufficient, good, nourishing, simple food (but never between meals); and above all things see that a tender intimacy continually exists which will keep us in touch with every phase of their lives. Then we shall surely find that there is an improvement in the health and happiness of our full-grown girls.

THE CULTIVATION OF THE VOICE.

A RECENT number of the *Ladies' Home Journal*, contained an article on voice-culture, which presented the subject in a new light, and set me to searching for further information on the subject. The paragraphs referred to are as follows:—

"There is no greater revealer of character than the human voice. In spite of all efforts it is the note of the soul, and the indicator both of nature and of culture.

Whether we are aware of the fact or not, the voice is the first thing that strikes us in a stranger, or in a new acquaintance. If it has that spontaneous ring of truth that no trianing can impart, we recognize its appeal for confidence, and generally give it. On the contrary, there are some voices that have the jar of falsehood, and are as full of warning as the hiss of a serpent. But whenever we are attracted or repulsed by a human voice, we may accept that impulse as one having its foundation in the depths of our consciousness, and worthy of credence and attention.

"It is true that we all have our company voices, which we put on with our best dresses; but this assumption of special tones and inflections on special occasions is no more a piece of insincerity than is the putting on of a piece of finery. It is the unconscious natural voice that is to be regarded as the index of character. This is remarkably evidenced by the stutterer. No person of prompt, decided character ever stutters, or has a loose, fluffy voice. Even if a quick-witted man lets his words drip and drawl, there is a flaw somewhere. To speak promptly and positively is generally to act promptly and positively; to speak politely is to act politely, and to speak gruffly and rudely is a good way to make rude action easy.

"The cultivation of the voice ought to be a part of education. Nobody can estimate how great an influence distinct, harmoni-

ous, clear speech would have in determining direct, harmonious, clear feeling and action."

Some of the things which my search revealed, apply so aptly to home education that they deserve the attention of every mother. For instance: "Instruction in vocal culture should be given in the home. Parents should teach their children to speak so plainly that the listeners can understand every word. They should teach them to read the Bible with clear, distinct utterance, in a way that will honor God."

It would appear from this, that voice-culture does not apply alone to singing. In the home, the child should receive the first lessons. He is one day to become a minister, a teacher, or a worker for God in some other capacity where the quality of his tones will tell for or against him. Consequently the following instruction is pertinent: "The very best school for voice-culture is the home. Study in every way not to annoy, but to cultivate a soft voice, distinct and plain. Thus mothers may become teachers in the home. Mothers should themselves act like Christ, speaking tender, loving words in the home. Then opposite their names in the book of heaven will be written, 'Ye are laborers together with God.' Avoid everything that will be rasping to your children."

THERE is a process of education constantly going on in every dwelling which care and thought can make an unspeakable advantage, and at the same time contribute to make a happy home. To keep objects of pure and high interest before the children's minds in a natural and suitable way; to have them supplied with such books as will occupy and interest; to talk not so much to them as with them about objects; to take note of and encourage any advance they make, and to direct the

flow not of a part but of the whole of their lives, physical, mental, moral, without apparent interference or violence,—this happy art to be sought, prayed for, labored for, under God's blessing, goes far to make a happy home.

The tastes of children are naturally simple. Your child's wooden toy, cut with your own hand perhaps, and made a link of connection between your little boy and you, may be more to him, more influential over his character, more potent in binding his heart to you while living, his memory of you when you are dead, than a costly gift that you ordered at the store. And when you, living a loving, natural life before your children, and with them, bend the knee in their midst, and speak to God of them and of yourself, there is a powerful restraint being put on natural evil, there is a pleasant type of heaven where the whole family that is named after Jesus shall be gathered together. — *Dr. John Hall.*

MR. BOK, editor of the *Ladies' Home Journal*, strikes the key-note of home happiness and true education in an article entitled, "The Beginning of Married Life." He says:—

"They are a wise young man and woman who start out in their married life in a home of their own in some place where they will have green grass about their house, even if it is only a few feet. It makes no difference how humble or how modest the house may be. The smallest box of a house with a plot of green is a temple of common sense compared to the finest flat or boarding-house in the city. If there is anything appropriate in this life, it is that young people should live in some place where each day they can see

their own unfolding lives reflected in the unfolding workings of nature. There is no beginning, in the home sense, to a young married life, so true, so wise, so lasting and so satisfactory as that.

No life in a city is comparable with that which is lived in a small house with green things growing over and around it, where God's pure sunshine bathes and sweetens every side of the house during the day, and where the surest life-giving odors that God gives to his children,—the odors of soil and growing things,—are blown into the house while we sleep. It helps us to live to see God in the grass, in the trees, and in the smallest flower that grows. It teaches a woman the finest and the only real lessons in life. And no life, for a husband, is more surely stimulating, in its very repose, for the development of what is best and greatest within him. When we sleep in God's pure air in the country, we drink in the finest stimulant to highest endeavor and the ripest achievement. The men who do things in America are not those who sleep in the cities."

"LET the teacher who cannot draw exhaustless energies from a contemplation of the nature of his calling; let the teacher whose heart is not exhilarated as he looks round upon the groups of children committed to his care; let the teacher who can ever consciously speak of the tedium of school-keeping; or the irksome taste of instruction, either renovate his spirit, or abandon his occupation. The repining teacher may be useful in some other sphere; he may be fit to work upon the perishable materials of wood and iron or stone: but he is unfit to work upon the imperishable mind."

WITH THE TEACHERS

WHO BIDS FOR THE CHILDREN?

WHO bids for the little children,
Body and soul and brain?

Who bids for the little children,
Young and without stain?

"We bid," said Pest and Famine,
"We bid for life and limb,
Fever and pain and squalor
Their young bright eyes shall dim."

"I will bid," said Beggary, howling,
"I will buy them one and all.
I will teach them a thousand lessons—
To lie, to skulk and crawl."

"I will raise them up to kindness
From the mire in which they trod;
I will teach them words of blessings,
I will draw them home to God."

"And I will bid higher and higher,"
Said Crime, with a wolfish grin;
"For I love to lead the children
To the awful depths of sin."

"They shall swarm in your streets to pilfer,
They shall plague the broad highway,
They shall grow too bad for pity,
And ripe for the Lord to slay."

"O, shame!" said True Religion,
'Oh, shame! that this should be;
I will take the little children,
I will take them all to me."

—Selected.

FORMS IN NATURE.

BY MRS. G. A. DROLL.

"HE has filled earth and air and sky with glimpses of beauty to tell you of his loving thought for you." Wherever the eye is directed, it encounters an infinite multitude of forms,—the work of his Almighty hand.

Above are beautiful clouds in ever-changing forms. Sometimes they are fringed and scalloped; oftentimes they occur in bunches resembling a foaming sea. Then again, they have a rounded, dome-like effect, a number of which in a continuous chain produces a fantastic and beautiful range of mountains.

Beyond these floating clouds are beautiful forms,—the shining stars, the great rulers of day and night.

Whether we pause where the grass and flowers grow at our feet, or look away into yonder field, rich with waving grain, or behold the profusion of leaves on near-by trees, all tell us that each has been given its own form.

The mountain-side has its own races of vegetable forms, and the valleys have theirs. The tribes of the sand, the granite, and the lime stone,—all have their own peculiar shape.

But there was a time in this world's history when there was no form. Even the earth itself was "without form and void," and it was only a great deep. Before God placed any of the objects of his creation on the earth, he had to give shape to the earth. Accordingly, on the third day he made the dry land to appear, and the earth was no longer without form; that is, in a fluid condition; but it became a solid, having a definite form.

The use and the usefulness of anything is to a very large extent determined by its form. But utility is by no means the only service that form renders in nature. Beauty, symmetry, and the thought and purpose of the Creator are constantly expressed in the myriads of forms all about

us. The form of every leaf, the structure of every plant and animal, the shapes of mountains, hills, and vales, with their rivers and lakes, and the wide ocean, — all give us, at once, a sense of pleasure as we behold the various purposes they serve in the economy of nature.

When God made the earth, he formed it into a mighty sphere. To give permanence to its form, he laid the foundations of the earth with layers of solid rock, many miles in depth. To add beauty as well as utility, its surface was varied with gently sloping hills, and majestic and graceful mountains, covered with the beautiful trees, shrubs, herbs, and grasses.

The spherical form of the earth is no mere accident, but is in harmony with the purposes of its Creator. The earth, like all other things, was to be subject to the power of God, by which all things are and consist, and which we commonly call the "force of gravity." If the earth were in the form of a cube, there could be no streams of flowing water, since under the force of gravity the water would all run to the place nearest the center of gravity, and there stand forever; while a sphere, whose every point of surface is equally distant from the center of gravity, can have long streams flowing over its surface by a slight elevation of the source above the mouth of the stream. The form of the earth, then, is a very important matter, for without flowing streams we could have neither vegetable nor animal life.

Upon a spherical earth, it is also possible for man to travel over every part without being carried to extremely high altitudes. It is true that we have mountains now whose altitude is so great that man cannot live upon them for want of sufficient oxygen; but these cover only a small portion of the earth's surface. Moreover these are the results of upheavals since transgression has been resting upon it. The form of the earth is indeed a standing

testimony of the wisdom, goodness, and purpose of God.

There are thousands of forms on the earth all about us, both small and great, that speak continually of an allwise and beneficent Creator and Father. Observe our common trees. As we behold the general form of a tree, we see its trunk with its many branches spreading in every direction. If we follow the trunk beneath the soil, we find another set of branches spreading as far and often farther than those above the ground. On these underground branches are small, tender, thread-like rootlets; while on the branches above the ground we find variously shaped, broad-expanded leaves according to the variety of tree we are observing. Why all these differences in form? Why this peculiar arrangement of stem, branches, rootlets, and leaves? Is it a mere coincidence, or is it the product of mind with some wise purpose back of it all? Let the tree answer for itself. The stem at once declares its purpose as a support for the branches above, and at the same time forms a connection with the roots below; and as we investigate further, we see that the trunk also serves the purpose of a channel and a conveyer of nourishment to the branches, leaves, and fruit. The roots serve a definite purpose for gathering from the soil such elements as the entire tree can use for its life and growth; while in the branches above, and especially in the leaves, these elements are variously combined into wood, bark, fruit, and leaves. This may seem so simple and common that some may wonder why we should refer to it; but is it not remarkable, that from the same stem, grows one set of branches under the ground, serving a certain definite purpose, while at the same time another set of branches grows in the air, doing a very different, but no less important, and definite service?

(Continued in December ADVOCATE.)

COLOR.

BY MRS. S. V. SUTHERLAND.

CHRIST is the true light, the great source from which the sun borrows its splendor; and all things that he has made, reflect some of that light. The grass does not reflect all, but only the green rays, the rose reflects the red; the forget-me-not the blue,—all telling us of him who is the Light, the One altogether lovely.

All things were made beautiful for our pleasure and for our good. He who is unmindful of the glory of the sunset, the delicate tinting of the rose petal, and the purity of the lily, is neglecting the means by which God would make him purer and finer, and lift him nearer heaven.

An appreciation of color grows with study and observation. It is the mother's privilege to develop a refined taste, and an appreciation of the beautiful, by calling the attention of her child to the beautiful color of the flowers, the tinting of the leaves, and the colors in the clouds. Nature's coloring will be found much different from the glaring poster and the cheap chromo; and the child that has been educated to love and appreciate the rich colors and delicate shadings of the pansy, will not be attracted by that which is only gaudy and coarse. The young person who desires flashy dress, has been educated by the cheap fashion plate and the bill board, and not by God's beautiful, living pictures.

If you find that your child does not love out-of-door life and the things of nature as much as you wish, begin to cultivate in yourself a love of these things. Call his attention to the soft green of the willows by the river, the beautiful reflections in the water, the glossy, dark green of the oak, the effects produced by sunshine and shadow, causing leaves which are really

the same color to appear yellow in the sun and almost black in the shade. When he learns to look for beauty in these things, a new world is open to him, — God's beautiful world.

Color has a psychic effect that is not appreciated nor turned to account as it should be. When your child is nervous and cross, or unduly excited, induce him to lie down and look up into the blue sky. Children like to watch the clouds if their attention is called to them. No fit of sulks can outlive an interested look into the blue sky. Blue is the peace color, and is conducive to mental calm. God had a purpose in covering us with the blue sky. Why not take advantage of this, mothers and teachers? When tired and impatient, go out of doors for a few moments and look up. Your spirits will follow the look.

Nothing need be said to the observant concerning the mental effect of red. Show a red rag to a turkey-gobbler or a ferocious animal, and note the result.

Not long ago in a state of physical weariness and mental depression, I went for a ride into the country. The trees were in their gorgeous autumnal dress. Unconsciously I began to notice the color effects of the orange and brown beech standing by the scarlet maple, the mixtures of green and gold, of red and brown. I soon found myself singing, and thanking God for his love. The depression did not return although it had been combated by the will for days, and physical weariness was forgotten.

Autumn is the season of yellow and gold, and should be spent out of doors. I cannot look upon a mass of yellow flowers and be unhappy. Neither can you. Try it.



SOUTHERN CALIFORNIA INSTITUTE.

IN order to save expense, as well as to give other workers the benefit of the instruction, the Southern California Conference decided to hold a teachers' institute at Santa Ana, about thirty-five miles south of Los Angeles. The attendance was not large, as several of the Southern teachers attended the institute at Healdsburg. Ten teachers were present a part or all of the time. These, with some of the canvassers and the Conference laborers, raised the average attendance to about twenty. Prof. M. E. Cady and Eld. A. T. Jones assisted in teaching.

The institute began the 16th of September, and because of the lateness of the season, lasted but two weeks. The Conference kindly paid the traveling expenses of the teachers, and furnished rooms for them. The table was provided for on the good old plan. Friends freely gave of the good things of orchard and garden, so that it cost the teachers but little more than four cents per meal for their board.

The following subjects were discussed: The Bible as the Text Book; The Importance of Thoroughness; How to Abolish the Cramming system; The Importance of the Book of Nature. A deep interest was manifested. The little Santa Ana church was crowded on both Sabbaths of the institute. Some drove as far as thirty-five miles in order to spend the Sabbath with the teachers.

The number of schools in the Southern California Conference speaks for the interest in education. The Conference has but thirteen churches, and they have already organized ten church schools, and one more is ready for organization.

Our most serious problem is to find well-qualified, consecrated teachers. Several

churches have applied for teachers, and we are unable to provide them. The teachers took a written examination at the close of the institute. Those who reached a high standing will not be required to repeat this examination each year, provided they take an examination in some new subject each season. By adopting this method, we believe our teachers will continue to advance.

The following course of reading was suggested: the Bible; Christian Education; Special Testimony on Education; volume six of the Testimonies (the portion relating to education); Testimony number thirty-three; some good book on pedagogy, and a good educational journal. In addition to reading the Bible and the Testimonies, each teacher will keep a notebook recording chapters suitable for use in the various classes. Most of the teachers went directly from the institute to their schools.

F. S. BALLENGER.

EMMANUEL MISSIONARY COLLEGE opened at Berrien Springs, Wednesday, October 30. Since the close of the summer school at this place, a rapid work has been going on preparatory to the fall opening. The old courthouse buildings were rented, and these have become the center of activity. There are three of these buildings surrounded by about two acres of land, covered with maple, oak, and pine. The former courtroom is the College chapel. For years this has been a dance-hall for the young people of the village. Citizens who attend the religious services now held there, remark about the change, and seem pleased to know that it has been transformed into a house of prayer. The rooms on the first floor of this building are used as class-

rooms. Science, music, and mathematics are taught in the building formerly occupied by the sheriff. These rooms are well lighted and are unusually well adapted to the present purpose.

One of the most radical changes is that made in the hotel Oronoko, a building containing over fifty sleeping rooms, a large dining room, and parlors. It is situated on a bluff, which gives a beautiful view of the St. Joseph River. This is now the College dormitory.

The spirit with which students have entered this work is remarkable. Evidently they did not come with the expectation of having an easy time, for all have entered heartily into the work of getting settled. The present attendance is about fifty, with the promise of an increase during the winter term. By many, it was prophesied that the College could not open this fall, owing to the enormity of the undertaking; but it has begun work. This is to become a true training station,—a school of the prophets. Simplicity and thoroughness will mark its work.

The winter term opens January 8.

A CALL FOR A NURSE.

ANNIE DURRIE writes from Galesburg, Ill.: "I was glad to receive your letter of September 1st, enclosing the one from Dr. Kellogg. We have heard nothing further from him, however, and are quite disappointed at not having our nurse.

"Our little school opened with thirteen pupils, and three more will enter soon. I am staying in the city, and have visited most of my patrons. Our location is better this year than last. We have a nice yard with trees in it for a playground and garden. We are going to set out a strawberry bed and tulips and peonies this fall.

"The children do not go directly into the study-room, but pass the side of the house, and enter the back door into the recitation room. Here they hang their wraps, get a

drink, and wash. My desk and book case are here; and the recitation seats are so placed that I can see the class, and the pupils in the other room as well, but at the same time one set of pupils cannot see the other.

"We have neat little sash curtains, pretty pictures and fresh flowers, and feel that we have very pleasant rooms. The other two rooms remain vacant until we know more definitely about our nurse. Until a nurse comes, I shall have to board around.

"The rush at the Sanitarium will soon be over, I presume, and then if the matter is kept before the physicians, they will no doubt answer our call. Please see that they send one of the right temperament, on the Peter order, like Sister——."

THE Owosso (Mich.) school opened with an attendance of 30. This is better than any previous opening. Our older pupils enter later. Since the opening of the school, the pupils have distributed 10877 pages of literature. The plan which we are working is this: the city has been divided into districts, and each pupil who wishes a part in the work has been assigned two or three families that he visits each Tuesday with reading. The pupils go out by twos or fours, even the little ones having a part in this. The church is taking a club of *Signs* for this purpose, and many tracts are given out.

We send weekly reports to the parents of the progress and standing of their children in each of the following: Bible, Healthful Living, physiology, reading, spelling, language, geography, history, and deportment; and it is a noticeable fact that the pupils who are the most active in missionary work, are the ones who make the most rapid progress in their other work. If the parents are satisfied with the report of work done, they sign "approved;" if they are not satisfied, they sign "disapproved," and

that means greater effort on the part of both pupil and teacher.

We are using a club of ten ADVOCATES.

MR. AND MRS. D. H. PINCKNEY.

I OPENED school at Sauk Centre, Minn., September 16 with fifteen pupils enrolled. This number has been increased to twenty with every prospect of more in the near future. The work is so new to me that I have to depend on the Lord's guiding hand for everything. I never want to get where I depend on anything else, for I believe the Lord knows just how he wants the work done, and I am ready to learn. Realizing that order is heaven's first law, I set to work to bring order out of chaos. The Lord has blessed the effort wonderfully, and we have a fine school. I find the parents ready to co-operate. It was their special request that some one should be sent here who would establish order.

Each day has its Bible lesson, but aside from that, my method of teaching the truth has been to simply weave it into everything. I like the work. I know the Lord is in it, and my constant prayer is that he may use me to help save precious souls.

The ADVOCATE arrived yesterday, and was a welcome visitor. I enclose postal order for a year's subscription. When will Prof. Sutherland's No. 2 Bible Reader be out? I have a class ready for it now.

MRS. LILLIAN STEVENS.

BROTHER GEO. W. LEWIS, a former student in the Ministerial Department of Battle Creek College, writes: "Since I left Battle Creek last June, I have been engaged in active service for the Lord, not losing so much as a week since I came to this Conference. I began work at Culpeper, Va., with Elder Purdham, remaining there with a tent until September 14. Part of the time I canvassed. Since then I have been at Charlottesville, canvassing, preparatory to holding a series of meetings

this fall. I am now having a needed experience; for while I am canvassing, I have an excellent opportunity for study and self-improvement. It gives me an opportunity to come in close contact with the people. 'The Lord has wonderfully blessed me since I came to this Conference.'

WE would like five copies of the ADVOCATE each month. We will use that many even through I have to pay for them myself. We may be able to use more later. To-day closes the first month of school. The children seem to enjoy the work, and I trust that good seed is being sown in their little hearts. I am glad that the Lord has given me a little flock to lead to him. I want to so feed on the word myself that I may lead the lambs. There are difficulties, but we can conquer through him who has conquered for us."

MABEL BOSTWICK,

Willow Hill, Ill.

ELDER W. C. WHITE visited the College at Berrien Springs at the close of the recent meeting of the General Conference committee in Battle Creek. He spent several hours on the farm, and expressed himself as highly pleased with the new location for the school. In fact he stated that there was every reason to believe that the choice was the result of providential leading. In addressing the students, Brother White counseled the school to let its light shine, as Berrien Springs offers unusual advantages for missionary work.

ELDER GEO. M. BROWN has been appointed superintendent of the church school work in Nebraska. Brother Brown's acquaintance with the educational work, and his interest in church schools will enable him to start schools as fast as qualified teachers can be secured for them. The following teachers are already located: Mrs. N. E. Holiday, 1020 S. 15th St., Lincoln; Miss

Pearl West, 1505 E. St., Lincoln; Miss Rena Carpenter, Decatur; Miss Addie Hockworth, Seward.

THE church school at Welsh, La., enrolled twenty-four students during the first month, which closed Oct. 11th. Its blessings are reaching the church, as well as the students and the teacher. We praise the Lord for the spirit of harmony manifested in every interest, and for a faithful school board. The truths of Christian education are taking deep hold, and bearing fruit to the glory of God.

RUBY ROACH.

PROF. M. E. CADY writes: "Healdsburg College opened October 9. Ninety students were matriculated the first day, and the primary department opened with an attendance of eighty. This is the largest attendance that the school has ever had. The present enrollment is 125, and still students are coming. We look forward to a very profitable year."

THERE has just come to our notice the announcement of the Hazel Intermediate School, which will open at Hazel, Ky., Nov. 11, with Charles L. Stone as principal. Mrs. Stone, whom many of our teachers remember as Miss Pines, will have charge of the primary department. We wish this new enterprise God-speed.

F. A. DETAMORE, writes: "We are planning to hold a five months' school this winter at Anoka, Minn. E. W. Catlin will have charge of it. He was at the Teachers' Conference at Berrien Springs this summer. Our church school work is advancing. We are organizing that more efficient work may be done."

I RECEIVED the club of ten ADVOCATES, and the children disposed of them in one evening, and desired more the next day. Please send me ten more at once, and I will remit the price of the 20. You may send a

club of 20 each month, and we will use them.

PEARL D. BASCOM,
Ruthven, Ia.

OUR school has been in progress for one month. We have an attendance of eight, although there are many other children of school age in the church. We appreciate our country location very much, also our pleasant school-house.

CORA B. HICKS,
Aledo, Ill.

STELLA INGHAM writes: "I have not received the ADVOCATE since last June. I miss the journal very much, and really cannot afford to be without it. Will you kindly see that the October number is sent to me? I wish to take a club of ten, and perhaps can use even more of them."

TEN copies of the September ADVOCATE were received. I took them to school, and the next day the children sold them all. Please send me 12 of the next issue. I feel confident that we shall have no trouble in disposing of them. JAMES E. SHULTZ,
Clyde, Ohio.

MAGGIE DALTON, the church school teacher of Detroit, writes: "As we have a large membership here, I believe that I can use fifty copies of the September ADVOCATE. I have twelve pupils at present, and our work is progressing."

UNION COLLEGE opened with an attendance of 200. This is encouraging as there is a call for hundreds of trained workers in the field.

PROF. C. W. IRWIN and wife have connected with the work of the Avondale School, having charge of the boys' home.

I HAVE 14 pupils enrolled, and expect more in a few weeks. We are enjoying the work.
LENA ALLEN.

Training-School Publishing Association Limited.

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

PERCY T. MAGAN, Manager.

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. R. 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, Healdsburg, 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 BRAILIAR, 603 E. 12th St., Des Moines, Iowa
 J. W. BEACH, Willow Lake, S. D.
 G. W. BROWN, Seward, Neb.
 B. F. HUFFMAN, 118 East 5th St., Topeka, Kan.
 E. W. CATTIN, Anoka, Minn.
 MRS. FLORA H. WILLIAMS, Keene, Tex.
 RUBY KOACH, Welsh, La.
 AMOS EVERETT, Outhbert, Ga.

THE MISSION OF THE ADVOCATE.

MOST educational journals are published for teachers only; but since the system of Christian schools includes the home and Sabbath school, the *ADVOCATE* has a mission outside the school-room. It is a home paper and a church paper, as well as a teachers' journal. In recognition of the home school, the present issue is devoted largely to matter adapted in a special manner to parents. Later, a department will be opened in the journal devoted to Sabbath school work. It will be the aim of the management to have this department filled with matter each month which will be especially helpful to every Sabbath school worker. The co-operation of all such laborers is invited that henceforth the *ADVOCATE* may be indispensable in every Sabbath school from the least to the greatest.

Contributions are invited. If you have methods which have proved especially helpful, describe them that other teachers may profit by your success.

ADVOCATE CLUBS.

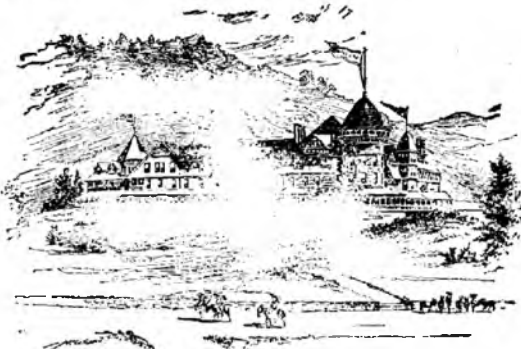
THE hearty response elicited by the clubs of September *ADVOCATES* has been appreciated by the publishers. Prof. E. S. Ballenger, educational secretary of the Pacific Union Con-

ference wrote: "I have just read the August-September issue of the *ADVOCATE*, and I am strongly of the opinion that it should be in every home, therefore I send you a list of our teachers, and the number of copies that I think each school will require. You may send them to the teachers, and I will see that they are paid for." The number ordered was 215. Healdsburg College took 100.

We are sorry to say that the supply was exhausted before Prof. Ballenger's order was received. Many teachers have already written for a club of the November issue. This number of the journal should be placed in the hands of every Christian parent. If you have not already ordered, do so at once. It should be remembered that the church school teachers are the field agents for educational literature. The thoroughly wide awake teacher will see that her patrons keep in touch with the principles of Christian education. If you have met with success in handling a club of *ADVOCATES*, place your name on the permanent club list; if you have not tested the plan, do so before another month passes. The list is increasing. For September it was as follows:

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