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MAY, 1901.



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

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Bible Readings on Education

By M. Bessie De Graw.

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

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

The Advocate

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JESUS AS A STUDENT.

[Extracts from "Desire of Ages."]

FROM the earliest times the faithful in Israel had given much attention to the education of the youth. The Lord had directed that even from babyhood, children should be taught of his goodness and his greatness, especially as revealed in his law, and shown in the history of Israel. Song and prayer and lessons from the Scriptures were to be adapted to the opening mind. Fathers and mothers were to instruct their children that the law of God is an expression of his character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul. Much of the teaching was oral; but the youth also learned to read the Hebrew writings; and the parchment rolls of the Old Testament Scriptures were open to their study.

With deep earnestness the mother of Jesus watched the unfolding of his powers, and beheld the impress of perfection upon his character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to co-operate with the heavenly agencies in the development of this child, who could claim only God as his father.

Wonderful in its significance is the brief record of his early life: "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

The child Jesus did not receive instruc-

tion in the synagogue schools. His mother was his first human teacher. From her lips and from the scrolls of the prophets he learned of heavenly things. The very words which he himself had spoken to Moses for Israel, he was now taught at his mother's knee. As he advanced from childhood to youth, he did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was his instructor.

In the days of Christ, the town or city that did not provide for the religious instruction of the young was

Schools in the Days of Christ regarded as under the curse of God. Yet the teaching had become formal. Tradition

to a great degree supplanted the true education would lead the child to seek the Lord, if haply they should find him, and find him." But

Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal acceptance of God's word, had no place in the educational system. Absorbed in a round of externals, the students found no quiet hours to spend with God. They did not hear his voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The

principles of the law were obscured. That which was regarded as superior education, was the greatest hindrance to real development. Under the training of the rabbis, the powers of the youth were repressed. Their minds became cramped and narrow. . . . The question asked during the Saviour's ministry, "How knoweth this man letters, having never learned?" does not indicate that Jesus was unable to read, but merely that he had not received a rabbinical education.

Spread out before him was the great library of God's created works. He who had made all things studied the lessons which his own hand had written in earth, and sea, and sky. Apart from the unholy ways of the world, he gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From his earliest years, he was possessed of one purpose: he lived to bless others. For this he found resources in nature; new ideas of ways and means flashed into his mind as he studied plant life and animal life. Continually he was seeking to draw from things seen illustrations by which to present the living oracles of God. The parables by which, during his ministry, he loved to teach his lessons of truth, show how open his spirit was to the influences of nature, and how he had gathered the spiritual teaching from the surroundings of his daily life.

Jesus lived in a peasant's home, and faithfully and cheerfully acted his part in bearing the burdens of the household. He had been the **Physical Training.** Commander of heaven, and angels had delighted to fulfill

his word; now he was a willing servant, a loving, obedient son. He learned a trade, and with his own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer he walked the streets of the little town, going to and returning from his humble work.

Often the dwellers in Nazareth heard his voice raised in praise and thanksgiving to God. He held communion

Tenderness. with heaven in song; and as his companions complained of weariness from labor, they were cheered by the sweet melody from his lips. His praise seemed to banish evil angels, and like incense, fill the place with fragrance. The minds of his hearers were carried away from their earthly exile to the heavenly home. Jesus was the fountain of healing mercy for the world; and through all those secluded years at Nazareth, his life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for his presence. He whose word of power upheld the worlds, would stoop to relieve a wounded bird.

Among the Jews, the twelfth year was the dividing line between **Visits the Rabbinical Schools.** childhood and youth. On completing this year, a Hebrew boy was called a son of the law, and also a son of God.

At that day, an apartment connected with the temple was devoted to a sacred school, after the manner of the schools of the prophets. Here leading rabbis with their pupils assembled, and hither the child Jesus came. Seating himself at the feet of these grave, learned men, he listened to their instruction. As one seeking for wisdom, he questioned these teachers in regard to the prophecies, and to events then taking place that pointed to the advent of the Messiah.

Jesus presented himself as one thirsting for a knowledge of God. His questions were suggestive of deep truths which had long been obscured, yet which were vital to the salvation of souls. While showing how narrow and superficial was the wisdom of the wise men, every question put before

them a divine lesson, and placed truth in a new aspect.

The doctors turned upon him with questions, and they were amazed at his answers. With the humility of a child, he repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. If followed the lines of truth he pointed out would have worked a reformation in the religion of the day. A deep interest in spiritual things would have been awakened; and when Jesus began his ministry, many would have been prepared to receive him.

For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers, he

bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day he saw their meaning more clearly. Every act seemed to be bound up with his own life. New impulses were awakening within him. Silent and absorbed, he seemed to be studying out a great problem. The mystery of his mission was opening to the Saviour. . . . When he was alone with them [his parents], the mother said, in words that implied a rebuke, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." He said, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

THE HIGHER EDUCATION.

BY S. N. HASKELL.

TRUE education is character building. If begun at the right time and in the right manner, and if conducted according to right methods, it will continue through all eternity. God made the human mind capable of growth; and a proper education in this life prepares one to enter upon a more advanced course in the world to come. *Higher* education implies, therefore, that in this world a beginning should be made in harmony with the line of thought to be continued in the world to come. The reason why men are lost is because of wrong education. They form characters out of harmony with the principles of the kingdom of glory. If there is a distaste for right living in this life, there will be no greater love for it in the future state.

The theory that the Christian religion is something outside of and separated from common sense and a practical life, is one of Satan's lies. A true Christian is, above all others, a practical, common-sense man. He knows how to live in this world for the

good of others. His example is worthy of imitation. A useless life is worthless anywhere; it is a forfeited life. It is like the weeds in the garden, which take the life of the soil and choke useful vegetation. Such a life is as tares among the wheat. It is sown by an enemy. It fitly represents those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come, and have turned from it. Such lives are useless to themselves and to their fellow men. When the education has been such that the life exerts a deleterious influence upon others, it, like that ground which bears thorns and briars, is to be rejected, for it is nigh unto cursing, whose end is to be burned.

When God created man and placed him in the garden, he was to dress and keep it. Following the divine plan, Adam and his descendants would have been both practical and useful. The children going forth from

their Eden home would have made other homes after this model, using their own taste in arranging the delicate flowers, and the leafy branches of the goodly trees, and in beautifying the walls with the most magnificent adorning the great Master Artist could cause to grow from the earth. It was God's plan that the whole earth should be dotted over with such homes. The surroundings, the employment, and the instruction imparted to those who were born, would have been a divine lesson for all time.

True education restores what man has lost. There is no such thing as an indolent Christian. The Christian religion is not a thing grasped by the intellect; neither is it that pretense of a heart experience which never shows itself in the outward life. The new earth, with all things restored to their original beauty and glory, will not be a place where men will sit on clouds and sing psalms for their enjoyment. Men will then make melody in their hearts as they are engaged in useful employment. Eternity will be spent in progressive work. The things which human minds cannot fathom will be revealed to those whom the Lamb leads to fountains of living waters.

Says the prophet, "They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, . . . for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear." All the book knowledge in creation will not fit men and women for the society of heaven, except there be connected with it a practical spiritual life.

What then is *higher* education? It comes by associating natural things with the spiritual things of God's word. It is linking

the things of nature and the life experience of each individual with the sublime spiritual truths of God. This connects heaven and earth. If instruction is given in this manner, when the eye of the student rests upon the objects of God's creation which meet him at every turn, or when he sees objects which he has associated with life's experience, those associations will always afterward remind him of eternal truth. Here is indicated the *higher* education. Should it not be the theme of both parents and teachers? Truth simplified, and illustrated by the common things of this life, is quickly discerned even by children. Such teaching makes men and women both practical and useful. It impresses eternal truth upon the memory. It is woven into the character. Such lessons connect this life with the next. They impart to the understanding the substance of eternal things. They make heaven real, and bring its glories near. They bring the angels of God to our side. They make the minds of men sensitive to divine teaching. Begun in childhood, such an education will continue during life, and throughout eternity.

The first impression upon the babe should be of this character. Carefully and gently the mother should lead the impressible mind to those things which it can comprehend. While in Sweden several years ago, because of heat, we conducted our Bible study in the woods. In the course of my remarks I said that children always appreciate flowers, and therefore in teaching little ones, practical truths should be drawn from the flowers. Immediately a group of little children left the meeting, and returned soon after, bringing flowers which they had gathered. Nature has a voice, and it speaks to children.

Imperceptibly such an education imparts to the individual an air of superiority over those most highly educated in book knowledge alone. There was a remarkable illustration of this when Jacob appeared before

Pharaoh, who was the king of the most enlightened nation of the earth. Jacob was a plain farmer; Pharaoh was king of Egypt, yet notice the dignity of the words which Jacob spoke before the king: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh."

Jacob's education, beginning at home with his mother, had been in the fields of nature. Joseph never had the advantages of a popular education, but he had a godly mother's instruction. Nature had imparted to him intelligence, and experience perfected his character, so that at the age of seventeen he went into Egypt, and God said of him, that he was made lord of Pharaoh's house, and ruler of all his substance, "to bind his princes at his pleasure, and teach his senators wisdom." These men were by God's special providence separated from their own friends and relatives, and were educated far away from worldly schools.

God took Abram out at night, and gave

him a lesson from the stars which but few have ever learned. All the patriarchs had a broad education. They were taught to see God in nature. They, like Joseph, saw and acknowledged God in the circumstances of life. They could say as did he with all assurance, "God did send me before you to preserve life." It was through the circumstances and in the circumstances of life that he had been taught to see the divine hand.

It is such teaching that should be woven into the education of our students to-day. That is the *higher* education. It is after the example of Christ, who was the greatest educator that ever walked this earth. He was the personification of wisdom, righteousness, and everything that is noble and good. He might have uttered problems which would have puzzled the brains of our scientific men, and dazzled the great men of earth. But instead of those things He connected heaven and earth in teachings so simple that the children could comprehend him. The instruction he gave imparted that intelligence, breadth of mind, and nobleness of soul which all admire.

WHEN THEORIES OF MEN REPLACE THE WORD OF GOD.

[Abstract of a talk given in the Sanitarium Chapel, Battle Creek, Mich., March 2, 1901.]

BY S. H. LANE.

I AM frequently impressed with the thought that what we want in our schools is not theory, but facts. There is a vast difference between theory and fact. A thing to be of value must be founded on fact. Indeed, he who deals only in theories is like a rudderless ship on a shoreless sea; all he really knows is that he is afloat. He does not know that he will ever land; and if he does land, he is apt to find himself in a port far from home.

I have often thought, as I have compared the teaching of to-day with that of forty or fifty years ago, that those who were edu-

cated at that time were extremely fortunate in that they were taught fact rather than fancy. In those early days the teaching was highly practical. The students were taught to read, write, and cipher, and spelling was made a specialty. Nearly all our parents and grandparents could read, write, and spell much more perfectly than most of the pupils of to-day.

One fault which seems to be very apparent with the educational system of to-day is that children are hurried, yes, rushed, through the grades, and are so soon carried into the realm of Latin and Greek. By the

time they have finished the classics, they seem to have forgotten how to read well or spell their mother tongue.

The readers of those times were filled with facts, and not with fiction. The English Reader which I used was replete with historical sketches that were educative in themselves, and which, when once read, made an impression upon the mind that was lasting, filling it with historical and philosophical facts. In the Saunders' and McGuffy's readers every story had a moral that imprinted itself upon the mind, and the life was influenced thereby. I shall never forget the pleasing story of the meadowlark and her young ones in the wheatfield. Doubtless all who read it learned that if we want a thing accomplished, we would better set ourselves at the task, and not depend upon others.

I hold in my hand a little book written by Prof. Elisha Gray, who stood high in the scientific world. It contains excellent things, but like many scientific works of to-day, there are, mixed with its many wonderful facts, theories that are really infidel in their nature. Thus, in this volume he starts out by quoting the first verse of the first chapter of Genesis, "In the beginning God created the heaven and the earth. And the earth was without form, and void;" in the second paragraph he talks about a beginning, while the Bible says *the* beginning. He states further, that "whatever our speculations may be in regard to a beginning, and when it was, it is written in the rocks, that, like the animals and plants upon its surface, the earth itself grew, and for countless ages, measured by years that no man can number, the earth has been gradually assuming its present form and composition, and that the processes of growth and decay are acting everywhere." Now if these assertions are true, they completely set aside the Bible statement that God spake the world into existence, and that "things which are seen were not made

of things which do appear." Now should a child read such a theory as this, it would make its impression upon him, for it is true, as we all realize, that whatever the child first reads and studies, remains with him longer than anything else he may read. Therefore, having been taught the human theory, when he reads the statement in the Word of God, that the Lord made the heavens and the earth in six days, it will be very easy for him to become skeptical in regard to what the Bible teaches.

Illustrative of how these false teachings affect the young, a few years ago I was staying with a certain family in the country. One morning I was asked to drive the daughter to her school. She was attending a city school a few miles distant. While on the way, she remarked that she was glad her father had asked me to take her to school, because she wished to ask me a few questions. When I asked her why, she replied, "I have been almost driven into infidelity by the teachings of the professor. He is constantly striving to make us believe that the earth grew, and that it originated from a germ, and that the only reasonable solution of the present state of affairs is that everything originated from a germ. For instance, it seems more reasonable that God should create an acorn, and that that acorn should produce a tree, and the tree in turn produce another acorn, than to suppose that the Lord created the first tree as a tree and the tree produced acorns." I stated to her that that might appear quite consistent, as far as the acorn was concerned, but the case would not be quite so apparent when applied to the animal part of creation, as might be illustrated by the hen and the egg: for if the egg, or germ, were produced first, it might be a question as to how it was hatched. This opened to her a train of thought, and she soon saw that it was no more of a miracle for God to create man and the tree and all animals in their perfection, and that they, in turn, should produce their

own species, than to believe the germ theory. When we reached the schoolhouse, she thanked me, and said that she had some questions to propound to the professor, which she did, and after some thoughtful consideration, he replied that he thought the safest way, perchance, was to believe the simple story of creation as recorded in the Bible. The next time I met her was at one of our campmeetings, and she expressed her gratitude for the morning's talk on the way to school which had established her faith in the Bible, so that she thought it could not again be shaken.

And I think it is apparent to us all that when we have taught children the truth as it is in the Bible, until they are thoroughly established in it, then, and only then, can we safely send them into the schools of the world, to meet the false theories so prevalent in the scientific world.

Again the author asks us to look "a little at the underground formation of all this beautiful earth," and states that "there is abundant evidence that all the rocks and all the strata of every name and nature were originally laid down in water, which is evidenced not only by the stratifications themselves, but by the evidences of sea life everywhere present in the earth's crust; that before the upheavals in the earth's crust began, the whole surface of the earth's globe was a great ocean of hot water, and that the substances which formed the rocks were undoubtedly suspended in the air."

Compare this with the Bible statement that the earth, when God spoke it into existence, was covered with water, and that on the third day the dry land appeared, and it is evident that the rocks were not myriads of years in forming from substances suspended in the air. The facts in the case, as given in the Word of God, are these: The Creator must have stored the water in the earth in the beginning, and during the flood, as the rain descended in torrents from heaven, and that awful storm rocked our

world, and the water gushed through the crust of the earth, rising to meet the water from heaven, it tore up the surface and cast up great mountain ranges, breaking the "beautiful strata of rocks which form the framework of our earth as do the ribs the human body," so that now, as one ascends these mountains and finds in them certain rock strata several hundred feet above the sea level; or, digging into the bowels of the earth to a similar depth, he finds the same strata in the same order, it is evidence conclusive of that wonderful upheaval. And if the mountain chains were depressed to their original position in the earth, stratum would meet stratum, as they did in antediluvian times.

The author goes on to state that "coal is certainly of vegetable origin, and all coal beds have a common origin, which is also true of the beds of peat" found so commonly in Ireland; and he takes the position that this vegetable formation "was the work of ages." Now we think that he is correct in his assertion that coal is of vegetable formation. This can be abundantly proved; but instead of requiring ages in which to develop this vegetable matter, its existence can be, to my mind at least, much more readily accounted for from the fact that at the flood dense forests were uprooted and washed together in great drifts, and through pressure, and perhaps certain chemical changes since that time, the wood has been converted into coal. The speaker has explored some of the large peat beds in northern Ireland, and in some of them, to the depth of sixty to one hundred feet, are found large trees several feet thick, lying promiscuously across each other, not cut down with a sharp instrument, but broken off as only they could have been by that mighty storm. These trees are as black as coal, and are of a flinty rather than a woody nature, owing to chemical action which has been going on for a long time; had they been covered

with earth, it would have been coal instead of peat, or hardened wood. This has all taken place since the flood.

Again, this author tells us that everything is subject to a period of decay and death, and he then declares that this is the destiny of the planets themselves; and he finally closes with this question: "Does this law apply to our mind and soul? Do we die, or do we simply change?" Surely he does not seem to know, or he would not ask the question. And thus, instead of having found a foundation in the sure

Word of God, he has wandered into the quagmire of infidelity in regard to the plain teachings of the Scriptures. Living in the realm of fancy, he is like a ship without a rudder!

Certainly, if these questions are answered in the affirmative, the children will soon become skeptical, and when they read in the Bible that the earth abideth forever, and that they that turn many to righteousness shall shine as the stars forever and ever, they will question the veracity of the Word of God.

WILD FADS IN PUBLIC SCHOOLS.

[Chicago *Inter-Ocean*.]

FADISM is running wild in the public schools of Chicago; real education is neglected for the study of crazy "isms."

Are the pupils of the Chicago public schools learning to spell? The parents of 260,000 school children answer in chorus, "No."

Are they taught the multiplication table? The chorus answers, "No."

Can they write legibly? The chorus groans, "NO."

Then for what is the Chicago board of education spending annually over \$7,000,000?

"For a course of study that embraces all the newest fads, for experimental departments, in which special teachers may be employed, and for a vast and costly piece of municipal machinery that turns out boys and girls who know a variety of useless things superficially, and nothing of value thoroughly," the most courageous and the most thoughtful parents reply.

This lack of practical educational methods in the public schools of Chicago has been brought to the attention of the Sunday *Inter-Ocean* in a particularly forceful and convincing manner. About three months ago the Sunday *Inter-Ocean* offered a series of cash prizes for news items submitted by

Chicago public school children. The contributions numbered as high as five hundred a week. Over fifty per cent of these contributions were plainly the product of illiterates. The writers had no practical knowledge of the commonest, simplest rules of spelling, writing, or punctuation. Boys and girls, sixteen, seventeen, and even eighteen years of age, wrote in a bungling, illegible manner, and misspelled simple words. Contributions received from pupils in private schools (under a misapprehension of the terms of the contest) were decidedly good, judged from the standpoint of orthography and penmanship.

It is a general complaint among the business men in Chicago that the graduates of the grammar schools are not fitted for a practical life; that their education is not of the kind to assist them in earning a living.

"When I went to school," said one successful merchant, "we had to learn to read, write, and spell, and figure as far as the rule of three. We were drilled in these studies until we were proficient, and the result was when a boy left school he was fitted for a business life. Nowadays you can't find a public school boy (there are some exceptions of course, but it's a matter of natural bent) who is worth his salt in an

office until he has been through a commercial college. Parents who are paying for the ridiculous fol de-rols taught in the Chicago public schools ought to get together and make their objections felt in such a way that the board of miseducation will be forced to take cognizance of them. Nine-tenths of the children now attending public school in Chicago have to earn their own living as men and women, and it's nothing short of a criminal abuse of power for the people in charge of our so-called schools to force them to waste their time and their parents' money on such silly nonsense as now passes for 'education'.

Of course the board of education, the superintendents, and the principals do not mind the protests of the taxpayers. Parents know nothing about the "new methods." They haven't an idea what "visualising" means. They don't understand the learned discussions about the "presentation and preservation of wholes." They take no interest in nature work. They are appallingly indifferent about child study. According to board of education experts, parents judge from results. Instead of taking the time to go to the schools to find out the weird philosophy and the intricate system underlying the new methods, they find fault with effects without inquiring into the æsthetic causes. They do not realize that although the foundation of the education of their boys and girls may be rather weak, the superstructure is elaborate and highly ornamental. Chicago parents forget that the age is progressive; that typewriters have made chirography comparatively unimportant; that scientific teachers of elocution instruct in reading, and that arithmetic is a study for the few of prosaic mind.

The Chicago child who cannot spell his own name can point out an engraving of a painting by Millais. Although he does not know whether Illinois is in the United States or in Madagascar, he can enumerate

the products of Guam like a parrot. Plain reading may present many obstacles to him, but he can tell about the lives of Caxton and Gutenberg. If he cannot write so that anybody can decipher the words, he can glance over a poem and illustrate it; if he needs a course in pothooks before his father can read his handwriting, he can at least "express himself in color." If he cannot write about a thing, he can draw it.

This reform has made what was once the horror of every boy and girl a "hand-spring of joy," for the multiplication table is now taught by means of the cheerful game of leap frog. The teacher announces that she wants two boys to come forward. They are told to bend their backs. Two other boys are selected. One jumps over one of the stooping boys, who is displaying the patches on his trousers. This is "one times one," the patched boy being the one. A second leap makes "one times two." The children in the class count the boys. Then the two table is tried. Unconsciously the pupils are absorbing a knowledge of arithmetic. They add the patched boy to the tow-headed boy, subtract the pigeon-toed boy, and multiply the remainder by the boy in the red shirt-waist. They reach the result without having an idea that they have learned what their parents studied with much weariness of spirit and dog-earedness of text-book. The nine and eleven tables naturally are rather difficult to teach in this manner, as the vacant space in front of the desks is small, and the demand for actors in the object lesson would exhaust the audience and leave no one to derive the benefit of the illustration in multiplication. When the floor space becomes as crowded as is the stage at the grand opera-house when Mansfield as Henry V returns in triumph to London, the teacher has to deal in abstractions. But in the first grade the three table is as far as the course of study leads. Leap frog naturally presents some difficulties, for the girls can-

not take part in it. But a substitute is provided for them. They make little clay biscuits and mud pies. Ninepins and toy soldiers are also brought into play.

One of the features of the new method is the development of the imagination. For this purpose the Greek and Norse myths are told to the children. The mites who have never heard that there is a Z in the alphabet can tell of Proserpina, Melpomene, and Ariadne. They know all about the muses, and they can pronounce Mnemosyne without a stammer. Thor and Odin are familiar names to them, although they have never heard of Goliath or Daniel in the lions' den. In the line of memory gems, the pupils commit such quotations as:

"Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation as presents to posterity."

"Knowledge dwells in heads replete with thoughts of other men; wisdom in minds attentive to their own."

When the child who cannot spell "cat" goes home and repeats a "memory gem" to his mother and father, it has the effect of making the parents humble. Then if the six-year-old asks who is the author, his intellectual ascendancy becomes complete after there is a silence and an attempt at evasion on the part of the parents.

One of the advantages of the new method is that it confounds parents who might otherwise try to dictate to teachers. There is not one man in a hundred who can do long division for his twelve-year-old son, and he might as well try to elucidate a problem in calculus as to "do" a lesson in simple interest so that it would meet with approval from his son's teacher. The first-grade pupil who can study "quality" and "inequality," the ideas of "definite relation," and the "estimates of values tested by measurements" without knowing the word arithmetic, or that addi-

tion, subtraction, and multiplication are its fundamental principles, is an infant prodigy that can confound the most egotistical father or mother. As the first-grade pupil progresses, he learns the rule of three by means of blocks that enable him to "separate the wholes into parts, and combine parts into wholes," but unless he has his blocks he cannot tell how much is left when two is taken from three. . . .

With the abolishing of the old system of education, geography naturally received attention. One principal has forbidden the use of maps. "They are crutches," he declares, and his school is acquiring some remarkable ideas on topography. An irate father, who asked his daughter to point out Illinois on the home atlas, discovered that the girl looked for the State in the middle of the Mediterranean. When he went to ask the teacher what was meant by neglecting such an important study as geography, she said:

"Sir, your daughter has a good knowledge of geography."

The man sniffed indignantly, and said he did not understand what she could mean by such an assertion. The teacher called her pupil up to the desk.

"Helen," she said, "what can you tell me of the physical characteristics of Kamchatka?"

"Kamchatka is a peninsular portion of Eastern Siberia, Russia, stretching south between the Sea of Okhotsk on the west and Behring Sea on the east," said Helen. Then she took a long breath and continued: "The range of mountains which forms the backbone of the peninsula opens up toward the middle in two distinct branches, and gives the whole the general outline of an oval leaf."

"Does she know what a 'peninsular portion of the land' is?" inquired the parent.

"She has a clear concept of it, I think," said the teacher.

"Can she draw Lake Michigan? Would

she know where the Straits of Mackinaw are?" the man asked.

"Perhaps not yet," the teacher replied. "Next year she will probably do some sand modeling that will teach her all about Lake Michigan."

"Will she ever be taught to draw maps? Just now I notice that she is making pictures of Aztec pottery and Chinese idols. Why isn't she taught to draw maps?" The father was persistent, and the teacher become so annoyed that she could not help looking haughty and superior.

"When your daughter has learned the political history, the physical characteristics, the climatic conditions, the latitude and longitude, the geology and topography, the names of the streams, and the varieties of products common to Illinois, she may be fitted to draw a map of the State, and then she will not make the mountains like a disjointed chain. She will shade them, and indicate the rises and depressions of land. The rivers will not be mere lines. They will be wider as they flow south. Our maps are works of art when they are completed, for they are drawn after a thorough knowledge of the country has been acquired."

The parent bought a plain geography, and now he has a class of one every night. He is even seriously considering teaching his daughter to sing the State capitals after the fashion common down East, when he was a boy. . . .

A North Side boy recently announced at home that he had beaten his school in spelling.

The parents looked pleased and surprised. They knew that their son had never been taught that a word could be divided into syllables, or that there was such a word as "syllable" in the English language.

"How did that happen?" asked the boy's father.

"Oh, all the school except me failed on the word 'evaporate,'" said the boy.

The parents were proud for a moment, and then a doubt crossed the mind of the boy's father.

"Spell 'evaporate,' Henry," he said.

Henry thought for a moment, and then he answered:

"Why, I can't spell it orally. We don't have to do that. But I can write it, and then after it is written I can spell it."

The boy had been taught the "visualising" method. . . .

The child-study department of the public schools has caused a great deal of criticism. The offices at the board of education headquarters are fitted up with ergographs and stadiometers and all sorts of new-fangled appliances, and here the vitality, brain power, and morality of pupils are estimated in a strictly scientific manner. The department can estimate thoughts by counting heart-beats, and compute each subject's future achievements by his respiration. This is maintained at a great expense, and the taxpayers who are old-fashioned enough to believe that the money set aside for educational purposes should be devoted to the teaching of the three R's, count child study one of the least practical of all the fads.

COLLEGE COURSES.

The World's Work.

IN the long controversy about culture-studies as compared with studies that may be regarded as chiefly utilitarian, in our colleges, the culture-studies, represented chiefly by Greek, have continued to lose.

The general tendency toward the recognition of professional studies has now almost carried the day. In Harvard, Yale, and Columbia, and now in the University of Pennsylvania, courses preparatory to the

professional schools are accepted for the senior year. The University of Michigan will confer only the A. B. and Bachelor of Letters, and so on; in other words, all the courses of a somewhat special character which have hitherto been recognized by special degrees, are now put on a level with the general Bachelor's degree. The movement is strong to reduce the college course to three years instead of four.

The meaning of these changes is that the old contention of the Grecians — that distinctly culture-studies (of which Greek was typical) are necessary for a young man's education — is fast losing its hold. The broader question was not so much whether Greek itself should keep its old-time place of prominence, as whether the "humanities" should yield further to the utilities. The humanities seem at last practically to have lost the day in most of our universities.

Two things may be said about the change — either that the more utilitarian studies really serve the purposes of culture as well as the humanities served it, or that the demands of modern life require the sacrifice of the humanities. Neither assertion is true. The disciplinary value of the sciences is as great, no doubt, as the disciplinary value of the ancient languages. But the need of culture cannot be satisfied by mere discipline any more than it can be satisfied by merely utilitarian subjects. A rounded intellectual life requires a background and a mellowness that come only from contact with the highest artistic products of the race, and with its idealized products — indeed with its literature. The

thing that the old scholars mean by culture is a real thing, an indispensable thing, a thing, too, the foundations of which must be laid in youth. The best balance of intellectual manhood can be attained in no other way.

To attain it, fortunately there is an easier way than the way of Greek. The losing contention of the Grecians is deserved. The plain truth is that in modern education the possibilities of culture through Greek studies have practically not been realized, for but one lad in a hundred has, in these later generations, reached the degree of attainment the Greek contention presupposes.

The easier and better way of retaining, restoring, and greatly broadening the culture-studies of a college course is to recognize the culture-value of our own language and literature. A broader and saner and more "humane" and thorough and loving study of the literature of our own race is the obvious way out of the dilemma. It is a better means of broadening and deepening our culture than we have ever utilized or tried. We are approaching it gradually. We had one generation or more of rhetoricians and dilettanti as teachers of English — the slipshod, easy, old tomfoolery of general "English Literature" courses. We now have a generation of accurate and narrow English philologists and text-tinkers. Presently we shall have, let us hope, a generation of broad and mellow scholars, who know their subject technically of course, but who likewise know it "humanely." There is a new culture and an adequate one in this direction. Surely we have been slow in coming into our inheritance.



THE EDUCATIONAL WORLD.

EDUCATION IN ITALY

THE prevalence of homicide in Italy is attributed to the poor system of education in that country. The condition of the peasant class is pitiful. Signor Colajanni, a member of the Italian Parliament, writing for the *March Forum*, says: "It can be very well maintained that education in itself is directly influential in diminishing capital crimes, for the reason that it checks impulsiveness and develops the moral qualities.

The Italian Government falls disgracefully short in its duty as regards public education. The law of 1877, which obliges all children to attend school as far as the third elementary class, is an ironical one, as no provision was made by the state to insure that it would be carried into effect. Poverty prevents the people from sending their children to school. Indeed, poverty obliges these children to work."

ABOUT EDUCATING DEVILS.

THE following terse remarks addressed to all educational institutions appeared in the April issue of *Our Dumb Animals*:—

"Is it the duty of our colleges and universities, to their country and the world, to educate devils?"

"If not, why not require substantial evidence of good character from every student who applies for admission, and give diplomas at graduation only to those who have sustained a good character through their college course—say a character sufficiently good to entitle them to act in the responsible positions of physicians in our families or teachers of youth?"

"We think any college or university that will take this stand, *and live up to it*, will be as free from hazing and other outrages as our normal schools, theological seminaries, and Catholic colleges now are. It will win the confidence of parents, obtain the best class of students and liberal gifts to aid its work, and its diploma will have much greater value than college and university diplomas now have.

"In such institutions it will be easy to introduce *humane* education, to prevent wars and hasten the coming of peace on earth, not only to men, but the lower animals.

"GEO. T. ANGELL."

EDUCATING TOWARD THE FARM.

"ONE of the most important pieces of domestic legislation," says the *World's Work*, "enacted by the last Congress was the reorganization of the scientific work of the Department of Agriculture. The divisions of Forestry, Chemistry, and Soils were made bureaus, and a Bureau of Plant

Industry was formed. . . . The scientific work of the Government, especially in the Agricultural Department, has been done by some of the best equipped and most devoted men in the world, working a revolution for the American farmer.

"Agriculture is fast becoming scientific

as a result of such work. The Year Book of the Department is one of the most noteworthy publications in the world; the experiment stations in every State and Territory last year distributed copies of nearly five hundred reports and bulletins to more than half a million persons. Improved methods, new kinds of crops, new varieties

of fruits, a scientific knowledge of soils, remedies for blights and pests and diseases, — the work is come to be perhaps the best work of its sort in the world, and many of the men who do it are among the greatest benefactors of the race in their generation. They are bringing a new day for the farmer, not only in his work, but in his intellectual life."

GROWTH OF PUBLIC SCHOOLS.

THE last report of the National Bureau of Education gives figures to show the growth of schools during the past thirty years. The total expenditure for public schools in the United States in 1899 was more than \$187,000,000; in 1870 it was only \$69,000,000.

Massachusetts pays the highest per capita rate (\$5.07), while North Carolina pays the lowest (53 cents). Most of the Southern States show progress in educational matters, Mississippi and Arkansas alone having decreased the per capita expenditure in the last thirty years.

THE House has passed a bill "to assist military instruction in the public schools." The bill authorizes the Secretary of War to detail commissioned officers upon the retired list, not to exceed one hundred, and non-commissioned officers, not to exceed two hundred, as military instructors in the public schools of such cities as should adopt military instruction as part of their curriculum. With these increased facilities, no doubt many cities will add this feature to their system. There has been the objection that military training, or anything ap-

proaching it, was out of place in the schools of this country, as developing a military spirit in the young and partaking of the character of the enforced military training of the army-burdened peoples of the old world. But the value of the discipline and physical training which come from a proper use of this system, together with the interest and enthusiasm created, is recognized, and in no way can the full benefits be so thoroughly realized as through the aid of regularly trained army officers.—*Editorial in Normal Instructor.*

AN effort was made at the recent meeting of the Southern Educational Association at Richmond, to induce the association to commit itself in favor of a uniformity of text-books in the public schools of the Southern States. The leaders of the association were opposed to taking any action; and endeavored to keep the matter out of the convention, holding that it was strictly

out of place. Those interested, however, were very persistent, and succeeded in getting the movement as far as the Committee on Resolutions, where it was quickly and emphatically disposed of. This action, whether wise or not, will have considerable to do with the further handling of that subject by those who control the matter in the various States.



EDUCATIONAL WORK AT THE GENERAL CONFERENCE.

THE committee on education made the following recommendations :

1. That we urge upon our people the importance of establishing church schools.

2. That we recommend our Conference laborers not to consider their work for churches complete until church schools are organized wherever consistent.

3. That we recommend the appointment of church school superintendents in Union or State Conferences, who shall co-operate with their respective Conference committees and training schools in the establishment of church schools, such superintendents to be appointed by Conference committees in consultation with the ones in charge of said training schools.

4. That we recommend that in the appointment of school boards, persons be chosen who can efficiently represent the various lines of work taught in those schools.

5. We recommend that our schools show their appreciation of the gift of the book, "Christ's Object Lessons," by encouraging their teachers and students to devote their summer vacations to the sale of the book.

6. In the support of church schools, local needs should be met, if possible, by local tuition or voluntary donations, and pupils should be encouraged to earn their tuition or their contributions to the expense fund.

7. Church schools should continue their work to the sixth or seventh grade, and intermediate schools to the ninth or tenth.

8. Intermediate industrial schools should be established wherever it seems advisable.

9. All who have to do with the training of teachers for church schools should require thoroughness of preparation, lest the church school work be retarded by reaction from disastrous experiments.

10. *We recommend*, That our brethren everywhere study diligently the principles of Christian education, and step out by faith, as new light shall be given, and put the principles learned into practical use.

11. While we recognize the importance of educating our children under the most favorable influences, still we would caution all against taking extreme positions or making unwise utterances which might bring reproach upon the reforms we desire to advance.

12. We call upon Seventh-day Adventist teachers who have been successful in secular schools, to consecrate their talents and experience to the cause of the third angel's message, to study the principles given this people upon the subject of Christian education, and to hold themselves in readiness to fill places in our school work as the providence of God opens the way.

13. We approve the movement to organize young people's societies for more effectual missionary service; and we recommend that a committee of nine or more representative persons be appointed to form a plan of organization, and report it to this Conference for consideration.

14. Earnest efforts should be made to save the children of unbelievers by the establishment of branch Sabbath-schools wherever practicable.

15. Careful study should be given to the subject of Sabbath-school conventions, and

normal classes should be conducted in connection with them wherever practicable, that this agency, which has already accomplished much good, may be attended with still greater success.

16. *Resolved*, That we encourage all our schools where facilities will permit, to organize a preparatory course to fit young people for our regular nurses' training school course; and that this course cover elementary instruction in anatomy, physiology, hygiene, both practical and theoretical, chemistry, botany, natural philosophy, astronomy, cooking, physical culture, Bible, accidents and emergencies and simple treatments. But the schools shall not offer diplomas to such students as professional nurses.

17. *Resolved*, That each of our denominational colleges and academies provide such a course of instruction as will qualify students to enter the American Medical Missionary College.

18. *Resolved*, That we approve the plan set forth of helping our larger schools to teach the languages of the countries nearest their respective fields, and of printing tracts in those languages; and we request the General Conference Committee to take measures to set this plan into speedy operation.

19. *We recommend* That the General Conference Committee develop plans by which the blind may receive instruction according to the principles of true Christian education.

THE TEACHERS' INSTITUTE AND SUMMER SCHOOL OF BATTLE CREEK COLLEGE.

MANY are inquiring whether or not there will be a summer school for teachers. To all who are interested in Christian education we say, Yes, there will be a summer school conducted by Battle Creek College for the training of church school teachers.

INSTITUTE.

The first ten days of the summer school will be devoted to institute work for those who have been engaged in teaching church schools. This will doubtless be the largest assembly of church school teachers yet called together, for the work is growing, and each year reveals the necessity of progress on the part of the Christian teacher, and not only progress, but rapid progress must be made to meet the demands of the times.

VITAL QUESTIONS ARE AT STAKE.

Teachers must improve in their methods of teaching the common branches. Proper methods for the Christian school will be carefully considered at the Institute. The support of church schools is a serious prob-

lem which must be solved, not by the teachers alone, but by the co-operation of parents and teachers. A system of text-books for Christian schools must be worked out, and this question will receive due attention at the Institute.

TIME AND LOCATION.

The summer school will open July 2, and will be held at the new site of Battle Creek College. As the future location of the College has not yet been determined, the exact place cannot now be given, but it will doubtless be somewhere on the shores of Lake Michigan. The ten days' meeting of teachers, beginning August 27, will be a season for recuperating physically, and for mutual and spiritual advancement. By coming close to the heart of nature, teachers will have an opportunity to listen to the voice of nature's God.

Further announcements will be made later. Now is the time to plan for the Institute. Those who have had no experience as teachers will find that by meeting with

those who have taught, invaluable lessons may be learned. Watch for notices of the summer school in the *Review and Herald* and write for the announcement. Let your

friends who are interested in education know of this gathering. By coming, they may be persuaded to cast their influence on the side of Christian education.

AN APPEAL.

IN the April issue of *Success*, appeared an article entitled, "Our Struggling Merit Fund." It calls for donations and for scholarships for worthy young people who are unable financially to secure an education. Money is received from all quarters, because many men and women recognize the voice which speaks through these ambitious youth.

The question at once arises, Should Christians allow men of the world to excel them in such philanthropic work? There are hundreds of young people who desire a training in a Christian school, but they are unable to meet the expense. Much precious material is going to be lost unless something is done to help these youth. We know that "a fund [should] be created by generous contributions for the establishment of schools for the advancement of educational work."

There are persons who could just as well as not support one or more young people while they get an education. The *Advocate*

desires to know of such persons, for it can give information concerning many who need help.

THE EDUCATIONAL FUND is low, and needs replenishing. New calls for the expenditure of means are constantly reaching us. The next thing which should be done for the cause of Christian education is to print and scatter leaflets which will reach the teachers of the public schools. Many of these teachers are only waiting to hear the gospel of true education, when they will join the ranks of Christian teachers. There will be a summer school for teachers, and many should attend. How can the attention of teachers be turned toward this work? The publication and distribution of literature requires money. We would, therefore, make a strong appeal to lovers of truth to assist by contributing to the Christian Educational Fund. For further information address,

E. A. SUTHERLAND,

Battle Creek, Mich.

THE article on "Fads in the Chicago Schools," which appeared in the *Chicago Inter-Ocean*, may seem a little radical in its criticism of modern methods. It is not copied in the *Advocate* because these pages object to reform, but that readers may see that educational methods present a topic of general interest to the reading public.

This is the time of all times for lovers of God and the Bible to present the necessity for better schools,—schools which will reach the moral as well as the intellectual nature of the child. The public wants such education, and Christians who are alive

will demand it. Indeed, if Christians wish to keep alive and growing, they must have Christian education, for this is the divine method of preparing citizens for the kingdom of God. Law-abiding citizens for this world can be made by popular methods—at least that is their object, although it is questioned by some whether they are always equal to the task. But law-abiding citizens for an eternal kingdom must receive a different training. Truth must be the basis, and as there is no name given among men, save the name of Christ, whereby we may be saved, true education

must have Christ as its center, and every thought must reveal him as the Redeemer.

Because you do not see *how* this is to be done is no sign that it cannot be. It can

be, and will be, before a people will be prepared to receive the Saviour when he comes to take the subjects of his kingdom home to himself.

EVERY teacher in District No. 3 should carefully fill out a report blank and return to Battle Creek College. Do this before leaving your school. If you have received no blank, send for one at once. At the opening of the summer school there should be a complete record on file of every church school in the district. This demands the

faithful performance of duty by each teacher.

Let each teacher prepare a sample of work done by her pupils for display at the Institute. The interest taken in the small display made last year will warrant every educator in making a special effort this season.

M. B. D. .

A CALL FOR TEACHERS.

THERE is an opportune time for the accomplishment of every great work, and the present is such a time in the great educational reform movement. He who responds at such a time becomes a reformer, and is recognized as a co-laborer with God, a benefactor of mankind.

We are on the eve of a crisis, and in the lull before the storm every hand should be filled with the service of the Lord. Hundreds and thousands of children must be trained if they are to be saved. Teachers, true-hearted, strong-principled teachers, are needed. Many of them are needed.

The action taken at the last Conference will give an impetus to the educational work which will make it absolutely necessary for teachers to enter the field this next year in large numbers. Now is the time for those acquainted with the third angel's message to give themselves wholly to the work of teaching the children. If these do not heed the call, others will come in to fill

the vacant places. Each young man and each young woman must decide for himself and herself. Besides the two thousand church schools which should be in operation in our own country, there is the foreign field to enter and city mission schools to start. To-day the doors are thrown open, and the most earnest calls are coming from South America, from Europe, and from the islands of the sea. Where are the trained teachers who are ready to go? The summer school for 1901 should train several hundred.

"We call upon Seventh-day Adventist teachers . . . to consecrate their talents and experience to the cause of the third angel's message, to study the principles given this people upon the subject of Christian education, and to hold themselves in readiness to fill places in our school work as the providence of God opens the way."
— *Twelfth Recommendation of the Educational Committee.*

With Mothers and Children

THE EVENING TRAINS.

THE first train leaves at 6 P. M.

For the land where the poppy blows,
And mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms ;
The whistle, a low, sweet strain ;
The passenger winks and nods and blinks,
And goes to sleep on the train.

At 8 P. M. the next train starts
For the poppy-land afar,
The summons clear falls on the ear,
"All aboard for the sleeping car!"

But what is the fare to poppy-land?
I hope it is not too dear ;
The fare is this — a hug and a kiss —
And it's paid to the engineer.

So I ask of Him who children took
On His knee in kindness great,
"Take charge, I pray, of the trains each day,
That leave at 6 and 8."

"Keep watch of the passengers," thus I pray,
"For to me they are very dear,
And a special ward, O gracious Lord,
O'er the gentle engineer."

— *Our Dumb Animals.*

THE FAITH OF A LITTLE CHILD.

Lutheran Observer.

EVERY one smiled when his father carried him into the car — this little lad of three, who taught me so sweet a lesson of faith. The car was crowded, but there was a corner between door and window where the child could stand, and there his father put him down.

"You stay still, there, Herbie; papa is going to stand near you. You won't be afraid?"

The wee man shook his head very decidedly, and catching hold of a brass rail with his chubby fist, stood contentedly watching his father with trustful, happy eyes. At every corner new passengers came on board and crowded between father and child. Herbie was much more comfortable in the sheltered nook where his father had put him than he would have been even in his father's arms on the crowded, jostling platform. Little by little the newcomers hid the father from Herbie's sight. He did not look like a child who was accustomed

to be alone, and I watched him closely, ready to comfort him if need be. I saw his lips moving, and bent toward him. This is what he said, "I can see my papa's foot, and I can see my papa's hand."

Precious little heart, comforting itself!

The crowd jostled back and forth. I heard another whisper, "I can see my papa's foot. I — can — see — my — papa's — foot!"

Then the foot was no longer visible to the patient watcher. Trouble clouded his serious eyes for a minute, followed by a sudden happy smile.

"I can hear my papa talk!"

True enough, the father was talking to some one. But the conversation was not long. The blue eyes were growing shadowy again.

"Herbie," I whispered, "I can see your papa. I am taller than you. I can see your papa's face, dear."

For a brief space my face was subjected

to a searching glance. Then the content came back to the boy's face. He watched me, and I watched that other face, nodding assurance to my little friend. In a few moments people began to leave the car, the father sat down and took his child on his knee.

"Were you afraid, Herbie?"

"No, I knew you were there all the whole time!"

O for the faith of a little child, that, whatever comes, the heart may say, "I was not afraid, for, lo, I knew that all the time Thou wert there!"

WORK FOR THE CHILDREN.

I JUST want to send you a few incidents connected with the kindergarten work in Brooklyn No. 1 Sabbath-school. I see more plainly than ever the truth of Christ's words, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." Who has faith and trust like a little child? Sometimes we think they are not paying attention or do not understand, so I was surprised when the mother of two little strangers, who have been attending our Sabbath-school lately, told me how four-year-old Madeline in praying added, "God bless; no cry!" to her customary prayer. On questioning, it was found that she was asking God to keep her from crying over everything that troubled her, and which annoyed her mother so, she having learned in Sabbath-school that in order to be ready to go home with Jesus when he comes for us, we must be perfect, and that God will take from us our naughty ways if we ask him.

Our little Olive's papa seems to be her teacher at home, and she tells us of the "tabernacle" papa made for her, and how papa tells her about the lessons. But on Sabbath she came with the announcement

that she had "told papa," and handed me a tithe envelope containing a cent. She had her offering, too, for "Jesus' little girls." She had remembered the lesson on "Tithing" we had two Sabbaths previously; and although at the time she had seemed rather dubious about being allowed to take any of her pennies (of which she said she had eight) out of her bank, I gave her a tithe envelope, and told her to tell "papa" that when she got ten pennies, one was the Lord's.

O for the home teaching, the home school, the church school! I notice as the children get older and go to the public school, they generally lose their love for the Sabbath-school and the things of God, and come unprepared with the lesson, and seem to lose faith in the necessity of serving God and keeping the Sabbath holy, and some of the little ones go home shocked at the way the older ones laughed and talked in church.

Teachers of the little children should not consider them of little importance, for they are the most likely of our Sabbath-school scholars to carry the message of truth to outsiders.—*Lucy W. Ralphs, in Atlantic News.*



CHILDREN'S PAGE



HOW LOVE TAMED THE LION.

Success.

"NERO!" Crushed, baffled, blinded, and, like Samson, shorn of his strength, prostrate in his cage lay the great tawny monarch of the forest. Heedless of the curious crowds passing to and fro, he seemed deaf as well as blind to everything going on around him. Perhaps he was longing to roam the wilds once more in his native strength. Perhaps,—but what is this? What change has come o'er the spirit of his dreams? No one has touched him. Apparently, nothing has happened to arouse him. Only a woman's voice, soft, caressing, full of love, has uttered the name, "Nero." But there was magic in the sound. In an instant the huge animal was on his feet. Quivering with emotion, he rushed to the side of the cage from which the voice proceeded, and threw himself against the bars with such violence that he fell back half stunned. As he fell, he uttered the peculiar note of welcome with which, in happier days, he was wont to greet his loved and long-lost mistress.

Touched with the devotion of her dumb friend, Rosa Bonheur—for it was she who had spoken—released from bondage the faithful animal whom, years before, she had bought from a keeper who declared him untamable.

"In order to secure the affections of wild animals," said the great-hearted painter, "you must love them," and by love she had subdued the ferocious beast whom even the lion-tamers had given up as hopeless.

When about to travel for two years, it being impossible to take her pet with her, Mademoiselle Bonheur sold him to the Jardin des Plantes in Paris, where she found him on her return totally blind, owing, it is said, to the ill-treatment of the attendant.

Grieved beyond measure at the condition of poor Nero, she had him removed to her chateau, where everything was done for his comfort that love could suggest. Often in her leisure moments, when she had laid aside her painting garb, the artist would have him taken to

her studio, where she would play with and fondle the enormous creature as if he were a kitten. And there, at last, he died happily, his great paws clinging fondly to the mistress who loved him so well, his great, sightless eyes turned upon her to the end, as if beseeching that she would never again leave him.

DEAR CHILDREN: I have received a number of very nice little letters from children in our church schools. I wish we had room to print them all, but there is space for only a few. Nevertheless, each letter has been read, and the word they all bring is very encouraging. I shall look for letters from still other children. As springtime is here, I should like letters telling me what you are doing in cultivating the soil and planting seeds. I trust each child will learn the Planting-Song, and that you will help plant trees in your school yard.

Hoping for more letters to print on the children's page, I remain,

Your friend,

E. A. SUTHERLAND.

One little ten-year-old girl writes from Owosso, Mich.:—

We have just been answering your questions. I liked them. I wish you would come to see us. We are going to have a missionary garden. We plant our seeds at recess. We are learning very fast how to read and spell. We have cut the end off a carrot, and dug a hole in the center, and put some water in it. It is hanging in the window, and we watch it grow.

RETTA KERR.

SPRINGFIELD, ILL., April 2, 1901.

To the ADVOCATE: I am thirteen years old, and I am selling the ADVOCATE. The teacher gave me three, and I sold them on the way home from school, and five ordered from me. I shall sell more later. I shall try to get subscribers for the journal. I enjoy selling them.

EDITH J. WATTS.

SPRINGFIELD, ILL., April 2, 1901.

DEAR ADVOCATE: I want to tell you what good luck I had selling the ADVOCATE. April 1 I took three. I sold one on the way home, and one lady subscribed for a year. When I reached home, papa and a boy at the house each bought one. We have a nice school. I am thirteen years old.



THE PLANTING SONG.

(Tune — America.)

JOV for the sturdy trees
Fanned by each fragrant breeze,
Lovely they stand !
The song birds o'er them trill,
They shade each tinkling rill,
They crown each swelling hill,
Lowly or grand.

Plant them by stream and way,
Plant where the children play
And toilers rest ;
In every verdant vale,
On every sunny swale —
Whether to grow or fail,
God knoweth best.

Select the strong, the fair,
Plant them with earnest care,
No toil is vain ;
Plant in a fitter place,
Where, like a lovely face,
Let in some sweeter grace,
Change may prove gain.

God will his blessings send,
All things on him depend.
His loving care
Clings to each leaf and flower,
Like ivy to its tower.
His presence and his power
Arc everywhere.

— S. F. Smith.

COLOR IN NATURE.

BY MRS. G. A. DROLL.

WANDER where we may, through valley and plain, over hills or up the mountain steep, everywhere we see that the great Master-Artist has displayed his glory before us, endowing all nature with varied tints and beautiful colors, the absence of which would make this world a dreary, monotonous place.

“The beauty of all created things is but a gleam from the shining of His glory.” Behold the fresh blue of the heavens above! How beautifully it blends with the darker shade of the distant horizon. In the broad, deep ocean we see its color reflected. And when the black storm cloud hangs overhead, seemingly bent on destruction, it has a fringe of golden color speaking to us of an ever-present, almighty, loving Father beyond it.

Behold the marvelous wealth of color in the flowers! The living green of foliage and grass, most grateful and soothing to the eye, makes a charming background for the more showy colors.

Never does the open landscape of our own fair land appear more lovely than now,—the merry springtime,—the time of year when all nature seems to offer us a special invitation to come and study the manifestations of God's glory as revealed by the multitude of colors about us.

But what is color? Color is light. All the colors that man has ever seen are contained in the white light of the sun. Place a three-sided glass (a prism) in the sunlight, and see the beautiful colors. When the sun shines while it is raining, each drop acts as a prism; and we have the col-

ors of the rainbow. How wonderful it is to know that in the light around us there are all the colors, shades, and tints of the rainbow. God has so united these colors that they make the soft, white light, a light so clear that through it we can see far into the distance.

That we may see the different colors, He has made the flowers, the trees, and the birds — everything in fact — in such a way that when His light falls upon them, they reflect to the eye one or more colors. For instance, when waves of sunlight fall upon the soft fresh grass, the grass absorbs all the wave colors except green. The green waves it cannot absorb, and so it sends them back. These waves travel to our eyes, and we say the grass is green. When the sunlight falls upon a rose, we see the red color-waves which the rose cannot absorb, but which it sends back, and we say the rose is red.

The color which we see is not in the grass or rose, but is reflected by them, and thus they faithfully show forth in a very quiet way the glory of God, that we may get a glimpse of the loveliness of our Maker, — for he dwells “in the light which no man can approach unto.”

But what becomes of all the other colors that fall upon the rose? Are they lost? No; they warm and strengthen the rose and the bush so that the rose may continue to show forth God’s glory and love, and as we behold, we are in turn made more beautiful. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” The child of God above all others should cultivate flowers, and observe the things that reflect his glory.

Color is of great use to us. It helps us readily to distinguish one object or one person from another. It is of daily service to us in selecting food. By it we know the ripe from the green apple, as well as the variety

of the apple. It is by the bright colors of the flowers that insects find their food. It helps the bee, when after honey, to go from one flower to another of the same variety. Did you ever notice that the bright colored lines, in most sweet-scented flowers, point to the nectary? The bee, attracted by the perfume, recognizes this color sign and helps himself to a drop of honey. In taking this, he not only helps himself, but also helps the flower; for when he goes away, he carries some of the pollen dust on his back, and gives it to another flower when he stops for more honey. Thus the flower is enabled to produce seed, that more plants may be started in the earth. Some of the most beautiful and gorgeous of colors are found in birds, and it is by these colors that they readily recognize their mates and those of their own family.

In the handiwork of God, his wisdom may be seen in the harmonious arrangement of colors. To study the relations of colors is not only interesting but profitable. By so doing, the eye is educated to recognize harmonious combinations, and it will not ignore the fact that “every color, when placed beside another, is modified by it.” True taste consists in the observance of nature’s laws. Not that we should array our bodies in all the colors found in nature, but that we should observe the law of colors in dress and in the decorations and furniture of our homes.

The following are a few rules to guide in the selection of colors: —

“*Rose* cannot be put in contact with the rosiest complexions without causing them to lose some of their freshness.

“*Green* of a delicate hue is favorable to all fair complexions which are deficient in rose.

“*Yellow* imparts violet to a fair skin; it best suits brunettes.

“*Violet* imparts a greenish yellow to a fair complexion; it is one of the colors least favorable to the skin.

“*Blue* imparts an orange tint, and is

suitable to most blondes ; it will not suit brunettes.

" *White* exalts all colors, consequently is unsuitable to complexions that do not appear better when made more prominent ; it is suitable for a fresh or rosy complexion.

" *Black* lowers all colors and whitens the complexion."

SUGGESTIONS

Let the child make a color calendar, each day painting, in little squares opposite the day of the month, all the colors that he can find in nature on that day. At the end of the month he will know just what colors are found in May or June, and how many days May or June had in which to hunt for colors. At the end of each season (summer, fall, winter, and spring), he will know what color predominates in each season.

Help the child to observe the colors in the heavens, in the water, among the flowers, plants, and trees. Help him to see the beautiful colors of the butterflies, the insects, the bees and beetles, and the varied colors of animals and birds. A shallow dish kept full of water in the shade of some

bush or tree, will attract many birds to your home. Also let the child make a flower book of colors, making a picture of each flower and classifying it according to its color. Let him paint pictures of the different fruits and vegetables. Help him to count the colors in the rainbow, and with brush and water-color paints produce the same colors as nearly as possible, and in the order in which he sees them in the bow.

Lead the child to observe the colors in flowers which the bees most often visit. Which colors have the strongest perfume? What color predominates in nature?

Help the child to make bouquets, arranging the flowers in such a way that the different colors harmonize. In making bouquets, try placing red flowers and green together, yellow and purple, blue and orange, green and russet. Notice the effect of each combination. Place yellow and orange together, blue and green, red and orange, blue and purple, orange and russet, and notice the effect. Which combinations do you like best?

IMPORTANCE OF THE TEACHER'S WORK.

WHEN the teacher has taught and the pupil has learned that 2×2 are 4, has the desideratum of teaching been reached? We are inclined to believe that too many of our teachers in the common and high schools so think. Every one must admit that, in so far as good character, strong ideals, manhood and womanhood, are not added to the product of 2×2 are 4, education, so-called, is a failure. This being true, how many of us realize that, as a general rule, the teacher has a greater influence in moulding character, inciting strong ideals, building up manhood and womanhood, than the preacher, the church, the Sunday-school teacher, or even the parents?

The teacher shoots at a very long range ; the Sunday-school teacher has but about thirty minutes out of one day in seven ; and a large majority of parents are not capable of contributing to their children strong ideals and motives, or impressing them with the absolute need of a pure character ; or if capable, are too neglectful, trusting the moral training of their own flesh and blood to the preacher, the Sunday-school, or to accident. As I reflect upon the past, my school days, the Sunday-school teacher, the preacher, and all other influences, social, religious, and moral, which have contributed to mould me for life's work, the influences which have been the strongest and have lasted longest, were

those incited by my teachers while I was between eight and fifteen years of age. Three teachers I call to mind in particular, who caused me to see and feel that I was in the world for the purpose of learning that there was something more to be added to 2x2 are 4, and that was manhood; or in other words, to be true, and to endeavor to accomplish something in the world which would be an honor to the race, and a glory to my Maker. . . .

Surely the teacher's calling is a most exalted one; his responsibilities are great, his opportunities glorious.

I have in mind, more especially, those

who are teaching our children of from eight to fifteen years of age. Such teachers are handling the clay while plastic, and directing the destinies of the men and women of the future. The state looks to such for character, and such also are in no small way contributors to the building up of God's kingdom.

Dear teacher, your work may be more or less obscure; your names may never be heralded before the world. But he who sees in secret, will at last reward you openly.—*V. Perry Mather, in Normal Instructor.*

WORTH REMEMBERING.

"THERE is a broad distinction between learning and education, as well as between learning and wisdom. Education may exist without learning, and wisdom without either. Learning is the knowledge of facts in their widest sense, both independent and relative. Education is the product of training. It is a subjective condition, and consists in the subjugation of the mental, moral, and physical faculties to the will. Wisdom is that power which enables its possessor to see things in their true relation. It is the X-ray of the mind, uncovering and exposing to correct judgments the facts of life. It is the power to comprehend the affairs of daily existence, and formulate and express correct opinions upon them," says *School Education*.

And it should be added that wisdom is the gift of God, and comes by simple faith.

She will read professional and other books, educational and other papers, and magazines.

Signs of a Good Teacher. She will patronize public libraries and reading-rooms, and if her pupils are sufficiently advanced, she will influence their reading along good lines.

She will attend *punctually* all teachers' meetings, and do her share toward supporting the county and state organizations.

She will do a certain amount of calling on her children.

Occasionally she will be found taking the children on a little trip to the park or some of the younger ones to a museum, and older pupils to certain factories which afford entertainment and instruction. These things will be a pleasure to her.—*The New Education.*

"THE darkest superstitions may thrive along with any amount of merely intellectual enlightenment."



THE GLENWOOD SCHOOL

JOHN O. STOWE writes concerning the school at Glenwood, Mich.: "Our school started in a very humble way. A blind brother who lives in a log house, having an interest in the school, offered us one room. There were nine pupils the first morning, and as we had no desks we used chairs. Nearly all united in earnest prayer that God would bless us with his Holy Spirit, and that courage and wisdom might be given to the teacher, to enable him to teach them about Jesus. The present enrollment is twenty-four. Among these are several who are not Sabbath-keepers.

"We have had many touching evidences of the working of God's Spirit. The children grasped the simplicity of faith, and ask believing that they will receive. A little boy

lying at the point of death in a neighboring house was prayed for, and from that time he began to recover. The mother said to one of our sisters, "Something is healing Willie besides the medicine." An aged lady, the grandmother of one of the pupils was very low with the grip, and was not expected to live. The school united in prayer for her, and she recovered.

"The brethren have showed an earnest spirit of sacrifice, and we have a neat, comfortable room capable of seating thirty-eight pupils. All seem pleased with the progress made by the children, and many others are planning to enter the school the coming year. There have been trials to meet and difficulties to overcome, but God has given us victory."

WORKING FOR EDUCATIONAL LITERATURE.

LOUIE NICCOM, of Springfield, Ill., writes; "I took the *ADVOCATES* to school last Friday, and by Tuesday the children had sold them all, and we find that we did not have half enough. So please send us fifteen copies more. The children began the work with much earnestness, and we thank the

Lord for the good success he has given us. One little girl, only five years old, has sold one, and is anxious to have more to sell. She is not in school, but is sister to two of our boys. I have been made glad to see the joy which this work has brought to the children."

THE OWOSSO CHURCH SCHOOL

OUR people have built a school-house of two apartments, with a seating capacity for sixty pupils. A four-room cottage has been completed, and our new church is nearly ready for dedication. These three buildings are only a few rods apart. Persons desiring church and school privileges can find no better place in Michigan. A

number of new houses are being built.

In the school, work is being done in all grades up to and including the twelfth. Our enrollment is now fifty. We have two pupils who expect to take the summer school work, and enter the field in the fall. We shall be able to dispose of a larger club of *ADVOCATES* next month. All but one of

the students in the advanced department have made a public profession of religion. The spiritual condition of the school is good. The government is administered by principle, not force.

We have held two public entertainments,

MISS ANNIE KNIGHT, who is teaching at Gitano, Miss., writes for the *Medical Mission and Gospel of Health* :

"Since Christmas I have been trying to get an acre of land cleared off for a vineyard for the benefit of the school, but there is quite a little work to do on it, and so little time that I almost get discouraged. I go out at recess, noon, and after school, when it is nice weather, to help the boys saw wood. I want to use all the wood for fuel for the stove, instead of piling it up in heaps and burning it in the fields as they do here. Then, too, I have cut everything off the land (something the people here do not do) so the work of clearing goes slowly. But it will be nice when I get it done.

"To-day three little boys and I felled two large pines, and sawed them up for timber to make rails with which to fence the vineyard. (We do not have stock jaws in Mississippi, so everything must be fenced.) We sawed enough to-day to split about five hundred rails. We have to make three thousand, at least, to fence the acre. Then they must be hauled and put up. It seems very much like *work* to take recess and playtime in this way, but I see no other way to do it, for it will not be done unless I am with the children. I shall try to have another 'bee' tomorrow to get the rails split. It is too heavy work for me. I have the grape vines to plant as soon as I can get the ground ready."

THE family of brother L. W. Baylies, of Neola, Iowa, conducted a family school in which all members had a part. This is as it should be, for originally all teaching of children was carried on in the home.

inserting a notice of the last one in the city paper, and as a result the children preached the third angel's message to some who had never heard it. We know that the Holy Spirit leads in the church school work.

MR. AND MRS. D. K. PINCKNEY.

RACHEL PETERS, who is teaching a church school at Couva, Trinidad, describes some features of her work as follows :—

"Despite all the hardships, our school prospers. We have enrolled twenty-eight, and our attendance is regular. This keeps me very busy, for I have to assist in church work, and were it not for the aid of my sister, I could not get through.

"Last month six of the pupils were baptized. These children gave their hearts to Jesus, and requested baptism, and were carefully examined by Elder Crowther. Among that number is a young lady who will doubtless be at Battle Creek next year. Her parents are merchants. They sent six children to the school in August. Although they belong to the Anglican Church, they said that the religion would make little difference, provided they were not urged to join the church. These children had never been taught of the love of God. Little by little, as they studied the life of Christ, a marked change for the better was seen in their behavior. This was noticed by the parents. The study of physiology and healthful living led them, of their own accord, to give up flesh-eating. You may imagine my surprise when I discovered that they had made that decision. They were given all manner of punishments in order to induce them to continue the use of pork, yet they remained firm."

MYRTLE CLARK taught a six months' school at Hoquiam, Wash. One encouraging feature in this school was the fact that the board had the teacher's salary ready in advance. This is a sign of good management and prosperity.

C. F. PECKOVER writes for the *Kansas Worker* :—

“Our church school at Atchison closed on the 22nd of February, after a successful term of four months. This is the first year that the Atchison church has had a school connected with it, but the Lord blessed the work, and I believe that both teacher and pupils closed the term with a clearer knowledge of the things of God, and a firmer determination to be light-bearers to those who sit in darkness.

“A class was organized toward the latter part of the term to work for ‘Christ’s Object Lessons.’ This class consisted of nearly half of the school, and work done in the city brought rich experiences. Some of the older ones, at the close of the school, began preparations to enter the canvassing work for the summer.”

AT Montavilla, Ore., Mar. 16, 17, was held the first church school teachers’ convention ever called in the North Pacific Conference. Nearly all the teachers in the Conference were present to aid in and enjoy the exercises, the schools at Montavilla, Portland, Salem, Vancouver, Hoquiam, and Newberg being each represented. The first session was held March 16, at 7:30 P. M., at which time were presented by the various teachers subjects of special importance to both teachers and patrons of the church schools. The questions of the “Origin and Purpose of our Church Schools,” “Order and Discipline,” “The Bible as a Text-Book,” and other subjects of like interest were presented in papers and addresses by the teachers.

ADA SOMERSET, teaching the church school at Pittsford, Mich., writes: “We are in a place where we can do some missionary work. To-day the girls of the school and I went about four miles and a half to sew for the poor. We have missionary meetings every two weeks, and have money enough to take a club of ten *Signs*. Some of these

are to be sold. One of our ministers was here a short time ago, and told me that I ought never to get discouraged while I was in this school. He told me my schoolroom was a palace beside what most of the teachers have. I feel greatly encouraged for the school. The pupils all take such an interest in their work.”

CLARA JACOBS, a teacher in the Oakwood Industrial School at Huntsville, Ala., says: “I have had a desire to do something for the *ADVOCATE* ever since entering the school work, but situated as I am, have had no chance as yet. The students in this school are very poor. Many of them have not enough to buy their own clothing. We have fifty students in the home, but there are only two families of Sabbath-keepers here outside the home family. Our students range in age from sixteen to fifty, and many of them are unable to read and write when they come to the school. Some cannot even give the time of day, yet we notice great improvement as they stay with us.”

W. O. BATES writes for the *Illinois Recorder* concerning the Stockton church school; “Our school opened in November, with Mabel Bostwick as teacher. The interest was good, and our teacher was faithful. One pupil was thoroughly converted, and all were helped; even the parents had a night school, which was held Monday and Thursday evenings. Monday evening ‘Living Fountains’ was studied as the basis for work in spelling, language, and reading. Thursday evening ‘Healthful Living’ was studied, and a weekly prayer-meeting was held after each study.”

MARY MITCHELL is assisting brother B. F. Gowdy in an industrial school for white children at Oakwood, S. C. She writes that the public schools are so poor and the term so short that many parents prefer to send their children to the industrial school.

IN the *Kansas Worker* we read that Elder J. W. Covert has been chosen by the Conference to act as superintendent of the church schools of that State. In a letter to the brethren of the Conference Elder Covert writes: "This is a question in which our people are very much interested, but it is only in an experimental stage. Some are waiting to see if it is a success before taking hold of it. Although we may have difficulties and perplexities to meet, yet the Lord asks us to take hold of the work in faith; when that is done, we may expect the blessing of God."

E. S. BALLENGER, of the Healdsburg College, has the oversight of all church schools in the State of California. In the *True Education* he says: "We now have thirteen schools in the State, employing seventeen teachers, with an attendance of between 375 and 400. Our schools are located at Centralia, Escondido, Fresno, Los Angeles, Napa, Pasadena, Red Bluff, San Diego, San Francisco, San Jose, San Pasqual, Watsonville, and Healdsburg."

FROM the territory to which Keene Academy furnishes teachers come many encouraging reports. The *Industrial Educator* states that Carrie Henderson, who is teaching in Peoria, Texas, has an enrollment of twenty-seven. Mary Stigall has a school of seventeen at Enid, Oklahoma. Kate Beele is teaching at Ad Hall, Texas; and Minnie Robbins has charge of the Jewett church school.

MRS. R. D. QUINN, of Butte, Mont., has taken charge of the church school at Missoula. Miss Ethel Reeder, the former teacher, was obliged to resign on account of failing health.

I CANNOT afford to be without the *ADVOCATE*. I look forward to its visits as to a letter from a dear friend. I am teaching the East Portland church school. Good progress is being made, and we enjoy the work.

CLARA ROGERS.

Montavilla, Ore.

ACCOMPANYING my regular number of the *ADVOCATE*, I have received five extra copies. My pupils sold all of them, and I enclose the money. If you desire to send the same number, or even ten next issue, I think we can sell them.

IDA CARON.

BROTHER J. G. WILLIAMSON, of Poetry, Texas, says: "We have a house ready for school purposes, but the children are few; we invite others to move here. Land not far from the church can be purchased at reasonable figures."

AGNES STEWART, who taught a successful home school at Francisville, Ind., closed her work March 29, and attended the General Conference.

THE *Tennessee River Watchman* states that the Trezevant school taught by Thomas E. Ward has given excellent satisfaction.

ENCOURAGING reports come from the school at Elk Point, S. D., taught by Gertrude Uhri.

MARY BROWN, a former student of Keene Academy, is teaching at Ardmore, Ind. Ter.

NETTIE POPE taught a six months' school at Hankinson, N. D.

THE school at Ford's Store, Md., has enrolled forty pupils.

PUBLISHERS' PAGE.

Training-School Publishing Association Limited.

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

PERCY T. MAGAN, Man-g-r.

Brewer's Directory of School Superintendents published by Orville Brewer Pub. Co., Chicago, contains the names of superintendents of all the towns and cities of the United States having a population of over three thousand.

"Great Nations of To-day," a 250 page pamphlet, by Alonzo T. Jones, is an instructive publication which should have an extensive circulation. It can be obtained from the Review and Herald Pub. Co., Battle Creek, Mich. Price, 25 cents.

"Principles of True Science," is the title of a compilation of extracts from the writings of Mrs. E. G. White on science topics. It consists of 330 pages of matter bound in red leather, and is especially helpful to teachers. The edition is limited. Price, \$1.00. Address M. E. Cady, Healdsburg, California.

A report of the commissioner appointed by the Wisconsin Legislature in 1899 to investigate and report upon methods of procedure in giving instruction in manual training and in the theory and art of agriculture in the public schools, has been issued by L. D. Harvey, of Madison, Wis. The report contains many interesting articles, from which extracts will be given later. Teachers should read this.

To subscribers: To those who send us the names of five new subscribers before June 1, we will send *Correct English* for three months.

The new and up-to-date magazine, *Correct English*, teaches you how to speak and write correctly, and as a work of reference is invaluable to the teacher, the professor, the scholar, the student, the doctor, the minister, the lawyer, the business or professional man or woman; in fact, everybody who uses the English language.

Published monthly by the Correct English Pub. Co., 84 LaSalle St., Chicago. One dollar per year, ten cents per copy.

The Countryside, an illustrated monthly published at 21 Park Row, New York City, furnishes information for the improvement and beautifying of the home.

Science and Faith is a monthly magazine published by L. A. Reed, of Jacksonville, Ill. As the name indicates, its object is to inspire faith in the Creator through the study of nature.

The announcement and sample pages of "Parts of His Ways" is the forerunner of a book on nature study now in process of publication by M. E. Cady. These announcements are sent free of charge to those addressing the author at Healdsburg, Cal.

Words of Truth Series No. 30, a 48 page tract entitled *Bible Readings on Education*, by M. Bessie De Graw, will, if read, clear up many of the difficulties which confront those who desire to present the subject of Christian Education. Price, 3 cents. Address Review and Herald Pub. Co.

Journal of Pedagogy, edited by Dr. Albert Leonard, at Ypsilanti, Mich., is an excellent educational publication, which deals with live questions in a masterly way. Dr. Leonard is president of the Michigan System of Normal Schools, and is a man of wide experience as a teacher. For sample copy address *Journal of Pedagogy*, Ypsilanti, Mich.

Clubs of five, ten, or fifteen copies of the March ADVOCATE were sent to a large number of our teachers, with the request to have the children sell single copies and take yearly subscriptions. The success which attended this work was in many cases most encouraging. One teacher writes:

"My pupils were delighted at the opportunity of doing some missionary work in selling the papers. In about fifteen minutes from the time I sent them out, I heard a pattering of little feet down the hallway; then there was a quick rap at the door, and upon its being opened, the flushed faces of the excited little girls told me what had occurred. Almost out of breath, they told me they had sold their papers, and had come to bring me the money. The children have an excellent missionary spirit, and are glad to do whatever is suggested in missionary lines."

Another school sold about thirty papers during the month of March, and ordered fifty of the April number issue.

Ohio College of Dental Surgery.

Department of Dentistry — University of Cincinnati.

Central Ave. and Court Street, Cincinnati, Ohio.

This College was organized in 1845, and the 56th Annual Session begins about October 8, 1901. Three sessions of seven months each are required for graduation. This is the first Dental College established in the West. It is co-educational, and has a teaching corps of twenty instructors. Its buildings are modern, and well adapted to the requirements of modern dental education, and its clinics are unsurpassed. Optional Spring and Fall Courses in clinical instruction are also given. Fees are \$100 each Session. For Information and Announcement, address H. A. Smith, D. D. S., Dean, 116 Garfield Place, Cincinnati, Ohio.



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LET IT BE KNOWN TO ALL TEACHERS AND STUDENTS

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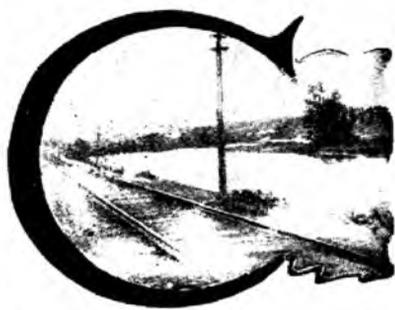
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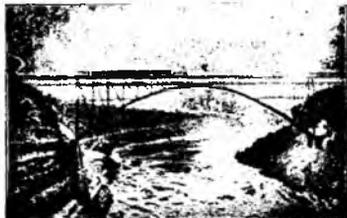
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