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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

A JOURNAL OF CHRISTIAN EDUCATION.

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WHERE ARE YOUR CHILDREN.

BY MRS. E. G. WHITE.

THE word of God comes to us at this time: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18. Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? Are you seeking to save their souls, or are you by your neglect aiding in their destruction?

Many families who, for the purpose of educating their children, move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-round, practical, Christian education. It would be vastly better for their children, for them-

selves, and for the cause of God, if they would remain in the smaller churches, where their help is needed, instead of going to the larger churches, where, because they are not needed, there is a constant temptation to fall into spiritual inactivity.

Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day-school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study. Parents should gird on the armor, and by their own example teach their children to be missionaries. They should work while it is day; for "the night cometh, when no man can work." John 9: 4. If they will put forth unselfish efforts, perseveringly teaching their children to bear responsibilities, the Lord will work with them.

Some families of Sabbath-keepers live alone, or far separated from others of like faith. These have sometimes sent their children to our boarding-schools, where they have received help and have returned to be a blessing in their own home. But some cannot send their children away from home to be educated. In such cases, parents should endeavor to employ an exemplary religious teacher, who will feel it a

**Church Schools
Needed.**

pleasure to work for the Master in any capacity, and be willing to cultivate any part of the Lord's vineyard. Fathers and mothers should co-operate with the teacher, laboring earnestly for the conversion of their children. Let them strive to keep the spiritual interest fresh and wholesome in the home, and to bring up their children in the nurture and admonition of the Lord. Let them devote a portion of each day to study, and become learners with their children. Thus they may make the educational hour one of pleasure and profit, and their confidence will increase in this method of seeking for the salvation of their children. Parents will find that their own growth will be more rapid as they learn to work for their children.

As they thus work in a humble way, unbelief will disappear. Faith and activity will impart assurance and satisfaction that will increase day by day, as they follow on to know the Lord and to make him known. Their prayers will become earnest, for they will have some definite object for which to pray.

In some countries parents are compelled by law to send their children to school. In these countries, in localities where there is a church, schools should be established, if there are no more than six children to attend. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world.

We are far behind our duty in this important matter. In many places schools should have been in operation years ago. Many localities would thus have had representatives of the truth who would have given character to the work of the Lord. Instead of centering so many large buildings in a few places, schools should have been established in many localities.

Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It

is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us with the facilities with which to work. But though in the past we have come short of doing what we might have done for the youth and children, let us now repent and redeem the time. The Lord says: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 18, 19.

When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As

Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work on this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of "higher education." As the children sang in the temple courts, "Hosanna! Blessed is he that cometh in the name of the Lord," so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up.

Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots

and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and his saving health to all nations. Then let the

church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage.—*Extracts from Vol. VI, pp. 195-203.*

IMPORTANCE OF RECOGNIZING THE VOICE OF GOD IN NATURE.

BY S. N. HASKELL.

THE fact that God is in nature is proved in a thousand different ways by the operation of nature itself. In writing to the Corinthians, the apostle directly appealed to nature. Said he, "Doth not even nature itself teach you?" It is always teaching the truth. But mankind has become so blinded by sin that without the written word to guide the mind, the voice of nature is misinterpreted. For the first twenty-five hundred years, when men possessed the greatest wisdom of any period in the world's history, they had no word of God other than the open book of nature and the living prophets.

It was God's design that after the fall man should, by labor, learn lessons of eternal truth. He did not bring physical labor upon man as a curse. Man was compelled to earn his bread by the sweat of his brow, that he might be impressed with the necessity of putting forth an effort in his spiritual life. Vegetation ceased to grow spontaneously, as before the fall. The earth brought forth weeds; briars and thorns caused trouble and sorrow. But in these same briars and thorns was a hidden lesson. In speaking of the idolatrous enemies of Israel, God said, "They shall be as thorns in your sides, and their gods shall be a snare unto you." But his people were not to be afraid. The briars and thorns of the physical world would disappear before continued effort; likewise spiritual enemies may be overcome by vigilance.

The poison of reptiles was intended to teach the power of sin as the serpent itself typified Satan. Christ said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." The deadly bite of the viper is of Satan. When the apostle shook the beast into the fire and felt no harm, it was an object lesson that a forfeited life must be destroyed. In like manner every evil in the human heart must be eradicated. This is taught by the gardener who destroys that which hinders the growth of useful vegetation.

God would have his people learn two lessons from the curse which brought increased labor; the first is the fact that sin must be removed from the heart, and the second is the method of removing it.

Taking this view of the subject, one can see the force of God's words to Moses, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." God was there. He had appeared in a supernatural manner in a bush. The presence of the Lord made the ground holy. If Moses desired to obtain the lesson God would give him; if he would receive the full benefit of the voice of God, then he must remove everything that stood between himself and God. Human reason could give no explanation of the phenomenon, when fire burned in the midst of a bush and it was not consumed. Likewise human reason is

powerless to explain how the words of God can be true. But God is truth, and in him is no lie. He is the author of truth.

The question may be asked, For what purpose did he endow us with reason? Certain it is that he never gave human reason to sit in judgment on the Almighty. Man by reason cannot find out God. "For it is written, I will destroy the wisdom of the wise: and will bring to nothing the understanding of the prudent." "God hath chosen the foolish things of this world to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." When God speaks, it becomes man to listen. And in divine instruction, whether it come from the written word, or through nature, there is ample scope for the exercise of reason. So human reason should be laid low when God speaks, and exercised in showing that what he has said is true. "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." God has spoken: listen to his voice.

Had Moses fully comprehended this lesson, nothing would have prevented the circumcision of his son and the circumstance recorded in Ex. 4:24-26 would not have occurred. Were this lesson learned by all who believe in present truth, Matt. 7:21, 22, would not have been written. Moses stood in the midst of the ten plagues of Egypt as an illustration of those who will live during the outpouring of the seven last plagues, without a Mediator.

That was a lowly shrub or bush in which the Lord appeared. "I will now turn aside and see," said Moses, "this great sight, why the bush is not burnt." He did not doubt that God was in the bush, but what was the cause of his appearing in

that particular manner? The all-merciful God shrouded his glory in a most humble form that Moses might look upon it and live. God's glory was subdued, and his majesty veiled, that the weak vision of finite man might behold it. So Christ was to come in "the body of our humiliation," "in the likeness of men." In the eyes of men, he possessed no beauty that they should desire him. "He shall grow up as a root out of dry ground." Yet he was the incarnate God, the light of heaven and earth. His glory was veiled, his glory and majesty were hidden, that he might instruct us how we should draw near to the sorrowful and tempted.

Again, "Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? . . . To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Was there not also a connection between this and the sanctuary that was built of the same kind of wood, and became the receptacle of the shekinah, which was a representation of God himself.

Then again, Moses was taught to see the protecting care of God for his people. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." These are some of the lessons taught to the one who, as it were, removes his shoes, and sits at the feet of God, and listens to his voice in nature and in his written word. Is there not here a scope for reason in learning the language

of him who said, "In his temple every whit of it uttereth his glory?"

Our Redeemer thirsts for recognition. As the mother watches for the first smile on the face of her little child, which tells of dawning intelligence, so Christ watches for a recognition of himself in nature and in his written word, and he longs for expressions of grateful love which show that spiritual life has begun in the soul. How many go through the world and never see God, although he be not far from every one of us! The heavens declare his glory, the earth is full of his praise. From the voice

of thunder on Sinai's mount, to the still small voice of the growing grass, are lessons of love, intelligence, and wisdom. Shall we not listen? That still small voice can be heard. Shall we, as did Moses, turn aside to hear the wonderful voice that speaks to the soul of man? Shall we study the relation that exists between nature and the practical duties of life? The lesson book is always open; his voice is always speaking, and the Christian should constantly direct the minds of others, whether riding, walking, sitting, or standing, to that voice in the daily occurrences of life.

TRUTHS ON EDUCATION.

GEORGE W. STEWART, president of the board of education in the city of St. Cloud, Minnesota, read a paper at a recent educational meeting, which we should like to reproduce, in full. The following extracts, which appeared in *School Education*, April issue, are worthy of careful thought:

"Too many teachers mistake the means for the end. I think the common objective point of teachers is graduation day, with its accompanying fuss and feathers and diploma or certificate which states that the student has absorbed so many arithmetics, geographies, and grammars, and so many books of Latin and Greek. What is there in arithmetic or geography, Latin or physics, which specially tends to the advancement of society, to the raising of its level, be it ever so little? True, they are good as a mental drill, but mental discipline, the subjection of the mind to the will, does not necessarily tend to better citizenship; they are efficient, but not sufficient.

"Business men, thinking business men, are not very much interested in means; they are much interested in results, and in so far as results fall short of what they should be, the means used to produce them are proper subjects of criticism. I do not pro-

gress to know anything of the technical work of teaching, of the comparative merits of one method over another, and it is not my present purpose to discuss or criticise methods. I do not criticise them. What I do assert, is that results fall far short of what the financial and physical, mental and moral, energies employed should produce. When a child enters the 6th grade, the object of the average teacher is the completion of the work laid down by the curriculum of the schools for that year, and the teacher's efforts are directed, and the superintendent's as well, to seeing how much arithmetic, geography, and grammar can be pumped into the child during the year. Little regard is given to the fact that the child's mind is in a peculiarly receptive state at that age, to receive those impressions of life which are to stay with him during his existence. From the time a child enters the first grade until he leaves the high school, 'hurry' is the watchword. The pace of all is set by that of the swiftest. Graduation is the end. Every other consideration is subordinate to the one idea of getting through, and getting the piece of parchment which evidences that its holder has completed the prescribed course of study. The laws of

health are not only ignored, but defied. Boys and girls are left to their own resources to find out those truths which are of the utmost importance to them in their future life. They complete school, and return to the dead level of their parents, without a conception to sustain or elevate them except such as may be gained from such elevating things as arithmetical cube root, algebraic equations, the boundaries of States, or the causes of volcanic eruptions. They return home firm in the belief that a knowledge in these things is education, the ability to display that knowledge, wisdom. They return home with the idea firmly implanted in them that, somehow, having learned the prescribed quantity of the prescribed curriculum, society owes them a living without much exertion on their part. Their notions of education, learning, wisdom, of society and its duty to them, and of its integral parts to each other, if any they have at all, are imperfect, incorrect, distorted, useless; instead of being taught that the law of life is work and activity, and that the successful man or woman is the one who knows the common things of life and practices them, the impression they get, if they are not actually taught it, is that the man who works is a fool, and the one who gets his living by his wits is the one to pattern after and emulate.

"If I were permitted to start a school according to my own notions, I would have the teacher put in most of the first year in finding out where the pupils lived, what their parents were, what they ate, and how they were nourished, what their bodily strength was, and the probable possibilities of each boy and girl. I would have the teacher put in most of her time instructing the parents in the needs of the child, and securing their co-operation in the work of its development. I would have the teacher, at all times, bear in mind that the object of

her labor was not the production of angels, but the production of men and women with a correct appreciation and understanding of their duties as citizens. I would impress this upon them annually, monthly, weekly, and daily, and would insist that everything should be subordinated to that end. I would have the teacher develop their physical strength and vigor, and give that her first consideration; then their moral nature, teaching them the wisdom of God's general laws, and the necessity for their observance. Then I would commence upon their purely thinking faculties, by giving them instruction in the ordinary branches of learning, such as in future life are useful and add to happiness and pleasure and the ability to procure a livelihood, and to perform their duties in the society for which they are being fitted. I would probably have all these things going on at the same time, but subordinated one to the other in the order stated, and accompanying all as substantive facts to be learned, appreciated, and observed; knowledge of those things which make for good breeding, and make the outward appearance of gentlemen and ladies. . . .

"This application of the pump method of imparting knowledge; the hand pump in the lower grades, the force pump in the middle grades, and the steam pump in the higher grades, is all wrong. The spirit is what you are after; and when a teacher has developed the proper spirit in her pupils, she has pretty nearly accomplished all that the schools ought to do in the line of book learning for the average pupil.

"If I had my way, I would pretty nearly sweep away all grade distinctions. I know I would sweep away all such things as examinations, or tests, of learning, except in so far as the same are applied to the spirit of the individual toward things of use to society."

CENTRALIZED SCHOOLS.

BY M. BESSIE DE GRAW.

IN starting a church school, one of the most perplexing questions arises from the fact that the students are, as a usual thing, quite widely scattered. Where the building is so located as to accommodate the greatest number, there are still those who live at such a distance that regular attendance is impossible. What should be done? The command has been given to educate the children. This question has received a very satisfactory solution in a number of our States, and is still a matter of consideration by the Legislatures of other States.

In rural districts the public school system first planned to bring the school to the child. This gave rise to a large number of small schools. For instance, Illinois had, last year, 435 district schools, with an enrollment of fewer than ten pupils each. This meant high taxes, and in many cases, poor teachers. Thirty years ago Concord, Mass., tried the plan of carrying the children to a central school, at public expense. The result was a larger and more regular attendance, better schools, and lower taxes. Another Massachusetts town has followed the plan of centralization for twenty-five years, and has saved on an average \$600 a year. Kingsville, Ohio, closed four rural schools, and transported the students to the village, thereby reducing the expense per capita from \$22.75 to \$12.25 a year.

As to the manner of transportation, Superintendent Kern, of Ohio, speaking of Gustavus township, says: "Nine wagons are used in the transportation of children, at an average cost of \$1.25 per day. The longest distance is four and three-fourths miles. The central school building is a \$3,000 frame building. These centralized schools are bringing better roads.

"The wagons are provided with curtains, lap-ropes, soap-stones, etc., for severe

weather. The board of education exercises as much care in the selection of drivers as they do in teachers. The contract for each route is let out to the lowest responsible bidder, who is under bond to fulfil his obligations. The drivers are required to have the children on the school grounds at 8:45 A. M., which does away with tardiness, and to leave for home at 3:45 P. M. The wagons call at every farm house where there are school children, the children thus stepping into the wagons at the roadside, and are set down upon the school grounds. There is no tramping through the snow and mud, and the attendance is much increased and far more regular. With the children under the control of a responsible driver, there is no opportunity for vicious conversation or the terrorizing of the little ones by some bully as they trudge homeward through the snow and mud from the district school.

"The coming problem in education is the evolution of the country school with all the added possibilities in the way of the enrichment of country life."

The Chicago *Inter Ocean*, speaking of the resolution now before the Illinois Legislature, says: "State Superintendent Jones, of Indiana, in an address to the educators now meeting here, declared the central school plan an unqualified success in his State. It seems full time for Illinois to take similar steps for the improvement of its rural schools. Superintendent Bayliss, in his last report, highly commended the plan. It remains for the Legislature to take action."

When Adventists sense the significance of proper education for their children, they will be willing to put forth an extra effort to surmount difficulties. In the plan now followed to centralize rural schools is a hint to those who believe in Christian education

as something to which every child born of Christian parents has a right.

"Wherever there are a few Sabbath-schools, let the parents unite together in providing a place for a day school, where the children of the various Sabbath-keepers can come together. Let them employ a

Christian teacher." When this instruction is followed, it may be necessary to provide a means of transportation for the children who live at a distance. Let not those who are educating for time by their diligence put to shame those who are teaching for eternity.

RESULTS OF EDUCATION AS SEEN IN MONEY MATTERS.

CHAS. W. DABNEY, president of the University of Tennessee, gives some interesting statistics showing the relation of education to production. Some of his figures and deductions are given, not only that the reader may see that the State which contributes liberally for the education of its children reaps a bountiful reward, but these quotations are made that the one interested in Christian education may be led to apply these figures to spiritual as well as temporal things. Professor Dabney says:—

"Statistics show that the power of the people of different States to earn money is in direct proportion to the length of the period that the average citizen of each State has attended school."

"To illustrate, the average school period in 1898-99 of each inhabitant of the United States was 4.4 years; of Massachusetts, 7 years; of Tennessee, a little less than 3 years. The annual production of the whole United States in 1899 was \$170 per capita a year, or about 55 cents a day. The production of Massachusetts in 1899 was \$260 for each man, woman, and child, or 85 cents a day. The most favorable figures make the total annual production of the people of Tennessee in 1899 less than \$116 a year, or 38 cents a day, for each inhabitant.

"Another way to express it is to say that the average family of five in Tennessee must live on \$580 a year, counting everything produced on the farm and in the home, as well as sales and money wages; while

the same family in Massachusetts has \$1300 a year to spend, and the average family of the United States has \$850.

"Education is as 14 in Massachusetts to 8.8 in United States to 6 in Tennessee.

"Production is as 13 in Massachusetts to 8.5 in United States to 5.8 in Tennessee.

Mass.	Education	14
	Production	13
U. S.	Education	8.8
	Production	8.5
Tenn.	Education	6
	Production	5.8

"Massachusetts taught school 188 days in the year, and her enrolled pupils attended an average of 143.5 days. Tennessee taught school only 89 days, and her enrolled pupils attended only 62.8 days.

"Massachusetts spent in 1898-99 \$12,261,525 more upon her public schools than Tennessee. But see what returns she gets. . .

"Twelve million dollars invested in superior education yields 400 millions a year."

Upon the proper education of the youth depends the prosperity of the church. This is a truth often repeated in the principles which the Scriptures define; and when the divine plan for the training of children is followed by Christians, the church may expect to see returns as favorable as those in Massachusetts.

M. B. D.

THE EDUCATIONAL WORLD.

THE CORNELL PLAN OF NATURE STUDY.

Extracts from an article by Prof. L. H. Bailey, in *Review of Reviews*.

A PREVAILING tendency in education is toward nature and naturalness. That part of the movement which looks to things afield for its inspiration is usually known as nature-study. This term may mean anything or nothing. There is no uniform body of principles or practice included in the term. The greater part of what is called nature-study is merely easy or diluted science. Another part of it is sentimental affectation. Between the two should lie the real and true nature-study—that which opens the eyes of the child to see nature as it is, without thought of making the child a scientist, and without the desire to teach science for the sake of science. The nature-study of the scientist is often the mere interpretation of scientific fact and discovery; but the child receives this knowledge second-hand, and what it receives is foreign to its own experiences. The gist of such teaching is to impart knowledge, but the true nature-teaching seeks rather to inspire and enlarge one's sympathies; mere facts are secondary. Every person lives always in an environment: if he does not have a spontaneous interest in that environment, his life is empty. We live in the midst of common things.

The Cornell nature-study movement seeks to improve the agricultural condition. It wants to interest the coming man in his natural environment, and thereby to make him content to be a countryman. This is the only fundamental solution of the so-called agricultural question. All things hinge on the intellectual effort and the point of view of the individual.

The first effort was to teach the teacher in the rural district school; but this teacher is hard to reach. She is the teacher of least experience, and frequently of least ambition. She follows. It soon became apparent that the leaders must be reached. . . .

Readable leaflets were prepared on living, teachable subjects, for the purpose of giving the teacher this subject-matter and the point of view. It was not desired to outline methods, for methods are not alive. If the teacher were awakened and were given the facts, the teaching would teach itself. The first constituency was secured by sending an instructor or lecturer with the State teachers' institutes,—for the State Department of Public Instruction kindly made this possible. From teacher to teacher the idea spread. Now 17 leaflets have been issued, and about 26,000 teachers are on the mailing-list by their own request.

The leaflet attempts nothing more than to say something concise and true about some common thing, and to say it in a way that will interest the reader. The point of view is the reader rather than the subject-matter. These leaflets aim to send the reader to nature, not to record scientific facts. The first leaflet was entitled "How a Squash Plant Gets out of the Seed." A botanist said that the title was misleading: it should have read, "How the Squash Plant Gets out of Its Integument." Herein is the very core of the whole movement: it stands for "seed," not for "integument."

How is the teacher to use these publications?—As he will. It is recommended that he catch their spirit, and then set the

pupils to work on similar problems. It is not designed that the matter be made a part of the curriculum, for then there is danger that it may become perfunctory. Nature-study should supply the enthusiasm of the schoolroom. Nor is it enough that the leaflets are published and sent to applicants. They are followed up by personal correspondence and advice. A leaflet is never out of date if it is worth printing. It is used over and over again, year after year, and becomes more useful the longer it is used.

The second distinct movement in this nature-study enterprise was the organization of the children into what are called Junior Naturalist clubs. Already there are 1,100 clubs, with a total enrolled membership of over 30,000. The idea is to get the children to do something for themselves. The club is theirs. The teacher is asked if she will encourage the organization of one or more clubs in her school. She suggests it to the children and leaves it with them. They meet and organize, and send the names of the members and officers to the Nature-Study Bureau, at Ithaca, N. Y. The club is named by its members. It may be "The Bright Eyes," "The Wide-Awakes," "The Investigators," or named for the village or the teacher.

Each member pays dues twice each month; this payment consists of an essay or letter on what has been learned of nature-life. This payment may be made by the very essay which the pupil wrote in its composition period. To the home office they come by the hundreds, and the children are encouraged to write as they think and feel. "Corrected" essays are not desired. Each payment of dues is checked up on the member's personal card, and those who meet their obligations promptly receive a "Junior Naturalist" button.

The children are guided in what they are to see. There is published a *Junior Naturalist Monthly* which suggests the work for the month.

In this "Junior Naturalist" work, the teacher has only supervisory interest. She is not asked to take up new duties and responsibilities. The children manage their own affairs. A most gratifying result of the Junior Naturalist enterprise is the aid it renders in school discipline. Naturally, the members have pride in their club and its standing. The club has meetings, as a rule, and discusses the lessons. It is conducted on parliamentary principles. Teachers are beginning to testify to the disciplinary value of the children's clubs, and to suggest that instruction in "rules of order" be made a part of the work. By appealing to the club spirit, the teacher is able to improve the morale of the school without conscious effort on her part; and the main purpose of the movement—to quicken the pupil's interest in the things with which he lives—is forwarded at the same time.

The immediate correspondence with the Junior Naturalists is in the hands of a judicious and sympathetic man of affairs, who is known to the 30,000 children as "Uncle John." To him they may write with confidence and freedom: and to receive a letter from him is regarded as an experience. A useful feature of the work is the encouragement of correspondence between widely separated clubs. The letters or dues of a city club may be exchanged with those of a country club. Some of the dues take the form of drawing-work, which may have been a part of the regular drawing period of the school-room. These drawings are useful for exchange. The drawings of leaves and of "Jack Frost" have been among the most useful. If the monthly lesson is on "Apple Twigs," or any other topic that is somewhat foreign to the city child's life, the country clubs are asked to collect specimens and to send them to their city correspondents. This is an obligation that is joyfully rendered. Although this nature-study movement is a New York State enter-

prise, outside clubs have not been refused. Some of these clubs are in foreign countries. There is one in Egypt, and another in Tasmania. They are scattered all over the

Union. This wide range adds greatly to the value and interest of correspondence and interchange, although it will be necessary to curtail outside work in the future.

A SYSTEM of education without faith and morality is essentially defective, is of little ethical benefit to the children, and is a disadvantage to the highest interests of the state. For it is more important to have virtuous citizens than educated citizens. Give a community ignorance of books, but knowledge of piety, leave them unable to read but determined to work, to be upright, honest, pure, truthful, charitable, and law-abiding, and you will have a better, nobler, and happier commonwealth than one in which every resident is a college graduate, but lacks charity, reverence, industry, sobriety, gentleness, and truth.

These improbable extremes only illustrate the truth that it is righteousness that exalteth a nation, and that the fear of the Lord is the beginning of wisdom.—*Chicago Israelite*.

It has been suggested that the most feasible way of uniting the interests of the United States and the South American States would be to begin by the establishment somewhere on the gulf coast of a pan-American trades college. This college would give instruction in the languages, habits, laws, and customs of the peoples of both North and South America.

THE principal debating society of Yale proposes to divide into two political parties, to be organized as the United States Senate. They will discuss many of the questions now before the public. This plan is for the purpose of stimulating interest in debate.

"PRESIDENT DAVID STARR JORDAN, of Leland Stanford University," says the *Western College Magazine*, "has accepted an offer from the United States Fish Commission to take charge of an expedition having for its object the study of the species and habits of fish in Hawaiian waters. Dr. Jordan will be accompanied by Dr. Everman, chief ichthyologist of the Commission; Dr. Jenkins, professor of zoology at Stanford; several experts, and an artist. The party will devote two months to the investigation, following which a report will be forwarded to Washington to be used as a basis for extending the work of the Federal Commission to the islands."

THE following figures are interesting. Christian schools should do as much or more than the colleges can possibly do under the best conditions for the country as a civil institution.

"In 1896, of the nine members of the supreme court, eight were college graduates, while six out of the eight cabinet officers; 165 members of the lower house and seventy United States senators were graduates of some college or university. Sixteen presidents of the United States have been college graduates, and about three-fifths of all cabinet officers have had the same training."

THIS year for the first time in the history of the institution the faculty of the University of Illinois will appear in caps and gowns at commencement. Is this a sign of advancement, or a return to mediævalism?



THE HOME SCHOOL.

IF one phase of Christian education deserves to be placed above all others, that position must be granted to the home school. It is the training which the child receives during his first eight years that shapes to a large extent his whole future career. History contains hundreds of illustrations of this truth, and divine history records the lives of many godly men whose home training is directly referred to as responsible for their life work. Pre-eminent among the mothers whose names are made immortal through their steadfast adherence to principles of home training for children stands the name of Mary, mother of Jesus. The principles of truth, which with the aid of the Holy Spirit, were implanted in that youthful mind, made possible the whole after work of the Saviour. The books he read, the stories he heard, the songs he learned, all helped to make it possible for him to accomplish the mission for which he came to earth. For what life work are you fitting your boy, your girl?

The home is the foundation of the church, and as the children are educated, so will the church stand before the world. Strong spiritual life will exist when the simple truths of the Bible are the daily food for our children in the home. Weakness is surely the result when these simple truths are neglected.

It is a deplorable fact that young people brought up in Seventh-day Adventist families are so ignorant of the fundamental doctrines of the faith. They have, at best, but a smattering knowledge of things which should be most thoroughly mastered. Why this ignorance? Parents neglect the

early education of the children, and when they are a little older these children are indifferent to spiritual teaching. You cannot begin too early. Nor can you be too persistent in your efforts. It is by teaching eternal truths in connection with every day duties that lasting impressions are made and character is developed. You are to teach when sitting around the family table, when at work, when walking out for pleasure. The morning bath is to be a time for a lesson as well as the bedtime hour.

Children love the stories of the Bible just as they are recorded in the Sacred Volume. It is a mistake to think that children must hear baby talk. They do not need it. They are better off without it. Use simple language, but let it be a pure language. Adapt Bible, history, and biography to their understanding, and David will become their hero and Samuel the example of their youth.

Parents often lament because they do not know how to teach. Proper methods are a good thing and they have their place, but before and ahead of all acquired ability to teach is the intuition of the mother. God made her a teacher—a teacher of little children, and the mother whose heart is full, full and running over, with the love of God, the mother who is constantly on the alert to see the God of nature, will find ways to present truth to her children.

Make it a practice to have a private lesson daily with the Lord as teacher. If you have not yet tried it, you will be surprised at the gift of good things which may be learned by the mother who thus takes her lesson with the great Teacher.

THE SUMMER SCHOOL.

At a meeting of the General Conference Committee, May 20, it was voted that "the Educational Department plan for one summer school for teachers."

Gull Lake, a beautiful resort fifteen miles from Battle Creek, was the place chosen. Arrangements were made to begin preparations for the camp at once, for the summer school will be held in tents, in a grove on the lake shore. This is the first summer school to which the teachers have been called by the General Conference, and this step is taken at this time to give greater solidity to the educational work.

IMPORTANT ITEMS.

The Conferences will furnish tents to students, so that room rent will be free. No tuition will be charged, for this is a meeting which every teacher and every young person desiring to teach should attend, and no effort will be spared to reduce the expense to a minimum. Board will be furnished at \$1.75 per week. All are expected to board with the school. Private boarding will be impossible on the grounds. Each student will be assigned daily duties, for the cooking and work of the dining department will be done by students. In addition to the \$1.75 for board and the labor required, a nominal fee will be charged for tent furnishings, such as flooring, bedsteads, etc. Students must furnish their own bedding, rugs, towels, napkins, and necessary articles of comfort.

TIME OF OPENING.

The summer school will open Wednesday, July 10, and will continue eight weeks.

THE EDUCATIONAL CONFERENCE.

At the call of the General Conference, there will be held, beginning July 10, at Gull Lake, and lasting ten days, an Educa-

tional Conference. This ten days' Conference will call together the workers of all educational institutions, the leading medical workers, and many of the evangelical workers. The General Conference and the Lake Union Conference issue the call to these workers. All church school teachers are urged to attend. This will take the place of the Teachers' Institute advertised to be conducted by Battle Creek College. It will, without doubt, be a most important meeting, and no one interested in, or connected with, the educational work can afford to miss it.

SUMMER SCHOOL ANNOUNCEMENT.

The Announcement for the General Conference summer school will be issued at once, giving full particulars concerning the work of the school. Teachers from a number of our leading institutions have been invited to act as instructors in the summer school. For those prepared to take it, there will be work in advanced science, a strong course in Physiology and Hygiene, given by Sanitarium physicians, and in Nature Study.

Special advantages are offered in Music and Sloyd. There will be a course in Bible, and all work connected with church schools will receive careful attention. Arrangements have been made to meet the needs of students who require a review of the common branches.

Remember the date of opening, July 10. All should be present the first day. It is necessary in order to meet all needs, to know how many expect to attend. Write at once. For further information and announcements address

E. A. SUTHERLAND,

Battle Creek College,

Battle Creek, Mich.

EDUCATIONAL WORK AT THE CAMP-MEETINGS.

As the annual gatherings at Jerusalem when the Jewish nation was making history gave an opportunity for the dissemination of ideas throughout the nation and bound the people together by ties too strong to be easily severed, so the coming camp-meeting season offers an opportunity for parents from all parts of a State to meet together for spiritual refreshing and to acquire new truth. One subject uppermost in the hearts of Christian parents is the proper education of the children, and at the camp-meetings educational matters should receive careful consideration. It is generally accepted that we should have church schools, but that work is still in its infancy and organized efforts should be made by every conference.

Every church in the conference should be so thoroughly aroused to the importance of Christian training that the matter will be agitated until a school is started. Scattered members who have children should have their needs looked after. By exercising care it will sometimes be possible for small companies to be formed by gathering the scattered ones together, or directing some who desire to move, to the proper location for school privileges.

Every young person in the conference should be reached in some way. Those who are now able to be in school should be sent at once. Those who are still too young to take the work of our training

schools should at least be put in correspondence with one of our preparatory industrial schools, for from early youth our children should love to read about the schools and should be planning for their future training and work. Teach them to look forward with anxiety to the time when they can take a missionary training.

The camp-meeting is the most favorable season for the discussion of these and kindred subjects. Let the mothers meet together to study the subject of home education. Let the young people study the need of workers, and the openings for them. Such meetings will lead to consecration of heart and hand. They will lead young people and children also to realize that God has a place for them in the world and that Heaven's eye is upon them, waiting for them to take up their divinely appointed work.

As a guide in conducting such studies the pamphlet entitled "Christian Schools" or the tract, "Bible Readings on Education," will prove especially helpful. If there are church school teachers on the grounds, let them relate their experiences. No one can speak with greater authority than those who have been teaching the children. There are a good many pages of valuable instruction on Christian education for free distribution at the camp-meetings. See that you receive a supply and help distribute to others.

CHILDREN CAN EARN MONEY.

THE support of the church school perplexes many parents. The report in the progress department by Elder Thompson is an open rebuke to many who have offered complaints. Energy and push on the part of parents, teacher, and pupils will undoubtedly solve the financial difficulties. Canvassing is one way for the children to

become self-supporting. God has made this known, for it is by means of canvassing that the debts upon our large institutions are to be lifted.

In the early days of this work the ministry considered it a part of its duty to place reading matter in the hands of all who listened to the spoken word. The si-

lent message borne by the printed page resulted in hundreds of conversions. As the sale and distribution of literature by the ministers has been neglected, the ministry has grown weak. To-day in order to revive the ministry those young men who are preparing for this work begin their field duties as canvassers.

In the church school work the history of the ministry is in danger of being repeated. Schools are started, but after a time the enthusiasm lags. A steady growth on the part of patrons cannot be seen unless the subject of Christian education is studied constantly in the homes. Parents should have an intelligent understanding of many educational problems. They should know *why* Protestants should educate their own children; they should be able to give a scientific reason for keeping children out of the schoolroom until they are eight or ten years old; they should know the physiological advantages of the industrial school for youth in their teens. If asked what textbooks should be used by Christians, they

should know that also, and should be able to select the reading matter for their children according to the standard set by Christian education. These are a few among the hundreds of subjects connected with education with which every parent should be conversant. How can you keep abreast of these subjects?—By reading. Read some educational literature every week, and you will become a worker for the cause of Christian education.

To come back to the support of schools by canvassing. When parents are alive to these subjects, they will wish others to know about the same subjects. When church school teachers are once thoroughly aroused, they and their pupils will find time and opportunity to canvass. Not only will they canvass for money, but to put matter in the hands of the people, and while doing this they will incidentally meet at least a portion of the school expenses. As a witness to this fact we have the report of the New York school referred to above. Let others try it, and report their success.

THE TEACHERS' OPPORTUNITY.

SOLOMON says, "To every thing there is a season, and a time to every purpose under the heaven." The present is the opportune time for the church schools and the church school teachers. Everybody is interested in true education. The world is waking up as never before, and surely the church should arouse.

The General Conference has called an Educational Conference to meet at Gull Lake, July 10, to continue ten days. This Conference brings together medical, educational, and ministerial laborers, and is an

occasion that no church school teacher can afford to miss.

There will be a large number of medical missionary workers to represent that branch of the cause. The ministerial department will send strong laborers. Let the church school teachers come *en masse*. Your work is comparatively new, and this is the first time it has had an opportunity to come before the representative workers. This is the beginning of progressive work, a three-fold union of ministerial, educational, and medical workers, which insures success.

THE MINISTER'S WORK IN EDUCATIONAL MATTERS.

1. WHAT position in the church was occupied by Peter? 1 Peter 5: 1.

2. As an elder, what work did Christ give Peter to do? John 21: 15-17.

Both sheep and lambs were to be fed — fathers, mothers, and children were included in the disciple's commission.

3. In the last days, in what condition will the children be found? Joel 2: 17; Ps. 127: 3; Joel 3: 6. Heathen rule over them.

4. Who should plead for the salvation of these children? Joel 2: 17.

5. If they are true ministers of the Lord, what message will elders of the church now give? Mal. 4: 5.

6. What was the burden of Elijah's message? Mal. 4: 6; Luke 1: 17.

7. What has separated fathers and mothers from their children?

The schools which take the children when six or less — mere babies — and keep them until they are of age, educating them for society and the state rather than for the home and the church.

8. For what did the education given by the Lord to Israel fit the children of true sons of Abraham?

"The end of education among the Jews was to make faithful and obedient servants of the living God. It aimed at preparing each succeeding generation to fulfill faithfully its part in the grand work assigned to that people. The divine Lawgiver himself prescribed the principal subjects and methods of instruction." — *Painter*. See Ps. 78: 4-8.

9. For how many years did parents have

the exclusive education of the children? Luke 2: 40-42.

"Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances." — *Desire of Ages*.

10. When Israel was strong as a nation, who assisted parents in educating the children? 2 Chron. 15: 3; 17: 7-9.

11. In how many cities of Judah were schools established? 2 Chron. 17: 9.

12. Who helped establish these schools? Princes, priests, Levites. 2 Chron. 17: 7, 8.

Since Israel was a theocracy, leaders in the government were also chief men in the church.

13. What spirit characterizes the children of to-day? 2 Tim. 3: 1-5.

14. What is God's means of restoring faith? Home education and by Christian teachers. 2 Tim. 1: 5; Eph. 4: 11-15.

15. Will there be teachers just as long as there are ministers? Eph. 4: 11-13.

16. The effect of a religious training, imperfectly given though it may be at the present day by the Jews in Russia, is nevertheless a potent factor in developing character. As evidence of this we have the following statements culled from the pen of Hutchins Hapgood, who in *The World's Work* writes on "The Rise of the Russian Jew:" —

"If he [the Jewish boy] was born in this

country or in Russia,—most east-side Jews came from Russia,—the earliest years of the son of orthodox parents are passed in a family atmosphere where the whole duty of man is to observe the religious law. He learns to say his prayers every morning and evening, either at home or at the synagogue. At the age of five he is taken to the Hebrew private school, the 'chaidar,' where, in Russia, he spends most of his time from early morning until late at night. The ceremony accompanying his first appearance in 'chaidar' is significant of his whole orthodox life. Wrapped in a 'talith,' or praying shawl, he is carried by his father to the school and received there by the 'melamed,' or teacher, who holds out before him the Hebrew alphabet on a large chart. Before beginning to learn the first letter of the alphabet he is given a taste of honey, and when he declares it to be sweet, he is told that the study of the Holy Law, upon which he is about to enter, is sweeter than honey. Shortly afterwards a coin falls from the ceiling, and the boy is told that an angel dropped it from heaven as a reward for learning the first lesson.

"In the Russian 'chaidar' the boy proceeds with a further study of the alphabet, then the prayer-book, the Pentateuch, other portions of the Bible, and begins with the complicated Talmud. Confirmed at thirteen years of age, he enters the He-

brew academy, and continues the study of the Talmud, to which, if he is successful, he will devote himself all his life. For his parents desire him to be a rabbi, or Talmudical scholar, and to give himself entirely to a learned interpretation of the sweet law. . . .

"In a simple Jewish community in Russia, where the 'chaidar' is the only school, where the government is hostile and the Jews are therefore thrown back upon their own customs, the boy loves his religion, he loves and honors his parents, his highest ambition is to be a great scholar—to know the Bible and all its glorious meaning, to know the Talmudical comments upon it, and to serve God. Above every one else he respects the aged, the Hebrew scholar, the rabbi, the teacher. The 'law' outweighs all else in value. Abraham and Moses, David and Solomon, the prophet Elijah, are the kind of great men to whom his imagination soars."

17. Will the education of Protestant children, if the Bible plan is as carefully followed, bring them to the place where the law will "outweigh all else," and where the greatest characters will be those who have served God acceptably? Prov. 22:6.

18. If it is the ministers' duty to prepare citizens for heaven, with whom should they begin their work?

Let them gather the children.

TO MEMBERS OF CHURCH SCHOOL BOARDS: You are a member of the church school board. As a worker in this capacity, you are in a position to appreciate the needs of the children and the families in the church better than any other person. You have probably given more thought to Christian education than most others in the church, and others are looking to you as a leader. Do you not find that the church needs to study the school question? Are you not coming to the place where you will have to

give the world a reason for the establishment of Christian schools? If this can not be done by every Seventh-day Adventist, it is time to begin a systematic study of the educational problem.

There are several publications which can be used with profit in our churches. The ADVOCATE is our educational journal, dealing with live topics on Christian education. Articles which appear in its columns can profitably be used as a basis for regular educational meetings.

"Living Fountains" gives the history and philosophy of Christian schools, matter which should be not only read, but studied.

We have issued a number of tracts filled with matter which every Christian should thoroughly understand.

The educational work is from the Lord, and we appeal to you for help, because you appreciate the situation. How can you help?— In just this way:—

First, the church will quite readily consent to hold meetings for the study of the school question. First see that each family has the *ADVOCATE*, and assign readings for each week.

Secondly, get a supply of educational tracts, and study these in your weekly meetings. For 20 cents you can have four

pamphlets, "Christ as a Learner and Teacher" (10 cents), "Christian Schools" (10 cents), "Readers for our Children" (3 cents), and "Bible Readings on Education" (3 cents), the tract recently published by the Review and Herald as No. 30 of "Words of Truth Series," making over 300 pages of reading matter.

Try this plan of study, and see if differences do not disappear, if the children as well as the parents do not become interested, and if the spiritual condition of the church is not improved.

If you take hold of this work, the *ADVOCATE* will be glad to hear of your success.

Address

E. A. SUTHERLAND.

"THE study of nature has yielded a new conception of the nature of the divine will expressed through law, of the divine design interpreted by the order and progress of the phenomena of the physical universe, of the marvelous beauty of the divine mind which Tennyson was thinking of when, looking long and steadfastly into the depths of a slow moving stream, he cried out in awe

and wonder, 'What an imagination God has!' Men are saner, healthier, wiser, since they began to find God in nature, and to receive the facts of nature as a divine revelation. The soul has looked away from herself and out into the marvelous universe, and learned from a new teacher the wonder, the beauty, and the greatness of her life."—*Hamilton W. Mabie.*

PRESENT PEACE.

MAY the rest of present peace
Be yours to-day,
Causing bitter storms to cease
And winds to stay;

Lightening up the sea of time
With silvern smile,
Filling with a joy sublime
Earth's "little while;"

Wreathing round each stony cross
Fresh leaves from heaven,
Changing earthly shame and loss
To treasure given;

Gilding with a glory fair
Each homely thing,
Bringing with an instinct rare
New songs to sing.

May we each receive this gift
In fuller power,
That it may our hearts uplift
Hour by hour.

—Selected.

WITH THE TEACHERS

SOAR ALOFT.

SOAR aloft! Why linger here
Where the morning mists hang low?
Up and out from thoughts of night,
Swiftly to the plains of light
On the wings of fancy go.

Soar aloft! The days are long
When the mountain-top is gained.
As the lark soars toward the skies,
Starting song-waves as she flies —
Why not human souls — unchained?

Soar aloft! 'Tis better far
All alone to rise and go
Past environments that hurt,
Cares that hinder, doubts alert,
Than to grovel here below.

Soar aloft! Bright hope is there,
Painting pictures on the skies.
What if they should fade away
Ere we reach them — as they may?
To have seen them helps us rise.

Soar aloft! A destiny
Truly holds the thread of woof
That must be thrown in our life,
Back and forth through warp of strife
While the soul stands by aloof.

Still, yes, ever, soar aloft!
Destiny will weave, 'tis true,
But the fabric grows still farther,
As 'tis woven in the rarer
Airs of heaven, that sweep the blue.
— Mildred Tate Wells.

SHALL AND WILL.

PROFESSOR EDWARD ROWLAND SILL, of the University of California, once wrote a very happy article on the use of *will* and *shall*, addressed to "My dear fellow being." In the form of a friendly chat, he told his fellow beings something of the history of these two words, and we select from this letter some parts which readers of the Round Table may find helpful in clearing up their difficulties: —

"I was reading a story of yours the other day in a certain magazine, and was struck by a little mistake in grammar that you contrived to repeat a good many times. . . . It is about the improper use, yea, the inveterate snarling up and inextricable entanglement of the uses of *shall* and *will*, *should* and *would*. 'Oh,' you say, 'is that all! Why, everybody makes mistakes in *them*.' No, in fact, not everybody. You will find that our best writers never use those little auxiliaries improperly. In-

deed, it is the absolutely perfect discrimination between such words that gives one charm to their style.

"Know, then, that *shall* and *will* were two Anglo-Saxon verbs. These were not auxiliary verbs, but genuine independent verbs; *ic wille*, meaning 'I wish' or 'I determine,' and *ic sceal*, meaning 'I owe' or 'I ought.' In the Anglo-Saxon version of the parable of the unjust steward the question, "How much owest thou?" is rendered "Hu miçel scealt thu?" These two verbs, *to shall* and *to will*, naturally came to be used very often with the infinitive mood (*i. e.*, the noun form) of other verbs, this infinitive being the object of the mental act of *shalling* and *willing* (owing or wishing). For example, 'Ic wille leornian Englise,' meant, 'I will to learn (or, I will the learning of) English.' Just so with *shall*: 'I ought the learning of English.'

"You see, therefore, the fundamental

distinction between these two words. *Shalling* involves the idea of influence or pressure or obligation, from without; *will-ing*, the idea of self-determination, from within. . . . You perceive now the absurdity of the Hibernicism, 'I will be obliged to refuse your request;' for this means, 'I wish, or will, to be obliged to refuse it.' What we desire to express is our being under the outside pressure of circumstances; so we say, properly, 'I shall be obliged.'

"You can see how, since willing to do an act, and feeling a pressure to do an act, are both likely to result in the future doing of it, there would come about a habit of expressing mere future expectation by these combinations. And it soon came to be felt as an instinct of courtesy, in expressing a

future act, to speak humbly in the first person, as if about to do it because of outside pressure,— 'I shall do it,' while the second and third persons are politely represented as doing it of their own free will,— 'you will,' or 'he will' do it. For instance, 'I shall pay my just debts' is as if one said, 'Not that it's any virtue in me, but I must;' while 'You will pay your just debts,' implies that of course you wish to, and would, whether compelled or not.

"So much for expressing mere futurity; but of course where determination is to be expressed, the case is just reversed. Here the first person says, 'I will' and the second and third are represented as dominated by this outside determination, 'you shall do it,' 'he shall do it.'— *The Chautauquan*.

WHAT IS THE CHURCH SCHOOL DOING FOR THE TEACHER?

NUMEROUS articles have been written concerning the benefits derived by the pupils in our church schools, but what are these schools doing for the teacher? It is generally conceded that to teach one year is of greater value to a person than two years spent in study alone. If this is true of the secular school, where only the mental side of life is developed, how much more true is it of the school where both the spiritual and the mental natures are trained. Really if any one receives benefit from a mission school, it is the consecrated teacher. The task is one of great responsibility, and every one who engages in this work realizes that more than human strength is needed to carry it on successfully. This leads the teacher to put his trust in the Great Teacher, and day by day as the children advance in their work, there is to be seen the transforming power of the word of God.

We are told to consider the lilies how

they grow; out of a place least desirable to look upon grows the pure white flower. What a marvel! but how much more wonderful to think that by studying God's word and giving heed to its precepts, children and youth may become associates of holy angels. This transformation of character the teacher has the privilege of beholding every day, and not only beholding, but it is his privilege to act a part in the great work.

In talking with several teachers on this subject, I have been told how much good they have received. One teacher who had taught for a number of years, said, "If a person wants to become humble, he should enter a church school." I asked her reason for this, and she replied, "Because you cannot teach a church school as you can a public school; it requires more than human strength, strength which the Lord only can supply."

That is all right for the spiritual part, but

how about the mental growth? Let the language of another teacher answer this question. He said, "When I began the church school work, my reasoning powers were very deficient; but when I sat with the children, and with them began the study of God's word, asking for his Holy Spirit to enlighten our minds, I found that my mind grew stronger not only to reason

on Biblical themes, but on other great questions of the day. Mentally I am much stronger than I was a year ago." Relying upon God for strength and wisdom, and seeing his wonderful power displayed in the school-room, I am convinced that to be a teacher is one of the greatest privileges of to-day.

THOS. ROWE.

STANLEY HALL ON TEACHING GEOGRAPHY.

DR. HALL, in an address before the superintendents of New England, gave utterance to well-known truths concerning that important subject—geography. The ideas presented may be on the negative side of the question, but one way to bring about a reform is to arouse dissatisfaction with established methods or customs.

We quote from *School and Home Education* (May):—

"Our text-books treat not of geography merely, but rather of cosmology, of universology, including astronomy, geology, zoology, anthropology, botany, meteorology, trade and commerce, politics, history, cartography, each of these and others not put in places by themselves but scattered through the book, ignoring all inner coherence, running against all unity of the mind.

"A serpent was once thought a good symbol of wisdom, but a sausage would now seem to be the proper symbol of geographical wisdom. Modern books pay no attention to the capacity of the children during their nascent periods. Geography as we teach it is a sort of gehenna, a place of skulls, a relic of old science from which all the modern sciences have split off. Most of the texts are written by men without liberal education, calculated to take the eyes of school committees.

"These geographies should be used only

as reference books, and have two different kinds of texts. For the lower grade a book full of pictures, with animal lore, but no maps, which are at best a ghastly kind of skeleton. For older pupils, there should be much apparatus, large collections, reference books.

"In the country schools geography should be a study of the home surroundings, exploring brooks and creeks, stones, flowers, crops, wells, cellar holes, telegraph lines, using a sun dial gnomon, weather vanes, weather study, but no books to depend upon. I introduced the method in a little town of 800 inhabitants near Worcester, with the help of local people, working out a local curriculum of 'knowledge at home.' It was not quite satisfactory to the school committee, who found our children could not bound Wisconsin, and doubted the wisdom of 'education by picnics,' but the experiment proved to me the possibilities of geography as a study of outdoors. In the city I would take the children to the markets, wharves, parks, city hall.

"I have no completed plan to submit for geographical study, but I maintain that the present situation is intolerable, even in refined and self-satisfied, but rather unprogressive, Boston. I should be glad to officiate as a Socratic gadfly to stir you up to advanced thinking and practical reform."

HOW TO HELP BOYS.

"AGAINST the formation of pernicious habits in boys," said Chas. R. Barrett, in addressing the Cook County Teachers' Association, "I think the teacher's influence is as great as that of the parent. I also believe that in order to influence boys against the formation of pernicious habits, a teacher should himself abstain from all such habits. If he does not, he is certainly lacking the principal qualifications of a good teacher. A teacher should not smoke, chew, or drink. He should teach by example that a manly man need not form these habits, and a manly man always has a great influence over boys.

"Warn the pupil against the reactionary influences of habit on the mind. Teach him regard for his personal appearance. Ask him why he wears a collar two sizes larger than his shirt. Ask him why he wets his hair before combing it. What an influence a teacher has! The one thing is to mould character, and all educational work must be toward this end.

"Book learning is not sufficient. Character is made up of influences and impressions. The boy's mind is easily susceptible to both. All who teach are not teachers. They are often only qualified to ask prepared questions and get prepared answers. The gifted teacher takes the pupils beyond set

lessons. A question outside the lesson will make the pupil think, and it will awaken interest. You will not find an exception to this among your pupils.

"The boy does not like set duties or routine work. There is a wild side to his nature. He has to be enlightened, I might say civilized. His energies must be turned into useful channels. He must be made to see this. He must be shown how he can be somebody beyond the common herd. The more you reasonably expect of him the more he will do for you. He likes responsibility. Teach him to work under it.

"Earnestness, firmness, and fairness on the part of the teacher will win any boy that is worth winning. Grant the boy all the privileges he will rightly use. Teach him that he must observe the limitations of an order and a privilege. Instruction is secondary to discipline. A good disciplinarian is invariably a good teacher. The pupil should fear only lest he disappoint the teacher. This should be a holy fear, not a base one. He likes honesty, square dealing, and fair treatment. He doesn't want any goody-goody methods applied to him. Manhood is only matured boyhood. The blending should be so perfect that it is impossible to tell where one ends and the other begins."

As children are attracted by the beautiful in nature and art, and readily yield to the influence of music and song, so they are as quickly responsive to the power of gentleness and to a low voice—that "excellent thing in woman"—that *most* excellent thing in the teacher.—*Sel.*

I expect to see the day when no school teacher will have more than twenty pupils.

I expect to see the day when the conversational method will be supreme, and teaching will be done practically without books,—by object lessons, thinking things out, and doing things.

I expect to see the day when overwrought nerves in the teacher or pupil will be unknown, for joy will take the place of anxiety, and all the bugaboo of examinations will be unknown.—*Elbert Hubbard in Journal of Education.*

With Mothers and Children

AN HOUR WITH THEE.

My heart is tired, so tired to-night ;
How endless seems the strife ;
Day after day the restlessness
Of all this weary life !
I come to lay the burden down
That so oppresses me,
And shutting all the world without,
To spend an hour with thee,
Dear Lord,
To spend an hour with thee.

I would forget a little while
The bitterness of tears,
The anxious thought that crowds my life,
The buried hopes of years :
Forget that woman's weary toil
My patient care must be,
A tired child I come to-night
To spend an hour with thee,
Dear Lord,
One little hour with thee.

A foolish, wayward child, I know
So often wandering,
A weak, complaining child ; but, oh !
Forgive my murmuring,
And fold me to thy loving breast,
Thou who hast died for me,
And let me feel 'tis peace to rest
A little hour with thee,
Dear Lord,
One little hour with thee.

The busy world goes on and on,
I cannot heed it now,
Thy sacred hand is laid upon
My aching, throbbing brow,
Life's toil will soon be passed, and then,
From all its sorrow free,
How sweet to think that I shall spend
Eternity with thee,
Dear Lord
Eternity with thee.

— Mary Wheaton Lyon.

A NAIL IN A SURE PLACE.

BY MRS. S. N. HASKELL.

WHAT housewife does not know the comfort of having a nail in a sure place? There is no fear of its pulling out and letting the burden fall to the floor. It can be relied upon. It may be in the hall, and you may hang upon it the great coats of the household ; or on the pantry wall, and you may trust any article upon it from the smallest cup to the largest vessels.

Did you ever stop to think what the Lord designed that trusty nail should remind you of? Listen, and hear what he says of the "nail in a sure place:" "The key of the house of David will I lay upon his shoulder, . . . and *I will fasten him as a nail in a sure place* ; and he shall be for a glorious throne to his father's house, and they shall hang upon him all the glory of

his father's house, the offspring and the issue, all vessels of small quantity, *from the vessels of cups even to all the vessels of flagons.*" Isa. 22 : 22-24.

Christ is here called a nail in a sure place, and while they hang upon him all the glory of his Father's house, he also supports the tiny cup.

Why does the Saviour compare himself to the nail upon which all vessels can be hung? Is it not that when you see a firm nail upon which you can hang whatever you wish, you will think of the great Burden-bearer in the heavenly sanctuary, who invites you to cast all your burdens upon him?

God in his word has connected natural things with spiritual. He links the things

of nature and the every-day experiences of his people with the grand spiritual truths he wishes to teach. He intends that his lessons shall be repeated every time your eyes rest upon the object which has been associated with eternal truth. Christ designs that in the bustle and hurry of your housework, as you hang your cups or light articles upon the nails, *that very act* should remind you of him who, while he bears all the glory of his Father's house, also stands ready to share your smallest trial. As you place upon the tried nail the heavy articles, remember Jesus stands ready to bear the burden that seems to crush your soul to the earth. He is ready to bear every burden, temporal or spiritual. The "Nail in a sure place," will bear all the weight you place upon him.

Meditate upon this glorious truth until as soon as your natural eyes behold the nail firmly fastened in the wall, your spiritual eyes will see the great Burden-bearer by your side, inviting you to lean heavily upon his strong arm.

There are few homes where the empty chair by the fireside does not remind you of the quiet sleeper who once occupied it. In like manner Christ designs that every nail that is firm and will support the articles you hang upon it, should remind you of his invitation to "cast thy burden on the Lord." He will support all, "from the vessels of cups even to all the vessels of flagons." He is not absent, but ever by your side, and he has given the trusty nail to remind you of his presence and loving care for you.

Mothers and teachers, as you instruct the children to hang their hats upon the low nails within their reach, do not, I beg of you, neglect to tell them of the "Nail in a sure place." Although he bears all the glory of his Father's house, he also bears the tiny cup, and is within reach of the children. Teach them to hang all their childish burdens upon the great "Nail in a sure place," while you are teaching them to hang their clothes upon the earthly nails.

THE VOICE IN THE STORM.

Not always under calm and sunny skies
The Lord doth meet us, though we seek him there.
Eager to hear him talk of lilies fair,
And utter parables that make men wise.

Nor do we find the One whose word we prize
Always at feasts, though he doth love to share
Our social joys, and when we feasts prepare
'Tis he with better wine our wants supplies.

But sometimes on the wing of storm he comes,
In the deep midnight of our black despair,
'Mid raging waves and winds that never cease,
When the helm fails us, and the cold benumbs
Our helpless hands,—then, as we lift our prayer
He speaks, and lo! our hearts are filled with
peace.

— *Springfield Republican.*



CHILDREN'S PAGE



"THE inner side of every cloud
Is bright and shining ;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

BABY BEN'S T'EE.

THREE nice round holes, all in a row, and four little trees planted. There wasn't a "pair o' twins" in the lot, either!

Hal explained it in this way: "You see, Baby Ben is only just makin' b'lieve plant a tree. Tom and Joe and I took ours up, oh, so carefully, and saved every little root we could; but just look at Ben, will you?"

Baby Ben did not propose to be left out of any good time, so he had announced that he, too, was going to "p'ant a t'ee." He had hunted about until he had found a green stick that some one had thrown away after driving home the cows. With the case-knife from the kitchen he had sharpened the lower end, and was now gravely pressing the point down into the soft, moist earth! You see Baby Ben didn't have to dig a hole in order to set out his "t'ee"!

"Oh, you funny little chap!"

said Joe, sifting fine earth carefully about the roots of his own little elm tree, and pressing it firmly down. "I'm afraid you're going to be disappointed, if you watch for that 't'ee' to grow!"

But, will you believe it, it grew faster than any of the other three — to the amazement of Tom and Joe and Hal! It sent out half a dozen branches before the others had reached the point of sending out buds; and all because Baby Ben had happened to pick up a willow twig with which to celebrate Arbor Day.

It was quite an "expriseмент," as Tom expressed it, but both he and the other two boys have since discovered that there are several other kinds of wood besides willow that will often take root and grow quickly, when planted with as little ceremony as Baby Ben made use of in planting his first "t'ee."

—W. D. in Youth's Companion.



BATTLE CREEK COLLEGE.

THE twenty-fifth annual Commencement exercises of Battle Creek College were held May 18, 19, and 20. Prof. W. W. Prescott, a former president of the College, delivered the Sabbath sermon, dwelling upon the power of the cross and its efficacy in Christian education.

The afternoon of the 19th, students and teachers gathered in the dining-room of West Hall for their farewell reception. The room was artistically draped in flags and bunting and decorated with lilacs. The exercises of the hour consisted of a retrospective view of the College, going back twenty-five or thirty years when Professor Bell opened school with a few pupils, and tracing the history to the present day. Miss Mary Steward, who has been connected with the institution either as student or as teacher much of the time since its founding, was able in giving this history to speak from personal experience. The present policy of the College was outlined by Miss De Graw; and Professor Magan in a most forcible way portrayed the future of the institution, when in harmony with the

revealed will of God the College is located in the country, and after a lapse of thirty years begins again the work of Christian training according to principles enunciated before the institution was first opened.

Elder A. G. Daniells delivered the address in the Tabernacle the evening of the 20th. He spoke upon the character of the education which a training-school should give, and enumerated the advantages to be gained by changing the location of the institution. This, the twenty-fifth commencement, brings us to a new era in the educational work.

The President's report showed that in the past three years 585 students have left the College to engage in evangelical work or to take further preparation for such work in the Sanitarium or American Medical Missionary College. The outlook was never more promising, and it is with strong courage that faculty and managers bid farewell to the familiar buildings and grounds of Battle Creek College, and prepare for the opening work in the new location next fall.

C. T. ADAMS, writing for the Iowa *Workers' Bulletin* of a meeting held at Sandyville, Iowa, says:—

“On the last Sabbath, when the call was made for those to come forward who wanted to give their hearts to God and unite with the church, eleven youth and children responded. Nine of these were pupils of the church school. The social meeting that followed was indeed good, parents and children all taking part. We thank God, to whom be all the praise and

the honor and the glory for all that is done. Their church school teacher, Pearl D. Bascom, felt loath to leave her work here until she could see it bound off; but now she leaves with a glad heart. I believe that the recent reaping is to a great extent the result of the faithful sowing done during the past six months by Sister Bascom.

“The church school work is a success. By faith we knew it would be; by experience we know it is. The following is evidently true: ‘The springs of heavenly

peace and joy, unsealed in the soul of the teacher by the words of inspiration, will become a mighty river of influence to bless all who connect with him. The Bible will not become a tiresome book to the student. Under a wise instructor the word will become more and more desirable. It will be as the bread of life, and will never grow old. Its freshness and beauty will attract and charm the children and youth. It is like the sun shining upon the earth, per-

petually imparting brightness and warmth, yet never exhausted.' Dear parents, are *your* children gathered in from the contaminating influences of the world, which the Spirit of God says is becoming like Sodom for wickedness? Do you know that the blood, which alone can bring safety, is upon the door-post, so that none of your loved ones will fall a prey to the destroying angel?"

KANKAKEE (ILL.) CHURCH SCHOOL.

PAUL SHEPPLER, the teacher of the Kankakee school, sends a photograph of the school building erected this year by the Kankakee church. Mr. Sheppler was in the carpentry class of Battle Creek College before he began teaching, and he found that he early had an opportunity to make use of his knowledge, for with the help of his students the teacher erected the building. He says:—

"When it was decided to open a school, the only available place was a small room

in the front part of the church. This we determined to use rather than let our project fail. But we now have a neat building near the city limits, in a quiet spot, with accommodations for forty pupils.

"The rate of tuition is one dollar per month for each student. If there are families who cannot meet this expense, we solicit tuition from those who have no children. In this way all are interested in the growth of the school."

CHILDREN CAN WORK.

FROM a private letter written by Elder G. W. Thompson, of Rome, N. Y., we take the following extract:—

"One of our sisters, Mrs. Stella Skinner, has been teaching a church school in her home the past winter. The school was located on a farm a few miles from the city, and about a mile from any village. There was an attendance of from seven to ten pupils. Recently these students have been canvassing in this country place, and the following is the order of books which has just been received at our office:—

- 15 'Best Stories,' cloth.
- 10 'Best Stories,' board.
- 18 'Best Stories,' paper.
- 2 'Best Stories,' German.
- 4 'Ladies' Guide.'
- 10 'Coming King,' gilt.
- 22 'Coming King,' plain."

The value of these would aggregate \$65.25. Elder Thompson adds, "I think this might solve the financial problem in some respects, as well as settle some difficulties in the matter of church schools."

REPORTS state that more Mohammedans have been won to Christ in Java and Sumatra than in any other mission field. This is a place where the harvest is ripe for laborers. Elder Munsen, who is supported in

Sumatra by the Michigan Conference, repeatedly writes, making most earnest appeals for consecrated teachers to help him in his school, and to help open the work in other cities of the island.

S. M. BUTLER, superintendent of church school work in the State of Michigan, makes an appeal through the columns of *Field Echoes* for plans to be laid even at this early date for the opening of new schools in the fall. Michigan has fifteen schools in operation. These are located at Detroit, Owosso, Glenwood, Pittsford, Prattville, Lansing, Jackson, Frankfort, Bauer, Judd's Corners, Charlotte, Mendon, Edenville, Wright, Ola. The total enrollment is 214. Michigan has about 200 churches, and judging from the average attendance in these schools, the 214 church school pupils should be increased to 2800.

THE *Tennessee River Watchman* contains the following notice: "Nellie Knapp, who is teaching the Bowling Green school, is carrying out in her school a very practical plan of education. She recently ordered a quantity of tracts on Christ's second coming, and started her pupils out to sell them. They sold over a dollar and a half's worth in three afternoons. There will be no trouble to find canvassers and workers for God when the children are properly educated from infancy."

ACCORDING to the *Texas Reporter*, April 20 was set apart as a day of thanksgiving throughout the Keene Academy school district for the blessings which have come as a result of working for the relief of the schools through the sale of "Christ's Object Lessons."

WE have been taking a club of twenty-five *Signs*, and with the proceeds have papered and reseated our schoolroom. After paying our tithe, we still have on hand \$1.25 with which to buy curtains.

Charlotte, Mich.

EDNA SWEET.

I HAVE distributed the *ADVOCATES* and sought to awaken an interest in them. I hope soon to send letters to all the colonial presidents, asking them to subscribe for the *ADVOCATE* themselves, and to interest their church elders to do likewise. I think you will soon receive subscriptions from Tasmania, where I spent some time. The church school work, though beset with many difficulties, is onward, and we are of good courage.

HATTIE ANDRE.

Cooranbong, N. S. W.

OTTO J. GRAF has general oversight of the church school work of Minnesota, filling the vacancy occasioned by the transfer of Brother Detamore to the canvassing department. The St. Cloud school closed April 25, Blanche Shaw having taught the last few weeks. The Dodge Center school reports spiritual growth. H. W. Johnson closed his work at Sauk Center with an enrollment of nineteen.

PROF. J. E. TENNEY has been called from Woodland Industrial School at Bethel, Wis., to take the principalship of Graysville (Tenn.) Academy. A convention for all workers in the Southern Union Conference is called to meet at Graysville, June 4-25. The needs of the educational work for the entire South will receive careful consideration.

IT is a pretty good indication that the church is exerting an influence when parents write for the State papers concerning the work.

ELSIE NOTHRUP and Bessie Nicola have gone to Atlanta, Ga., to engage in church school work.

PUBLISHERS' PAGE.

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"Language in the Human Body" is a 32 page pamphlet by Mary A. Steward. Quoting from the preface, it is a "Correlation of two studies in the hope of adding interest to a branch of learning which is essential to success in any literary line, yet is considered dry by the majority of students." This interesting book can be obtained by addressing the Review and Herald Pub. Co., or the author 160 N. Washington Ave., Battle Creek, Mich. Price, 10 cents.

THE NEXT NUMBER

Of the **ADVOCATE** will be issued the last of August. As the current issue of the journal is mailed the printing-office of the Training-school Pub-
Assoc. is being moved to the new site of Battle Creek College. It is hoped to have everything in working order by August. In the meantime the summer school for teachers will have been held, and the August **ADVOCATE** will tell its readers of the proceedings.

The work of the Southern Missionary Society is presented in convenient form in a 64-page tract entitled "The South," by J. E. White. The tract contains cuts showing the principal buildings now in use at Vicksburg, Miss., at Hildebran, N. C., and at Nashville, the headquarters for the work of the Society. Those desiring to assist in uplifting the colored race should address J. E. White, 1025 Jefferson St., Nashville, Tenn.

Those whose hearts are in sympathy with every legitimate means for the elevation of the colored people of the South, should read "Happy Homes through Fireside School Work," written by Mrs. V. W. Broughton, in the interest of work done by Miss Joanna P. Moore, of Nashville, Tenn. These 32 page pamphlets may be obtained for 5 cents at 513 Mulberry St., Nashville, Tenn.

"What Think Ye?" is a *multum in parvo* tract written and edited by the students in the ministerial English class of Battle Creek College. It presents in a comprehensive way the leading doctrines of Seventh-day Adventists, as God's Gift to the World, What shall I Do to be Saved? Baptism, The Condition of the Dead, God's Sabbath, Tokens of Christ's Coming, The Judgment, The Sanctuary, The Three Angels' Messages, The Home of the Saved. If you have friends who wish to know what Seventh-day Adventists believe, offer them this tract. To be obtained of Battle Creek College, price, 3 cts. each, discounted by the quantity. 40 pages. All the proceeds from the sale of this tract are to go toward the College debt.

HAVE YOU READ IT?

"ECCLESIASTICAL EMPIRE," by Alonzo T. Jones, is a volume of nearly 900 pages. Beginning with the fall of the western Roman Empire, the author traces minutely the growth of papal principles of government as manifested in the various tribes which divided the spoils of ancient Rome, until full-fledged they sit enthroned in Europe. The contest between tyranny—religious tyranny and imperialism on one hand and the silently growing principles of Christianity known afterwards as Protestantism—is carefully followed. From the dawn of the Reformation in the days of Wycliffe, the "Morning Star," through its further developments in Bohemia and Germany the hand of God is to be seen guiding his people into a more perfect light.

There are 27 chapters in the book and the last three deal with the history of movements closely connected with the life of our own nation, showing the growth in these later years of the principles of the papal states of mediæval Europe, and the repudiation by Protestant America of the fundamental principles of her government. "Ecclesiastical Empire" is published by the Review and Herald Pub. Co. Price, \$2.50.

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