

PUBLISHED MONTHLY.

TRAINING SCHOOL ADVOCATE

MARCH, 1899.



BATTLE CREEK COLLEGE.

Vol. I.

BATTLE CREEK, MICH.

No. 3.



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THE ADVOCATE

*Devoted to the Interests of Battle Creek College,
A Training-School for Christian Workers.*

VOL. I.

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No. 3.

LABOR AND THE LABORERS.

God chooses his workers from all classes of people, and imbues them with his own Spirit. So it was in ancient times. The men and women of God's selection were of intense earnestness, full of zeal. . . .

As a panorama, there passed before me cities and towns, where large and small tents were pitched. There were laborers in the ministry presenting truth, not in long, labored discourses, but short talks right to the point, then calling for all who were not satisfied that they were prepared for Christ's coming, and all who were feeling burdened and heavy laden, to come into a tent apart by themselves. This is the work to be done. Let those who are spiritual converse with these poor, precious souls. Pray with them and for them. Hold on to the work; do not let go. Visit from house to house, keeping your own souls in the love of God.

Let every one follow the Lord, and not seek to bind any one to do a work which you suppose he should do. This is the work to be done in cities and towns. Then as souls embrace the truth, they are not to be left without labor or encouragement. They are to have their feet planted upon the eternal rock.

There were working men before me, building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. The very thing was being done that should have been done years ago. I viewed the work advancing. In the basement of the church, above ground, room was provided for a school where the children could be educated. Teachers were selected to go to this place; the numbers in the school were not large, but it was a happy beginning. I heard the songs of children and of parents, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help." "Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light."

The companies that shall be raised up will need a place of worship. They will need schools where Bible instruction may be given to the children. The school-room is needed just as much as the church building is needed. The Lord has men to engage in the work just as soon as there is something done to prepare the way for them.—*Extract from a recent private testimony.*

LABOR IN NEW FIELDS.

ELDER S. H. LANE.

THERE never was a period in the history of the message, when there were so many openings for its presentation as at the present time. Truly "the harvest is great, and the laborers are few." Our regular ministers who have been in the field for years are growing old, and a number must soon retire from active labor; and if recruits do not soon appear, the work will meet with loss.

In taking this view of the situation, we do not do so in discouragement, for the work is the Lord's, and he has young men who are being impressed by the Holy Spirit to enter the work of presenting the last message to perishing souls, who, could they hear the truth, would gladly embrace it, and carry it to others.

Possibly some, and perchance many, who are being impressed to enter the work, are wondering how they

can do so successfully. To such we desire to make the following suggestions :—

First, make a thorough surrender to the Lord of all you are, and make up your mind that you will become all things to all men that you may win some. Commence in a new field where our views have never been presented. Do not go to our churches where many of the brethren and sisters understand the truth better than you do. Should you labor among them, and make a failure, you would feel it so keenly that there would be danger of discouragement; should you please them, some of the unconsecrated ones might flatter you to your injury. So in either case, it would not be well to labor in our churches.

Before entering a new field, have a good, free talk with the conference officers. Do not, in any case move independent of them. The matter of your support will come up. State that you expect to be self-supporting. In order to be such, go into some country place, and secure a schoolhouse or meeting-house, and while laboring there, live among the people. If you conduct yourself in a becoming manner, you will soon find plenty of homes open for you. Treat all members of the family alike. When in the family, make yourself useful, but in doing so aid the husband and father all you can. If you do, it will have a much better influence than to work around the house.

During the day visit the families in the neighbor-

hood. Visit and pray with the sick. Let your conversation be on topics that appertain to truth which will lead souls to salvation. Do not resort to light and trifling conversation to please the people. In so doing, while you may entertain them for the time, in the end you will lose influence.

On Sunday night take up a collection to defray the incidental expenses of your meetings. Supply yourself with our books, and sell them to all, if possible. Spend a part of your time in going from house to house in selling these books. They will do the people good, and selling them will give you valuable experience in meeting people and becoming acquainted with them. The profit on the books will aid you in supporting yourself.

You may ask, Should I not have a license from the conference? — Not necessarily. Make an effort, and if the Lord grants you success, and precious souls embrace the faith, teach them the tithing system. When you have taught them the duty and privilege of church relationship, write to the proper conference officers, who will take pleasure in aiding to bring the company into working order.

After working in this way, the conference will be willing not only to grant you a license, but to support you in like labor in the future. Do all this, not as men pleasers, but as unto the Lord, because of your love for him and the precious truth he has committed to you.

TO THE YOUNG MINISTER.

J. D. GOWELL.

IN considering the importance of the ministry, and the urgent call that must necessarily come to that line of labor, in the future, it does seem to me that the young men of our College, and those who anticipate coming to the College at Battle Creek, must see great opportunities before them.

The time is just before us when the books and pamphlets which contain the third angel's message are to go to the world like leaves of autumn. Many are to prepare for this last great work of mercy. God by his Spirit is to move the hearts of the people to grasp eagerly these books of truth that contain the great and important lessons for our times.

We also need Bible workers from among our sisters who can carry the truth to the home of every soul in this and other lands where the light of truth has not yet gone.

I would appeal to young men and women who read these lines to avail themselves of the opportunity that is granted them at the College at Battle Creek to prepare for the closing work which must soon, very soon, be done in the world.

There are calls everywhere for help. While I have been on the committee of distribution of laborers at the General Conference, and have listened to the calls, and

have seen the perplexity in trying to answer them, I am led to cry out from the bottom of my heart, O Lord, impress our young men and women to come where they can get a fitting up of God that those earnest calls may be filled to his glory.

Many a bright and promising field is opening before our young men in the West, and along the mountainous region of the Pacific Coast.

Those who have access to our schools will be held responsible to God for neglected opportunities. I speak this to arouse the parents of those young men that they may feel a burden for the work, and for the salvation of their own children.

THE WHOLE GOSPEL.

J. H. KELLOGG, M. D.

THE gospel of Christ offers complete salvation to the man who accepts it. It redeems the whole man,—mind, soul, and body. Unfortunately this sort of gospel is seldom preached. The average minister or preacher is well trained in theology. He can dispute well about the Trinity, predestination, total depravity, original sin, and the whole body of Bible doctrines and many more, but knows about as little of physiology as he does of alchemy or histology. The popular theologian is generally well posted on the mythology of the

ancients, and can tell just the year when the pyramids were built, and knows all about the geometry of their construction, but knows nothing about muscle building, or nerve building, or body training. He knows who built the Temple of Thebes, and when, and all about the results of the latest excavations in Babylonia, and the history of the latest mummified Ptolemy dug up in Egypt, but actually knows less practically about the care of that noble edifice which Paul calls the temple of the Holy Ghost than a North American Indian, or an African gorilla in his native wilds, whose instincts, unperturbed by sin and civilization, still direct him in harmony with the divine order of life as regards eating, drinking, and other physical habits.

The popular theologian can construct syllogisms like an Aristotle or a Bacon. He knows how to put down the major premise and the minor premise, and get the conclusion as straight as a plummet, and he knows how to twist the terms of his syllogisms into every possible shape, and can ferret out a fallacy with the unerring certainty of a government counterfeit detector; but he does not know the first thing about the business of bile, nor the causative relation between bad digestion and bad conduct, between hearty dinners and heartaches, between stomach cyclones and soul storms, nor the correlation between griddle-cakes and godlessness, between foul air and mental impurity, between beefsteak and original sin. It would seem that what

the theologian ought to know most about, he knows least about. He is brimful of those things which are of the least consequence, and has an overwhelming desire to fill everybody else up with them, looking down with contempt upon those things which pertain to present, every-day, bodily experience.

The true minister is one who knows how to feed a hungry body as well as a hungry soul; who is capable of understanding all human needs, and who, as he moves in the midst of humanity, a soldier of the cross, in all sorts and conditions of men, is able to draw out of his gospel knapsack, balm for every woe.

What the world needs just now is the whole gospel. The crying need of the hour is for men and women with large souls, big enough to take in every principle of righteousness recognized in the great decalogue, which regulates the whole conduct of man in his relations toward God, toward his fellow men, toward himself; a thorough comprehension of the great fundamental truth that God dwells in every human form; that there is an incarnate Christ in every son and daughter of humanity; that the life energy manifested in our bodies from moment to moment, from hour to hour, is continually replenished by a stream of life, vigor, divine energy, pouring into our mortal frames from the great Source of all life, and might, and power. When we recognize and fully comprehend this fact, life in all its phases — moral, mental, physical —

becomes a divine, sacred thing. Every function of life is illuminated by a divine light. We see in the food we take, in the air we breathe, in the water we drink, not only divinely appointed agencies by which the vital fires within are kept ever burning, but God himself and his eternal life placed at our disposal, to be used to his glory, or to be abused to our own eternal ruin. The day is past when the world demands mere preachers, talkers, word venders. What the world needs is teachers, — men who have laid down their lives upon the altar of service to humanity ; men whose eyes have been opened so that they see God and Christ in their fellow men, and who find the holiest service and the highest worship and blessing in serving their fellows ; men whose fingers have touched the hem of the Master's garment, and have felt the divine healing virtue come into their souls ; men whose lips have been touched with a live coal from the fire ever burning in the presence of the Eternal ; men in whose souls has been kindled a flame unquenched by the waters of adversity or the icebergs of prejudice, — a flame fed by ever-flowing streams of oil from the sacred olive trees, and shining out in life and character like an electric ray, to enlighten multitudes of darkened minds, and rescue thousands of perishing souls who are daily sliding down the hill of life into the pit of everlasting ruin.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

— *Horatius Bonar.*

A CALL TO THE MINISTRY.

“THE great crisis is just before us. God is now restraining the forces of evil that the last warning may be given to the world. *Now is the time to work. Many more workers ought to be in the field. There should be one hundred where now there is only one.* Many who have not been ordained or licensed may work in their own neighborhood and in the regions about them.”

“We need as workers men and women who are imbued with the Spirit of Christ, who realize that they are united in church capacity, that they may use their influence and moral powers to save those who are without God and without hope in the world. We call upon every church-member in the name of Christ to deny self, take up the cross, and follow Jesus. . . . Christ supplies the efficiency, and man becomes a power for good. In Christ's name and strength we may do what we will.”

"We need to make use of the youth who will cultivate honest industry, who are not afraid to put themselves to the task. Such youth will find a position anywhere, because they falter not by the way; in the mind and soul they bear the divine similitude. Their eye is single, and they constantly press upward and onward, crying 'Victory.' But there is no call for the indolent, the fearful, and the unbelieving."

"If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. . . . Let workers enter the field without going through preliminaries. . . . Thus our working force may be greatly increased."

"They (the church) should assist worthy persons who have not the means to obtain an education."

"The city must have more laborers." "No district is to be neglected. Any region that is left in darkness testifies to our unfaithfulness."

"Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned." "Let the Bible be read to those who will hear it. Let God's workers speak the truth in families, with earnest prayer drawing close to the people." "A revival in Bible study is needed throughout the world." (Extracts from a recent testimony, "An Appeal for Missions.")

When a company of believers has been organized, the minister should see that provision is made for further instruction. He himself must hasten on to new fields, but a faithful missionary teacher should be placed in the church to carry on the work already begun. When this is done, may we not expect to see the promised miracles, gifts of healing, helps, governments, and diversities of tongues?

Young men, come now, and offer all to the Lord. His way is not hard to the believer. He can take even a poor offering, if it is our best, and sanctify it with his Holy Spirit. We may be instrumental in bringing many souls to the foot of the cross, there to receive pardon for sins, and power to become sons of God.

E. A. SUTHERLAND.

WHAT SHALL YOUNG MINISTERS STUDY?

MANY young men believe that they are called to enter the ministry, but their limited education and the shortness of time lead them to feel that it would be almost useless to make the attempt. To obtain a worldly education to enter the ministry requires years of study, but God is able to prepare our young men in a short time. No chaff will be taken into the mind when Christ is the only teacher. Time need not be wasted in poring over the ideas and sayings of men.

The Word of God, studied and received into the mind and heart, is the standard by which all things are tested. The minister should know the Bible from beginning to end. "Teach the Scriptures; preach the Word." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." All other reading is inferior to the instruction that has come from heaven. Common branches should be well mastered. If these studies are taught properly, it need not take long to have a sufficient preparation to begin labor. We should not expect to attain perfection in any subject in the classroom, but if the school teaches one how to study, and arouses a desire to improve, after a certain time in practical field duties the college may be re-entered for more advanced work.

Not a book should be read nor a lesson studied that will not make the student better able to work for the salvation of souls.

When we realize the value of Christ's sacrifice for the world, we will be unable to justify ourselves in doing anything for mere pleasure or amusement.

The converted minister who understands the Word of God, physiology, Bible hygiene, sacred and church history, and sacred music; who can interpret the works of God in nature; who can read, write, and

spell well, and has some knowledge of bookkeeping, will be able to save hundreds of souls, as far as his education is concerned. Providing he has learned the one indispensable lesson, — the art of study and self-improvement, — no young man should feel discouraged because of his limited education. Have strong faith in God's power to do a quick work in your mind as well as in your heart. Give up your ways and let God work in and through you. He needs hundreds of young men. Can he have you? The question of a preparation should not detain any one, for the field is wide, and the laborers are few.

Do not delay, if God is calling, lest some one else should step into the place you might have filled.

E. A. S.

A MINISTER'S NEED OF NATURE STUDY.

Most impressive words have been given us concerning the relation which existed between Christ as a minister and the works of nature. "Jesus studied the book of nature, finding delight in the things of his own creation. . . . The words of Christ placed the teachings of nature in a new aspect and made them a new revelation. . . . In nature, as in the sacred pages of the Old Testament Scriptures, divine, momentous truths are revealed; and in his teaching, Jesus laid these open

before the people, bound up with the beauty of natural things. . . .

“As interpreted by Jesus, flower and shrub, the seeds sown and the seed harvested, contained lessons of truth, as did also the plant that springs out of the earth. He plucked the beautiful lily, and placed it in the hands of children and youth; and as they looked into his own youthful face, fresh with the sunlight of his Father’s countenance, he gave the lesson, ‘Consider the lilies of the field, how they grow.’ . . . In later years these words were heard by others besides children and youth. They were spoken to the multitude, among whom were men and women full of worries and perplexities, and sore with disappointment and sorrow.”

From this it is clear that whether as teacher of children or as a minister standing before an audience such as we are now called to face, Christ drew impressive lessons from those things in nature which were familiar to his hearers. Another striking thought is that the same lesson met equally well the needs of the youth buoyant with life, the overburdened business man or woman, and the old man tottering to his grave.

“The parables by which during his ministry he loved to teach his lessons of truth, show how open his spirit was to the influence of nature, and how, in his youth, he had delighted to gather the spiritual teachings from the surroundings of his daily life. . . . The

culture of holy thoughts and communings was his. All the windows of his soul were open toward the sun ; and in the light of heaven his spiritual nature waxed strong, and his life made manifest the wisdom and grace of God. . . . As we behold the beautiful in nature, our affections go out after God ; while the spirit is awed, the soul is invigorated by coming in contact with the Infinite through his works."

Before us we have pictured the character a minister of the gospel should wear,— a spirit awed, a soul invigorated,— and this is gained by feeling the touch of God in nature study.

Should our young men enter the desk with this spirit resting upon them, what an effect the words spoken would produce. The time has fully come to accept Christ's method of instructing from the pulpit. Lessons learned from day to day in the class room should be of such a nature that they could be delivered as sermons before the multitudes. Every young man preparing to enter the ministry should come under this influence ; should learn to hear our God speak in the storm clouds, in the golden sunset, in rustling leaves and rippling waters. Not to awaken a poetic fancy, but every stone on the mountainside, every leaf of the forest, should bear to him the definite message that God is love. The field of science is very broad, and offers an exhaustless fund from which to draw. Not all the education can be nor should be given in the

schoolroom. What the multitudes are hungering for is good, sound information,— such truths as will make them go into their homes to find that in whatever direction they turn they come face to face with something which gently whispers, “God is love.” A tired mother needs to read in every household task, “Come unto me, and I will give you rest.” To the man of the world, you should come with such practical soul-winning lessons from nature that whether he bought or sold, whether he delved or plowed, he would find it impossible to get away from God’s voice in nature.

Young men, you need to come close to nature’s heart. Open your ears and your eyes. When you come into school, come determined to know how to interpret God’s open book of nature.

M. B. D.

PIONEER WORKERS.

“With God go over the ocean,
Without him, not over the threshold.”

“Go ye into all the world” is the Saviour’s command to his followers to-day, for the gospel must be preached to every kindred, tongue, and people, and then shall the end come.

We must push into untried fields; and if this is done in a Christlike manner, sending the young

people out by twos, as the seventy worked, we may expect to hear of great results.

The Southern field stares us in the face, and there especially we have been cautioned against sending one worker alone; but if a young man, prepared to work among unbelievers until a company is organized, can be accompanied by a medical missionary who shall relieve bodily suffering; if the work of both can be followed by a teacher who remains in the community as a constant light, shining through the children into the homes, the work will be a lasting one. The minister is then free to move on to another place.

If every church building which is erected is so built as to accommodate a school, the danger from backsliding members is materially lessened.

Ministers need a practical education, so that they may be able to teach godly farming, carpentry made sacred by the example of Christ, and many other practical duties; and the teacher should stand by his side to supplement this work with thoroughly practical instruction to the children.

Principles of health reform, introduced by the minister, should be instilled into the youthful heart by the teacher.

Where are the young men and young women who will offer themselves to go as pioneer workers in the South, or into foreign fields, or into the island countries?

SOCIAL DUTIES OF A MINISTER.

IN considering the social duties which are the natural adjuncts of a ministerial life, it is not with the idea of theorizing, but to ascertain, if possible, the exact part the social side should play in the spread of the gospel message.

“Thou shalt love thy neighbor as thyself” is Christ’s summary of the second table of the decalogue, and we find the thought expanded in the quotation: “He was in sympathy with humanity in all its varied joys and sorrows. He identified himself with all,—with the weak and helpless, the lowly, the needy, and the afflicted. In his teaching he drew his illustrations from the great treasury of household ties and affections, and from nature.” This indicates a deep sympathy born only of personal contact. He would turn aside, when bent on some important errand, to speak words of comfort and cheer to the woman whose touch of faith had drawn from him that virtue—the healing power of love.

The multitudes before him, hungering, and like sheep without a shepherd, touched him with compassion. One sees it everywhere throughout his life, and feels it when it is not visible to the eye. His was a life of sympathy. He wept with the sorrowing, and rejoiced with those unburdened of their sins. The minister is the ambassador. “He that saith he

abideth in him ought himself also so to walk, even as He walked," and "He went about doing good." The duty is but half done when the sermon is preached.

It is a sad thing to hear members of the congregation speak well of their pastor, adding, "But — he seldom calls to see us."

In the College, experience has made it clear that ministerial work — actual field work — should be part of the training offered young men who are preparing for the ministry. However, the same difficulty is met here as elsewhere; for there are five willing to talk, where there is one who offers to visit from house to house to relieve suffering.

"The poor ye have always with you." Is it unjust to say that those who will not minister should not preach?

The social side of the minister's life is not, however, limited to work for the poor. In the houses of the rich are burdened hearts; death enters there; hearts there are searching for the Desire of all nations, and know not that the object of the search is Christ. To these you are sent, and in place of the reluctance you now manifest, pray that when you hear the question, "Whom shall I send?" your hearty response may be, "Here am I, send me."

M. B. D.

THE CHURCH SCHOOLS — SHALL THEY BE FASHIONED AFTER THE PUB- LIC SCHOOL?

E. D. KIRBY.

SOME time ago an item appeared in a newspaper, the substance of which was as follows :—

“There are in the United States at present more than one million children in the Catholic schools.”

Now of all the churches, the one that is pre-eminently united and aggressive is the Catholic Church, and it is not hard to see the connection between the parochial school and the steady increase in numbers and influence of the church. Further, the parochial school is distinctly and uncompromisingly a Catholic school. Its purpose is to make Catholics of the children ; and it does so effectually, for the very reason that it has such a definite purpose, and selects such means as will attain this end.

As we are just now making the beginning of a church-school system, would it not be well carefully to consider just what our aims are, and see whether our schools should be less distinctively Seventh-day Adventist than the parochial schools are distinctively Catholic?

The chief end of our children's training is, of course, their salvation. We take them out of the

public school in order that they may be given, in our own, the religious instruction that the state can not of a right give. Moreover, the ordinary public school does not attempt manual training; or, if it does, not such training as best fits for practical usefulness and helpfulness in life.

Now if there exist such reasons for our having separate schools, can we best succeed by imitating the schools from which our children have been withdrawn? What I mean is this, Can we obtain what we seek for by taking the books, subjects of study, and methods of teaching that are found in the public school, and then adding to these our own religious and industrial training?

Will there not be this danger that even a partial imitation of the public schools will lead us into a closer and closer imitation of them, until the church school loses its own peculiar character? If we use the same plans, books, grades, and courses of study even in part, we shall find ourselves, or somebody else, comparing the progress of the two kinds of schools in the things that are common; and if the children in the public school put in all their time under the strong pressure that is brought to bear upon them constantly, on the ordinary school studies, while the children of the church school can devote only part of their time to the same studies, is it not easy to foresee what the results will be?

Our disappointment and feeling of emulation will lead into a closer conformity to the public school, more of its spirit will be brought into the church school, religious and industrial training will be relegated to a subordinate position, and we shall be only a more or less imperfect copy of that which we imitate. And further, the nearer we conform to the public school to please the children, or such parents as desire it, the less will they see the need of separate schools. Rightly, too, for if the popular education is so good that we are to make ours as nearly like it as possible, why not take it at once? And to this is just what such a course to compromise will lead. Instead of its increasing the patronage and strength of the church school, it will ultimately close the doors.

Of course the work, if started on right principles and in a new way, will at first be imperfect and crude in many ways; but will it not be better to start right, and as the Lord has instructed, and trust to him to help us out into greater light and efficiency, than to be wrong at the outset, even though the wrong way has been worn smooth by the thousands who have trodden it before us?

“TAKE heed to thy self, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.”

CO-OPERATION OF THE MINISTRY AND THE CHURCH-SCHOOL TEACHER.

ELDER WILLIAM COVERT.

“WE are laborers together with God,” says the apostle. The labor to be done is saving souls. That labor which will most readily and surely accomplish this object is the work which should be done.

The church-school teacher takes the small child before he has entered the paths of sin, and trains him to be a missionary for the Lord. In doing this, the teacher is, through God, preserving a soul for the kingdom of glory. The child thus preserved, himself becomes a laborer in the Lord's vineyard.

The minister in his work brings sinners to Christ largely from without the pale of the church. The church-school teacher will, as matters now stand, lead many unconverted children and youth to the Lord. And the minister who thoroughly understands his relation to the Lord's work, will use his influence to establish church schools in congregations where he directs affairs. His whole nature yearns after souls, and he manages to unite as many as possible with him in the work.

The writer knows that the church-school teacher can, by co-operating with the minister, greatly forward the message. All classes of laborers should enjoy broader views of God's cause, and not one should

regard himself as called to the work to the exclusion of others. All are laborers *together* with God; and no department or apartment in the one great building should fail to recognize the true principle of co-operation.

Speaking of the assistance one should give another, the prophet said, "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer, him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved." Isa. 41: 6, 7.

When there is the co-operation which should exist, raveling out of the work will not be seen. Every one will feel that he is responsible for the success of his brother, and so all will help him. It is our union of labor with God in the gospel which secures the application of the almighty strength. It is not simply one person united with God, but it is the combined energy of all the laborers together with God that will accomplish the work.

To succeed most effectually, the minister, laboring in any church, should secure the united efforts of all branches belonging to the church. Not only so, but he should strive to have all the members of the church engage in the work, and continue in it as constantly as possible.

To accomplish this, it becomes positively necessary to have a teacher, who can call the children and the youth together five days in the week, and teach them those things, and those only, which God would have them know. The teacher of such a school comes close to the hearts of the young people of the church, thus assisting the minister more than any other person.

A minister who holds a series of meetings in a church where there is a school, can learn from the teacher much about the needs of the young people of that church. Then he can labor in such a way as to make the school effective. The teacher can at the same time work to make the meetings what they should be.

Not long ago meetings were held in a certain church where there is a school. The spirit of the Lord worked in mighty power; and as a result of the co-operative work recommended in this article, about twenty children and youth requested baptism and membership in the church. A number of those who came forward needed further instruction on the subject of baptism before being admitted to the rite, and as the minister could not conveniently remain to give the instruction, the church-school teacher gave the lessons in the school until the candidates were sufficiently well informed to go forward intelligently.

These few suggestions show the possibilities which may come through co operation.

MUSIC.

PROF. EDWIN BARNES.

IN conversation with a soldier of the late war, an incident was mentioned which is a good illustration of the power of music. It was a hot, sultry day in the South. A large company of soldiers were on the march ; the dust was deep, and, rising in clouds, so obstructed the view that one could see but a few feet ahead. Men were dropping out continually, and others, staggering along, thought every step must be the last, when strains of martial music were heard in the distance.

The band is coming to meet them. What a wonderful change ! No longer the tottering step, but every man erect. New blood seems coursing through their veins, and they march into camp as though on dress parade. Such is the power of music.

God has implanted in every human breast a love for it, and is it not for some wise purpose ? See its effect upon Saul. When David played before him, evil spirits fled.

Realizing the influence of sacred music, and its power in the education and uplifting of humanity, and its practical value in the work for the present time, more attention has been given to it this present school year than heretofore. Students are preparing themselves for this line of work ; a ladies' and gentlemen's

quartet has been formed to attend camp-meetings and other meetings to assist in singing. Whole-souled Christians have been chosen, who will be workers in other lines as well.

The system of church schools is also opening up a wide field in this direction. Every teacher should not only be able to sing, and have a knowledge of the human voice, but should be proficient in the use of some musical instrument. Plans are being laid to give full instruction in this work.

The city mission work brings to view another large field for consecrated workers. The necessity for such work, and its power for good, is apparent to all. The morning stars sang together at creation; it was the song of angels that announced the Saviour's birth; it is the sacred song which touches many a sinner's heart.

When we think of the music of ancient Israel, and read of its power, and look at the sublime expressions of hope, confidence, and trust, expressed in its wonderful hymn-book, the Psalms, and then compare it with our modern Sunday-school music, so called, does it not seem that there must of necessity be a reformation? When we compare the elements of the modern dance and the elements of most of the modern popular church music, we find them identical; so much so that they can be quite appropriately exchanged one for the other. The great excuse for the use of such music is that it is necessary for revivals. Yet our greatest revivals and

reformations have occurred before its advent. Is it not true that the large army of "backsliders" has been recruited from those who have started from the sensuous charm of this low class of music? Would not the singing of the Psalms, with all their spiritual powers, be more effective and of a more permanent benefit? It is hoped in the future to do more with this line of music.

"OUR lives are songs; God writes the words
And we set them to music at pleasure;
The song is tender or true or sad,
As we choose to fashion the measure."

"Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."

THE MISSION.

THE work in Jackson has been prospering, in spite of the very cold weather. Four more students have gone down, making eight now in the mission family. Then one of the teachers from the College goes down each week, and remains from Friday until Sunday night. Thanks to the many friends of the mission, we have been able to furnish the rooms quite comfortably. Liberal donations of provisions are also being sent.

Gospel meetings are held in the hall every evening, but the most effective work of the mission is that which is done during the day by the students in house-to-house visiting. The following description will explain the plan. The students found a poor family that had no coal. They went to the house of one who seemed well-to-do, and laid the case before him, and he at once telephoned for half a ton of coal. Another family was found in a starving condition, and those living in the neighborhood, who had means, were appealed to, and as a result they got all they could carry for the poor family. This is one of the best methods in the world to arouse the disinterested ones, and get them interested in the missionary work.

As a result of these visits, there is beginning to be a warm interest manifested in our mission by the citizens, who indorse the practical work done.

Many sick persons are visited, and simple treat-

ments are given ; for all those who connect with the mission either know already, or are instructed while at the mission, how to treat the sick.

The all-round training which they are getting here will enable them to go into other needy cities, and start missions on the same plan ; and while they may work under the direction of a conference, their support would not need to burden it. We find that the self-sacrificing spirit of the workers, and the lasting good accomplished by such missions, appeals to the hearts of many outside our faith, and they gladly give liberally to the support of such work.

It is faithfulness we need among our workers, and the means will come—the Lord says so.

H. R. SALISBURY.

OUR FIRST COLLEGE MISSION.

J. E. TENNEY.

COULD you sit at the close of a busy day with the company of students who now work in the Jackson Mission, and hear them relate the experiences which they have had, you would feel that the blessing of the Lord is with them in their labors. A number have already become interested in the truth, nearly every one seems ready to listen, and we look for good results in Jackson.

The Christian Help work appeals to the sympathies of the most prejudiced, and from this the people soon find themselves interested in the truth. Our workers carry the message with them wherever they go ; and while they do not urge the doctrinal points upon any one, yet they do not seek to cover up the truth, but always give a reason for their hope, to any who ask.

This work in the cities must soon close. In a short time the people will not tolerate in their midst those who insist on Sunday labor. What is done must be done quickly. The question is, What part are our people in general to take in this work? All can not actively enter it, but all can assist in carrying it forward. Read "The Support of City Missions," found in "Testimony for the Church," No. 32. The obligation resting upon those who profess to know and love the truth is very clearly stated. The duty to support this work in the cities is plainly placed upon our people ; and how easily it could be done if a spirit of self-denial and benevolence were possessed proportionate to the importance of the work.

The expense of maintaining the Jackson mission is not great. The rent is reasonable. The laborers practically give their time, and they live very plainly. If our brethren over the State could realize how far a little money goes in this work, and what dividends the investment would pay, I am sure that the means necessary for the support of this mission, and of several

others like it, would very soon be provided. It is not because we, as a people, are poor that more is not done, but because we do not see the importance of denying ourselves in matters of diet, dress, and the furnishings in our homes.

The end of all things is near ; let us make the best use of what God has entrusted to our keeping. In doing this we shall receive a blessing ourselves, besides bringing the truth to those who are in darkness.

Consider this matter prayerfully. If you can not contribute money, please write stating what you would like to give. The Lord will bless you in any sacrifice you may make. Write to Prof. E. A. Sutherland, Battle Creek, Mich.

STUDENTS' MISSIONARY WORK IN BATTLE CREEK.

F. B. DEVONA.

To the non-use of an ability, either natural or acquired, is ever attached the consequent stultification and atrophy. We constantly hear complaints in colleges that students have locked the knowledge obtained in the early part of the course in such inner recesses of the mind that in the latter part memory has lost its power to unlock it. Students in Battle Creek College are privileged in being able to put into actual practise

what they learn, and thus make it their own. The mission work we are doing calls forth and improves every faculty ; it gives insight and ease in dealing with varied classes of men, and a practical knowledge of how to meet various emergencies. We seek out those in need, and endeavor to bring those who have power to give into contact with them. Those in need of food and fuel have been supplied, and aid obtained in sickness and death. And more than this, we have sought to reach the real cause of all this misery. To give alms is nothing, unless one gives thought also ; for it is not written, "Blessed is he that feedeth the poor," but, "Blessed is he that *considereth* the poor." A little kindly thought does more to raise the load of misery than a great deal of money, and in all we do, our central motive is to present Jesus in all his fulness.

We have been requested to conduct meetings in homes and schools of many outside the truth, and in addition we attend the church meetings in the various districts, working in co-operation with the church.

The students are day by day receiving fresh blessings and joy in this work, for it brings us very close to the divine presence. We feel we are helpless to aid those we meet, unless power and virtue are ever flowing through us ; and this draws us very close to Christ, that from him may constantly flow into our lives that energizing spirit by which alone man can help his brother in any need.

“THE PIOUS SLAVE.”

WHILE traveling in the State of Mississippi a little while ago, I chanced to meet a poor old colored woman, who had been a slave in the days “befo’ de wah.” Her deep piety and simple, unaffected faith touched a responsive chord in my heart, and I requested that she tell me the story of how she came to be a Christian under circumstances so forbidding as are those of slavery. I will tell the story as nearly as I can in her own words, so that its naive simplicity may be as far as possible preserved : —

“We poor slaves could not read, and there was a law that no one might teach us to read. We never saw a Bible, and never heard one read. But God did not forget us. We did not know much how to pray, but I used to go out alone, and kneel down among the corn stalks on the plantation, and ask God as best I knew to help a poor sinner like me. If they caught me praying, they beat me ; but I didn’t mind that,— why, no, I was going to pray anyhow, no matter how much I got whipped. Well, after a while the war came, and then we was all set free. I began hunting for God. I couldn’t read yet ; but I could pray. One time I set myself to pray all night that God would help me ; and as I was praying, it was *revealed into me* — it war n’t no dream ; no, sah, I knows what a dream is ; but a voice came and talked with me, and told me these words,

‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ Those words were spoken to me, I know they were, again and again and again were they told to me. I never read them out of the Bible, I could n’t read a word, and no one had ever read to me. Long time afterward I learned to read, and then I found them there. It greatly surprised me; but I knew then for sure that it had been the Lord who had spoken to me.

“But I was n’t satisfied. I went to every church a-hunting for the Lord. I heard every one of them preach; but they did not have what I wanted. It seemed as if I could not bear it any longer; I must have help. I believe I should have gone insane, if help had n’t come. I could hear a little preaching; but I wanted some one to come and teach me the Bible itself, and show me how to read and study out of it. But one night I dreamed. I saw a schoolhouse, and by it there flowed a beautiful river of clear water. I was led up to the building, and went in. There was a man seated there, and he told me, ‘There will yet come a school like this to the town in which you live. In that school the poor colored people will be taught the Word of God. It will be the text-book, and they can read out of it. It will come, but you must be patient.’ Time passed away. Then they told me that some men had come to the town, and that they rested on the seventh day, and believed that the Lord was coming soon. They told me that these men had a night-school

on the hill. And then it was revealed into me that this was the school about which I had dreamed, and that I must go and attend it. I went, and sure enough it was. There I heard this precious truth, and it is the religion for which my soul had thirsted so long."

This story is a true one. The Bible was taught in that school, and the "Gospel Primer" was used as a simple Bible text-book for the people. How clearly all this shows that God has been preparing the hearts of those who were once poor slaves to receive the third angel's message that they may be among the number who are gathered around the throne of God at last, out of "every nation, and kindred, and tongue, and people." And while the Father has been moving upon hearts in the North to teach the Bible as the all-important study, and to write simple Bible text-books, he has also been preparing hearts in the South to receive the light which he intends to bring to them through these agencies. And the woman's simple story brought to my remembrance those words in the "Spirit of Prophecy" to the effect that in the last great day the greatest princes of earth who have not known and served God would gladly change places with the pious slave.

P. T. MAGAN.

The Home and Church School

THE STUDY OF LITERATURE.

J. E. TENNEY.

THE study of any subject becomes impractical when the object to be gained from the study is lost sight of or is not comprehended. Indeed this is true of any undertaking. When we take our eyes from the goal, our course becomes devious, and our efforts unproductive of good results. More time might be spent to advantage in trying to come to right conclusions regarding the end to be attained. This would lead to the right methods, and the end reached would be much more satisfactory.

In no line of study is this more true than in the English work. In the study of English grammar, the thought with many seems to be that the principle object to be gained is to enable students to avoid certain errors in the use of the language which are common with many who are careless with reference to their speaking. Such do not stop to consider that there are many who speak very correctly, but who do not know one principle of grammar. On the other hand, there are many who have taken complete courses in grammar and rhetoric, after the common method of study, and yet speak very incorrectly.

The true object, and the only one to be gained in the study of any language, is the acquirement of ability to understand others, to give clear and concise expressions to our own thoughts,—the ability to receive and impart. Primarily, these are the objects to be gained in any branch of language study.

It is this truth applied to the study of literature that must lead to radical changes in matter and methods of instruction. If we are to derive great benefit from the study of the writings of English authors, from the time of Cædmon down to the present time, then we may, perhaps with profit, devote considerable time to the history of literary work among the English-speaking people; but if it is clear to us that comparatively little good is to come from such a study, then little time need be given to the history.

It has come to be generally acknowledged among educators, that the study placed upon literature, should be given almost exclusively to a study of the literature itself, rather than to a study of the lives of those who produced it. Little good comes to a student from learning data regarding the life of a person whose name happens to appear among the writers of a people, when those events or conditions concern only the writer in question. True there may be a degree of satisfaction in knowing many things which will never be of any practical value; but can we afford to spend our time in the acquirement of such knowledge? or as

teachers, can we afford to spend our time teaching those things of which we shall lose sight amid the perils of the last days and in the realities of eternity? Would it not be well to ask ourselves whether we shall be able to make any use of the knowledge we acquire in the land whither we are journeying?

Every thought from the tongue or pen of another which will give us clearer ideas of life, and of all that life should mean to us, is worthy of our study; but if we were to take the course in literature as usually pursued, we should find true elevating thoughts so diluted with those things which can feed only the baser elements of our natures as to make the study with many youth positively dangerous, not to say without advantage.

One important element of literary study is the acquirement of just discernment. To know what comprises good literature is an important thing. We are not to call everything good which interests or fascinates, any more than we are to call all articles wholesome because they taste good, though used as food. Shakespeare has written many beautiful things, but we never heard of a person being led to a higher plane of living by a study of his works. Byron has written many truths, yet no author would more quickly confirm a student in infidelity. Thackeray, Scott, and Dickens have written in beautiful language, but there is nothing in the writings of these men which tends to make a stu-

dent more thoughtful, or to think more seriously of the great business of life.

It is well that the taste for the beautiful in literature should be cultivated. It is profitable to become familiar with all forms of composition and with all qualities of style. An appreciation of logical reasoning, of interesting narration, of beautiful description, and of lucid exposition, is desirable ; and the literature that affords all these in their purity, in the expression of sublime truth and living principles, undiluted by anything that intellectually poisons or weakens, is the literature which we can most profitably study ; indeed, any other is ruinous. In some respects it may be desirable to know something of those who have taken a prominent part in the formation of English literature ; yet I very much doubt that our Saviour would seek to become acquainted even with this, were he on earth at this time in the world's history ; and he is our great pattern.

All that is beautiful and sublime in literature, the Bible contains in abundance. No book affords a greater variety of style. No more perfect rhetoric can be found in all literature than is employed by Moses in his three addresses as recorded in Deuteronomy. Read the eighth chapter of that book ; in the simplicity of the diction, and in the perspicuity of style, there can be no superior.

Do you like narration ? there is nothing to be found

which is more entertaining, to the unperverted taste, than the story of David's life. Do you love language that is beautifully figurative? read the Psalms of David. Are you searching for principles of living truth? the Saviour prays, "Sanctify them through thy truth; thy word is truth." Do you enjoy reading forcible logic? read the words of Paul; for, "as he reasoned of righteousness, temperance, and judgment to come, Felix trembled before him." All these "holy men spake as they were moved by the Holy Ghost;" and a careful study of their words will give that breadth of thought and ability to appreciate which can come with the study of no other literature. Life is short; and the time we have in which to prepare for the future immortal life is fast passing. Let us be active in learning the elements of those truths which we may continue to study throughout all eternity in the university above.

THE WONDERFUL WORKS OF GOD.

M. E. CADY.

MY article in the February number of the *Advocate* contained a quotation from the Testimonies which suggests several subjects that "call for deep thought, and the stretch of imagination." Following are given

some questions and suggestions which may be helpful in the study of these subjects :—

THE WINTER'S COLD AND THE SUMMER'S HEAT.

1. Why is the sun farther south in winter than in summer?

2. What is the difference in the effects of the vertical and oblique rays of the sun?

3. The axis of the earth is inclined $23\frac{1}{2}$ degrees, and the earth revolves around the sun once each year; do these conditions produce the seasons?—In what way?

4. Did the Creator design the seasons when he created the earth? Define the word season.

5. Are the seasons different now than before the fall? Was the temperature of the earth the same from pole to pole?

6. Why do we not have the same seasons at the same time in different countries? Why is there winter at the north pole when there is summer at the south pole, and vice versa?

7. Why is the weather colder on a plateau than in the valley?

8. What has God promised regarding the continuance of the seasons?

9. Is extreme cold and hot weather from God or Satan? Temperate weather?

10. How do the animals in the frigid, temperate, and torrid zones differ?

11. What is the effect of cold and heat upon plant and animal life?

12. How does cold effect gas (steam)? liquid (water)? solids (metals)?

13. How does heat effect liquids and solids?

14. How are ice, hail, snow, and frost formed?

15. How are rain, dew, clouds, and vapors formed?

16. Why does ice remain at the surface of the water instead of sinking? What wise purpose does this serve?

17. What useful purposes do the snow and ice serve?

18. Study the benefits of rain, dew, and clouds.

19. While heat and cold are the direct means which form ice, hail, snow, frost, dew, rain, clouds, etc., who is using and directing these means?

20. Find scriptures which indicate that God makes the ice, hail, frost, dew, clouds, etc.

21. What lessons does God teach us in his Word, by referring to the different forms of water before mentioned?

22. Which one of these forms of water will God use to destroy the wicked?

23. Are heat and cold used in the Scriptures to indicate the condition of God's professed people?

24. Extremes of cold and heat are destructive to

life. Does this principle hold good in other things besides heat and cold?

25. How may the study of God's works aid us in spiritual living?

Observe, study, meditate, and test all your conclusions by the unerring standard,— God's Word.

THE GOSPEL OF FARMING.

OUR ministers should preach the entire gospel. They should lead the people back to God's original plan, and demonstrate that God was wise in placing man in a garden instead of in a crowded city. It is expected, and it is proper too, that the minister will lead the people in all reforms. God is calling for those who will teach the true method of cultivating the soil. To come out of Babylon means more than to leave the popular churches. It means to cut loose from the popular schools, from worldly habits of living in eating, dressing, etc.; it means to leave the large cities and move into country places, where instruction can be given by missionary farmers and their wives in cultivating the soil and housekeeping.

Much false witness is borne against the soil, but the people should be taught by precept and example that God's promises are just as true to-day as when made.

The Jews confused Christ's second coming with his

first. They were ruined as a nation because of this mistake. Many to-day are putting off the great promises made to the Christian farmer until the time when the earth is renewed. Ministers are needed who will help God's people to avoid this mistake. Should not the minister lead the people from the cities to land unclaimed and denounced by the world, and make it blossom as a rose? Think how the message would go if this were done.

1. Give proof that the congregating of many people in cities is not God's plan, but is the result of sin.

2. Prove that city life fosters crime.

3. Show that a part of the last message consists in calling people from the cities into the country, where they should live on small farms. Why?

4. Why is God willing that his people should purchase barren land?

5. What promises for restoration of fertility can you find? Do these apply to time before the earth is made new, or after?

6. Give texts to show that it has been the work of a minister to heal barren soil.

7. When barren soil produces a bountiful crop, what will the heathen say?

8. Will these promises be fulfilled before the latter rain, or after?

9. State circumstances under which Christ made a farmer the object-lesson of his talk.

10. What practical sermon could a minister preach from Isa. 28 : 24-29 ?

Read Deut. 28; Isa. 24 : 4-6 ; 35 : 3-7 ; Eze. 36 : 25-38 ; Joel 2 : 15-29 ; Amos 4 : 1-12 ; Haggai 1 : 6-11 ; 2 : 14-19 ; Mal. 3 : 7-15 ; also chapter on "Work and Education," in "Special Testimonies on Education."

E. A. S.

HE who helps a child, helps humanity with a distinctness, with an immediateness, which no other help given to human creatures at any other stage of their human life can possibly give again. — *Phillips Brooks.*

MANUAL TRAINING.

VARIOUS industries have been started in connection with Battle Creek College, but as yet we have no tent factory. The idea has been advanced by some that tent work has filled its mission, and that houses must now be used for the preaching of the truth. But reference to the first article in the *ADVOCATE* will show that our ministers have yet a work to do with a tent. It has been thought advisable therefore to have tent-making as one of our lines of manual training. When our students have received the necessary preparation to enable them to go to work as ministers or Bible workers, they can be furnished with a tent which they have helped to make, and the work be largely self-supporting.

We hope to have this work started at an early date so we can supply the demand for tents next camp-meeting season. In order to do so, a skilled workman is needed to superintend the shop, and teach the trade to the students.

We would be glad to hear at once from any one who feels an inclination to do this work.

“DIRECT your energies to the fitting of living stones for the building of God’s temple.”

INTERESTING ITEMS.

THE voice of God has been heard calling for workers in the South, and that voice will be heeded. About thirty students meet weekly to study the needs of that field, and to ascertain the preparation necessary to fit them to enter it. It is interesting to note how many husbands and their wives are united in the desire to bring education to the colored people, and the encouraging feature of the move is the fact that those who wish to go South desire to teach people how to work. An industrial school is recognized by all as the best means of saving the race.

THE ADVOCATE wishes to call attention to the pledge inserted in the March number. You are asked to state the sum of money which you desire to give, either annually or monthly, to the educational fund. As the work grows, if you are not able to leave home to work in a more needy field, you do want to feel that you are helping some one else. This is why the call has come to you.

Every Seventh-day Adventist young man or woman who is teaching school, or who desires to make that his life work, should lay plans to attend the summer term at Battle Creek College. Without doubt this will be

the most important gathering of young people which we have ever held. Those who are not now prepared to pass an examination for a second-grade certificate, should take preparatory work during the spring term, which opens March 22. The time is not far distant when to each teacher will come the question, Will you accept or reject the Lord's educational system? and the decision rendered will be of eternal interest. Are there young people in your church who are indifferent? work for them; interest them in the subject of education. July and August will be important months for our work.

What do you think of this? One young lady, who supports herself by teaching, was so anxious that the principles of education, to which the *ADVOCATE* is devoted, should reach the leaders in the work, that she paid for a year's subscription of the paper for each conference president in the United States. It strongly reminds one of the text, "Go thou, and do likewise."

School work is not entirely an American enterprise by any means, for we learn that Brother Baharian conducts two this winter; one in Turkey, the other in Syria. Two Armenians are at Basel fitting themselves for this work. One brother from the same country is taking work in Battle Creek College preparatory to returning to his home filled with the principles of gospel education.

NEEDS.— This time it is not to call for money, but for men and women. *First*, men are needed who will farm according to the gospel plan ; for from this time on many must see the power of God manifested in the fields. The spring term is the time for the young farmers to find work in the College. Part of the instruction will be given in the schoolroom, but still more will come from actual service with a practical God-fearing cultivator of the soil. Young man, this is your opportunity.

Secondly, young women who are fond of housework and cooking should ask themselves if it is not time to prepare to fill some of the many openings in our schools for matrons, cooks, and preceptresses. Every State school started creates new openings. Next fall the demand for such workers will be great. Prepare to take a course in domestic science this spring and summer.

Thirdly, married people who are free to go anywhere and do anything for God, are in demand. This call comes with special force since the Southern field is attracting attention. It is time for families to move South, and center their interests about the colored people. If this is the work which appeals to your heart, arrange to take some preparatory work at the College this spring. God has a place for you. Do not delay.

The church-school system continues its growth. Plans are now matured to start the work in Nova

Scotia. Thus from North to South, from East to West, the children are gradually coming under the influence of Christian teachers.

While the *MARCH ADVOCATE* has much to say on the work of the ministry, the teachers are not forgotten. This paper will be sent to about four hundred persons who are teachers by profession, and profess to be looking for a soon-coming Saviour. Read the spring announcement, and prepare to take the special studies for church-school teachers.

A. G. Smith and Matthew Hill, Indian brethren from a reservation of the Six Nations in Ontario, who spent four months in the College, have returned to Canada to work for the salvation of their race. Brother Smith, who has long been chief of his tribe, is very anxious to start a church school for the young people at his home. He left the school with the request that some one be trained to teach the young Indians. Who shall it be?

THE TRAINING-SCHOOL ADVOCATE

Published monthly by Battle Creek College,
A Training-School for Christian Workers.

YEARLY SUBSCRIPTION, 25c.

Address correspondence to THE ADVOCATE,
BATTLE CREEK COLLEGE,
BATTLE CREEK, - - - - MICHIGAN.

ANNOUNCEMENT OF SPRING TERM.

OF THE

BATTLE CREEK COLLEGE,

A Training-School for Christian Workers.

OPENING MARCH 22, 1899.

THE OBJECT.

BATTLE CREEK COLLEGE is designed especially to train young men and young women to be missionaries. For this reason it takes a different view of education than that of the colleges of the world. The object of its system of education is the restoration of the image of God in the soul. Toward this one grand object every line of work points. Each teacher is under the guidance of the Holy Spirit as revealed in the Spirit of Prophecy. Every student is asked to become a learner, sitting at the feet of Christ. A distinction is made between wisdom and knowledge, and it is with the former the College wishes primarily to deal. The fear of the Lord is the beginning of wisdom; hence, God's word is made the basis of every line of instruction.

Christ put into practise all truth as it was revealed to him, and following his example, it is one object of the College to have study and work go hand in hand. Students in this school should be able to receive, in a brief stay, such practical instruction as will fit them to fill any position either as a home or foreign missionary.

Manual training is taught, and every worker has an opportunity to fit himself to be self-supporting when in the field.

WHO SHOULD COME.

The College opens its doors to all young men and young women who are in sympathy with the object of the institution as stated above.

Those too young to understand the principles or who are not in sympathy with practical missionary work will find Battle Creek an undesirable place.

PREPARATORY SCHOOLS OF BATTLE CREEK COLLEGE.

The establishment of preparatory schools in different parts of College district No. III, will provide a means of education for the younger students.

WHAT TO BRING.

Each member of the school family furnishes his own toilet-soap, towels, napkins, napkin-ring, pillow-cases, sheets, bed-spread, blankets, rugs, table spread, work aprons, hot-water bottles, and sewing outfit. Those unprovided with these things will be required to purchase them here.

DISCIPLINE.

Students who attend the College are expected to be of sufficient age and experience to spend their time profitably, and cheerfully to conform to such regulations as shall be considered necessary by those in charge. All rules are based upon principles which will be recognized as sound, by the majority of the students.

EXPENSES.

Meals are served to students on the European plan. This enables the student to reduce his board expenses to the lowest possible figure. The majority of students boarding in the Home average from \$1.25 to \$1.50 per week for their table board.

In the College Homes, furnished room, steam heat, light, bath-room privileges, laundry (starched goods excepted), the use of

the library and reading-room, are furnished at \$5.50 a month. These figures are based upon the supposition that two students occupy one room. The rates of tuition are \$4.00 a month for four regular studies, \$3.50 a month for three studies, \$2.75 for two studies, and \$1.75 a month for one study. This will make the student's total expenses for board, room, and tuition not more than \$16.50 a month.

Students who desire to work can reduce this expense. The work is furnished on a strictly business basis, and the students will be paid for what they actually do. We guarantee to the Home students who do their work satisfactorily and cheerfully, and who comply with the principles of the institution, enough work to reduce their Home expenses from \$5.50 to \$3 a month, and their tuition from \$4 to \$3.50 a month. By taking advantage of these privileges, students may reduce their entire expense for board, room, and tuition to about \$11.00 a month.

Fifty dollars and three hundred and sixty hours' work entitle a student to enter the broom-shop, and pays his board, room, and tuition for three months.

Tuition for sacred music is \$10 a year. The rate of tuition for private instruction on the organ or piano, and for voice culture is \$1.00 per lesson.

All College fees must be paid in advance, on the first day of each school month. In making out bills to students, time will be reckoned from the first or middle of the school month during which the student entered.

Resident students will be charged an incidental fee of 50 cents a term upon entrance.

Students are matriculated and examined free of charge the first three days of each school term.

Those who enter at any other time will be charged a registration fee of 50 cents.

Students who have registered, and who desire to change their classes or to enter a class during the quarter, will be charged 50 cents for each change made.

Points of Interest to New Students.—As soon as possible after arriving at the College, a ticket of admission to the ladies' or gentlemen's dormitory should be procured from the Dean, Prof. P. T. Magan.

All new students should confer with the president concerning their studies, after which they should apply for registration to the secretary of the faculty, Miss Ellis.

Students who desire to work in order that they may reduce their College expenses, should apply to the Dean for labor voucher.

All students expecting to live in the College Homes should deposit \$16.50 at the business office immediately upon their arrival at the school. The business office is open at the following hours: 8:00 to 9:00 and 10:00 to 12:00 A. M.; and 2:30 to 4:00 P. M., Friday afternoon and Sunday excepted. On Sunday the office will be open from 10:00 to 11:00 A. M.

The office hours of the Dean are 8:00 to 8:50 and 10:00 to 10:30 A. M., and 2:30 to 3:00 P. M.

The College offices are located on the second floor of the main College building in the following order from the chapel entrance: 1st, President's Office; 2d, Secretary's Office; 3d, Business Office; 4th, Dean's Office.

TIME TO SPEND IN COLLEGE.

"Long years of preparation are not a positive necessity." "Those who come to the Battle Creek school should be speedily and thoroughly pushed through such a course of study as would be of practical value in the healthy development and holy activity of the soul." "The thought to be kept before students is that time is short, and they must make a speedy preparation for doing the work that is essential for this time."

INSTRUCTION.

"Many spend years of their life in the study of books, obtaining an education that will die with them." "A mind crowded with a mass of matter it will never be able to use, is a mind

dwarfed and enfeebled, because only put to the task of dealing with commonplace material." "God would not have us in any sense behind in educational work; our colleges should be far in advance in the highest kind of education."

"The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God."

Bible.— "The Bible should hold the first place in the education of children and youth."

Science.— "The Book of Nature is next in importance."

Physiology.— "Physiology should be regarded as the basis of all educational effort."

Mathematics.— Mathematics deals with God's thoughts of weights, measures, distances, etc.

"The common essential branches of education should be more thoroughly taught."

Music.— "There is no power greater to draw men to Christ than that of sacred music. When the musician sings from experience, there is a beauty and pathos that melts the hardest hearts."

Literature.— The Bible stands the highest among books, and its study is valuable above the study of other literature.

Languages.— "Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations."

"If young women would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating."

Bookkeeping.— Good business men are needed. Every student should know how to keep accounts.

This, in brief, covers the different lines of general instruction offered by the College; and in every department the object is to exalt God.

SPECIAL STUDIES.

MINISTERS.

We need an educated ministry,—men educated after God's plan, as were Daniel and his companions. To the ministry is offered a brief but thorough instruction in doctrinal points of the

Bible,	Bookkeeping,	Natural Sciences,
Bible Hygiene,	Mental and Moral	Public Speaking,
Language,	Science,	Manual Training.

Any line of instruction in the teachers' course is open to those preparing for the ministry.

TEACHERS.

“The teachers of our schools should be selected from the very best class; they should be experienced Christians, well balanced in mind, men and women who have learned the lesson of self-control. Then they can educate, and do a work of larger importance than even the minister in the preaching of the word. They can prepare the soil that the truth may have effect upon the human heart.” The special line offered those preparing themselves as teachers, includes

Bible,	Arithmetic,	Bookkeeping,
Language,	Nature Study,	Penmanship,
Mental Science,	Pedagogy,	History of Educa-
Physiology,	Physical Culture,	tion,
Sacred Music,	Various lines of Manual Training.	

CANVASSERS.

“As much care and wisdom must be used in selecting canvassers as in selecting men for the ministry. The canvasser must be a true missionary seeking to save souls.” Canvassers are permitted to choose studies from the ministerial and teachers' courses, and in addition are given special instruction in methods of canvassing.

COMMERCIAL WORK.

"Business men are needed, not irreligious business men, but those who weave the great grand principles of truth into all their transactions." Students desiring such a training are offered Bookkeeping and Commercial Arithmetic, Business Ethics, Penmanship, Phonography, Typewriting, and Commercial Law.

MANUAL TRAINING.

"Could our brethren realize that God can bless twenty acres of land, and make them as productive as one hundred, they would not continue to bury themselves up in lands, but would let their means flow into God's treasury. This country needs educated farmers." "If men would read the Old Testament Scriptures, they would see that the Lord knew much better than they in regard to the proper treatment of land. Men are wanted to educate others how to plow and how to use the implements of agriculture." The other lines of manual training offered during the Spring term are tailoring, shoemaking, dressmaking, broom-making, blacksmithing, tent-making, carpentry, cooking, nursing.

DOMESTIC SCIENCE.

"It takes some persons ten hours to do that which another accomplishes readily in five. Such persons do not bring tact and method into their labor. There is something to learn every day as to how to improve in manner of labor, so as to get through with work and have time for something else. They should give themselves a certain time to accomplish their task, and make every move tell.

For this purpose a line of work in domestic economy is offered the lady students. Those entering the course should take classes in hygienic cooking, healthful dressmaking, baking, laundry work, nursing.

MISSIONARY WORK.

As a training-school for Christian workers, it is eminently proper that students should receive instruction in practical, every-day helping-hand work. In order to further this object, the College has, under its supervision, a mission in the city of Jackson, about fifty miles from the school. A man and his wife reside at the mission, and young men and women whose lives are consecrated to gospel work, spend from a fortnight to a month at a time in doing the work of the mission. Instruction is given daily in nursing and cooking, and this knowledge is at once applied in the families of the poor and afflicted. Gospel meetings are conducted each evening. The students have an opportunity to canvass and give Bible readings.

Young people desiring to spread the message in this way, will find it greatly to their advantage to take such work in the College as will enable them to spend part of their time at the Jackson Mission.

NOTE.—Classes in the general lines of instruction are conducted throughout the year.

The special studies (p. 171) are offered to those who have a definite work in mind, who have already a fair education, and who desire a speedy preparation in methods.

Those wishing to take advantage of these shorter courses should be able to pass a satisfactory examination for a second-grade certificate before entering.

FACULTY.

EDWARD A. SUTHERLAND	<i>President.</i>
PERCY T. MAGAN	<i>Dean.</i>
EMORY D. KIRBY	<i>Greek and Latin.</i>
ALONZO T. JONES	<i>Mental, Moral, Political Science.</i>
J. E. TENNEY	<i>English Language and Literature.</i>
EDWIN BARNES	<i>Vocal and Instrumental Music.</i>
HOMER R. SALISBURY	<i>Preceptor, Hebrew, and Ancient History</i>
ELMER E. GARDNER	<i>Commercial.</i>
MARION E. CADY	<i>Natural Science and Mathematics.</i>
FREDERICK GRIGGS	<i>Prin. Battle Creek Preparatory School.</i>
E. P. BOGGS	<i>Canvassing.</i>
MRS. S. V. SUTHERLAND	<i>Matron, Drawing.</i>
MISS M. BESSIE DE GRAW	<i>Preceptress, Medieval and Mod. History.</i>
CHRISTIAN M. CHRISTIANSEN	<i>Industrial Department.</i>
MERRILL N. CROSS	<i>Broom Making.</i>
J. M. JONES	<i>Tailoring.</i>
ARTHUR HALLOCK	<i>Carpentry.</i>
JOHN P. CHRISTIANSEN	<i>Mechanics.</i>
NELLIE V. DICK	<i>Dressmaking.</i>
MISS RAY ELLIS	<i>Secretary of Faculty.</i>

8.00- 8.50		Penman- ship	Nature Study	Hebrew		First year Greek	Algebra	Cooking	Carpen- try	
9.00-10.00	CHAPEL EXERCISES.								Sacred Music.	
10.00-10.50	Bible	Phonog- raphy	Canvass- ing	Empires of the Bible	Grammar	Medical Latin	Drawing	Dress- making	Broom- making	
10.50-11.40	Bible	Book- keeping	Mental Science	Moral Science	Rhetoric	First yr. German	Physics		Tailoring	Pedagogy
11.40-12.30	History of Ed.	Arith.	Finance	Physical Culture	Public Speaking	Sec. year German	Chemis- try		Shoe- making	Botany
12.30- 1.20	Healthful Living	Book- keeping	Nature Study		Litera- ture	Sec. yr. Greek	Geometry		Finance	
2.30- 2.45	AFTERNOON CHAPEL EXERCISES.									
2.45- 3.35		Phonog- raphy	Zoology	Empires of the Bible	Lan- guage	First yr. Latin				
3.35- 4.25		Book- keeping	Canvass- ing					Shoe- making	Engineer- ing	
4.25- 5.15			Physi- ology					Broom- making	Tailoring	
7.30- 9.00	Free Lectures on Domestic Economy.				Lectures for Ministers.			Carpen- try	Nursing	

Students who are
keeping house will
do well to purchase



Hardware, Stoves, Cooking Utensils,



.. of .. Chas. Bock & Son,
9 West Main St.

Artistic Garments

Of the most healthful patterns are made to
order at prices that will please. We manu-
facture the famous

Liberty Waist.

ALWAYS FOR SALE: A nice line of Sheets,
Bed-spreads, Pillow-slips, Towels, Napkins, etc., es-
pecially adapted for students' use.

At the COLLEGE DRESS DEPARTMENT.

A Broom that's New Sweeps Clean!

But a Good Broom Always Sweeps Clean!

THE MICHIGAN BROOM and BRUSH CO.,

BATTLE CREEK, MICHIGAN.

. . Makes Good . .

Brooms and Brushes.



We purchased our stock before the rise in prices.

If you want Good Brooms and Brushes,

WE CAN SAVE YOU MONEY.

THE WILLIAMS

Hack and Baggage Line.

From any Depot to the College

Twenty-Five Cents

For Passenger and Baggage.

Students who are
keeping house will
do well to purchase



Hardware, Stoves, Cooking Utensils,



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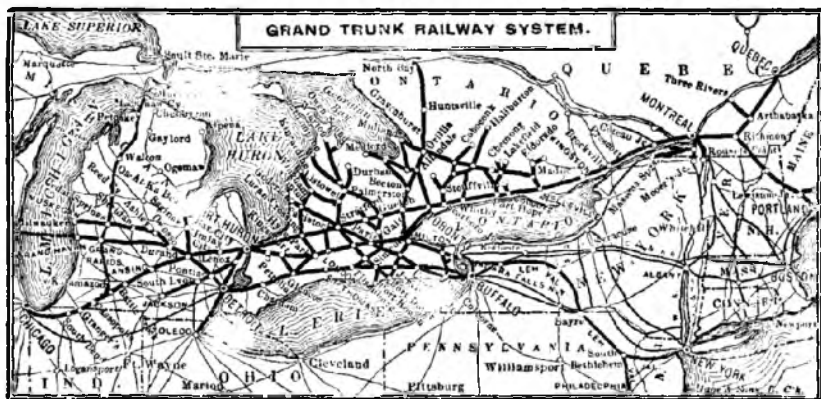
At the COLLEGE DRESS DEPARTMENT.

Going to Battle Creek?

STUDENTS AT THE COLLEGE,
PATIENTS AT THE SANITARIUM,

Will find, on examination of the map below that
whether you come from the East or West, the

Grand Trunk Railway System



Affords excellent facilities for your accommodation. It is the
GREAT PULLMAN PALACE AND DINING CAR LINE between
the East and West, and the Favorite Tourist Route of America.

See that Your Tickets are via the Grand Trunk System.

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DETROIT TICKET OFFICE, 85 Woodward Ave. G. W. WATSON, Agent.

CHAS. M. HAYS,
General Manager.

GEO. B. REEVE,
General Traffic Manager
MONTREAL.

W. E. DAVIS,
Gen. Pass. and Ticket Agt.

E. H. HUGHES, Asst. G. P. and T. Agt., CHICAGO, ILL.

Battle Creek College,
A Training-School for Christian Workers,
Battle Creek, Mich.



PRACTICAL COURSES
FOR
MINISTERS, TEACHERS,
CANVASSERS, COMMERCIAL WORKERS,
GENERAL MISSIONARY WORKERS.