

PUBLISHED MONTHLY.

TRAINING SCHOOL ADVOCATE.

FEBRUARY, 1899.



LET THEM THE TEACHER OF ISRAEL
AND UNDERSTAND NOT
THESE THINGS!

BATTLE CREEK COLLEGE,

Vol. I.

BATTLE CREEK, MICH.

No. 2.

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THE ADVOCATE

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

VOL. I.

FEBRUARY, 1899.

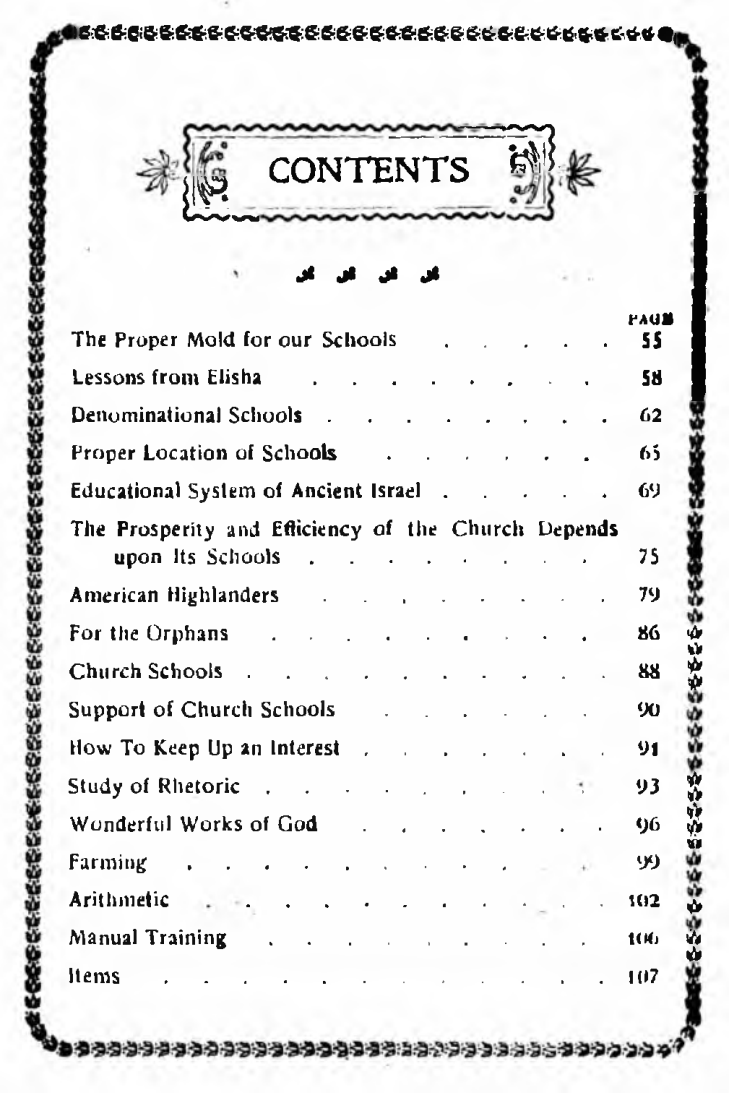
No. 2.



THE PROPER MOLD FOR OUR SCHOOLS.

Extracts from an unpublished Testimony.

Our schools must be conducted under the supervision of God. There is a work to be done for young men and young women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our school. They need the manual-training course, which will teach them how to lead an active, energetic life. All kinds of labor must be connected with our school. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted on the most thorough and systematic lines that long experience and wisdom can plan and execute.

Let the teachers in our school wake up, and impart the knowledge they have in agricultural lines, and in the



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industries that it is essential for the students to understand,—seek in every line of labor to reach the very best results. Let the science of the word of God be brought into the work, that the students may understand correct principles, and may reach the highest possible standard. Exert your God-given abilities, and bring all your energies into the development of the Lord's farm. Study and labor, that the best results and the greatest returns may come from the seed sowing, that there may be an abundant supply of food, both temporal and spiritual.

The Work before Us.—We need more teachers and more talent, to educate the students in various lines, that there may go forth from this place many persons willing and able to carry the knowledge which they have received to others. Lads are to come in from different localities, and nearly all will take the industrial course. This course should include the keeping of accounts, carpenter's work, and everything that is comprehended in farming. Preparation should also be made for the teaching of blacksmithing, painting, shoemaking, cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth equipped for the duties of practical life.

Cottages and buildings essential to the school work are to be erected by the students themselves. These buildings should not be crowded close together, or

located near the school buildings proper. In the management of this work, small companies should be formed who should be taught to carry a full sense of their responsibility. All these things can not be accomplished at once, but we are to begin to work in faith.

Missionary Effort the Highest Training.—The Lord will surely bless all who seek to bless others. The school is to be so conducted that teachers and students will continually increase in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will constantly increase in wisdom and knowledge. We are to learn from the Book of books the principles from which we are to live and labor. . . .

When entered upon with this spirit, the missionary work becomes an elevating and uplifting work, both to the laborer and to the person helped. . . . The students who will get the most good out of life are those who will live the word of God in their connections and dealings with their fellow men. Those who receive to give will feel the greatest satisfaction in this life. . . .

Whatever may be the position or possessions of any individual who has the knowledge of the truth, the word of God teaches him that all that he has he holds in trust. It is lent him to test his character. His

worldly business in all its lines, his talents, his income, his opportunities are all to be accounted for to Him to whom he belongs by creation and redemption. When he uses every precious talent in carrying forward God's great work of education, when he strives to obtain the very best knowledge of how to be useful, how to labor for the salvation of souls ready to perish, God's blessing will surely attend his efforts. God bestows his gifts upon us that we may minister to others, and thus become like him. . . . This is the work that causes glory to flow back to God.

LESSONS FROM ELISHA.

THE second chapter of Second Kings contains lessons of special import to us as a people to-day.

If Christ's first appearance was said to be attended by the "spirit and power of Elijah," and his second coming will be with greater manifestations of power, the people who welcome him will have an experience corresponding to that of Elisha, who was the associate of Elijah immediately before his translation.

This experience applies with special force to those directly connected with the spread of the message; and since the double blessing enabled Elisha to conduct a school, a description of which is given by the Lord, and is, in fact, the only school noticed in detail, it is not

presumptuous to say that the history recorded in the second chapter of Second Kings is applicable in an especial manner to the educational work of to-day.

The personal experience of both teachers and students is there recorded; the relation of the one to the other, and of both to the Lord; and the blessing which comes if we "follow on."

The narrative is simple, yet forcible. Elijah and Elisha were at Gilgal, the site of one of Judah's schools of the prophets (2 Kings 4 : 38). Word came that Elijah had finished his course, and that the time of his departure was at hand. That the students believed in translation, and that this report was spread from school to school, is apparent from verses three and five of chapter two. Elisha had been a student, and perhaps also a teacher at Gilgal. God had called him from the plow (1 Kings 19 : 19), and his blessing had attended his work. The day of Elijah's translation drew near, and the two men walked to Bethel, that town made doubly sacred to the heart of every Israelite by the experience of their father Jacob. Bethel was a synonym for blessing. The name meant the "Gate of Heaven;" and surely the Jews had often said, "The Lord is in this place, and I knew it not." Turning to Elisha, Elijah said, "Tarry here, I pray thee (in the place of blessings); . . . for the Lord hath called me to Jericho." But Elisha replied, "Nay, for as thy soul liveth, I will not leave thee;" and they two went

on together. Are you willing to remain where you received your last blessing? God's people should press on. At Jericho the two were met by the fifty students at that place, who told them that they had heard of God's message to Elijah.

Jericho, you remember, was the city of strong walls, a place of almost insurmountable difficulties; such a place as one often finds after passing Bethel. But it is also the city whose walls fell at the blast from Israel's trumpets. Again the faith of Elisha was tested. But instead of resting at Jericho, he pressed on with the prophet to Jordan. Fifty others, students at Jericho, had the same privilege, but they stayed behind and "viewed from afar."

We follow the two godly men as they near the swelling tide. But "when thou passest through the waters, they shall not overflow thee," and so Elijah wrapped his mantle together, smote the waters, and the two passed over on dry land. Each hardship overcome, each test of faith, drew them closer together. Watch them as they walk and talk. "Ask what I shall do for thee." "I pray thee, let a double portion of thy spirit be upon me." "If thou see me taken from thee, it shall be so unto thee; but if not, it shall not be."

They walked on and talked, and suddenly the chariot of the Lord caught up Elijah. Elisha was watching, and as his eye followed the retreating form

of his master, he cried, "My father, my father," and Elijah answered that call of faith by casting from him his mantle, which became to Elisha the symbol of the promised blessing.

Again there was the Jordan to cross, but God was equal to his promise: the waters parted, and as Elisha approached the students at Jericho, they recognized that the spirit of Elijah rested upon him.

His work as a teacher was now fully begun, and we find that he entered upon a career which has never been repeated since, and will be repeated only in that school which is preparing students for translation. Why was it that out of at least two hundred students at Gilgal, Bethel, and Jericho, Elisha alone trusted enough and had enough persistence and faith to follow to the end, notwithstanding the obstacles in the way?

Are we to understand that to-day in the schools of the prophets which God is leading, the proportion of students who are willing to go anywhere, do anything for God, is as one to two hundred? In the churches is this same thing true? The children should now be under such an influence that they can not be induced to stop short of complete victory. How do we stand? It is a question worth settling.

DENOMINATIONAL SCHOOLS.

ELDER J. H. MORRISON.

THERE is no subject of greater concern among us as a people than the school question, for it is the young people who are in our schools upon whom we are to depend to carry forward the message. They are full of life, buoyant with hope, and overflowing with energy. They are better prepared to bear burdens, to carry responsibilities, and endure hardness than those who are older, hence the importance of their preparation. There is no missionary enterprise nor investment that will pay a family better than this. No father or mother who desires to train up his son or daughter in the way he should go, can slight this subject, or pass it by with indifference.

Think of the great number of young people among us who are right on the turning-point of life. Which way will they turn? That depends upon the character of their education. This throws the responsibility largely upon the parents. What is your relation to our schools, which have been established by the spirit and providence of God?

The children of the world say that the greatest and most valuable legacy that they can leave their offspring is an education, because fire can not burn it, nor mortgage take it, nor any other misfortune deprive them of its possession in this life. If the children of light were

as wise in their generation to give their children a proper education, they would have the heavenly assurance of leaving them an everlasting heritage which nothing could remove. What better can we do, both for ourselves and our children, than to invest what we have in their education for the work of God?

We would do well to study the history of God's dealings with his people in the past that we may learn to respect his ways, to take heed to his admonition, and obey his warnings, and follow his counsels.

In order to give our children the instruction they need, it is necessary to separate them from worldly associations and influences, "and keep before them the Scriptures of truth that they may not prove disloyal to God." "The school is to supplement the home training." "We must maintain our position against every species of sophistry that bewilders in this degenerate age where error is glossed over and so mingled with truth that it is almost impossible for those who are not familiar with the distinctions that the Scriptures make between the traditions of men and the word of God to distinguish between truth and error."

"One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools, and the error there taught was leading the youth into false paths. No stronger influences could be brought to

bear upon the minds of the youth and children than that of those who were educating them in principles of science. For this reason it was evident that schools must be established in which our children should be instructed in the way of truth."

If our young people in the past had had such privileges, there would not have been so many of the most promising young men and women given over to the world and its allurements, depriving the cause of our very best talent. Children must be taught, both at home and in school, to realize the danger of disregarding the word of God, or of neglecting the study of it.

This kind of education will enable them to use the power of knowledge aright. Otherwise it would be only a curse to them. They must be so fortified by the word of God, and so carefully educated to revere its solemn admonitions, so thoroughly instructed in the heavenly principles, that they will set themselves like flint against all evil, determined never to step into the path of sin. Thus they will become pillars in the cause, champions for the truth, rooted and grounded in the faith. This kind of education can only be given by the co-operation of godly parents and devoted teachers.

PROPER LOCATION OF SCHOOLS.

ELDER S. N. HASKELL.

As regards our position at Avondale, in the woods away from the city and its influences, we do have advantages that can never be experienced in a city. In my opinion, no school for the education of the children and youth should be in a city where all the child can see is houses and streets. And the same will apply with equal force to a school for the education of missionaries that go out to foreign lands, or even for home missionary work, if we would learn Christ's methods of instructing others. We should be where nature is an object-lesson to meditate upon, and by cultivation of the soil we may learn correct methods of labor, and how grace will work on the heart, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to bring forth, so the Lord will cause righteousness and praise to spring forth before all nations." I suppose these words were spoken by God, and they mean what they say. Artificial methods, morbid tastes, and unnatural life are among the things taught where the lessons of nature, or rather God through nature, are not visible to the natural eye.

When God would instruct Balaam, a heathen prophet, of the true and living God, and of the pros-

perity of his people, he showed him the garden of Eden. See Num. 24 : 2-6. Compare Gen. 2 : 8-16. This was God's visible method of instructing his people for over 1600 years. It so impressed the mind with those lessons that it was a matter of conversation among God's people for several hundred years after the flood ; and when a very flourishing country was seen, it was compared to the garden of Eden. Gen. 13 : 10. During this period there were no books. But the popularity of having a garden came from God's first garden. By taking your concordance and looking up each reference to *garden* and *Eden*, if you have never done so, you will be surprised at the lessons. First, the creation of Adam, a literal being made of the dust of the earth, and placing him in the garden of Eden, a literal garden of trees, flowers, birds, and beasts, was an object-lesson showing what man would become if he continued faithful. Second, after the fall, this promised land would have been a garden prepared by man by destroying the weeds, the thorns, and thistles, which represent the evils in the heart and the enemies that were to be destroyed. A city would have been built that would have remained forever. Jer. 17 : 19-27. The very walls would have been an object-lesson to show the spiritual protection of God over his people. Is not the literal and the spiritual lesson referred to in such scriptures as Isa. 26 : 1-3 ? The act of cultivating the soil and the

building of the wall would teach them two distinct lessons; first, the building of one's character; second, a practical personal experience in sowing the seed, watching its growth, and cultivating it would teach the student who is seeking to become a mission worker the best methods of laboring for others.

Had Israel been faithful to their trust, is it not reasonable that, with the living prophet in their midst, and the Holy Spirit as an instructor, and Palestine cultivated as a garden, they would never have needed the book called the Bible?

Now upon the point of education, there are two reasons why man can not learn from nature without the Bible. Nature does not perfectly represent God because of the effect of sin upon it, and man has become so blinded by sin that he can not discern clearly the lessons of God in nature. Now view it in another light: Did not God design Palestine to be a school for the education of missionaries who would have gone out to all the world with the gospel? Would it not have been a place where the spiritual, intellectual, and the physical would have been taught in a practical way? Would they not have been prepared by the instruction given by the Spirit of God to order every battle according to the battles in the human heart? The cultivation of the garden would have been God's open book to them. In fact every principle was taught that was to have been taught in a restored garden of Eden.

Now with these facts before us, is it reasonable to conclude that God's design in education on the earth will totally be a failure before the Lord comes? I think not. God will vindicate every word he has spoken in this direction. It is only a question of time, and as to how it will be done. Every plan the Lord laid in this direction has failed because the people have failed to appreciate the object of God.

The Lord has spoken for years about these principles being brought in. But circumstances and condition of things have, in every instance save the Avondale School, led to a location in towns and villages. Will it always be so? Will not God have some one arise and take a square stand on right principles?

“Strike, thou the Master, we thy keys,
The anthem of the destinies!
The mirror of thy loftier strain,
Our hearts shall breathe the old refrain,—
‘Thy will be done.’”

THE EDUCATIONAL SYSTEM OF ANCIENT ISRAEL.

MUCH has been said and written upon the subject of true education ; many have made long pilgrimages in search of wisdom, or have become weary in seeking for truth while pouring over a multitude of books, only to meet bitter disappointment and sad failure. Few are they who have learned to go to One in whom are hid all the treasures of wisdom and knowledge. Israel of old attempted to break away from Egypt and its vain philosophy and enter the school based upon principles which were the foundation of an educational system devised by God himself, which reflected the glory and wisdom of the university above. If they had fully complied with all the conditions of the system, the history of the entire world would have been changed.

In Solomon, God was partially allowed to have his way. Heathen nations were brought to bow before his throne; and, gladly acknowledging his superior wisdom, they became his subjects, and brought their annual tributes. That wisdom, more powerful than the sword in subduing the heathen, was soon cast aside for worldly honor and enlightenment. Bereft of his former glory, we hear from his lips the bitter cry, "Vanity of vanities, all is vanity."

It was left to Jesus Christ to reveal to the world the beauty, power, and utility of Israel's educational

system. His life was one constant revelation of the strength and purity of God's methods of teaching. He gained his entire education from a study of the Old Testament Scriptures, and his perfect life bears witness to the value of that study. The same channel is open to men to-day; the same study will produce a similar character.

Indeed, it was Christ who taught Israel, for "they drank of that spiritual Rock that went with them; and that Rock was Christ." "He compassed him about, he instructed him." 1 Cor. 10:4 and Deut. 32:10. Rosencran, in his "History and Philosophy of Education," says, "In this system God himself is the teacher;" and Painter says, "Over its development there watched a special providence granted to no other nation."

OBJECT OF THIS EDUCATION.

"Take fast hold of instruction; let her not go; keep her; for *she is thy life.*" Prov. 3:13.

The true object, as often stated, is to restore the image of God in the soul. "The end of education among the Jews was to make faithful and obedient servants of the living God."—*Painter.*

TEACHERS AND SCHOOLS.

The *children* were educated directly by the *parents.*
Deut. 6:7-9.

The *Levites* were sent throughout the country to instruct the youth ; they went into every city of Judah conducting church schools. 2 Chron. 17 : 9.

From every part of Judah were gathered the more mature minds into the *schools of the prophets*. 2 Kings 2 : 6.

EXTENT OF EDUCATION.

God desired that every child born into this world should have a Christian education. "Thou shalt teach them diligently." "All thy children shall be taught of God."

MAINTENANCE OF SCHOOLS.

All the teachers were Levites, who were the object of God's special care. Deut. 12 : 19. They were to be supported by the tithe. Num. 18 : 21, 24 ; Neh. 10 : 37-39. They were to receive the first-fruits and holy things. Neh. 12 : 44, 47. A portion of the second tithe was theirs. Deut. 14 : 23, 29 ; 16 : 11-14 ; 26 : 12 ; also "Patriarchs and Prophets," p. 530. Gifts were made to the school. 2 Kings 4 : 42-44.

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income." "Patriarchs and Prophets," p. 527.

EDUCATION WAS PRACTICAL.

The teachers and students put into practical use the lessons learned. The following examples show what

the school can do when they have the true educational system. In the days of Elisha barren soil was made fruitful, and bitter waters were sweetened. 2 Kings 2:19-22. A widow, left in debt by the death of her husband, who had been a student, found financial aid by applying to the head of the school. 2 Kings 4:1-4. The dead were raised. 2 Kings 5:1. Students and teachers worked side by side in the erection of school buildings. 2 Kings 6:1-7. Cooking and the chemistry of foods was a line of work in the schools of the prophets. 2 Kings 4:38-41. Students were placed in positions of great responsibility. 2 Kings 9:1-12. Painter says, "The children of Israel united profound contemplation with great practical wisdom."

THE ESTHETIC SIDE.

The history of education in the nations of the world shows the unavoidable weakness of humanity. To go to extremes is the universal fault. With the Spartans the practical side shut out all ideas of the beautiful, while their Athenian neighbors ran to the other extreme, and made the artistic the sum and substance in all education.

God's plan unites the two, and while making the student a more practical workman than the most stringent worldly education can possibly do, it also develops in him a love of the beautiful, an eye for the graceful, and an ear for harmony, which excels the esthetic

education offered by the nations devoting all their powers to the attainment of this one object.

The ear attuned to hear God's voice and the harmony in the music of the spheres, the eye opened to behold the beauties of a spiritual life, the hand whose touch is made delicate by the power that upholds the worlds,—this is the education offered by the Lord.

TEXT-BOOKS.

It can be truthfully said that the Scripture formed the basis of all instruction in the schools of Israel. Its sacred precepts were ever to be kept before the mind of the child. Deut. 6: 6-9. In the church school the Bible formed the basis and subject-matter of all educational effort. 2 Chron. 17: 9.

The effect of such a text-book on the mind and character has been expressed by the writer of the Psalms: "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies." "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." The true Israelite gave himself so fully to the study of God in the Bible and nature that the principles of truth were written in his mind and heart. This was the new covenant promise.

LINES OF STUDY.

“The chief subjects of study were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry.” “Christian Education,” p. 62. Physiology and nature study were made very prominent, and were taught in connection with the Scriptures. *Id.*, pp. 66–69. Missionary work was a part of the regular school life. 2 Kings 2–9.

“The pupils of these schools sustained themselves by their own labor by tilling the soil or in some mechanical employment.” “Christian Education,” p. 61.

THE EFFECT OF THIS SYSTEM OF EDUCATION ON ISRAEL AND THE SURROUNDING NATIONS.

When God's plan was strictly followed, Israel was placed in a position which drew from the heathen the confession: “Surely this great nation is a wise and understanding people.” Deut. 4:6, 7. “Thou shalt lend unto many nations, and thou *shalt not borrow*. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord, thy God.” Deut. 28:12–14.

The gospel taught in this practical way would soon have brought every nation and individual to the place where the acceptance or rejection of Israel's great

Teacher would have decided their eternal destiny, and would have brought upon them the immediate results of their own choice. Read 2 Chron. 9 : 22, 25 ; Isa. 60.

RESPONSIBILITY OF MODERN ISRAEL.

“The teachers in our schools are to-day in danger of following in the same track as did the Jews in Christ’s day.” Sp. Test., p. 167. The corruption of the teachers and schools of ancient Israel was the cause of the national ruin. Will our teachers avoid the destruction that has been hovering over this people? “Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God.”

“Arise, be enlightened ; for thy light is come.”

E. A. SUTHERLAND.

THE PROSPERITY AND EFFICIENCY OF THE CHURCH DEPENDS UPON ITS SCHOOLS.

“OF all institutions in our world the school is the most important.” Sp. Test., p. 187. “Train up a child in the way he should go : and when he is old, he will not depart from it.” Prov. 22 : 6. “The schools of the prophets were founded by Samuel . . . to provide for the moral and spiritual welfare of the youth, and to

promote the *future prosperity of the nation* by furnishing it with men qualified to act in the fear of God as leaders and counselors."

The above principles make it clear that all prosperity of the individual, home, church, and state depends upon the education received. The mature man must be the product of some system of teaching. There are but two kinds of education; so the man is either good or bad, according to his training. The mind is ever active in meditating upon things that are lofty or upon subjects that are common and low, all of which depends upon the instruction that has been taken. "As a man thinketh, so he is." God himself can not change this immutable law. Our religion, notwithstanding a profession to the contrary, is nothing more than what we think, what we really are in heart.

The church is only a body of thinking men who act in harmony with the educational system in which they were taught. But the denomination is composed of churches made up of members who in their childhood and youth received the mold that fixes the destiny not only of the man but of the entire body of communicants. So true is this law in its workings that the Roman Catholic Church recognizes its great value in their work, and every effort is exerted to train their own children the first dozen years in their faith. The Catholic Church is an example of what an educational system can accomplish whenever a syste-

matic, determined course is pursued in the education of the young.

Parents who do not have enough interest and love for their faith to see that their children are receiving an education which has for its end the preparation of the child for a responsible place in the church, should no longer burden the church with dead profession and cold formalism. The sooner the church is relieved of such members, the quicker will new growth begin. The church which is satisfied with such material is "wretched, and miserable, and poor, and blind, and naked." It should buy the gold tried in the fire, and anoint its eyes with eye-salve to see its pitiful condition. The church which has had entrusted to it the carrying of the last message of mercy, surely can see that a system of education which was borrowed almost entirely from Egypt by pagan Greece and Rome, from which it was received without a question by the papacy, to be handed by her to her many daughters as her choicest legacy, is not intended to prepare our young people for the fierce conflict, even though it may be the system adopted by a nation which boasts of freedom. Only those who believe the word of God can understand that wrapped up in the many folds of the popular education of to-day are the life germs of the "beast," which are as potent now as twelve centuries ago. The fruit is now appearing in the Protestant world, and to the Bible student it no longer requires

faith to see that the fruit is the perfect "image" of the old educational system so long the foundation of paganism, the beginning of which is traced back to the garden of Eden at the tree of knowledge of good and evil.

Not only the prosperity of the church depends upon the attitude toward Christian education, but its very life and existence. Those who love God's cause should at once arouse to realize that worldly ideas of education have made deep inroads upon the remnant people, until many are unable to discern the difference between the true and the false. The destiny of thousands is trembling in the balance. Will strong men and women come to the front to take a more active part in the work that lies at the foundation of God's cause on earth?

E. A. S.

Young companions urged him (Christ) to do as they did. He was bright and cheerful; they enjoyed his presence, and welcomed his ready suggestions; but they were impatient at his scruples, and pronounced him narrow and strait-laced. Jesus answered, "It is written, Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."
— "*The Desire of Ages.*"

THE AMERICAN HIGHLANDERS.

A. W. SPAULDING.

It was by no mere accident of location that our Eastern mountain ranges were cast up at the borders of the narrow Atlantic plain, and jugged into the savannahs of the South. God does nothing but by design. From early colonial days to the present time he has used these natural bulwarks for the preservation of the principles of liberty and the confusion of despotism. In their western fastnesses French Catholicism was prevented from obtaining a foothold; from their eastern slopes British tyranny was hurled back to the sea; among their rocks and forests their true-hearted sons wrestled with the oppressor of an alien race; and there yet before them lies a greater destiny. From the days of Seth, the repository of the principles of righteousness and liberty has been among the dwellers in the mountains, for the Lord "dwelleth upon the high places of the earth," "and the strength of the hills is his."

If only they be called to his attention, the Southern Highlanders hold a peculiar interest for the missionary student. A century and a half ago the advance guard of the western pioneers was pressing its way over the mountains to the broad plains beyond. Stopped by their choice or stranded by adversity, some of these settled into homes among the mountains. Men of

solid worth,—sturdy Scots of the established kirk, and the best of the blood of France, the exiled Huguenots,—found their way into the quiet valleys, and with the rifle and the ax won for themselves their homesteads and their providence in the wilderness. Here, shut away from communication with their brethren on the plains, they lived their lives to themselves, battling with the red man for his hunting-grounds, and reclaiming the land from its wildness. In the Revolutionary War they bore their part, at King's Mountain crushing the invader, and compelling the final evacuation of the Carolinas.

As time went on and immigration increased, many of the newcomers or old inhabitants were forced farther back into the coves and up on to the hilly plateaus, thus being separated farther and farther from the influences of civilization and the centers of education. Three or four generations under such conditions might well be calculated to evolve a people fast losing not only all trace of culture, but of high principles of thought and action. Nevertheless, in their poverty and their ignorance, they have ever stood by the principles of freedom and equality, have ever hated oppression, and in their hereditary virtues hold much to cover up their faults. What they suffered in the cause of the Union during the Civil War requires volumes to tell. Their integrity and devotion to what they hold of truth gives evidence of a character upon which may be

built a structure that shall stand greater tests than many a fair edifice built by abler hands upon a false foundation. Love and reverence of the Bible is a heritage bequeathed them by their persecuted ancestors, and to this cause can be traced much of the reason for their possession of many of those sterling qualities which, despite their adverse conditions, they still retain.

To-day they stand a people than whom there is no needier. Down in the main valleys the currents of life are moving, if sluggishly, yet in the same channels as in the outside world. There, though there is great need of missionary work, the necessity is not so great. The avenues of trade are open, better educational facilities are being provided; the people are progressive, and to some degree energetic. But up on the plateaus, in the little valleys, in the hidden coves,—where no railroads penetrate and no press is known,—there can the Christian worker find an unreaped field whose harvest shall rejoice the Master and the reaper together. Almost destitute of schools, with no adequate religious instruction, without facilities and without knowledge of how to gain for themselves the best livelihood the land will give, they live the lives of their ancestors of a hundred years ago, in windowless, one-roomed log cabins, spinning and weaving the cloth for their own scanty clothing, tilling the barren soil only sufficiently to furnish them their hominy, the necessary complement of

the bony hog and the ever present snuff stick and the pipe.

Do not think they are willing burden-bearers of these conditions. There is no people who more keenly realize their condition, who more gladly welcome the right kind of help, or who are more willing to cooperate as best they can with those who will identify themselves with their interests and their lives. The sacrifices made by some of these people to obtain an education would seem impossible to many a closely figuring student in our schools. But the difficulties under which they labor are well-nigh insurmountable. Yet fruits, wonderful fruits, have been obtained from the little work that has been done among them. They have done their utmost to forward the efforts that have been made for them, and if we could see some of the changes wrought in lives and in homes, of which we have heard by reports of the work, we might well be astonished.

A number of years ago a beginning was made among them by the American Missionary Association (Congregationalist), and also to some extent by other workers, notably Presbyterians. A number of schools have been established, and noble work has been done in all lines for this people. But this has not covered the needy field, and openings which are occurring and which always exist have not been able to receive attention.

What is needed? You know the testimonies that have been given us about the Southern field: "I have sent my message to you, and what have you done for the Southern field?" "Brethren, you have a work to do which you have left undone. A long-neglected field stands out in plain view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people God has called you to prepare the way of the Lord in this unpromising field."

What is needed is self-sacrificing devotion of ourselves, our money, our lives, to succoring and uplifting a people who are reaching out their hands to us with a thousandfold swelling Macedonian cry. Two millions of souls who have scarcely tasted the crumbs that have fallen from the Master's table! Men and women are needed who can carry the light and life of Jesus Christ into the homes, on to the farms, into the school-rooms; who can teach, not abstract sciences, but applied sciences; who can show these poor souls how to work healthfully, how to think healthfully, how to live healthfully; who can teach them the beauty of their surroundings, and to commune with God through his works; who can teach them that their lives need not be sordid and dull, but that they can have God to dwell in them

and in their homes. You who have been studying healthful living, can you believe in the power of that gospel to transform other lives by your ministrations? You who have been studying the Bible principles of farming, can you take these with you, and have confidence in God's promises to make the desert blossom as the rose, to make fertile the stony places, and to cause the thirsty land to become springs of water? You who have been learning of the ways of Christ as a teacher, can you put your faith in these principles, and go out to practise them where no conference stands behind you, and the people know you not?

It is no easy place. "The Southern field is a hard field, a very unsightly field, because it has been so long uncultivated. All who take hold of the work in the cause of God and suffering humanity will have to be one in their designs and plans. They will have plenty of trials and discouragements to meet, but they must not allow these to hinder, to dishearten, or to handicap them in their work." - For, "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." The work is great, therefore let us begin at once. We are sent to a hard field, a blessed field, "when the Lord lifteth up an ensign on the moun-

tains," and "in that time shall the present be brought unto the Lord of hosts of a people scattered and peeled . . . a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to mount Zion." In those mountains shall resound the shout of deliverance and of triumph when the Lord shall come again to rescue his people from their enemies.

Of my fellow-students I ask, Does it appeal to you that a people forgotten and neglected are thirsting for the waters of life you are here to catch ; that they are dying for the food the Lord is placing in your hands to give? Of the young men and women who are scattered through our churches, aimlessly living and unprofitably employed, of you I ask, Is not the Lord opening to you an avenue for the employment of your napkin-enfolded talent? Will you not at once begin to prepare to enter the vineyard in this the eleventh hour? Brethren and sisters everywhere, do you know that upon you devolves the responsibility of the support of this Southern work which has been so criminally neglected? Will you not leave the cities of the plain, and turn your faces toward the temple of the Lord, bringing your offerings with you for the support of his work? May our Father so dispose you.

FOR THE ORPHANS.

EVERY motherless or fatherless child in the world is the special object of God's care. So true is this that he makes the care of these children a test of true conversion, for "pure religion and undefiled before God and the Father is this: to visit the fatherless . . . in their affliction." The father-love of God is so strong that the pitying heart of Christ, divining the lonesomeness of his disciples on his departure, said, "I will not leave you orphans: I will come to you."

For years God has been offering to our fathers and mothers the precious privilege of going into the world and seeking for the unfortunate children, giving them homes and educating them in the love of Christ. Compared with what should have been done, it is sad to say that the matter has scarcely been touched with our finger-tips. It is as true in this matter as in another of which the Lord has said, "You take hold of the work gingerly." If this is true, and we can not doubt the word, it is time for us to mend our ways. Hundreds are calling for homes, not institutional life, but home life. In a recent testimony we read that in the schools "orphan boys and girls are to find a home."

This lays a new and heavy burden upon the schools, but if it is God's pleasure that the church schools, located in the country, where manual training can be taught, should have connected with them an

orphanage, we are ready to say it will not be many months until such a school will be started. This will in no measure relieve the parents of their responsibility. There is room for all to work side by side, and as the schools gather these children together, we shall expect to see our brethren who have stepped out by faith and placed their children in the church schools, take the next step, and open their doors to one or more of the orphans.

M. B. D.

“OUR home is not over the ocean,
Afar on some distant sphere,
But wherever the Father dwelleth,
Wherever you feel Him near.”

CHURCH SCHOOLS.

ONE year ago the subject of church schools was but little thought about; to-day it has attracted the attention of every State in the Union. Several islands of the sea have started the work, and nearly all our colleges are awaking to the necessity of devoting part of their energies to the training of young people to teach the children.

The latest word from the Avondale school in Australia states that it is found necessary to organize a church school wherever there is a company of believers, and the school is calling for a competent teacher to train young men and women to fill these positions.

The young people who have left Battle Creek College to engage in teaching church schools are quite widely scattered, and as their reports come in from California to New York, it is like gathering together members of a scattered family.

The first student sent to California is located at Fresno, where over forty children are being taught by a Christian teacher.

Minnesota has her first church school located at Good Thunder. A young man who attended the summer school reports good interest among his twenty-two students.

Illinois has two schools, one in Chicago, which is now in its second year, and another at Aledo. The

Chicago school numbers thirty-six and supports two teachers, while Aledo is a small school of six.

Wisconsin has done well, for already eight schools are in operation within her borders. These are located at La Crosse, Loyal, Green Bay, Milwaukee, Baraboo, Milton Junction, Prescott, and Moon. The total attendance within the State is about one hundred and twenty-five. The largest attendance is twenty-seven, at Milton Junction, and the smallest school is that located at Green Bay, numbering six.

The only school at present in the State of Pennsylvania is at Devault, which has an attendance of twelve. British Columbia has a small but prosperous school at Ymir.

Indiana was the first State to call for church-school teachers in the fall of '98, and since that time her efforts have not slackened. At present there are seven organized schools, with a total membership of over one hundred. These schools are located at Farnsworth, Marion, Rosston, Jonesboro, Farmersburg, Indianapolis, and Barber's Mills.

Omaha, Neb., supports a school of about twenty members. Toledo, O., has a school of twenty-one. Iowa has two schools, one at Des Moines and the other at Mt. Pleasant.

Michigan has schools at Bear Lake, Bay City, Crawford, Petoskey, Fergus, Eureka, Charlotte, Kalamazoo, Lansing, Arbelá, Ola, and Elmwood. In this State

about one hundred and forty children are gathered into the church schools outside of Battle Creek. Several home schools might be added to this list. Two teachers in the southern field send in their reports as members of the corps of church-school teachers.

The last week in January witnessed the organization of a school of over twenty in Cleveland, O., one numbering ten at Selton, Ontario, and a family school of five at Brooten, Minn.

Calls are coming almost every day for other teachers. Shall we refuse to answer them, or will our young people heed the calls evidently sent from the Lord, and enter the College preparatory to engaging in this noble work?

M. B. D.

SUPPORT OF CHURCH SCHOOLS.

THE time has come for church-school boards to consider plans which will make the school a permanent institution in their midst. One difficulty which comes up each year is that of the financial support. If our people would follow Israel, the problem could be quickly solved. See article on "Education of Israel."

Church members have no right to touch the first tithe, for the Lord has plainly directed where it should go. Ought not the second tithe, however, to be used for the Levite and the poor, and liberal offerings be

made for the school work? Until we give over one fourth of our income, we need not feel that we are doing more than our duty.

The Lord has said that tuition should be charged. Would it not be well for each pupil in the country to have a plot of ground for raising vegetables, etc., with which to meet the expenses of tuition? It would be an excellent way of teaching the children and youth to appreciate the value of their schooling. The father, too, could set aside a portion of his land for the benefit of the church school. Then when the time comes for the opening in the fall, there will be means to provide liberally for its support.

Let the church-school teachers see that something is done toward planning for the permanent support of this work. The *ADVOCATE* will cheerfully publish any good practical plans that may be sent in.

E. A. S.

HOW TO KEEP UP AN INTEREST.

THE teacher who has lost his courage is a very helpless person. When he finds himself in this condition, he also discovers that he has lost the interest of his pupils. Some may think that the helpless condition of the teacher is the result of lack of interest on the part of the pupil, but how can a wide-awake teacher, filled

with courage, energy, and enthusiasm, lose the interest of his students? We might as well think of people freezing near a red-hot stove. No, the teacher's fire is smoldering, therefore the interest dies.

How to arouse the interest again is the important question. There is but one way. The teacher must go to the altar and have the live coal placed on his lips; then the pupils will show enthusiasm. Correct methods are essential in a teacher, but methods are not the most important requirement. Good methods, with nothing to fire up the minds of the students, are like fine table furnishings with no food. Good food, with crude means of serving, is preferable to poor food with the finest service. It is well to have the two combined, but never forget the essential thing.

Teachers who have lost the interest need to get their bearings, fix their eyes on the real object of the church school again, fill their minds with the many promises, and go forward trusting in God. Go to the real source of the matter and build up right. Remove the cause, and the effect will disappear.

E. A. S.

THE restless energy which is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing. — “*The Desire of Ages.*”



The Home and Church School



STUDY OF RHETORIC.

J. E. TENNEY.

As grammar has reference to the use of correct forms of speech as determined by fixed rules, so rhetoric has to do with the judicious use of language as relates to the effect it is intended to produce; and as grammar can be most advantageously studied by deducing it from concrete language, so rhetoric is most clearly comprehended and its principles remembered when the student has before him the best examples of the application of rhetorical principles.

With all branches of language study, as with other sciences, too much time is given to their study in the abstract. What is needed, is the practical application of principles; and when such application can not be made, they should have no place in educational work. For a complete demonstration of this, we shall not have far to seek. The land is filled with young people holding diplomas from various institutions of learning, yet there never was a time when a need of an education that would enter into every-day life was more apparent than it is now. The enemy of all righteousness is pleased to keep the minds of the young deluded and so to control their efforts along educational lines as to make them more capable of serving him.

Texts on language are numerous and varied. Students study them diligently and become familiar with rules said to govern the correct use of language and the use of correct language. Notwithstanding this, the purity and beautiful simplicity of the English language has become almost obsolete through disuse. The slang and vulgarisms of the street and saloon have become the common talk in social circles. The use of superlatives in referring to commonplace matters has become so common as to make our language incapable of expressing height, depth, or breadth of meaning.

How is this downward course to be arrested? There is positively but one way, and that is to bring truth and the spirit of truth into our educational work. This brings us back to the conclusion that God's Word must form the basis of study and his Spirit be the teacher.

Every utterance is, or is supposed to be, the expression of thought. The primary object to be gained then, in the expression, is to have clear and good thoughts. Many are kept from good forms of expression for no other reason than that they have no thoughts that are worth expressing. Elevating thoughts will always seek for a good form of expression. Shallow ideas and unworthy thoughts may appear in any garb.

Language study, then, should be deductive; and that should form the basis which will stimulate the deepest, best, and purest thought. One in possession

of such thoughts will seek for the best words, and *diction* will introduce his rhetorical study. Naturally, as he selects his words, a line of study will be introduced which involves *sentence structure* and the grouping of sentences into *paragraphs*.

And again, the ability to do this can not come from a study of technicalities. Thought must be stimulated ; and not thought only, but consecutive thought. Dis-jointed and confused paragraphs result from a want of continuity of thought rather than from inability to construct.

The principles of *punctuation* naturally follow or combine with structural composition ; and no intelligent view can be taken of this branch of language study until an ability to think paragraphs has been acquired.

At this point the student is ready to study *qualities of style*. Again, memorizing of rules and principles will avail nothing. The qualities of expression must belong to the student by right of discovery in the literature itself ; and this will lead to a desire to know the cause of certain qualities. It is then that beauty, clearness, precision, strength, etc., come to be known and appreciated, and the student impressed with the elements of those characteristics.

The student now finds himself, almost unconsciously, introduced to *rhetorical figures* ; and he gathers them with that eagerness which can be born only of a keen appreciation of their use.

A familiarity with figurative language cultivates a taste for the beautiful in literature ; thus the way is open for the study of *versification*.

Forms of composition now open the way for the study of *comparative literature*; and it is apparent to every Bible student that no book contains a greater diversity of forms than God's word. It may be stated in brief, that thought, with prayerful study, will show the correctness of the statement that as an aid in every branch of rhetorical study, no other book is equal to the Bible. As we take up the study of literature in another paper, these lines of Bible study will be further considered.

THE WONDERFUL WORKS OF GOD.

M. E. CADY.

“I MEDITATE on all thy works: I muse on the works of thy hands.” Naturally man is selfish, and receives the daily blessings of life without recognizing and appreciating the source from whence they come. Not so with David; he meditated and mused upon God's work which surrounded him on every hand, and as a result his soul was drawn out toward his Maker in thankfulness and praise. The following expressions from his own lips show how the study and meditation of God's wonderful work affected his life and heart.

“For thou, Lord, hast made me glad through thy work : I will triumph in the works of thy hands. O Lord, how great are thy works ! and thy thoughts are very deep. A brutish man knoweth not ; neither doth a fool understand this.” Ps. 92 : 4-6. “O Lord, how manifold are thy works ! in wisdom thou hast made them all : the earth is full of thy riches.” Ps. 104 : 24. “I will praise thee ; for I am fearfully and wonderfully made ; marvelous are thy works, and that my soul knoweth right well.” Ps. 139 : 14. All creation was continually testifying of the power, wisdom, and goodness of God ; and David considered a man as being brutish, and a fool whose heart was indifferent to the manifestations of God’s greatness and wisdom as revealed in his handiworks.

Looking at nature through revelation, we shall learn wonderful spiritual lessons which will increase our faith and trust in God. The following quotation from “Testimonies for the Church,” Vol. IV, p. 581, indicates some of the themes in nature that we can study and contemplate. “All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the win-

ter's cold, the summer's heat, the changing, recurring seasons, in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination."

We are not to seek for the mere facts of nature, but above all, we should learn the spiritual lessons with which nature abounds. "Christ sharply reproved the men of his time, because they had not learned from nature the spiritual lessons they might have learned." "Testimonies for the Church," Vol. IV, p. 580.

We should study nature in its season; for certain things can be studied to better advantage at one time than at another. During the winter months we can study to good advantage cold, heat, snow, ice, frost, hail, atmosphere, sun, moon, and stars, while the spring and summer months offer a more favorable opportunity for the study of plant and animal life. We shall take up seasonable subjects each month and trust that parents and teachers will study these lessons.

Remember that you can have the Holy Spirit as a teacher; for "as the works of God are studied, the Holy Spirit flashes conviction into the mind." "Special Testimony on Education," p. 59. "There is need of a close study of nature under the guidance of the Holy Spirit." *Youth's Instructor*, May 6, 1897.

FARMING.

THE soil which grows our fruits and grains is the material from which our own bodies, so fearfully and wonderfully made, were taken. Both are alike the products of the living word of God, and both are extremely sensitive to the will of the Creator.

The least violation of the laws of our being affects us, and the soil, too, is disturbed by our transgressions, and becomes sick. But it will quickly respond to labor when our lives are in harmony with God.

The earth, once so beautiful and productive, has been almost ruined by sin. But, like man's poor body, in Christ there is redemption for the soil. It is not too late to show to the world that there is power enough in Jesus, working through his righteous people, to make the wilderness blossom as the rose, and the desolate places fruitful. God's promises to his ancient people are to us upon whom the ends of the worlds are come. Satan is continually saying that the soil is unproductive, thus inducing people to move into the cities, but God has 144,000 people on this earth now who will prove that this is false witness against the land. God is waiting to bless those who will vindicate the truthfulness of all his promises concerning the soil, and the earth, groaning with its treasures, longs to yield its full strength to the touch of the sanctified **farmer** who works for God's glory and not for mere

gain. The last message is to be preached more by farming and good acts than by argument. The unbelieving will see wonderful crops growing on some farms, while the crops of others are destroyed by pests and drought. In reply to their inquiry, Why is this? they will be pointed to God's Word, and shown the result of obeying the Lord in all things. Many will thus learn of the true God and be saved.

Much has been written on "health reform." Reform in the methods of living is needed everywhere, it is true. Too much has not been said on this most important subject; but the same principles that govern the body govern the soil. Radical reforms in cultivating, fertilization, drainage, variety of crops, rest, etc., are needed. God is calling for men who will believe that this is a part of the third angel's message. Farm reformers! Will Christians still farm on the plan of the world, when it has no regard for Him who makes all things grow? He wants his people to be the head and not the tail in this industry. Let us study the Bible, believe, and act out what it says.

LESSON FROM THE BIBLE.

This lesson is intended to show the close relation existing between man's character and the earth. No references are given, because it is not the design to rob the student of the pleasure of digging these principles out of the great mine of truth. Then, too, the object

is to stimulate thought, which is often defeated by giving the texts. After careful and prayerful study, if any should not be satisfied, and will write, we shall be pleased to give assistance. No question is asked that has not an answer in the Bible.

1. What was the condition of the soil at the close of creation?

2. How was the ground affected by Adam's sin?

3. What kind of a farmer, says the Bible, has thorns and thistles?

4. If Adam's sin is put out of your heart, will the curse be removed from the land? Did Jesus redeem us from both?

5. What was the second curse on the ground? What was the sin that caused Cain to murder? Upon whom was this curse pronounced? If the land does not yield its strength, whose sons are we, Cain's or Abraham's? See Gen. 26:12.

6. What was the third curse and its cause?

7. How can this curse be removed?

8. Prove that the soil becomes defiled and sick because of sin.

9. Show that, if the children of Israel had put all sin away, the earth would have been made well again, and restored to its Edenic beauty and fruitfulness.

10. What effect does God's presence have on soil? **Why?** Would all effects of sin be banished by his presence?

11. Did Israel have good crops, plenty of moisture and freedom from pests when God's presence was in the land, church, home, family, heart, and farm?

12. What is the most important thing for the farmer to seek? What will be the result now?

13. Bad crops, then, drought, pests, etc., are a sign of what?

14. Prove that bountiful crops have been the means of saving souls in the past. Show, too, that God wants the message to go this way now, and that "all nations shall call you blessed: for ye shall be a delightful land."

E. A. S.

ARITHMETIC.

MATHEMATICAL calculations, to be of real value, should be preceded by thought, which to be expressed requires the use of numbers. To illustrate the meaning: Look at a page of examples in the arithmetic you are now using. There you will read, "Find six per cent. of two hundred fifty; of seven hundred forty-nine. What part of 320 is 16? etc., etc.,—pages of such work arranged under set cases. The child sits down with pencil and paper, and, according to rule, does what he is told. He is dealing with processes not with thoughts. Process is made the principal thing; thought, if called for at all, is secondary.

Christ in teaching truth reverses this order. If he wishes to express to the human mind some vital principle, and it requires mathematical calculation, then he uses it. This is the purpose mathematics should serve. The suggestions for teaching arithmetic will always be given with this fact in mind. There are two sources from which to obtain God's thoughts expressed mathematically,—from the Bible and from the book of nature. Every time you see a glass of water you have a problem worked by the mind of God; for its symbol, H_2O , leads the questioner's mind to ask, What part of the weight of a pint of water is oxygen and what part is hydrogen? In 1,600 molecules how many atoms of hydrogen? etc., and so throughout the realm of chemistry. There is no science which does not offer an endless variety for the mathematician. But the advisability of correlating arithmetic with the Bible has been seriously questioned. However, beginning with the simple practise of addition, children find it very entertaining and instructive to express the Biblical truths by mathematical symbols.

1. Find the number of kids offered by the princes at the dedication of the tabernacle. Numbers 7.

2. Find the entire number of animals brought as a sin offering; as a peace offering.

3. At the average price to-day for sheep, oxen, lambs, etc., find the value of the offering made by the prince of Judah. Express these values in shekels.

4. Find the weight in pounds and ounces of the silver charger, and at current price of silver bullion give value in U. S. money of 12 chargers and 12 silver bowls.

5. In Numbers 4, you have the Lord's addition of 2,750, 2,630, and 3,200. Does this prove that your process of addition is correct?

6. By how many did the sons of Kohath exceed the number of the sons of Gershon?

7. How much does the sum of the sons of Gershon and Kohath exceed the sons of Merari? etc.

8. From the second chapter of Numbers find the number of the twelve tribes as they pitched around the tabernacle.

9. If the tribes had been of equal size what would have been the number in each?

10. How much did the tribe of Judah exceed those in Issachar's tents? The sum of Judah's and Issachar's numbers is how many times Benjamin's tribe?

11. How many more in the army camped east of the tabernacle than in that on the south?

12. If the numbers had been equally divided among the tribes, would the tribe of Dan have been larger or smaller than it was? How much?

13. In Numbers 3, God gives a problem in addition and subtraction, thus proving the process. It is this: 7,500 plus 8,600 plus 6,200 subtracted from 22,673 equals 373.

Does this not prove to you how to subtract and add just as conclusively as Exodus 20 proves the seventh day to be the Sabbath? Then it is clear that in the Bible we not only have material from which to manufacture problems which will develop the mind, but we have a proof that our method of dealing with numbers is correct.

If the children in the school and in the home will search for these things, they will find their desire for games growing less. Mother, father, and children can all work together, and the beauty of it is that nearly every problem is in some way adapted to the mind of each individual, no matter what his age or degree of advancement.

“STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

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MANUAL TRAINING.

TAILOR SHOP.

THE selections from the Testimony quoted in the first article of the *ADVOCATE* speaks in plain language concerning industries which should be connected with all our colleges. The growth of the tailor's trade since the first of October has been a source of encouragement to the school. Instruction in tailoring is given as regular class work. (Six young men are now taking this work, two of whom devote their entire time to the trade. The object, probably without exception, is to make this a means of support while doing missionary work in some home or foreign field. In talking with the manager of the shop he is found to be full of courage. Since the opening of school twenty suits have been turned out, besides an overcoat and a number of odd pieces. Enough work in mending and cleaning comes in to keep the boys busy.

Patronage, so far, has come largely from the College teachers and students and patients at the Sanitarium.

Within the last few days about \$700 worth of goods has been purchased, and the outlook is good for a rushing spring trade.

The neatness, care, and accuracy required in this work make it evident that there are other young men who would do well to take up this trade. At the pres-

ent time two or three young women who desire to learn to make vests could find an opening here. In most large factories vests are made by women, and a good seamstress can easily make a dollar a day.

It is interesting to note, in view of the fact that God's blessing has rested on this branch of our manual training, that the man who has the work in charge is a strong advocate of the principle of combining physical and spiritual work. His own experience has been an interesting one. In the past it has been his custom to open a shop in a town, remain there working among the people until a church was established, then move to another place, and continue.

Paul, the tent maker, is his example. Is it any wonder that one who has had this practical experience sheds such an influence over those in his classes, and is conscious of God's approval?

ITEMS OF INTEREST.

PROF. W. E. HOWELL writes from Honolulu, Dec. 20, 1898, "Last Sabbath the number of boys openly acknowledging faith in Christ reached twelve. We pray the Lord to raise up native laborers for China, and believe he has already begun." Some of our young people should be preparing to extend the work by teaching ~~or as~~ ministers in this needy field.

Miss Winifred Peebles, who is teaching at Hamilton, Bermuda, opened her school at the beginning of the quarter with a good attendance. All her old students returned with the exception of one, who was sick and will probably come later. Besides this she had four new ones, making a membership of twenty-five.

Members of the school were brought to realize the uncertainty of life and the slender hold we have on things dear to our hearts by the sad death of Professor Bell, Jan. 10. As the father of our educational work in Battle Creek, his death was a peculiar loss to the school. Over thirty years ago, some men who are now actively engaged in the work received instruction from this man, and from that time on his efforts to prepare men to labor for the Master have been unceasing. What nobler tribute could be paid the man than for his students to be workers for the Lord!

The last ten days of the month of January saw the church-school work progressing. Miss Hetty Huntington took charge of a school at Sunner, Wis. Miss Anna Nelson opened the first school in Ontario near Selton with an attendance of twelve pupils.

The church at Cleveland, O., which has been taking rapid strides the past few months in city mission work, and at present has one of the most prosperous Helping Hand missions in the country, has taken a decided stand in favor of church schools, and Miss Josephine Rupert started the work January 30.

Miss Maggie Artress, who has been a student at the College since the first of July, left February 1 to take charge of a family school at Brooten, Minn.

Elder Edson White, who for the past four years has been working on the Mississippi River with the missionary boat, visited the College, and addressed the students on the needs of the Southern field. It is gratifying to report that in a meeting with those having a special burden for this line of work, twenty-five or more signified a desire to make speedy preparations to enter the Southern work. Hearts are responding to God's call for reapers.

Our Need.—There are urgent calls for married people, who are unencumbered by the care of a family. The work in the South makes this demand imperative. Calls are coming for mission workers in the cities, and each conference school which is opened is greatly in need of a consecrated man and his wife to manage the work. Women of tact and ability are in demand, and men who can take charge of the industrial work in our new schools are greatly needed. Are there not young people who would gladly sacrifice their home life, and devote their time and ability to the cause? We would be glad to hear from twenty-five such families.

Do not fail to have the March number of the *Advocate*, for it will contain the announcement for the spring term of school. This will be of special

interest to all who desire to take work in the College during either the spring or the summer. The work for teachers and ministers will be the leading feature.

One hundred and fifty young people should now be laying plans to attend the institute to be conducted by the Battle Creek College during the months of July and August. Every effort possible will be put forth to prepare a large number to fill the calls for church-schools the following September. Those not able to pass the examination for a second-grade certificate should take preparatory work during the spring term, which begins March 22. Come at the opening of the spring term, and come prepared to stay.

Elder Covert, president of the Wisconsin Conference, visited Battle Creek College the first of February. His words of cheer concerning the progress of educational work sent a thrill of courage through the hearts of all who heard him. He has recently visited a number of the church schools, and it is his candid opinion that they are doing more real telling work than any other line of laborers in the conference. The children in the school at Milton Junction took two hundred copies of the special number of the *Signs*, and one little boy walked about thirty miles one day on his canvassing tour. At Baraboo the school ordered four hundred copies of the *Signs*. The pupils of the Prescott school helped the ladies of the church make

comfort bags for the lumbermen. These bags contain darning cotton, pins, needles, and other small articles of convenience, and with these are placed a copy of the New Testament with tracts and papers. The bags are given away, but the collections offered by the workmen have enabled the church and school to give to the Helping Hand mission of Milwaukee over \$100.

The Committee on plans for the reorganization of the College held a short but very satisfactory meeting, Wednesday, February 1.

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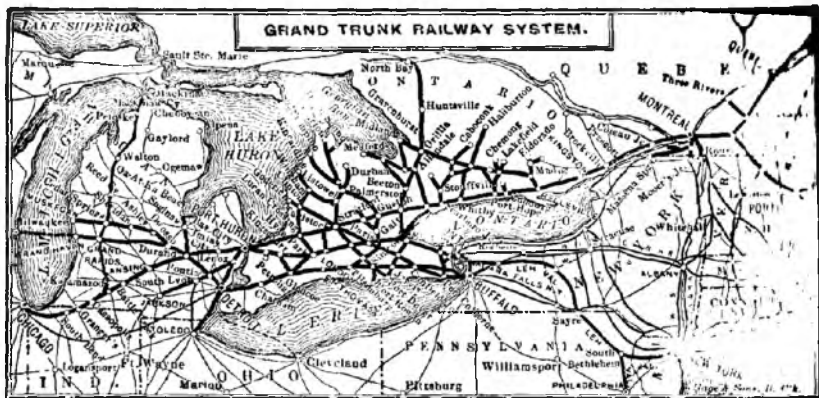
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