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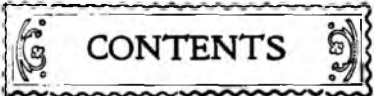
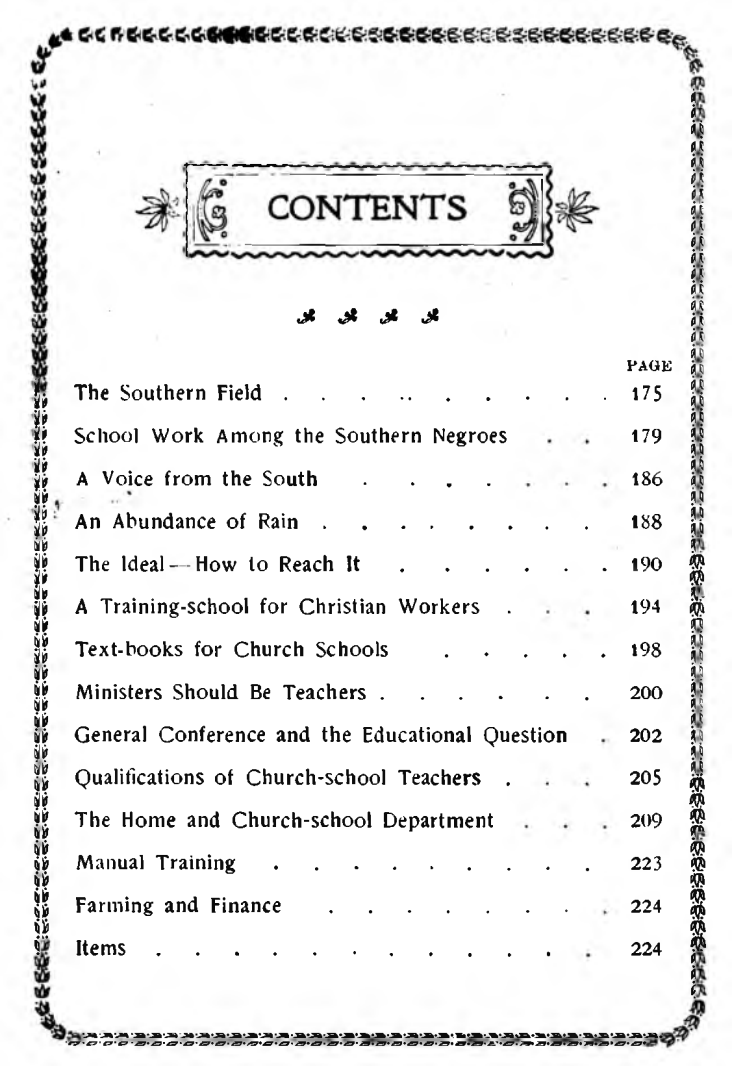
"ART THOU THE TEACHER OF ISRAEL
AND UNDERSTANDEST NOT
THESE THINGS?"

BATTLE CREEK COLLEGE,

Vol. I.

BATTLE CREEK, MICH.

No. 4.



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THE ADVOCATE

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

VOL. I.

APRIL, 1899.

No. 4.

THE SOUTHERN FIELD.

Extract from a recent Testimony.

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 change 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. In love to Christ who died to save this poor, downtrodden people, in love for the souls of the perishing thousands, they are to labor for this worse than heathen country.

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 accumu-

lating 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.

You have not done this work, notwithstanding the light that has been given you and kept before you. Not only did the design of this work originate with God, but the facilities were his, and were to be found in his treasury. God will reward according to the measure of the neglect shown for his purposes and specified methods. He designs that we should educate the people how to work to sustain themselves. The insignificant measures employed in their behalf come up before God in the destitute, corrupted state of humanity. The apostle Paul could say of the primitive churches, "They glorified God in me." There are many souls in the South who through well-directed labor may be converted, but the work must be conducted on different lines than in any other field in the United States.

There need be no dearth of means to-day for the advancement of the work, but the Lord has no pleasure in his people, because pride and selfishness have expelled mercy and the love of God and their fellow men from their hearts. Wrong actions are clothed with a pretense of righteousness, which the Lord calls dissembling, false weights, unjust balance, and fraud. This is the

iniquity of the people of God. They have not restored the pledge, nor brought back that which they have taken away. "Truth has fallen in the street; and equity can not enter."

The deepest humility should be felt by those who have the privileges of enlightenment and education in missionary lines. The Lord God of heaven, by whom all actions are weighed in the golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who, in their destitution, are spreading their cases before the Giver of all mercies and blessings. These people are perishing in their sins. As a people they are ignorant; many know nothing of purity and godliness and elevation. But among them are men and women of quick perceptions, excellent talents, and these will be revealed when once the Spirit of God shall turn their attention to the Word. But they need ministry not in the Word alone. Those who would do God's service in this field must go among the people.

There are those, who, while they profess godliness, are not pure. They have corrupted their ways before God. And when these people meet those who have no disguises for their corruption, they have so little sense of what constitutes a high and holy character that they are in danger of revealing that they are of a class as degraded as their fellow beings of the Southern States. The people of the South do not need those to go among them who have not the love of the truth in their hearts,

and who will easily yield to temptation ; who, with the light they have, will descend to the low level of the moral corruption of those they are professedly trying to save. This will be the danger of those whose minds are not pure ; therefore be sure that men of steadfast principle be sent to work for God in this field.

In his providence, God is saying, as he has been saying for years past : Here is a field for you to work. Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do work, and at the same time show in their characters the high morality which it is the privilege of this people to attain. Teach them the truth in simple object-lessons. Make everything upon which they lay their hands a lesson in character building.

The South is calling to God for spiritual and temporal food, but it has been so long neglected that hearts have become as hard as stone. God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out his Spirit upon those who will take up their God-given work.

“IF ye know these things, happy are ye if ye do them.”

SCHOOL WORK AMONG THE SOUTHERN NEGROES.

ELDER J. E. WHITE,

Yazoo City, Miss.

It is estimated that at least fifty-five per cent. of the colored people of the South can not read at all. This being the case, they are obliged to take their reading of the Bible and the interpretation of it from the lips of those who are supposed to be proper teachers of God's work, and hence are liable to be led astray, and receive false ideas of God and his work from unscrupulous teachers.

The minds of these ignorant people are unfitted to weigh arguments and to judge between right and wrong. Our work in education should be to aid them in training their minds, that they may not only read the Bible, but may be qualified to think for themselves, and be capable of judging between error and truth.

Upon this point I quote from an article from the pen of Mrs. E. G. White, which appeared in the *Review and Herald*, Dec. 3, 1895: "Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so that they may be able to read the Word of God? We must teach them to read God's Word, or they will become the ready dupes of false shepherds that misinterpret the Scriptures, and that

manufacture doctrines and teach traditions which will lead them into the paths of perdition."

In accomplishing this work, it is not enough to have a few schools in a few large cities, or a few large industrial schools scattered over the South. The Testimonies state that "small schools should be established in many localities, and teachers who are tender and sympathetic, who can, like the Master, be touched by suffering, should be engaged to educate old and young. Let the Word of God be taught in the simplest manner. Let the pupils be led to study the lessons of Christ; for the study of the Bible will do more to enlarge the mind and strengthen the intellect than will any other study. Nothing will so awaken the dormant energies, and give vigor to the faculties, as coming in contact with the Word of God." (Mrs. E. G. White, in *Review and Herald*, Dec. 24, 1895.)

We are sure this is the work that should be done at the present time, and that men and women should be qualifying themselves for this work, preparing to go out as missionary teachers, that hundreds upon hundreds of schools may be opened in many localities in different parts of the South. A few of these schools have already been started, and the results show that not only are the people receiving an education, but the influence of this work draws them to us as teachers, and enables us to reach them with present truth as we could in no other way.

In this school work we may say there are three classes of schools to be taught: first, the day-school; second, the night-school; and third, the house-to-house teaching.

We have always supposed that but few besides children would attend; but we have been surprised to find that young men and young women, and even men and women of more mature age, are anxious to take advantage of these schools. In our day-school at Yazoo City there are several women. One, about sixty years old, began with the first of the school, not knowing one letter from another. Her advancement has been wonderful, for, although the school has not been in operation more than three months, she has read her Primer, and is now going into the First Reader. She is also learning to write, and can print on the slate all the letters of the alphabet. She is, of course, very proud of her attainments, and any word of commendation is received with childish delight.

As to the qualification of teachers, the one who takes the city school should be as thoroughly qualified as for a Northern school. Most of the cities have their own public and private schools for the colored people. If we undertake to start a private school in the city, it must be superior to all others. The teacher should have had experience in teaching, and should know how to govern the pupils. Inexperienced persons should never attempt to teach in the cities. It is not

an easy task to teach a city school, for the colored children have no idea of restraint at home, and it is difficult to restrain them when they come to school.

With properly prepared and experienced teachers, the city school can be made a grand success which will open the way to reach the people at large. As an example of this we would refer to our school in Lintonia, a suburb of Yazoo City. We were very fortunate in securing the services of Brother and Sister Rogers, formerly students in Walla Walla College. They have had years of experience in public-school work, and were fitted for the emergencies that arise in a school like this. The school is being held in our movable chapel, on a lot bought by us when we first came to Yazoo City. The building is 21 x 48 feet. It started with fifteen students, and in three months the number has grown to one hundred and twenty-six. Every Monday morning several new ones appear, and before the close of the present month we expect that the number will reach at least one hundred and fifty. The pupils come from different localities all around; some from Yazoo City itself, right from the vicinity of the free public schools. The parents say that the students learn more in one week than they can in a month in the public school. About fourteen came from another suburb of Yazoo City, more than a mile and a half from the school. Three young women walk three miles every day in order to attend. About

twenty have their homes nine or ten miles in the country, and are living with friends in the city so that they can have the opportunity of attending. The reputation of this school has gone in every direction. Now, this is what can be done when conditions are favorable. We have fair facilities, although not such as one would expect in a school of the same class in the North; and yet the facilities we have are superior to anything that is in the public school. If numbers continue to increase, some provision must be made for more room before the fall term opens.

Country schools do not require the same preparation and experience that is demanded in city work. One with an ordinary common-school education, with good, fixed Christian principles, and a determination not to fail nor be discouraged, can come into the country, and make the work a success.

The night-school we regard as one of the greatest factors in the educational work in the South. You would be surprised to see how easily the grown people learn. Even grandfathers and grandmothers are as eager for instruction as the little children. No great educational qualification is required for this work. One who has an ordinary understanding of arithmetic, and can read and write, and has some tact, can teach in these night-schools. There are many who will attend them who do not even know their letters, and can not read the simplest words in the Primer. In these night-

schools they can be taught to read and be given simple sums in addition, so that when they make purchases they will be able to tell whether they have been honestly dealt with; this pleases them very much.

But it is to the teaching to be done in the Bible reading at the close of the night-school that we wish to call most particular attention. Here we have the grown membership of the community. After having a good night-school, in which they have studied the rules of education, we close with a twenty-minute Bible reading. Our plan has been to number the questions we intend to ask, and write them on slips of paper, giving the text which answers the question. Then these slips are passed around to the best readers in the room, who have Bibles handed to them at the same time. They have a little time to study the text, and be sure they can read it well. Then as the one giving the reading requires the text, he calls the number, gives the reference, and asks the question. The one whose number is called then stands and reads the text. It is surprising to see the interest they have in this exercise. They regard it as a religious meeting, and it does them good; it gives them an interest in God's Word, and is something new to them.

In the homes there is also a great work to be done. In some cases the people must be taught to read.

As to the method of teaching, we quote again from the article before mentioned: "Are there not those

who can go from house to house, from family to family, and who can repeat the A B C of true Christian experience? Let Christ be your text. In all your labor let it be apparent that you know Jesus. Present his purity and saving grace, that by beholding, these people may become changed into the divine image."

We must not overlook the work of the teacher in the line of home education. Teach them how to cook food more healthfully, and how to keep the cabins neat and clean, even though the furniture be poor and meager. Teach them to make the cabin more comfortable for the cold weather of winter. Teach them thrift, and encourage them to raise the food they eat instead of buying it; and above every other temporal thing teach them to avoid the store mortgage on their coming crop as they would a pestilence.

This is but a simple outline of some of the work that can be done by the school-teacher. A preacher can do no more. We hope the time will come when there will be a place in the South where teachers can be educated for this work; where, with their preparation for school work, they can have the opportunity among this people to put into practise the lessons they are learning. We hope to see hundreds preparing for this in the near future.

A VOICE FROM THE SOUTH.

M. M. OSBORN,

Vicksburg, Miss.

Who is my neighbor? Our Lord's answer to this question is clear: He to whom mercy can be shown. And who is there more fully meeting this condition than my colored brother of the South?

But why is this? Is he not a free man, living in a free country, with schools and churches at hand? — O yes, all this is true in a sense; but bear in mind these people have not simply a record of two hundred years of slavery, but what back of that? Not an enlightened civilization, certainly, but rather gross darkness, and superstition which was fostered and nourished by slavery, so that it is largely seen in their lives to-day.

Now of course we know nothing but the bright shining of the Sun of Righteousness will dispel this darkness, and we praise the Lord that there are those whose hearts are opened to attend unto the word spoken; but as a mass these people are in the condition of those of whom the Lord says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

So if any think to give themselves to this work, let them not picture the Afro-Americans rushing in a body to greet them as deliverers. On the contrary,

scorn and contempt await you from those very ones whom you have come to help.

Now I would not be misunderstood. God has his jewels even amid the darkness,—many who realize they are in the dark, and are groping for the light, and who hail with delight and gratitude any help to find it.

I sometimes think pure, outright paganism might be more readily met than the heathenism in which they are steeped through the preaching of a perverted gospel.

The greatest hindrance to work among them is the ignorant, licentious, intemperate ministry who hold their followers in an iron grasp, and yet are to them in the place of God, and so are worshiped by them, if not in name yet in reality. Here are some instances of the teaching given them. Of course hell-fire is preached full and strong. "God will not suffer his Word to burn in hell, so now you have done got religion, you are sure of heaven; for once in Christ, never out. So no matter what you may do, God is bound to save you."

"Why all this ado about the Bible and going to the missionary's classes? What did you hire me for, if I can not explain it to you? Shut that book up! One Bible is enough in a church."

This will show how the stones are given for bread. Shall we not hasten with the "Bread of life," that they may eat and live?

AN ABUNDANCE OF RAIN.

ELISHA was a man of faith; so was Elijah, and so great was the faith exercised by Elijah that reference is made to it in the New Testament in connection with events to take place at the very close of time.

It is interesting to study the particular instance in this godly man's life to which the apostle James calls attention. It is found in the latter part of the eighteenth chapter of first Kings. The conditions are very unusual. For three years and a half the land of Palestine had received no rain, — forty-two months of cloudless sky and a burning sun. The grass was withered, and the fields were brown and sear. The hills, usually clothed with a carpet of green, now stood out against the azure blue, a constant reminder of Israel's sin. Day after day men had hoped for rain, but hoped in vain.

This particular day was like the 1,260 which had preceded it, but the prophet of God appears before Ahab with the startling words, "Get thee up, eat and drink: for there is a sound of abundance of rain."

A sound of abundance of rain! Where? Israel could not hear it. As well might they look for lightning from a clear sky. But God had bidden Elijah make the announcement. Having made it, the God of heaven was responsible for its fulfilment. Was ever such faith seen before?

With his servant, Elijah climbs Mt. Carmel overlooking the blue Mediterranean, and falling on his face to the ground he prays, while bidding the servant to watch for a rising cloud. Six times the man returns with the word, "There is nothing." Was there faltering? — No. Still he pressed his petition home, for the world must know that Israel's God is true to his word. The seventh time it was told the prophet that out of the sea, far in the west, arose a cloud the size of a man's hand. Just one small cloud in the whole firmament! But it grew until it overspread the land of Palestine. Many then heard and proclaimed the sound of an abundance of rain. But Elijah alone could hear when God first spoke.

It is wonderful to us to see that this account is placed after the warning that rich men will weep and howl because their wealth has become a curse, and then remember that God, at this time, when we are lifting on the College debt, is leading us to say by faith, "There is a sound of abundance of rain." If it is but a cloud the size of a man's hand, our faith now says, *Prepare for the fulfilment of the promise.*

M. BESSIE DE GRAW.

"WOE unto him who judges, and forgets
The secret sin which his own heart besets."

THE IDEAL — HOW TO REACH IT.

F. S. DE VONA.

MANY are the sublime truths entrusted to the Lord's people, that, embodying them in sanctified lives, they might show forth the glory of their Father. Of these none are greater or more important than the educational system, based upon and revealed to us by the Divine Wisdom itself. This educational system enfolds and nourishes all other truths, for they are dependent upon it for their propagation, and still more for their after sustenance. Even if the truth can come to a man and place him in a right relation to his Creator, he must still learn how to "refuse the evil and choose the good," for "woe to them that call evil good, and good evil."

Time was when man had a divinely given instinct for truth, but an ear given to the promptings of the father of lies lost for him that faith in the Divine Word that alone can enable the finite mind to lift itself to the infinite, and therein behold what is truth. From that hour night settled down upon the human intellect, and man began his struggle of forty centuries with the incubus of error. It was a divinely implanted instinct that urged man to rebel under the thralldom of ignorance, yet thousands of thousands perished in a vain search after knowledge. Life became a weariness in

the making of many books, but only to lead man's mind deeper into a subtle maze. Light is good, yet moths perish in seeking it, because they fail to recognize the sun as the only source of light. Unless we recognize the Divine Mind as the only source of wisdom, we shall likewise perish in a vain search.

When Satan saw that man was restless under the yoke of ignorance, he invented for him the plan of worldly education,—an endless treadmill, exhausting man's intellectual vigor, yet never lifting him to eternal truth; an *ignis fatuus*, leaving man in the quicksands of utter doubt.

The Catholic Church, which has developed this system to its greatest completeness, is well known to render its people mere automata; for such is the tendency of this system of education which calls less and less upon the higher faculties of thought, and exercises but little the conscious personality, relying rather upon memory and a sort of reflex action. Such an artificial character is well adapted as a medium through which Satan can work.

The world has been so occupied in planning, and attempting to follow out systems, that it has lost, in the labyrinths, the very object for the attainment of which its plans were formed; so that it concerns itself more with the powers of Greek particles, than with the power of God unto salvation; it esteems it of more utility to know how the syllables in a hexameter are

fitted, than how the mighty universes roll in the hollow of God's hand of love.

Yet the world is blindly seeking the wisdom and culture offered to us, and only awaits our embodying it in our lives to confess it as the true wisdom. The world owns that its sciences do not rest upon any unchanging base, for every day it is obliged to relinquish some cherished principle, and to acknowledge it but the shadow of imagination, while the agnostic school has arisen to declare truth past finding out. The world's culture has also failed in placing before men the highest ideal, and still more in urging a sufficient reason to induce men to aim at its lowest ideal.

How grand a system of culture ought we now to have to offer and exemplify to mankind!

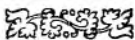
We are called to be God's ideal men,—perfect in character, with minds elevated and ennobled by having our thoughts dwelling constantly in the highest spheres, faultless in every part of our being. If we really *will* to attain to the Lord's ideal, we must have earnest anxiety to see such schools and teachers everywhere in our midst as shall discipline, culture, and fit us to stand before the Lamb among his chosen number; such as shall rescue us from under the vampire-wings of low ideas and squalid habits, that we may no longer be a cause of stumbling to those seeking the truth, but may shine as jewels, polished for the Master's use.

Are we accepting and working out that education

designed to implant upon us the seal of God's perfection, or are we content with low, mean things in thought and life, regardless, like the swine, of the pearls cast before us?

This is a great age in which we are called to act; an age of struggle, when we have to meet the last and fiercest rush of the foe of truth. The great epochs are those which will not allow men to rest, for the multitude of choices of work and peril they offer. Happy are those to whom life brings great chances of heroism, sacrifice, and service. Do we not almost envy Sidney's opportunity to pass the cup of water to a fellow sufferer, or the reverence paid to Livingstone's noble end by those who, if unable to measure all his greatness, revered his spirit? If we now come to the aid of the Lord in the work of education, the same, nay, greater opportunity is ours.

May we then be given grace very highly to esteem in love those who labor in this work, and bear up their hands in this the day of battle, that on the morrow we may rejoice together in the victory.



IF my life's path is wrapped in fog,
 Why should I falter and show fear?
One step ahead I still can see,
 And faith can see the end all clear.
The road will lead me to my home,
 I need not see its winding way;
Each step I take will lead me on
 To heights where dwells eternal day.
 — *Mary C. Bantz, in San Francisco Call.*

A TRAINING-SCHOOL FOR CHRISTIAN WORKERS.

MANY have asked for the real difference between Battle Creek College, a Training-school for Christian Workers, and the ordinary so-called Christian college. Doubtless our readers are acquainted with the character of the work in the last-named schools, so this article will be devoted largely to the setting forth of the real object and principles underlying the Training-school.

The whole object of such a school should be directed to training its students to be missionaries for Christ. Life in heaven is the ideal life, and for that students should be preparing. By beholding we become changed, and translation will be the natural result when students have learned to think and live on this earth as Christ did. In farming, business, or any pursuit, Jesus Christ, and not a worldly standard, should

be our ideal. This object does not belong to us alone, but it is easy for a school to have the ideal in mere theory, while in reality every lesson taught and every thought created lead to results altogether the opposite. The character of a school, like the character of an individual, must be tested by its fruit, not by its profession. The ordinary worldly text-books are compiled and written by men who have not the glory of God in mind. They worship at the shrine of self; they are permeated with a selfish spirit. Their books contain many gems of thought and true statements, yet words have no value whatever aside from the spirit they carry. Such text-books always tend to draw away from a faithful and careful study of the life and character of Christ. It is impossible for the student to realize the true object of education while mingling these two spirits in his mind. He may leave school with the form of godliness, but there will be a lack of the power of God in his life as long as the worldly ideas remain. All study should exalt Christ and abase self. Christ then comes into the heart of the student, and more solid work is done in character building, in gaining wisdom, and in acquiring knowledge in one year than could otherwise be done in five.

Students should be given to understand that wisdom is a gift of God to be received by faith. This wisdom gives power to study. As much faith is required to believe that God aids in the acquisition of

knowledge as to believe that he forgives sin. We should not study to please ourselves or to appear learned in the sight of the world any more than we should engage in Christian help work to gratify selfish ambition, but should learn those things which will benefit us throughout eternity. Each individual should obtain in this school the very instruction Jesus himself would give if he were the teacher, and when his work is finished, he should have had just those studies and that training which will prepare him for the very place God had in his mind since the foundation of the world. The school, by co-operating with God, unites in the great plan of salvation, by preparing the student to meet the purpose for which he is created. It seems almost too wonderful to believe that God would entrust so mighty a work to man. Teachers who see the real meaning of education can never drop back to the old plan of putting students through a certain number of text-books because they happen to be in the course of study, in order to meet the approval of the world. In the Training-school the faculties are allowed to grow and develop under the direction of Christ as a personal instructor. Will any one say that such a course is narrow, or lacks thoroughness? If one is prepared to fill the place for which God created him, dare we say he has made a failure? Is not this better than trying to make a third-class minister out of one who could make a first-class missionary farmer, or a

fourth-class teacher out of a young lady who would make an excellent housekeeper? The object of the schools of the world is to make worldly citizens. Let them be true to their trust, but the Training-school should fit them for a better country, even a heavenly.

Every child of Christian parents has the divine right to a Christian education, and a multitude of small schools must be established. Instead of having a few schools, and trying to force all the youth into them, we believe there are thousands who will never enter the large schools, but will in the church school receive the necessary education to prepare them for their place in life. Not only do we desire to see hundreds of home, church, and conference schools, but we must not be satisfied until there are schools enough in every city and foreign country to give every child that is a candidate for heaven an opportunity to receive a Christian education.

There is much work to be done by those who accept the principles which have been outlined for a training-school. Such an institution is nothing less than a type of the heavenly school. As the glory of God rested upon the tabernacle, and the pillar of cloud led the children of Israel in their wanderings, so we believe that the Spirit of God will direct in carrying out these principles.

How can young men and women sell their time and talents for that which is not the true bread when they

can be trained for places where they may co-operate with God in carrying out his infinite plans? How can one who professes to be moving in harmony with the mind of Christ be easy or happy in a pursuit where to earn a living is the sole object. The whole world is yet to be thoroughly stirred by these principles of education, and thousands of calls will be made for ministers, medical missionaries, canvassers, and teachers who understand them. To be ready when your call comes is the test of your fitness for a home with him who is, or should have been, the object of your lifelong study.

E. A. SUTHERLAND.

TEXT-BOOKS FOR CHURCH SCHOOLS.

It may be comparatively easy for the teachers in our colleges, who are men of long experience, to conduct their classes without text-books especially prepared for their work. Their wide range of study enables them to cull from many sources, and adapt material to the needs of their students.

With the young people who enter the church schools, realizing something of the demands made upon them by parents who are anxious that each child should receive the most and the best in the shortest time, the conditions are altogether different. It requires an immense amount of time to prepare lessons for classes covering several grades of work, and so to plan the

instruction as to make the Bible the basis of it all. For this reason it is necessary that a series of text-books for use in the church schools should be prepared by those who have had some experience in this system of education.

Sabbath-keepers do not feel satisfied to glean truth from the sources to which they turned before the light of present truth reached them. They realize that they must be fed from another fountain, and they will, after due consideration, be just as anxious that books containing true principles of education be placed in the hands of the children. Some may reason that there will be extra expense attached to the change, but a few dollars and cents are not to be compared with intellectual development or soul salvation. "Books should have been prepared to place in the hands of students that would educate them to have a sincere, reverent love for truth and steadfast integrity." — "*Sp. Test. on Ed.*," p. 230.

"The study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard. Books of this character should take the place of many of those now in the hands of students." — *Id.*, p. 57.

"Many books have been introduced into the schools which should never have been placed there. These books do not in any sense voice the words of John, 'Behold the Lamb of God, which taketh away the sin of the world.'" — *Id.*, p. 232.

MINISTERS SHOULD BE TEACHERS.

MUCH learning, a discourse of many words, is not the Lord's idea of ministry. In the days of Christ's earthly life, people were accustomed to hear the wordy discourses of the rabbis, and they spent days watching the meaningless forms of the priest. The simplicity of the wilderness preacher had astonished them, as he called rich and poor alike to repentance, for the kingdom of God was nigh. But their astonishment was still greater when that personification of the kingdom really appeared in their midst. They had known him in the hill town of Nazareth for nearly thirty years as the carpenter's son. During that time his life had been filled with deeds of mercy and love. He had even spoken in the synagogue; but as he enters on the day of that first public discourse, and to him is handed the book of Isaiah, and in his clear voice he reads to the listening multitude that prophetic description of the minister sent of God; as we see him return the scroll, and, sitting down, hear him explain, "To-day is this scripture fulfilled in your ears," and we see the eyes of all that were in the synagogue fastened upon him, we are led to ask, Wherein lay the power of his ministry?

It was not a passive audience which sat before him. No; for after bringing to their remembrance the widow of Sarepta and the leper of Syria, we find that they

led him to a hill, determined to end his life at once. This the son of Joseph! Yet never a man spake as he spake. "They were astonished at his doctrine: for his word was with power." He said unto them, "I must preach the kingdom of God; . . . for therefore am I sent."

In the narrative itself is the secret of a minister's success. Nicodemus recognized him as the teacher come from God, hence he combined the characteristics of a perfect teacher and a perfect preacher. Should the teacher stimulate thought which results in action? Much more should the minister do so. Should the memory be cultivated, and the imagination appealed to by the one? It is equally true of the other.

To allow listeners to receive passively the words spoken, does not bespeak a successful minister. To minister well, a man must be a teacher.

It is strange that with an inexhaustible fund of material, ministers should appear so stereotyped in their manner of appealing to the world.

"As the Father hath *taught* me, I speak these things." The learner at the throne of God became the teacher of the world.

Cease to talk in the formal manner of the Pharisees and rabbis. Eloquent appeals which have oratory as a backing, may sway minds for the moment, but the ministry which prepares souls for the kingdom of God comes close to the every-day life, and teaches how

to live. Some of Christ's teachings consist in well-directed questions, leaving listeners to learn truth from observation. Much was by the interpretation of parables which stimulated thought, and made each day's duties with its environments a practical lesson in Christianity.

Without doubt those methods which will awaken the child's mind to the beauties of the kingdom of God, will produce a like effect on older minds which need to feel the drawings of his love.

“Not by might, nor by power, but by my Spirit, saith the Lord.”

M. B. D.

THE GENERAL CONFERENCE AND THE EDUCATIONAL QUESTION.

THE educational question was a live one throughout the session of the General Conference, and the subject of church schools lingered on many tongues. When the delegates reached Battle Creek to carry on the legal proceedings, about thirty-five were entertained in the College Home. Here they came in contact with the students, and many expressed themselves as pleased with the spirit pervading the school.

The day before their arrival the students had taken hold of the College debt, and in pledges and cash nearly six thousand dollars had been raised. This

news reached the delegates by telegram, when they were between Detroit and Battle Creek, and caused a wave of excitement to pass over the whole train. It was so manifestly the result of the Lord's Spirit that hearts were touched.

The first meeting in Battle Creek, after the formal opening, was held in the Review Office chapel. It was for the purpose of further considering the church-school question.

The hour was devoted to five-minute talks by a number of the members of the College faculty, each one briefly stating the practical side of some phase of the training-school work, all subjects pointing toward the preparation of teachers for church schools.

Professor Magan dwelt upon the economy now practised, and how we live within our income, and hinted at the plan to raise the debt; Professor Kirby spoke of changes from the former methods of instruction; Mrs. Sutherland showed how much responsibility it is possible to repose in students when they are actuated by the Spirit of God; and Professor Barnes awakened a deep interest, and numerous questions were asked, when he spoke of the work now being done and that which should be done in sacred music. It is firmly implanted in his mind that our churches, holding the truths they do, and professing to believe in the actual workings of the Holy Spirit, should lead the world in singing hymns and anthems.

When the subject of church schools direct was approached, there was an intense interest manifested. It is surprising to see how every State in the Union is watching the development of this phase of the work. Extracts from letters written by young women who are now working in these schools brought tears to the eyes of many. The Southern work was mentioned, and immediately a renewal of the enthusiasm was felt. The educational work is going to spread rapidly among the colored people. There is a power behind it, and as the school saw its first workers start for Mississippi, they knew that they had taken another step to hasten the coming of the King.

The delegates, without exception, manifested an unusual interest in the College and its work. The debt question appeared before the minds of men on all occasions.

At the meeting of the stockholders of the Review and Herald Office, Dr. Kellogg made a most earnest plea for the College, urging that the Review Office forgive the College indebtedness in so far as the one institution was debtor to the other. It was voted to forgive the accruing interest on their part of the debt, but the motion to remit the principal was laid on the table. The same question came before the General Conference Association for their consideration.

The next few months peer from the curtained future laden with responsibility. The positions now assumed

open a broader field than ever lay before us in our work. To prove true to the trust imposed is our only anxiety.

E. A. S.

QUALIFICATIONS OF THE CHURCH-SCHOOL TEACHER.

“THE teachers for our schools should be selected from the very best class.” How careful the Lord is to give us the needed warning at the very outset of a work with which none of us have had much experience. The human mind is the most wonderful of all God’s creations,— that power which he has given us that we may know him, our Maker. Is it any wonder that those to whom is granted the privilege of shaping intellects for eternity should themselves bear strongly the image of God?

If the teachers in the schools of the land feel that the burden of responsibility is a heavy one, how much more should it be realized by those who are entrusted with the moral as well as the intellectual and physical development of the youth.

It therefore needs no argument to convince one that it is not wise nor prudent to take a teacher from the public-school room, place her in a building erected by the church, and expect that she will be able to teach the things which make the character enduring as eter-

nity. Especial conversion to the principles of Christian education should be the first qualification demanded of every teacher before children are entrusted to her care. This conversion means a change in manner of thought and action just as decided as the change required in your life when you first began to keep the Sabbath of the Lord. After this change it would be as impossible to return to the former methods in the one case as in the other.

Having been transformed by the renewing of the mind, the teacher is then prepared to grapple with the methods of teaching. It means much to make God's Word the basis of all instruction, and only the one who is willing to walk by faith will make a success. This is because teaching, as we now see it, is a part of the religion,—is woven into every fiber of the instructor's life. Some have tried to follow so closely in the steps of their predecessors that the only difference between the public school and the church school was the introduction of a Bible lesson and an occasional social meeting in the latter. It is gratifying to know that friends of the church-school system are fast coming to realize that such schools are worse than no schools at all. Compromise can not be the policy of our churches on the educational question.

Many of the young people are at a loss to know how to adapt these principles to every-day work in the schoolroom. They are anxious to do the Lord's work,

but do not know how. It is to meet this very need that Battle Creek College has a summer school, and these are some of the questions which will receive careful attention during that time.

The standard must be held high, because it is God-given, and we shall put forth every effort to reach it. As the young people from all parts of the United States gather at Battle Creek this summer, we look forward to a greater flood of light on educational methods than we have had before. It is planned to have actual work with children, that the teachers may receive not only the theory, but may see the actual workings of lessons on the child-mind. The spring term which is now in session, is giving preparatory work for the summer school.

As our churches are looking about for suitable teachers for their schools next fall, would it not be well for them to urge the young people in their midst to qualify themselves for teaching?

While thorough conversion to educational principles is first in importance; while this should be followed by a thorough knowledge of the branches to be taught, and the ability to teach all from the Word of God, there is another qualification which must not be overlooked. This is the matter of discipline. Order of the highest type should characterize all the work in a church school. The key to this lies in one thing: that teacher who has perfect self-control will be able

to control others. This has, perhaps, a wider meaning than is at first supposed. Control of appetite, control of temper, of muscles, means much. But it must go farther. A tidy personal appearance, a neatly kept room, a carefully guarded tongue,—these are phases of self-control which are often overlooked, but which lie at the foundation of all order or disorder in the schoolroom. God made man upright, and the more nearly he finds that his walk, his talk, his dress, his every action, measure with that standard, the better able will he be to control others.

The standard truly is high, and while “without me ye can do nothing,” this is met by the promise, “I can do all things through Christ which strengtheneth me.”

M. B. D.

GOD HELP THE BOY.

God help the boy who never sees
 The butterflies, the birds, the bees,
 Nor hears the music of the breeze
 When zephyrs soft are blowing.
 Who can not in sweet comfort lie
 Where clover blooms are thick and high,
 And hear the gentle murmur nigh
 Of brooklets softly flowing.

— *Sel.*



The Home and Church School



THE STUDY OF ELEMENTARY LANGUAGE FROM THE BIBLE.

J. E. TENNEY.

IN the January number of the *ADVOCATE* appeared a short article on the subject of English Grammar. I feel impressed to write a few additional thoughts on the subject, though some of them may have a broader application. These conclusions are reached after much thought and study; and while it is, in some respects, difficult to set aside ideas and methods which have been used so long, it is certain that God's way is better than ours; and when we find that way, we can make the change, fearing no failure or disappointment.

The reason why some of us can not see how the Bible can be made the basis in all lines of study, is because we are constantly measuring our work and its results by the worldly standard. We think of the method usually pursued, and wonder how we are to do the same with the Bible as our text. This we can never do, and it is useless to try. God furnishes no guide for doing things on a worldly plan, or for the purpose of gaining a worldly result. When we seek God's way, and to obtain wisdom such as he alone can give, then

we shall find his Word to be the one thing needful — a guide in all our study.

To apply what has been said to the subject of elementary language study is the object of this article.

Were we to attempt to use the Bible as a text in giving instruction in the same manner as it is given under worldly systems, a failure would be the sure result. To attempt to teach to children the different forms of the verb, with all its modifications, as they are taught in the public schools, using only the Bible, would be absurd. To try to give children a clear knowledge of the use of infinitives and participles, as that knowledge is usually imparted, making the Bible the basis of the study, would be to put God's Word to a use for which it was never intended, and the effort could not succeed. Now God has told us that his Word should be made the basis of all our study. There is, therefore, but one conclusion, and that is that our system of instruction in language is wrong.

Knowing that the object of a verb or of a preposition must always be in the objective case does not make the individual less liable to violate the principle. Habits of correct speech can come only as a result of close observation and care. Correct language, like right conduct, is a result of correct habits and not of technical knowledge. No person ever acquired an ability to use the English language correctly through a knowledge of its technicalities.

The correct thought is gained from a sentence, not by a process of analysis, but by synthesis. Let us illustrate: "Those who will put on the whole armor of God, and devote some time each day to meditation and prayer, and to the study of the Scriptures, will be connected with heaven, and will exert a saving, transforming influence on those around them." In this sentence we might ask, Of whom is the author speaking? The question is not answered by taking the sentence to pieces, but by putting certain parts together; and the parts to be put together are not determined by a process of analysis, but by the exercise of reason. This is also true regarding what is said of those of whom we are speaking.

Every sentence contains these two parts, that of which we are speaking, and what we say of it. It is never necessary for us to enter into the study of a sentence further than to determine these *two* points. If we do, we detract from its beauty and force. A beautiful flower may teach us many lessons of the love of God; but these lessons will be the most clearly seen and deeply impressed when the flower is studied in its freshness, beauty, and completeness, and not when its beauty has been destroyed, and we hold in our hands only a confused collection of disconnected parts.

Let us gather our children about us, and teach them this beautiful sentence: "The Lord is my shepherd; I shall not want." Of whom are you speaking? — I am

speaking of the Lord and of myself. What do you say of the Lord?—I say he is my shepherd. What do you say of yourself?—I say that I shall not want. How many things are said in this sentence?—There are two things said in this sentence. Could either of these things be said without the other?—Yes, either one could be given alone. Why do you use a capital letter in spelling Lord?—I use a capital letter in spelling Lord because it is a name of the deity. Spell shepherd. S-h-e-p-h-e-r-d.

These questions and answers are only suggestive; but it will be noticed that they do not call the mind away from the thought, but only impress the thought, and the language used in its expression, more deeply upon the mind. Compare this short exercise with the one usually employed in the study of such a sentence. The student would be asked to parse, to enter upon a discussion of the tense of the verb, to think of every conceivable technicality; while the thought, so beautiful, which is food for both the mind and the soul, is left out of the question.

Memorizing is a profitable exercise. Our children and youth read too many things which are read to be forgotten. All such reading weakens the mind. Memorizing strengthens the mind, and impresses upon it, not only the thought, but the form of the language used in its expression. The child who learns a few verses from the Bible each day, making them the basis

of a lesson in composition, spelling, punctuation, reading, language, and spiritual truth, is acquiring that which will be of real practical value.

There is no doubt but this way of studying will develop strong minds, and an ability to use the language with accuracy. Along with this, the Bible, which in itself is life, will be the basis of the work, and all the blessed results which follow its careful study will be gained.

PLANT GROWTH IN EARLY SPRING.

M. E. CADY.

1. What has been the condition of plant life during the winter months?
2. How are the tender buds protected against the cold?
3. Why do some plants, like the corn and sunflower, die when cold weather comes, while others (the tree) do not die, but shed their leaves only? What two classes of people are represented by these trees?
4. Why do the evergreen trees (pine, cedar, etc.) have green foliage during the winter? Do they ever shed their leaves? To what kind of tree did David compare himself? Ps. 52 : 8.
5. Why do the leaves of a frozen plant wilt?
6. Can seed be spoiled by freezing so that it will not grow?

7. How are the seeds, which are scattered over the earth in the fall, preserved during the winter?

8. What causes the change from winter to spring?

9. How can we tell when spring-time is near?

Matt. 4 : 32. Give other indications.

10. Why do the banks of streams and ditches fall in during the early spring? Why do stones sometimes break to pieces or crumble to dust?

11. What conditions will destroy a peach, plum, or cherry crop when the trees are in the bud?

12. Can you tell before a tree blossoms whether it will bear fruit? How?

13. What is the difference in the appearance between a leaf bud and a flower bud?

14. Which usually appears first, the leaves or the flowers on a tree? Are there many exceptions?

15. Watch the development of the buds on the maple, ash, cottonwood, box elder, and willow trees. In what respect do the flowers of these differ from those of the apple and cherry?

16. Notice how the leaves and flowers are packed away in the buds of different trees.

17. What causes the unfolding and the development of the buds in the spring of the year? What means does God use?

18. What examples are mentioned in the Scriptures to show that the power of God causes plants to bud, blossom, and bring forth fruit? If His power

is withdrawn, will the tree wither? Give example. Num. 17 : 1-8 ; Matt. 21 : 17-20.

19. Should we study plants, noticing how they develop their buds, leaves, flowers, and fruit? Why? Isa. 61 : 11.

20. Why should a farmer, above all men, have strong faith and trust in God?

The spring of the year is an excellent time to see God at work causing vegetation to spring forth. The plants have been asleep, and spring is to them the resurrection morning. Parents and teachers should improve this opportunity to teach the children the spiritual lessons with which plants abound. You can gather twigs containing buds, and place them in a vase of water; this will give opportunity to see the unfolding of the buds right in the home. Have the children visit two or three trees every day so that they may notice how wonderfully the power of God is changing the buds into leaves, flowers, and fruit. It is a good plan for them to make drawings of the different stages of development.

FARMING.

THE two previous lessons in the ADVOCATE brought out the principle that wonderful results are awaiting the farmer who has implicit confidence in God's word.

It is Satan's plan to have God's people, who profess to have faith, put off the fulfilment of these promises until the new-earth state is reached. If the Christian can farm only when everything seems favorable, and will select only the promising soil, what more do the promises of God mean to him than to the infidel?

There is a simplicity about tilling the soil that the worldly, scientific farmer largely overlooks. Every man who is a Christian in the true sense can understand this grand science and make a success, not only in God's sight, but in the sight of those who can not accept these things by faith. No one can expect to be successful when he farms only for the money there is in it. One might as well be religious for the sake of worldly gain. We must not farm for money, but farm to glorify God, to show forth God's power. If we will farm and do all our work because it is a pleasure, we will have prosperity.

The fundamental principle ever to be kept in mind is the wonderful effect that the character of the farmer has upon the productiveness of the soil. Not until this truth is grasped by faith is any great profit derived from the study of methods.

Some quotations from the Testimonies are given herewith which unfold the great principles of the Bible on this subject, thus making it easier for some to understand them.

The Bible is a text-book on farming.

“There is much mourning over unproductive soil, when, 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 the land.” — “*Sp. Test. on Education,*” p. 100.

“He who taught Adam and Eve in Eden how to tend the garden, would instruct men to-day.” — *Id.*, p. 103.

Unimproved and so-called barren lands.

“We mean for this place to be a center, from which shall irradiate light,—precious, advanced knowledge that shall result in the working of unimproved lands, so that hills and valleys shall *blossom like a rose.*” — “*Sp. Test. to Ministers,*” No. 4.

“We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, richer than silver or gold. The niggardliness laid to her charge is false witness. . . . False witness has been borne in condemning land, which, if properly worked, would yield rich returns.” — *Idem.*

Shall the earth yield its strength?

“The earth is to be made to give forth its strength; but without the blessing of God it could do nothing. . . . But the earth has blessings hidden in her depths

for those who have courage and will and perseverance to gather her treasures. . . . The earth has its concealed treasures, and the Lord would have thousands and ten thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle."

We must farm as we would if we were in heaven.

"This all-round education would prepare the children and youth not only for practical work in various trades, but would fit them for the Lord's farm in the earth made new." — *Extract from an unpublished testimony.*

Farmers as missionaries.

"Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, and to all who feel willing and humble enough to learn? If any do not want you to give them improved ideas, let the lessons be given silently, showing what can be done in setting out orchards and planting corn; let the harvest be eloquent in favor of right methods of labor. Drop a word to your neighbors when you can. Keep up the culture of your own land, and that will educate." — "*Sp. Test. on Education,*" pp. 101, 102.

The next lesson will be on methods.

E. A. S.

HINTS IN ARITHMETIC.

FOR the young student in mathematics, nothing seems to tax the mind as his first attempt to memorize the multiplication table. He feels that he is beset behind and before. He is told to repeat it on the way to and from school, and after finding it merely a lip service, and that while saying two times two are four, two times three are six, etc., his mind has really been planning a kite, chasing some school-fellow, coasting, or off on some equally distracting, but, to the youthful brain, attractive subject, he is often sorely tempted to give up in despair.

The acceptance of the multiplication table must be an act of faith on the part of the child, arrange the work as best you may. So if some thought can be linked with it, and the child allowed to work out the table for himself, again putting *process* in the background, and encouraging original mental activity, more would be gained in a short time.

Here is a table of twos made by one of our students, which may serve as a suggestion. If the children, for busy work in school, or for an evening pastime in the home, will make similar tables, beginning with *one* and working to *twenty*, they will find that every member of the family, from the five-year-old to father and mother, will be interested in the search; and you are very apt

to come across some new truths, some untrodden fields of study, before you are aware of it.

The number of the day on which God created light, multiplied by the number of sons Isaac had, gives the number of sons Joseph had. Expressed symbolically this reads, $1 \times 2 = 2$.

The number of great lights God created, multiplied by the number of wives Lamech had, equals the number of the Sabbath commandment. $2 \times 2 = 4$.

The number of angels Abraham entertained, multiplied by the number of daughters Laban had, gives the number of children Noah had before the flood, counting his sons' wives.

The number of sons Goliath had, multiplied by the number of kids Rebekah dressed for Jacob in the deception of his father, gives the entire number of human beings saved in the ark.

The number of messes Joseph served to Benjamin, multiplied by the number of the day on which God created the firmament, equals the number of days the apostles tarried in Jerusalem for the Holy Spirit.

The number of fingers a son of Goliath had on each hand, multiplied by the number of men sent to spy out Jericho and the surrounding country, gives the number of sons Jacob had.

The number of years of famine in Egypt, multiplied by the number of daughters Lot had, gives the number of years Jacob served Laban for Rachel.

The number of sons Jesse had, multiplied by the number of times Pharaoh dreamed the same dream, equals the number of years Ahaz reigned over Israel.

The number of hundred years Adam lived, save thirty, multiplied by the number of years the famine had been in the land when Joseph made himself known to his brethren, equals the number of years the woman had been afflicted with disease when Jesus healed her.

The number of curtains to the tabernacle, multiplied by the number of sparrows sold for a farthing in Christ's time, gives the number of pieces of silver for which Joseph was sold.

The number of stars that made obeisance to Joseph in his dream, multiplied by the number of great lights, gives the number of chapters in the book of Revelation.

The number of wells of water at Elim, multiplied by the number of thieves crucified with Christ, gives the number of elders that surround the throne of God, worshipping him day and night.

The age of Ishmael when circumcised, multiplied by the number of sisters Lazarus had, gives the number of the chapter in Matthew in which is narrated Peter's denial of Christ.

The number of generations from Abraham to David, multiplied by the number of the chapter in Genesis in which the Sabbath is first mentioned, equals the number of sons Rehoboam had.

The number of sons Ziba had, multiplied by the

number of fishes used in feeding the five thousand, gives the age of Joseph at the beginning of the seven years of plenty.

The age of Azariah when he began to reign over Israel, multiplied by the number of disciples (of the seventy) sent out together, gives the age of Jehoram when he began to reign over Israel.

The number of years Jacob lived after going to Egypt, multiplied by the number of times Jerusalem was destroyed, gives the number of chapters in Deuteronomy.

The age of Jehoiachim when he began to reign, multiplied by the number of the commandment forbidding idol worship, equals the number of chapters in Numbers.

The year of Nebuchadnezzar's reign during which the Jews were carried captive into Babylon, multiplied by the number of tables of stone on which the commandments were written, equals the age of the impotent man healed by Christ.

The age of Ahaz when he began to rule over Israel, multiplied by the number of men who led them out of Egypt, equals the number of years they wandered in the wilderness.

CARPENTER SHOP.

IN prospering the various lines of work in our College, God has not forgotten the department of carpentry. So far, he has abundantly provided work, and helped in performing it. This has been chiefly shop work, and the repair work of the institution, and is entirely of a practical nature.

Now that several students understand the use and care of the common tools, it is our object to give work outside of the shop in erecting plain buildings. This, we believe, is especially important in the education of missionaries and teachers.

Our work does not exclude the ladies either; for some have been in the department since the first of October, and are having excellent success in connecting carpentry with pyrography. Their work in these lines consists in making small articles for the home to add to its comfort, and make the life of the home more pleasant.

The object of this branch of the work is to give the students a training which will make them more useful in spreading the gospel message for this time. We believe that object is being accomplished, and we are thankful to God that he is teaching us how to serve him with our hands.

A. W. HALLOCK.

FARMING AND FINANCE.

As far as we know, Battle Creek College is the only school where a systematic course of instruction is given in the two subjects, Bible Farming and Bible Finance. Regular classes are conducted in these subjects. We believe that there is as much need of reform in these two subjects as in any others. Those who believe in the soon coming of Christ—who are the true Israel—should stand as a light to the world in farming and business. Our people will be poorly prepared for what is to come in the near future if they have not the faith to grasp the promises of God when cultivating a piece of barren soil or in lifting a heavy debt. It is faith that overcomes the world, that throws down the mighty walls of unbelief, that tosses mountains as chips into the sea. The students in these classes realize that there is no grander opportunity for teaching the everlasting gospel, which is the power of God unto salvation, than by farming and doing business according to the Bible plan. These classes will be conducted during the spring term. It will not be too late to enter them even now, if you come at once.

ITEMS.

THE church-school work is growing steadily. Instead of feeling that it would be well to delay until fall, many churches have asked for a spring term. During the month of March a young man and his wife, Mr. and Mrs. Hamel, were sent to Vicksburg, Miss., to teach a school of colored children. These were the pioneer students for this field, and it was a solemn occasion when the members of the Southern band together with the faculty bowed around these young people and invoked God's blessing upon them and the work they were about to undertake. Later in the month, Miss Elwell left for San Pasqual, Cal., and Miss Curth for Farmington, Nova Scotia; so we have representatives in the extreme Southwest and Northeast. Christ sent the seventy "whithersoever he himself would come," and we believe he does the same with the young people now going forth in his work.

Thirty-five of the General Conference delegates were entertained at the College Homes. Among those in attendance the following familiar faces appeared in the dining-room: Elders A. J. Breed, E. E. Andross, G. W. Reaser, H. W. Decker, W. T. Knox, W. W. Stewart, of the Pacific Coast; John Holbrook, R. S. Donnell, Wm. Covert, J. E. Jayne, C. McReynolds,

H. C. Basney, D. C. Babcock, G. E. Langdon, W. A. Hennig; F. H. Westphal, of Argentine Republic; Geo. Nichols, of Walla Walla College; Captain Norman; W. T. Bland and J. Sutherland, of Union College.

It is gratifying to note that the patrons of our church schools take enough pride in their attendance to feel incensed if a mistake is made in reporting their numbers. It is with pleasure that we correct the statement made in the January *ADVOCATE* concerning the Green Bay school. We should have said the enrolment is 22.

The advancement of the College in spiritual things met a decided test during the past month. A heavy debt has hung like a cloud over the institution for years, and the students were given the privilege of putting their faith to the test in a substantial manner. Nearly six thousand dollars were raised in cash and pledges toward liquidating the debts, and since students and teachers have done their best, they now have confidence that God will provide for the rest. It is the year of jubilee, when all should go free, and to those who will step by faith great blessings are promised. It is interesting to read such pledges as, "I promise my entire income above actual expenses for one year."

The General Conference called a meeting of the stockholders of the College to consider plans for completing the reorganization. It was recommended that the committee on reorganization should constitute the board of trustees until the next meeting of the General Conference. The work is progressing nicely.

The summer term of Battle College opens June 28. All who desire to enter the church-school work or the ministry should take this ten weeks' course. This time will not be devoted to a review of the common-school branches, but to a study of those subjects which distinguish church-school from public-school work. Those desiring to take preparatory studies, or to review the work previously taken, should enter the spring term which is now in progress. The *Review and Herald* of March 22, contains a call for one hundred to enter this spring, and pay their way by manual labor. How much effort are you expending to procure an education?

The Foreign Mission Board chose Miss Elsie Strong, one of the Home students, for work in Brazil. She left Battle Creek, March 20, intending to spend a few weeks at her home in Wisconsin, and accompany Elder Westphal to South America. Our prayers and best wishes go with her. Almost her last words were that she hoped that very soon we would receive calls for others to come as teachers into that field.

With the advent of spring seventeen young men have entered different States to engage in the canvassing work. A part of the College instruction consisted of a strong class in canvassing conducted by Mr. Boggs, the general canvassing agent for the Review and Herald. The results of the class work are now beginning to appear. W. C. Osborn went to Missouri as State canvassing agent.

Prof. C. C. Lewis, principal of the Keene Industrial Academy, of Keene, Tex., addressed the students of the College the morning of March 20. It was interesting to note the changes time has wrought in the educational work of the denomination since he was a student in Battle Creek twenty-two years ago. Professor Lewis was a schoolmate of Elder Holser, Elder W. C. White, Professor Caviness, and others who are now active in the cause. Students appreciate talks by such men.

Brother Tabor Davies, who came to America in search of health, drifted into Battle Creek, accepted present truth, and has been a student in the College for several months, has, with his wife, been selected to return to England in company with Professor Prescott and others to engage in the work in London. Brother Davies was formerly a Presbyterian clergyman, and has taken great interest in the various phases of Bible

instruction offered by the College. His wife has a strong desire to introduce the principles of healthful cooking among that class of domestic workers in England who prepare food for the wealthy English families.

Elder J. E. White, writing from Mississippi, begs for means to relieve the poor people who are so bound by the mortgages on their lands. It will be necessary in a few weeks to take the initiatory steps toward establishing a training mission for workers in the South. There are hundreds of young people who would attend school if they had the means, or if there was an opportunity for them to work for their board and tuition. Means is needed to start church schools. Do you wonder that the school, seeing these constant demands for help, was anxious to lift its own debt, that it might be free to work for others? It is because just such a covenant has been made with the Lord that as a school we now rest assured that the debt will vanish.

It is gratifying to receive such liberal donations for the Jackson Mission. One sister in Montana sent ten dollars of her own earnings in response to an article in the *Review and Herald*. Within this number of the *ADVOCATE* you will find a pledge. Either the educational fund or Jackson Mission can make use of anything you may be called upon to send.

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In promisory notes—

By students.....	\$ 986 00
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Cash.....	25 00
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Many promised the remuneration received for a certain amount of work, or the gain from a certain number of acres of land for a given time. It is impossible to put an exact estimate upon this.

“I SEE not a step before me
 As I tread on another year,
 But the past is still in God's keeping.
 The future his mercy shall clear,
 And what looks dark in the distance
 May brighten as I draw near.”

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