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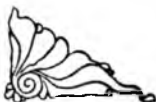


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THE ADVOCATE

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

VOL. I.

JULY, 1899.

No. 7.

EDUCATION OF THE CHILDREN.

Extracts from Recent Unpublished Testimonies.

A DECIDED reform is needed in the lessons given to the children and youth in our schools. Students need lessons which they have not yet received. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The cross of Christ is to be the theme, revealing the lessons we must learn and practise in this life, that we may represent Christ in character. The lessons given in the Old and New Testaments should be carefully selected and arranged so as to be interesting and attractive to the minds of the children. The lessons which Christ has taught are to be the standard. Jesus came to give the highest class of education in lessons adapted to the comprehension of humanity. The excellence of Christ is to be our study through time and eternity. . . .

Our Sabbath-schools give the youth instruction in regard to the truth, and then as they go to the day-school, books are placed before them which confuse the mind, and lessons containing falsehoods are given them to learn. These things need close criticism; for if the young are educated from books which contain a perversion of truth, how will the influence of this education be counteracted? The mind will be of the same character as the food upon which it feeds; the harvest of the same nature as the seed sown. . . .

We are living in the closing work of these perilous times, when "truth hath fallen in the street, and equity can not enter;" when "he that departeth from evil maketh himself a prey." The great, grand work of preparing a people to stand in the day of the Lord is to be accomplished. . . .

The truth is light and power, and to present it so that impressions will be made upon hearts should be the work of our schools as well as of our churches, of the teacher as well as of the minister. . . .

We can not in this day of peril accept teachers because they have been in school two, three, four, or five years. The question which should decide whether they are qualified for their work should be, Have they, with all their acquisition of knowledge, searched the Bible, and dug beneath the surface for truth as for hid treasures? or have they seized the chaff in the place of the pure wheat thoroughly winnowed? Are they par-

takers of the fruit of the tree of life? We can not consent at this period of time to expose our youth to the consequences of learning a mixture of truth with error. The youth who come from school without feeling the importance of making the Word of God their first study, the main study, above every science in educational lines, are not qualified, in these days of peril, to enter upon the work of the teacher. . . .

In all our churches, and wherever there is a company of believers, church schools should be established, and in these schools there should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries. *It is essential that teachers be educated to act their important part in instructing children of Sabbath-keepers, not only in the sciences, but in the Scriptures.* These schools established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. . . .

There is an earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather

in your children, and give them the Word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point.

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment: I am the Lord." . . . *Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed.* . . .

We have a special work to do in educating and training our children, that they may not, either in attending school or in associating with others, be influenced by those of corrupt habits. . . .

The education that is generally given in the schools of the world is not that which can be accepted as true education. Educators of youth should be Christians, who are themselves under the discipline of God. . . .

Let us view the case correctly. Children are the heritage of the Lord, and are to be so educated that they may be the younger members of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? . . . O, for a clearer per-

ception of what we might accomplish if we would learn of Jesus! . . .

We may bring hundreds and thousands of children to Christ if we will work for them. Let all who read these words be melted and subdued. Let us in our educational work embrace far more of the children and youth than we have done, and there will be a whole army of missionaries raised up to work for God.

WORK FOR THE CHILDREN.

If there is one thought more beautiful than another in connection with Christian education, it is that a definite work is now being done for the children. God loves the little ones. In the life of Christ we find the most touching lessons of human sympathy when he gathered the children about his knees. If it had been your little girl who planted a kiss on the Saviour's brow, or your little boy around whom his arm was placed as he drew the child to his side, and whispered to him a message of love, would you not be happy?

We older people often bemoan the hardness of our lot, but I seldom hear any one telling of the grief that comes into childish lives, and there are so many children in the world in whom nobody takes a real interest. They are well fed, and warmly clad (for I have not in mind the child from the hovel), but how many have the

real advice for which they long? How many know that some heart loves to hear their sorrows? This is the mother's privilege, but often she is too busy, or too much absorbed in the trials her own heart endures, to read the pained or restless expression on the boy's face, or to note that the daughter's eyes are red from tears shed in silence and alone.

Such sights cut the heart of Christ clear through; and as he once took the part of children against the disciples, so now mothers and fathers often find that they are arrayed against God instead of being co-laborers with him.

These little natures are sensitive, and it is for their salvation that a system of education is now being made plain which will point them to the throne of God.

Christian instruction will turn the hearts of the fathers and mothers to their children, and will bind the children to the home by ties of affection as enduring as eternity.

“The Desire of Ages” thus gives the work of the church-school teacher: “The Christian worker may be Christ's agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, ‘Of such is the kingdom of God.’” And again, “By gentle touches, by loving ministrations, seek to fashion their [the

children's] characters after the pattern of the character of Christ.

“Encourage the expression of love toward God and toward one another. The reason why there are so many hard-hearted men and women in the world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be forever ruined. If we wish our children to possess the tender spirit of Jesus, and the sympathy that angels manifest for us, we must encourage the generous, loving impulses of childhood.”

Let us take up this ministry of love, and whether fathers, mothers, or teachers, so live and work with Him that the children will be glad to meet us in the new earth.

THE HOME SCHOOL.

THE first school was a home school. There were two students; a grove served as a schoolroom, and the instructor was the Lord of heaven. Truth was the subject of conversation, as Christ talked face to face with Adam and Eve, and angels of God interpreted the secrets of all created works. Daily the minds expanded, and were better able to read the will and love of God in tree and flower and shrub. When sin closed

paradise to man, the home became the type of the family in heaven, and parents were entrusted with the training of their children. This was one of the compensations offered by a Father of love, and was to be the means of raising humanity to the state of perfection from which it had fallen. The secret of home life and its ties of affection is told by John in the words, "We love because he first loved us." The world would be utterly ignorant of affection did not Christ love man. The very law of nature which makes the children partakers of the character and disposition of both father and mother is one thing which, despite the sinfulness of man, has prevented the total depravity of the race. And now in the closing days of the world's history, when, as one of the signs of the times, the youth are "disobedient to parents, unthankful, unholy, without natural affection," etc., there is a solemn beauty in the call of God to assemble together,—fathers, mothers, children,—with the assurance that where the love of God abides, the hearts of different members of the household will be turned to one another. To the church-school teacher is entrusted a noble work, which is exceeded only by that of the mother. It is unfortunate to see mothers into whose hands have been entrusted the lives of two or three children, sighing for work for the Master. Do you not recognize your call to duty? Do you not believe that if you rightly train those of your own household, you will hear the words, "Well

done," as they take their places in the work and are finally received into the family of God whose name will be borne by all the redeemed?

"Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons which we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauties of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as under-teachers, while Christ himself is the chief instructor." "The lessons which we ourselves learn from Christ,"—ah, there is the secret of success in the home school, and the cause of so many failures lies in the lamentable fact that so few of us are well enough acquainted with him to receive daily that practical instruction which can be imparted to the children.

The very lines of instruction which the children need are stated: "He, the Majesty of heaven, did not disdain to answer their questions, and simplify his important lessons to meet their childish understanding. He planted in their minds the seeds of truth which in after years would spring up and bear fruit unto eternal life."

"Parents, in the training of your children, study the lessons that God has given in nature. . . . Ask the gardener by what process he makes every branch and

leaf to flourish so beautifully, and to develop in symmetry and loveliness. He will tell you that it is by no rude touch, no violent effort ; for this would only break the delicate stems. It was by little attentions, often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and from the scorching sun, and God caused them to flourish and blossom into loveliness. In dealing with your children, follow the method of the gardener. By gentle touches, by loving ministrations, seek to fashion their characters after the pattern of the character of Christ."

"Teach the children to see Christ in nature. Take them out into the open air, under the noble trees, into the garden ; and in all the wonderful works of creation teach them to see an expression of his love. Teach them that he made the laws which govern all living things, that he has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object-lessons teach them obedience to the law of God."

Before mothers can obey this valuable instruction, and much more to be found in "The Desire of Ages," she must herself become an eager learner. The vein of conversation at the table, in the home, everywhere, must be changed. Of Abraham it is stated that whether lying down or standing up, whether at the fireside or walking by the way, he was teaching Isaac of the love

of God. This accounts for the submission on the part of the youth when the father took him to the top of Mount Moriah, bound him on the altar, and raised the knife to slay him.

The mother's life is too often drudgery, and women seem to wish to keep it so, but those who accept the gospel in its fulness have access to ways of living which should give so much more time for study and development that that fact alone would lead women of the world to inquire wherein the difference lay. Health reform should make the preparation of food an easy matter; it prevents sickness, and thus saves time. When carried out in the spirit, it gives cleanness of morals, relieving parents of much anxiety concerning their children. Healthful dress adds still more along these same lines; and now that the Lord is opening a new field in the direction of Christian education, it is time for a revolution in home life.

The entire instruction of the child should be in the hands of the mother and father until the age of eight or ten.

Mothers should begin to call for books which will give them the required information in the interpretation of natural phenomena and helps for Bible study, that sacred truth may be adapted to the little ones.

Mothers' meetings would prove decidedly profitable if some such subjects could be studied together. Physiology should be such a live topic that healthful living

will be the result of knowing principle. Learn to be consistent and true with God, and your children will follow.

There is a revolution coming. Let the mother and the church-school teacher unite their efforts for the good of the children.



KEEP OUT OF THE PAST.

KEEP out of the past, for its highways
Are dark with malarial gloom ;
Its gardens are sear and its forests are drear,
And everywhere molders a tomb ;
Who seeks to regain its lost pleasures
Finds only a rose turned to dust,
And its storehouse of wonderful pleasures
Are covered and coated with rust.

Keep out of the past — it is haunted ;
He who in its avenue gropes
Shall find the ghost of a joy prized the most,
And a skeleton throng of dead hopes ;
In place of its beautiful rivers
Are pools that are stagnant with slime,
And the graves that gleam in a phosphoric light
Hide hopes that were slain in their prime.

Keep out of the past — it is lonely,
And barren, and bleak to the view ;
Its fires have grown cold and its stories are old.
Turn, turn to the present — the new.
To-day leads you up to the hilltops
That are kissed by the radiant sun ;
To-day shows no tomb, life's hopes are in bloom,
And to-day holds a prize to be won.

— *Ella Wheeler Wilcox.*

SUMMER SCHOOL MANUAL.

THE summer session of Battle Creek College is conducted for the benefit of teachers. It is not a teachers' institute in the generally accepted sense; for the subjects dealt with will differ widely from those offered in a summer normal.

Its primary object is to study the principles of Christian education and their application. Abstract theorizing upon methods can not fail to be painfully lacking in vitalizing force; and that the best results may be obtained, a class of children ranging from eight to twelve will receive daily instruction in the presence of the students. The work thus done will form a basis for general discussion of principles and methods, and will suggest live topics for seminars. The laws of physiology and psychology, so often violated in the public schoolroom, will receive careful attention; long hours will be avoided; individual work will be the central thought. Such subjects will be presented as will tend to stimulate thought, and it is hoped to combine the most advanced methods of education with the truths of God's Word in such a manner as to obtain striking results. It can not be denied that absolute truth must be the best material to offer the rapidly developing mind of the child, and the reason children are not more anxious for Bible facts is because the beauty is so often hidden by tedious narrations, and because of the prevalence of

mistaken ideas concerning their acceptance. Family worship is often a source of annoyance to the child, who, when the Bible is closed, will listen with closest attention to some nursery rime or story of travel told by the same father who found it hard to hold the child's attention during worship. Why this difference? Let the same animation attend the narration of sacred history; let the imagination be called into activity; let the hands have a part to act, and there is nothing better fitted to interest the young mind; surely, nothing will so rapidly develop character.

In view of these facts, the life of Moses has been chosen as the basis of study. Here we have, Christ alone excepted, the most godly life the world has ever seen. In this man we find the Saviour prefigured; the greatest statesman and general, the greatest organizer the world has seen, lived, in his experience, the life of his Lord, and was by his earthly career fitted to comfort and strengthen him on the Mount of Transfiguration, just before the hour of his humiliation. Moreover, the people of Israel, under the leadership of Moses, passed through experiences,—the exact type of the times in which we now live,—and the fact that this man, because of one sin, was obliged to pass under the shadow of death, clearly portrays the standard which must be reached before God's people are fitted for translation. These are some of the reasons for the choice of this biography.

Furthermore, the subject of correlation must be considered ; for herein lies the secret of the success of the church school. It will therefore be the aim of the school to develop more fully than heretofore the idea of making the Bible the basis of instruction in all the common branches. Arithmetic, geography, history, map drawing, sketching, and language find, in the life of Moses, ample material for exemplification.

As the work of a church-school teacher differs from that of an instructor in a public school, dealing more fully with the development of character, the work of the summer school will be adapted to these needs. Christ's methods as a teacher will be carefully studied, and from the following outline of studies some idea of the work of this session may be gained.

OUTLINE OF STUDIES.

June 28 to July 4.—General study of principles of Christian education, giving opportunity for discussion ; entrance examinations to test ability of students to apply knowledge.

July 5 to September 5.—Three days in each week, from 9 to 11:25, class work with children, illustrating methods of correlation.

Manual Training : Sewing, sloyd, cooking, and nursing.

Topics which will receive attention either as lectures, class instruction, or round-table discussions are : —

Sacred music, both vocal and the use of small instruments.

History of education.

Pedagogy and psychology from the life of Christ.

Drawing, free-hand sketching to be used by children in illustrating.

“Healthful Living” and physiology.

Correlating the common branches as geography, history, arithmetic, and language with the Bible as a basis.

Correlation.

Disadvantages of public-school system.

Text books.

How to study the Bible and Testimonies.

Support of church schools.

Social purity : The teacher's duty toward parents and children.

Biblical farming and finance.

Discipline.

Relation of school work to other phases of the message.

Object and methods of conducting the Sabbath-school.

College extension work, such as work in the South, orphanages, work among poor children of the cities, and city mission work.

CHILDREN'S CLASS.

Christ was a lover of children, and often taught his disciples valuable lessons by giving instruction to

them. We are prone to think that lessons adapted to the youthful mind much below the grasp of more mature intellects, but if pulpit oratory were more often replaced by simple nature studies adapted to the children, older and wiser heads would be instructed, and there would be more heart response than is now manifested. Recognizing these truths, and realizing that they are doubly applicable to teachers, a class of twenty-five children will be taught in the presence and with the assistance of the student teachers. The principal object will be to study concretely the subject of correlation, and develop the subject of discipline, of text-books, child-study, etc.

SPIRIT OF THE WORK.

Intensity is taking hold of the work. The messages from the Spirit of the Lord tell us repeatedly that greater soul purity is needed, that God's people to-day need a stronger experience even than the disciples in the early church. The work of the summer school is, we believe, in accordance with the Spirit's teaching, and it is with the greatest earnestness that it is undertaken. The Holy Spirit awaits our demand and reception, and in the fear of God we hope, as a school, so to relate ourselves to the character of God that to all gathered together power may be entrusted. This requires a soul conversion, and we invite the prayers of readers who have confidence in God, and wish to see the prosperity of the cause of education.

CORRELATION.

THIS is a subject at present attracting considerable attention among educators. The word, as applied to teaching, refers to the close dependence of one branch upon another. According to the methods in general use, the child receives his lessons in language with but the faintest idea of the practicability of what he is asked to remember. Grammar becomes to him a jargon of meaningless terms which he vigorously detests. A geography is placed in his hands, and a column of map questions pointed out. What does he care about the position of Cape Cod, or the number of cities in Massachusetts having a population of 30,000 or more? How long will he remember that such and such a place is noted for its cotton manufactories, and another city has extensive zinc smelters?

When history is reached, the problem is more perplexing; for a series of wars with little or no philosophy of nation-making is indeed dull study for the boy who wishes he could chase butterflies, or hunt birds' nests, or draw. Civil government is absolute foolishness to the majority of girls; and anyway, by the time they are ready for it, they must spend most of their time on their Latin, when to their utter dismay they find that English grammar, what little they once knew, is utterly gone. This was the case in your education, was it not?

Educators have for years recognized this defect in methods, and have striven to find a remedy. Perhaps the schools of Germany have made more progress than others, and have seen better results than America. There is a reason for this. In that country the schoolmaster makes teaching his life work, and it is easier under such circumstances to develop a symmetrical system, than where, as in the United States, much of the instruction is in the hands of young, immature persons who lack the ability to do independent thinking, and would fear to depart from established custom should a new idea find birth in their brains.

The plan in the German schools referred to, and advocated by a few American educators also, is that of making some literary production the central study, and drawing therefrom material for language, geography, history, and, to a certain extent, mathematics, together with reading, writing, and spelling.

The last few years have witnessed wonderful progress since the subject of nature study has received such close consideration. The efforts put forth in this direction by Cook County Normal, and the plans advocated by Professor Jackman in his science books, have caused many teachers to break away from the stereotyped methods, and have opened to children a field of thought and investigation.

Every truth is in some way or other related to every other truth, and to hedge about a few expressions of

truth and call them grammar, and a few others and name them natural philosophy, is like taking a solitary plant and so carefully guarding it against winds and insects that its pollen dust falls unused to earth. You look for seed, and lo! there is none. Fruitless lives have been the result of such a system of education.

It is proper to acknowledge the advanced steps which have been taken, but in the subject of education, as well as health reform, God has given his people such light as will enable them to lead out in reform, provided they are willing to step by faith, instead of waiting until others, who must work under greater disadvantages, but who are willing to venture, are led into the truth, and then we as a people must follow instead of leading.

This has so often been our experience that we ought to have learned ere this, and on the subject of education taken, from the very first, the position pointed out by the God of heaven.

Having once placed ourselves on the elevated platform of truth, there stretches before us a field of discovery, boundless as infinity. We have access to the fount of wisdom.

Now on the subject of correlation, we are plainly told that God's Word should be the basis of every educational effort, that the book of nature is second in importance, and that of nature-study physiology should be the central subject. Like the two parts of the

decalogue, you here have a complete whole,—the Bible, the book of revelation; nature, the physical, material side, which, interpreted in the light of revelation, will tend to develop the spiritual nature.

The whole of such instruction will be thought-bearing; lifeless forms will be replaced by Spirit-breathing truths, and the result will be seen in the character of the children who, daily beholding, are transformed.

This system of teaching has to a certain extent been carried out by the church-school teachers the past year, but the Summer School will grapple with the problem with earnestness. You have perhaps considered the attack upon text-books unjust and fanatical, but when this subject is understood, it will be clearly seen why we are called to lay aside the works which breathe not the Spirit of God. Moreover, when this subject of correlation is carried out, the teachers and students will all be drawn from the close adherence to the words of authors, and teaching and learning will become experience work rather than parrot-like imitation of others.

Is it not because God's ways are higher than man's ways that this new path is now open before us? Are we not ready to accept with heart and mind, saying: "Where he leads me I will follow; I'll go with him all the way"?

PREPARATION OF CHURCHES FOR CHURCH SCHOOLS.

“**ENLARGE** the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left. . . . All thy children shall be taught of the Lord ; and great shall be the peace of thy children.” Our future experience depends upon the attitude we now take toward the foregoing command. “With what measure ye mete, it shall be measured to you again.” We are to determine for ourselves whether from the windows of heaven shall be poured blessings or curses. The Christian family or church that is too negligent to provide a day-school under the control of a Christian teacher in harmony with the instruction of our Saviour, could expect nothing more than the following results : “Ye looked for much, and, lo, it came to little ; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon

men, and upon cattle, and upon all the labor of the hands." Haggai 1:9-11.

Some of God's professed people are passing through this experience now,—everything they do is a failure. If God should bless a people who will not educate their children according to his plan, but allow the world to do this most sacred work, he would be placing in their hands more power and greater opportunities to be used for self-destruction. The day that Israel obeyed the Lord, the record reads, "From this day will I bless you." In Joel 2, when the children are removed from worldly institutions, the promise is, "I will restore to you the years that the locust hath eaten. . . . And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you? and my people shall never be ashamed."

It is gratifying to see the intense interest now manifested by many in the education of the children. In opening a church school, plan to begin in September. Preparation should be made now for a term of not less than seven or eight months. Many churches are writing for teachers, and at the close of the Summer School in the apportionment of laborers, preference will be shown those churches that are interested enough to make the needed preparations for the year's work. It is none too soon to begin the erection of a neat, comfortable school building. In order to insure success and obtain the co-operation of all the church, a school

board should be elected. It should be composed of three or five of the best and most responsible members of the church. This board should have a chairman, secretary, and treasurer. The board should see that the building is in readiness in September. Correspondence should commence at once with your conference president, who will assist you in many ways; and also with the College, to arrange for a teacher who has had the training necessary for church-school work.

Great care should be used in seating and furnishing the building. The schoolroom should be well lighted and ventilated. It should be a cheerful room, not a dark, unwholesome place. There should be plenty of good blackboards, and a few good maps. God will give to the church in proportion to their liberality to the school. Do your part to make the school a credit to the Lord's work. Your neighbors should see so much earnestness manifested that they will be compelled to respect the school, even though they may not believe in it. No money should be spent for display or luxury, but the other extreme should be as carefully avoided.

Another matter of importance is the home of the teacher. In many instances our teachers "board around," not the most pleasant way of living if the teacher thinks more of her own ease and welfare than of the good that may be done for others. Our teachers are missionaries, and are willing to do anything to pre-

pare the children and youth for the Master's service. It is only reasonable to expect that she be made as comfortable as possible, and it is best not to move too often. She should have some place near the school-house which she can call home, and where she may go during inclement weather. The teacher, as far as time and strength will permit, will be glad to help in the work of the house. She will always look after her own room; but do not expect her to take the place of a hired girl. Remember that it is very taxing to teach all day, especially where the work is so new. She is passing through experiences similar to our early pioneer ministers, who had to dig out the truths that are now plainly written in our books. The public-school teacher has nearly all the work laid out for months ahead, but our teachers must go wherever the Spirit of the Lord leads. So remember that the teacher needs considerable time in your home in which to prepare to-morrow's work. The success of the school depends very largely on her home and the manner and spirit of her reception. Instead of trying to gain a little by expecting her to work for her board and lodging, there should be a feeling of gratitude to God that he has allowed the influence of a Christian missionary teacher to come into the home,— an influence that surely ought to be worth far more than gold or silver. It might be well to read Judges 17: 6-13.

Those who are working in the interest of the church

school could do nothing better than to see that the TRAINING SCHOOL ADVOCATE is in the home of every Seventh day Adventist family in the church, and that special numbers are placed in the homes of your neighbors, that they may have an opportunity to understand your reasons for removing your children from the worldly schools. In order to co-operate with those in charge of the school work, it will be necessary to be regular readers of the ADVOCATE. It will contain live matter each month for the church schools. The June number, a special of over one hundred and twenty pages, contains matter on our educational system which should be in the hands of our own people and also your neighbors. Those who do not understand our educational system should have a copy. The price is ten cents. Write to your tract society for them. If they do not carry them, write to the TRAINING-SCHOOL ADVOCATE, Battle Creek, Mich.

The time is short, but we are well able to redeem the time. May not another moment run to waste before proper preparations are made for the church school next year.

CAN WE SUPPORT A CHURCH SCHOOL?

PROBABLY there is no phase of the church-school question that is of greater interest to some than the financial support of the school. It is an important

part of the work, but not the most important. The kingdom of God and his righteousness are first always. Finance is first with the Gentiles, but with the Christian it is of secondary importance. Money is added in proportion to our obedience to his commandments. The Lord is as willing to give wealth for carrying forward his work as he is to send the sunshine and air; one costs no more than the other. So many of God's professed people have shown themselves so selfish with the little that they have received that the Lord is compelled to limit their temporal blessings. The power to obtain wealth with which to spread the gospel is the same power that overcomes sins, and one is as freely given as the other. The churches can not grow strong, but will remain weak spiritually and poverty-stricken until they realize that the work which lies next to them is the education of their children and youth for missionary work. This question is asked in a late testimony, "Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan?" Our churches must arouse themselves now and prepare to obey the Lord. Instead of asking continually, "How can we support our school, how can we build and equip a schoolhouse, and how can we do some of the other things that will have to be done if a school should be started?" they should be saying, in the words of a recent testimony, "There is earnest

work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are reciting the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the Word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point." When our churches will obey God's instruction concerning the education of the children and youth, and will be willing to sacrifice all for the children, and will bind about their wants, then money will flow in. The Lord will open the way to obtain means when he sees that the money will be used properly.

There is very little power attending the work in new fields. Why is this? — One reason is that all those who are engaged in the work do not see the importance of remaining with their work until a teacher can take it up, thus preventing it from raveling out. Those who profess to carry the gospel to the world now must show by precept and example that the call to come out of Babylon (the popular churches) and Egypt (the popular schools) is practised by those who are giving the call. Power is needed by those who give this message; to

have this power they must live out all the truth. These things being true, how dare any one act the part of the ten unfaithful spies? The Lord would not now tell us to start church schools if he had not some way to support them. With the spirit of Joshua and Caleb, say, We are well able to support a church school; even though it may take all, a school must be started to save our children.

Your church-school teacher should be a true Levite, one who has the spirit and power of Elijah. No other kind should be employed. The time is not far distant when these Levites will be paid out of the tithe with the ministers. This is the proper channel through which the support should come. In the meantime the teacher must be paid from money received from tuition and offerings. Our teachers are missionaries, and do not expect large salaries. Wages will depend upon the experience of the teacher and size of the school. The ordinary school should pay about \$15 a month besides living expenses and railroad fare to the school. The tuition should not be less than \$1 a month for beginners, and \$2 a month for the most advanced pupils. This is not a high rate, for in most schools doing the grade of work carried on in our church schools, the tuition would be \$1.50 to \$2.75. Those who have no children, and those who have large property, will be blessed if they will assist those who are too poor to help themselves in earning the money for their tuition.

Work can be furnished them. The children should, as far as reasonable, earn their own tuition; they will appreciate their schooling more, and learn many valuable lessons about the worth of money.

A careful Christian business man should look after the finances, collecting all tuition and donations, paying the teacher on time, and settling all bills when due.

There is danger that our churches which have been patronizing the worldly schools, and earning money after worldly methods, will repeat the history of the Jews by rejecting the instruction sent them by Christ on the educational work.

We should be glad to hear from all the churches that are going to move out at once upon the promises of God.

THE CATHOLIC VIEW OF EDUCATION.

The following extracts from a Catholic pamphlet, entitled "Religion or No Religion in Education," reveal the importance of the parochial school in the minds of devout Catholics:—

"The parochial school, under the shadow of the cross, borne aloft on the spire of the church, is the flower garden where are raised and cultivated the most beautiful flowers of virtue. . . . The parochial school is the ideal school. Many non-Catholics are aware of this fact, and entrust their children to their care. . . .

As surely as does the sun sever day from night, it will always be found that the parochial schools, being religious, raise better and more loyal citizens than schools in which religion is ignored."

"Never can an irreligious school system raise saints. Therefore you ought to forego every consideration of worldly honor, money, and pleasure, rather than the treasure of your parochial schools."

"And now tell me, after all the money you have liberally contributed for the erection of these institutions and for the support of the parochial schools, *have you become poorer?* I can not see that you have, nor can others."

"Now it must by no means be assumed that this mode of training is optional with the church; not at all. It is a most sacred legacy sealed forever by divine command; . . . and hence, in the church, children were always religiously educated, despite all the obstacles raised by the enemies of the religion of Christ. In our days the school is the bone of contention between the army of God and the army of the devil: infidels seeking to get control of it in order to destroy the Christian religion if it were possible. Therefore the church is obliged to meet its foes on their own ground by asserting the absolute necessity of *religious* schools, which, when intended for children of a certain age, we call in this country parochial schools.

"Our present pontiff, Leo XIII, addressed several

communications to the hierarchies, exhorting them to establish Catholic schools wherein children can be taught the practise of virtue and learn the spirit of Christ. The Catholic Church, which has been the mother of popular education, does not require the advice of the state in conducting schools. When civil governments were yet in their teens, she had already developed great skill in that art. The great universities of Europe are her creation. **THE CONFERRING OF DEGREES WAS ORIGINATED BY A POPE.**"

The result was an institution known in the Word of God as "the beast." The same principles will be the foundation of the image. In other words, the Roman Catholic Church can not be separated from her schools, and it is well understood that she controls the great universities of Europe, which in turn mold the universities of America, from which our public schools draw their inspiration.

It is then a question as to which system of church schools shall be victorious; for in reality there are no state schools. Professed Protestants have yielded up their right of educating their own children. All the world is to wonder after the beast, but no man who receives this mark (worldly education) shall receive the mind of God (Christian education). Is it not time for Seventh-day Adventists to be thoroughly aroused to the situation?

CHARACTER IN EDUCATION.¹

CHAS. W. DABNEY.

[It is gratifying to read the clear enunciation of some of the principles underlying true education by a man having the influence of Professor Dabney.—ED.]

The perfect education, as we all now agree, consists of a complete, harmonious development of the whole man in his threefold nature—physical, intellectual, and moral; hand, head, and heart. This is very trite; but we must often go back to first principles to get right. Any system that fails to take into account any one of these three is worse than useless; it is hurtful, for it distorts the man. . . .

The Bible is the best text-book of education, as of many other sciences. In it we read where Paul tells Timothy, his “dearly beloved son in the faith,” that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” Nowhere in literature or philosophy is there a better or clearer expression of the true purpose of education than this. The object of education is not pleasure, nor comfort, nor gain, though all these may and should

¹ Extracts from an address delivered at the commencement exercises of the Virginia Polytechnic Institute, in 1896.

result from it. It is a noble thing to develop a perfect soul, thoroughly to furnish a body, mind, and heart, but the perfection, the furnishing, should result in "good works." . . .

After all, then, it is instruction in righteousness that makes men perfect. Righteousness is the finishing touch on the picture, the final tempering of the tool, the governor on the engine, the compass of the ship.

Righteousness is the teacher of conscience, and conscience is the guardian and guide of the man. What is education worth without righteousness? What is man worth without conscience? — Just as much as the picture without the finish, the tool without temper, the engine without a governor, the ship without a compass. It is worth nothing; it is a delusion to its possessor and a danger to others. Better not educate a man at all than train only his mind and body, and leave his character unformed. Culture and education are good in themselves, only as they are used by the perfect soul. If you can not give a child a conscience, in the name of all that is good do not strengthen and sharpen the powers which he will certainly use for his own destruction and the harm of others. Better a coarse brute than a cultured sinner; better a noble savage than a conscienceless savant; better a wild cowboy than a mean bank-robber; better a brutal Geronimo who slays his enemies openly than an educated Guiteau who shoots a president in the back. . . .

Character-building, conscience-forming, then, is the main object of education. The teacher dare not neglect character, nor the college to provide for its development. We must always and everywhere, in every course and scheme of study, provide those methods and agencies which shall develop the character of the pupil along with his other powers.

How, then, shall we develop character in our pupils? What are the methods and the agencies for doing this? This is the crucial question of this age, as of every age. To this question all the ages give but one answer, and that is, Christianity. The world has had many teachers of science, art, and philosophy, but one true teacher of righteousness, and he was Jesus Christ, the Son of God. With all his wisdom and learning, man has never invented a system of righteousness to approach that in the Sermon on the Mount. So declared Paul, to whom Christ appeared as a bright and shining light in the heavens, and who believed him God; and so said Renan, who never saw him, and refused to believe him God. This is the one great fact in all history, upon which all men agree, believers and unbelievers alike; namely, that the righteousness of Jesus Christ is the only perfect righteousness, the only system worth following in the building of character. . . .

Never did our country need men of moral courage more than now, and it should be the great aim of the new college to give it more men of high character,

while it trains more men with powerful intellects and skilled hands. . . .

Young men,— you who receive to-day the highest testimonials of this institution,— one single fact will decide whether that education shall be a blessing or a curse to you and all your fellows, and that fact is character. With character you will be a boundless blessing; without character you will be an infinite curse. Upon you rests this awful decision.

CHRISTIAN EDUCATION AND THE HOLY SPIRIT.

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make lightnings, and give them showers of rain.” Zech. 10:1, margin.

We are in the *time* of the latter rain, and have been for some years, for we have the words, “The Holy Spirit awaits our demand and reception.” The first word of Zech. 10:1 is then the command we should obey. *Ask*, and “ye shall receive.”

In most minds the reception of the Holy Spirit is but vaguely understood. Many are looking for a time when suddenly a something will take possession of them, and in the meanwhile they either sit and wait, or go on in the indifference of former years. Each day of such existence removes the time of the Spirit's

reception farther into the future, for it wholly unfits one to receive it. The Holy Spirit is God's life — it can be nothing more; it is nothing less. Every living creature, whether Christian or not, whether praising God or cursing his Maker, has a portion of that life, and acts as he does because he could do nothing without it. "In Him we live and move and have our being." Now the latter rain is simply a fulness of the life of God. If now, possessing a limited portion of the Spirit, your existence is wholly selfish, what would it be if the power were increased ten or one hundred fold? When the Father sees a submission of self to the guidance of the measure already possessed, then will he open the windows of heaven to pour out that blessing which will overflow all the avenues of the soul; and the contrite heart which before was heeding every word and obeying every dictate, will be swayed by a power which will cause men to wonder.

This work is vividly portrayed in the following paragraph from "The Desire of Ages:" —

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine

nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence."

"God hath not given us the spirit of fear, but of power and of love and of a sound mind." "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, . . . and it shall be given him."

The higher the spiritual development, the nearer is God approached; for "God is a spirit, and they that worship him must worship him in spirit and in truth." "I keep under my body," was Paul's expression of the relative position of carnal and spiritual natures. God reaches us through our nervous system, the head of which is the mind. True mental culture will then be the higher development of the spiritual nature—a reaching out after the mind of God. This tends to raise the man above his physical surroundings, and brings him in touch with divinity. To man is offered the choice of two ways. Clinging to the earthly, physical appetites and self-gratification, he remains of the earth, earthy; reaching above, longing for oneness with the mind of God, he finds that earth has less attractions and heaven comes near.

The tree of life, transplanted into paradise, whose branches droop toward earth, comes within reach of the upstretched hand of faith, and eternal life and vigor are the result.

Education, to be worthy the name Christian, must have no meaner purpose than the development of such a character.

This is the situation as it confronts every young person who offers his services to the Lord. This is true in an especial manner if he desires to be a co-laborer with God in the preparation of souls for eternity. A power must, from henceforth, attend the work of the Christian teacher. When the work is offered children, it is proof that the closing days of the message have begun. As Christ entered the temple in that last week of his earthly mission, the walls re-echoed with the sound of children's voices. The older, more selfish ones were silent, and had these little ones refrained from giving the hallelujahs, the very stones would have cried out. The same position is now being taken by people, and when the message is once taken up by the children, there will be an irresistible force attending it.

If slowness on our part has turned from us a part of our work and placed it on younger hearts, there is but one thing left to do if we wish in any measure to keep pace with the work. That one thing is to give your children the privileges of a Christian education. If God is setting his seal upon the children, the blessing will come to fathers and mothers when they co-operate with him and do all in their power to hasten them into the work. In the days of Christ those mothers who brought their children to him for a blessing, themselves received

a share. Mary, sitting at the Saviour's feet, drinking in his words, received a baptism of the Spirit which the care-worn Martha failed to grasp. It is in the Christian school that the child is placed at the feet of the Heavenly Teacher. Do not urge your child to go elsewhere ; do not send him there alone, but together learn of Him. His Spirit draws you — it awaits your demand and reception. Take his yoke and *learn* of Him, and the breath with which he speaks will bring the outpouring.

PLOWIN' CORN.

You may talk about your city dude
 With leisure and fine clothes,
 Who walks the street with cane in hand
 And "specks" across his nose.
 He likes to guy a chap like me
 And laugh at me in scorn
 When I tell him of the fun I have
 On the farm a-plowin' corn.

He says in some great moneyed scheme
 He means to have a share,
 Because 't is his ambition
 To become a millionaire,
 And that the flower I would pluck
 Would only prove a thorn,
 For whoever saw a millionaire
 Who made it plowin' corn ?

He does not know the treasures
That are hidden in the soil ;
He does not know the pleasures
That are won by honest toil.
I 'm glad that I 've been taught,
From childhood's early morn,
To know how sweet are the rewards
Of work like plowin' corn.

And when his health is broken,
Though millions he may own,
He 'll find that for his loss sustained
No money will atone.
And as he struggles on through life,
So feeble and forlorn,
He 'll think of what I told him
About the fun of plowin' corn.

Selected.

PLOWING.

“THERE is wisdom for him who holds the plow, and plants and sows the seed.” “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?” Read Isa. 28:23-26. “Break up the fallow ground.” “The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.” These and many other statements from God’s Word teach us that the preparation and cultivation of the soil for the seed and growing plants are of the most vital importance. In the parable, the wayside, stony, thorny, and good ground are all the same kind of soil with a difference only in the cultivation. Men attempt to make up for the great loss of fertility caused by improper cultivation, by stimulating the ground with decomposed and fermented substances called manure. Stimulating a worn-out and underfed human body with drugs, alcohol, and flesh foods is a very common practise, but it is a violation of nature’s laws, and results in death. The same is true of the soil.

Isaac Philip Roberts, director of the College of Agriculture, and professor of agriculture in Cornell University, says, “It will be found that in this country the principal causes of low yields of farm crops are imperfect preparation of the land, poor tillage, and hence a

lack of available plant food, and insufficient moisture during some portion of the plant's life." "When it is realized how enormous is the amount of potential energy in both surface soil and subsoil, it should lead the farmer to better methods of tillage, and to put systematic questions to the land which he cultivates." "It indicates and emphasizes how vast is nature's storehouse, and suggests that under good treatment much of her treasure may be utilized without endangering the productive power of the land. Those who are most expert in their methods, in recent years have come to the conclusion that increased production on good land is more cheaply secured by superior tillage than by the purchase of large quantities of fertilizers." "Some portions of New Jersey were changed from a sandy semidesert into fruitful fields of wheat and maize, producing two or three times as much as the average yield of the State, by plowing." A principle laid down by Jethro Tull over one hundred years ago was, "Tillage, and tillage alone, will create and supply the food of plants, and will, in most cases, render manure wholly unnecessary." While Tull was not wholly correct, yet he "succeeded in raising twelve wheat crops continuously on the same land without manuring and without any marked diminution in the yield per acre." The truth on rotation of crops, rest of the land, character of the farmer, etc., added to Tull's theory, will revolutionize farm life.

The history of the plow is in a large degree the reflection of the intellectual and moral tone of society. The unscientific and useless plow was the product of moral degeneracy. Savagery was marked by the use of the crooked stick with a sharp point or the clam shell hoe. The result of mere scratching the ground was a scanty harvest. Read Isa. 32 : 9-20; Deuteronomy 28, and 1 Sam. 13 : 19, and it will be seen that when Israel departed from God, the ground was not properly cultivated. No nation has ever understood the philosophy of plowing better than ancient Israel. Plowing during the Dark Ages in Europe was unscientific, but the Reformation of the sixteenth century brought the plow back to its proper shape.

Christianity and good plowing are inseparable ; likewise paganism and poor tillage. When the iron plow was first introduced into America, about one hundred years ago, "prejudice against the new-fangled plow was so great that it did not come into general use, the farmer believing that cast-iron plows poisoned the land, and caused the weeds to grow." The following words from Jethro Tull show the importance of these improvements: "Men of the greatest learning have spent their time in contriving instruments to measure the immense distance of the stars, and in finding out the dimensions and weight of planets. They think it more eligible to study the art of plowing the sea with ships than of tilling the land with plows. They bestow

the utmost of their skill, learnedly, to prevent the natural use of all the elements of destruction of their own species, by the bloody art of war. Men of learning think it beneath them to employ their learned labors in the invention of new (or even improving the old) instruments for increasing of bread."

"The one fundamental labor of agriculture is the stirring and mixing of the soil. The effects of this simple practise are most numerous, complex, and far-reaching, and the problems associated with it seem to be beyond the comprehension of most farmers. It is, therefore, important that the man who is intending to gain any satisfaction in farming should begin his study and thinking at the handles of the plow, for this point is the very threshold of agriculture." — *Roberts*.

Some topics for future study will be the proper depth for plowing, and how to lay the furrow; the effect of plowing on soil moisture; drying and warming the land; how plowing aids the breathing of the soil; how nitrogen can be brought within reach of the plant roots by cultivation; when to plow and how to plow.

ITEMS.

THE spring term of Battle Creek College closed June 12. The last week was devoted largely to the cause of Christian education, illustrating the lines of work into which the Lord has led the school during the

past year. The chapel hour of each morning of the week was set apart to some phase of the work. The finances of the school, the study of music, church-school work, general missionary work, and manual training were considered.

The industrial departments had an interesting display of the year's work in the Tabernacle vestry.

Sunday afternoon a large company gathered on the campus to listen to a program in the interests of the school work. The students and friends then spent some time in social converse. Professor Mc Kee delivered the commencement address Monday evening. The class of nineteen members consisted of one scientific, one classical, one Biblical, one English, graduate; eight finished the sacred music course, and seven were piano graduates.

The College, under its new organization, ceases, with this year, to grant degrees. Preparation for usefulness in the cause of Christ will be the object constantly held before students, replacing the courses and diplomas of the past.

The first finishing class of the American Medical Missionary College held its Battle Creek closing exercises on the College campus Sunday afternoon, June 18. The degree of M. D. will be granted in Chicago, as the institution is incorporated under the laws of Illinois.

We heartily congratulate the new doctors as they go forth to grapple with the world in the name of the Lord. The time is not far distant when the healing power of the great Physician will accompany the work of the medical missionary.

The ladies' quartet accompanied Professor Magan to the Wisconsin camp-ground, and God blessed their work; his Spirit attended the singing until people wondered at the harmony of their voices. One hundred subscriptions were taken for the *ADVOCATE* on the grounds.

Miss Pearl Hallock, the teacher of the Des Moines church school, whose work on the Iowa camp-ground excited so much interest, conducted a series of lessons for the children at the Wisconsin State meeting. Church schools and gospel farming are two subjects which arouse the people to sense the times in which we live. When our children are missionaries, and our land speaks to the glory of God, it will not take long to encircle the globe with the cry, "Prepare to meet your Lord."

Professor Magan, with his family and friends, is recruiting among the wilds of Yellowstone Park.

Professor Salisbury has the work at Jackson in charge.

Prof. J. E. Tenney is laboring in Minnesota for the cause of Christian education.

Forty College students are in the canvassing work this summer.

Encouraging reports come from the South. The mob at Calmar, instead of hindering the work, has served to bring it to the attention of prominent men.

Read the words from the manager of *The Cotton Planters' Journal* on another page.

Two teachers are wanted to open a school in Porto Rico this fall.

There is an opening for two teachers in India.

Mrs. E. K. Snyder, who with her husband has labored in Argentine Republic for three years, is taking the work of the Summer School, preparatory to teaching among the natives in Paraguay in the fall.

It is pleasing to greet so many teachers who have been in church schools during the winter. There are twenty-eight such persons in the Summer School, and all are full of enthusiasm.

The first day's enrolment at the Summer School was 120.

WORDS AND WORKS OF CHURCH- SCHOOL TEACHERS.

INDIANAPOLIS.

WE have an excellent schoolroom with splendid lighting, ventilating, and heating facilities. The schoolroom is an annex to the church, which has been and still is used for the primary department of the Sabbath-school. The church is located in a very prominent part of the city, surrounded by numerous shade-trees, and has a large yard at the rear where the children have a flower garden. They have taken much interest in their gardening, and while at work seeds of truth have been sown.

Another line of work in which they manifest much interest is the missionary quilt, which they are making and will give to some worthy poor. As we are gathered around our work table, seeds of truth are again sown.

My heart is made to rejoice over the victories which I see that the Lord has helped the children to gain, and as I hear them talk on different Bible subjects and the different reforms while away from their school work, I see that the Lord's Spirit is working. One noon, one of the children asked a question concerning a lesson which we had just had. Among other subjects, we talked of how judiciously we should

spend our money, and that we should get only that which is needed (Isa. 55 : 2), and that the Lord is greatly displeased if we spend our money to needlessly adorn our bodies. He wants our dress to be neat and plain. One little girl seemed to be very much impressed, and after studying a moment wanted to know if her dress was too fine to wear, saying a little later that if it was, and it displeased the Lord for her to wear it, she would never do so again. At the same time, a younger child pointed to some velvet trimmings upon her dress, and said, "Is it all right to wear *welwet*?" These two children are sisters, and come from a home where neither parent is a member of our church, but the mother is investigating the truth, and has kept the Sabbath for a short time. This little scene impressed me very much; and I wondered how many of us have gone to the Lord, and have held up to him any article of our dress or the trimmings, and have asked him if they were displeasing to him.

I was told that two of the children who have only been with us in our school for two weeks, talk the Bible so much at home that their father, who is outside of the truth, tells them that they will be regular missionaries by the time school closes, if they keep on.

ELLA M. LEACH.

Another teacher writes, "I find the *Missionary Magazine* a help in teaching about the missions. The

children are so interested in hearing of the missionaries and the countries where they are at work and in finding the places on the map. They all express a desire to do some kind of work."

"As I look back over the past year's work, I rejoice in the strength the Lord gave me to carry it through successfully, and as the time draws near when I shall close, it is with a sincere regret that I part with these little ones. I have become much attached to them, and they to me. One week ago Sabbath two of my pupils were baptized. When I attended the Summer School last year, I could not see those results that it was said would come from church schools. Now I know they come, for I have actually experienced them. It is a blessed work, and I am glad I am engaged in it. I can not thank the Lord enough for calling me out of the public schools, and causing me to enter this line of work. Sunday the pupils met here, and quilted the quilt we have pieced. When it was finished, we enjoyed a healthful dinner brought by the pupils."

THE JUNIATA INDUSTRIAL SCHOOL, JUNIATA, ALA.

THE foundation for this work was laid three years ago, when, in June, 1896, Mrs. Anna Crawford came from Chattanooga, Tenn., and started a school at

Sylacauga, about three miles from this place. She was quite successful in her work, and had a school of over seventy, during the hottest months of the year, July and August. She succeeded in gaining the confidence of the people, and when I was sent to her assistance the following January. I became at once intensely interested, and have never lost that interest to this day. I felt that the Lord had a people here whom he wished to save, and if he permitted me, I desired to stay and labor for them. Those were pioneer days, but necessary to the establishment of the work. We had no comfortable house, plastered, and heated with steam, and lighted by gas or electricity, but instead, an old building which had seen its best days in slavery times, where one could look out-of-doors on every side through the cracks; an ancient fireplace, which served to heat one side while the other side nearly froze, and over which we did all our cooking (of course the food was well seasoned with ashes and flavored with smoke). We had no well-lighted and comfortably seated schoolroom, well supplied with books, maps, and charts, but instead, one which was so dark when the doors were closed that we could not see to read; consequently we would be obliged to build up a large fire and see by that, or else leave the doors open. For desks we had long wooden benches with no backs, upon which the children sat, and wrote upon their knees. For books, a collection of odds and ends which seemed to have been gathered

from many different sources, for it was very difficult to find enough books of one kind to supply a class. We did have a small blackboard, which was moved between the two rooms as one or the other of the teachers needed it. When I look back to that time, and compare it with the present, with our large, well-lighted schoolhouse, provided with comfortable seats and convenient desks, a large blackboard, maps, books, and charts, I feel that the Lord has indeed been very good to us and to this people. When we received word that we could have the funds to build, we looked the ground over carefully, and found no opening at Sylacauga, but a very good one at this place, so it was decided to locate our school here, as it was not so far away but that it would accommodate the people at Sylacauga and also the large number of colored people in this immediate vicinity. We can now see that the Lord's hand was in the choice of a location, for the school has continued to grow ever since it was opened, one year ago last spring. Much of the success of the work has been due to the faithful labors of Brother and Sister Giles, who were sent here to take charge of the work, also of Sister Abbie Cooper and Sister Curtis, who were here to open the school.

We have fifteen acres of land, which, if we cultivate it according to the light the Lord has given, with his blessing, may be as profitable as seventy-five. Last February a dormitory was built, especially to

accommodate some of our old pupils from Sylacauga. This has proved to be a great blessing and help to the work, for those who have been with us have taken hold of the truths of health reform and of the Sabbath as they were presented to them, and have no desire now but to be missionaries and go out and impart the light to others. According to the light we have received from the Spirit of Prophecy, we have not made the Sabbath prominent in our work as yet, but those who are with us in the Home come under its influence and learn to keep it. We have two teachers with us now, who are studying and trying to learn the healthful way of living. We have a cooking lesson each week, in which the older girls take great interest. We plan to make this an industrial school, but have not facilities to take up many lines of work yet. We hope the time will come when we will have a shop, equipped for teaching different trades, such as broom-making, carpenter work, weaving, etc. So far the Lord has blessed us abundantly, and we believe he will continue to do so if we keep in the line of duty.

NELLIE A. PATCHEN.

PUBLISHERS' PAGE.

WHILE visiting a parochial school of the German Lutheran Evangelical Church, the teacher, who was also pastor, stated that of the two thousand congregations of the denomination, eighteen hundred had church schools. They estimated that fifty per cent. of the children in those churches having no schools are practically lost to the cause, while the per cent. leaving the churches which conduct schools is very small. The conclusion is of importance to every Seventh-day Adventist.

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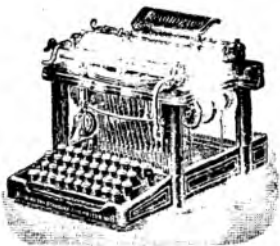
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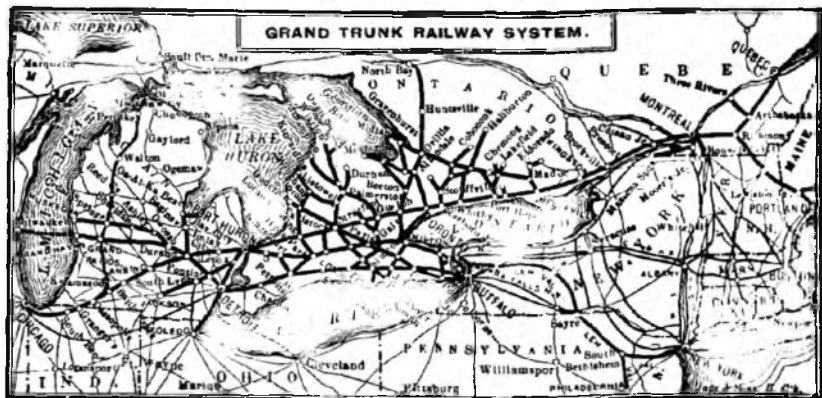
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