

The Advent Review and Sabbath Herald



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No. 16

THE GOSPEL TO ALL NATIONS

Knowledge Without God

A MAN may know all about the rocks, and his heart remain as hard as they. He may know all about the winds, and be the sport of passions as fierce as they.

He may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night.

He may know all about the sea, and his soul resemble its troubled waters, which cannot rest.

A man may know how to rule the elements, yet not know how to rule his own spirit.

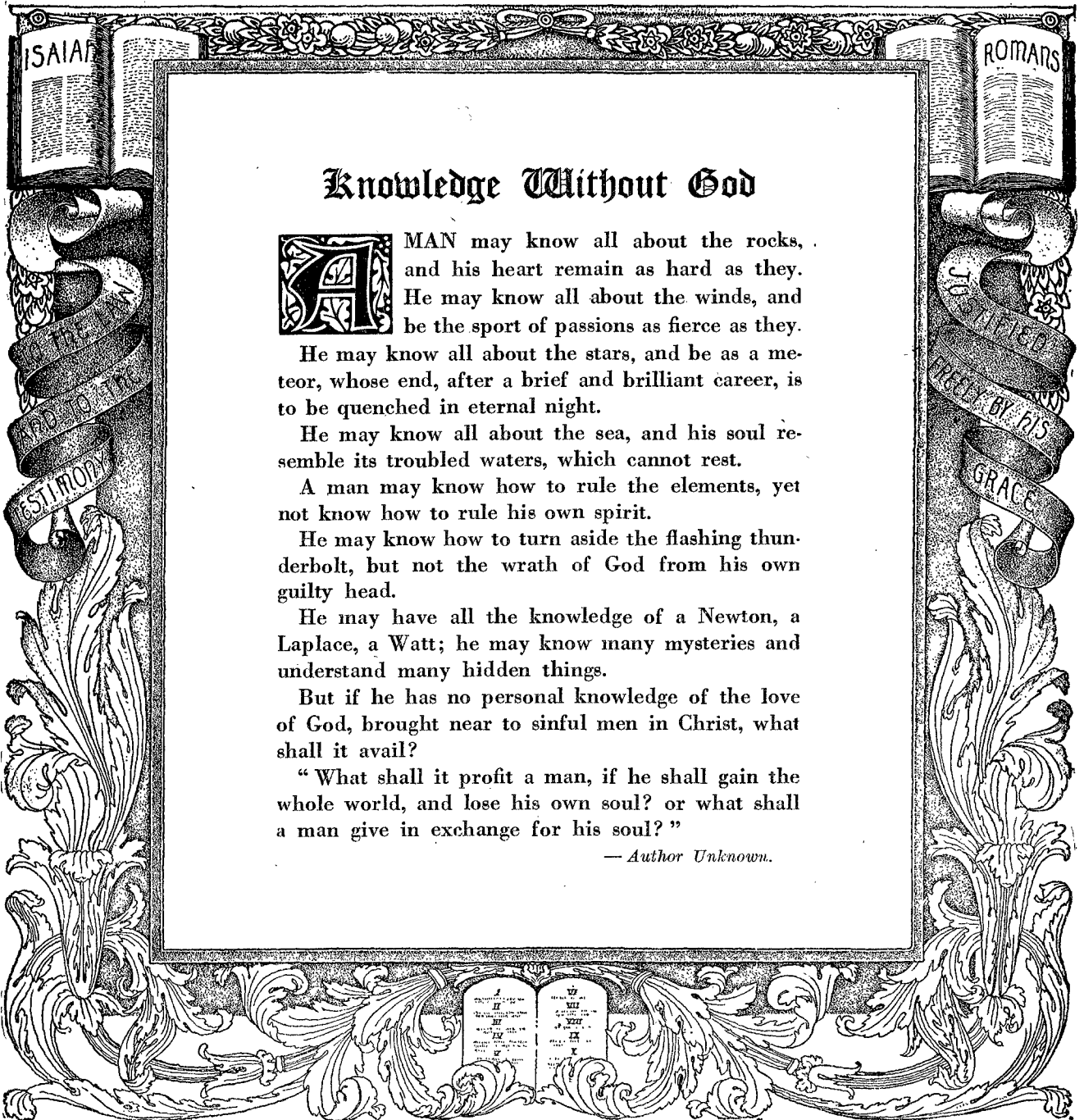
He may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head.

He may have all the knowledge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things.

But if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

— Author Unknown.



Fundamental Principles of Christian Education

The Character of Christian Schools as Outlined in the Writings
of Mrs. E. G. White

Are Our Schools Fully Following This Instruction from the Servant of the Lord?

EARNEST warnings have been sounded in recent numbers of the REVIEW regarding the evil tendencies in worldly education. This number of the paper is largely devoted to a discussion of the principles of Christian education. In considering these principles in their application to our own needs, it is well for us to give diligent study to the messages which have come to us during the years through the servant of the Lord, regarding the character of our denominational schools. Specific instruction has been given as to the objects we should place before us, the standard which should be maintained both from an intellectual and a spiritual viewpoint, and some of the particular subjects which should be emphasized in the curricula of studies. Our schools, we believe, will meet their highest purpose in connection with this movement as they seek to meet, in form as well as in spirit, this instruction which has been given. The following statements by Sister White are well worth the study of every student of Christian education:

OBJECT AND CHARACTER OF OUR SCHOOLS

1. Christian education embraces a training of the spiritual, mental, and physical powers.

"True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the joy of wider service in the world to come." — *"Education,"* p. 13.

2. Heaven's purpose in the establishment of our schools was that the study of the sciences might be combined with the study of the Holy Scriptures, and thus our youth be prepared for Christian service.

"In all our churches there should be schools, and teachers in these schools who are missionaries. It is essential that teachers be trained to act well their part in the important work of educating the 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 or women, as the case demands, should be built on the same principles as were the schools of the prophets." — *"Counsels to Teachers,"* p. 168.

"There is danger that our college will be turned away from its original design. God's purpose has been made known,—that our people should have an opportunity to study the sciences, and at the same time to learn the requirements of his Word. Biblical lectures should be given; the study of the Scriptures should have the first place in our system of education." — *Id.*, p. 86.

"The true object of education is to fit men and women for service by developing and bringing into active exercise all their faculties. The work at our colleges and training schools should be strengthened year by year; for in them our youth are to be prepared to go forth to serve the Lord as efficient laborers. The Lord calls upon the youth to enter our schools, and quickly fit themselves for active work. Time is short. Workers for Christ are needed everywhere. Urgent inducements should be held out to those who ought now to be engaged in earnest effort for the Master." — *Id.*, p. 493.

3. In attempting to attain the object of our schools, the highest ideals should be placed before the students.

"Higher than the highest human thought can reach is God's ideal for his children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth." — *"Education,"* p. 18.

4. In meeting the divine standard, our schools cannot copy after the schools of the world, nor follow even the methods employed in our older established schools.

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to his commandments." — *"Counsels to Teachers,"* p. 255.

"We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world. Neither are we to follow the routine of worldly schools. . . . The education given in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. . . . Our work of education is ever to bear the impress of the heavenly, and thus reveal how far divine instruction excels the learning of the world." — *Id.*, p. 56.

"I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results, that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen as the fruit of missionary effort." — *Id.*, p. 533.

5. Solemn warning was sounded against dangers threatening the Battle Creek College. Is this warning needed today?

"To give students a knowledge of books merely, is not the purpose of the institution. Such education can be obtained at any college in the land. I was shown that it is Satan's purpose to prevent the attainment of the very object for which

(Continued on page 27)

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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 17, 1919

No. 16

Need and Value of Christian Schools

Correspondence Between the Editor and Our Church Educational Leaders

Letter from the Editor

WASHINGTON, D. C., Feb. 14, 1919.

DEAR BROTHER:

I AM writing to call your attention to a series of articles on the subject of paganism in the American universities, which we are reproducing in the REVIEW AND HERALD from the *Sunday School Times*. The first one appeared in the REVIEW of February 13. There are six articles in the series.

As I have read these articles, I have been deeply impressed in seeing how clearly and specifically the writer has pointed out many of the very dangers existing in our public school system, against which the spirit of prophecy warned us years ago. It was to save our young men and women from these evil influences that our own school system was established. It is to be regretted that a much larger per cent of our youth have not availed themselves of the privileges of our own schools, and so avoided coming in contact in worldly schools with these influences so detrimental to Christian faith and experience.

It is to be regretted, also, that so many of our young men and women, after completing a course in our own colleges, have considered it necessary to obtain their master's or doctor's degree in one of the great universities. Some, even, who have taken this preliminary instruction in our own schools and have gone to the universities at this later period in life, have succumbed to the pressure of worldly influence which they found there. I could name a number of young men and women who have had this experience. Some of them are now entirely lost to this movement, and make no profession of being Seventh-day Adventists. Others still hold to the form of the truth, but have lost the advent spirit out of their lives.

It was in view of the dangers threatening the youth of this denomination that the General Conference Council in the fall of 1916, passed the following resolution:

"That our young people be encouraged to complete their education in our own schools, and to keep their eyes continually on the field, planning to enter some branch of the cause immediately on leaving school."

It is to be feared that in effect this recommendation has been largely lost, for the reason that very little has been said in the way of general instruction regarding its importance. In the meantime other young men and women have followed in the footsteps of those who have gone before, and still others are planning to do so in the future.

When Christian men and women in the world recognize this menace in popular education; when ministers of the great churches recognize the danger and lift up a cry of warning; when such papers as the *Sunday School Times* feel that they must warn Christian parents against sending their sons and daughters into the midst of such influences, is it not high time that Seventh-day Adventists awaken to the responsibility which rests upon them, particularly with reference to the young men and women of their own church? Is it not time that we review the instruction which the servant of the Lord sounded again and again regarding this question? It seems to me that we shall be recreant to our solemn responsibilities if we fail to do this.

The editor of the REVIEW has received many inquiries from the field regarding the question of Christian education. Some of those who write are questioning if the maintenance of our system of church schools is, after all, essential. They inquire,

If it is necessary for our denominational schools to maintain worldly standards, if their courses of study must be arranged in order to meet the requirements of some university, why should we not send our sons and daughters to the schools of the world for their education?

I have no word of criticism for the system of free schools and the work they are established to do. They afford equal advantages to rich and poor to secure an education, and through this training, equal opportunity to all classes for positions in the state and in society. They are unequaled by those of any other country in the world, and have justly been chosen as models in national education by other governments. But in the very nature of the case, their aims and objects must be quite separate and distinct from those of Christian schools. The public schools train for citizenship, for the duties of this life. The church must train its children for the life to come, must place before them Christian ideals, must inspire them with the spirit which actuated the life of the Great Teacher. For this reason the church must do for its youth and children a work which we can never expect will be done for them by the public schools.

I believe the time has come when a clear, definite note should be sounded by our leaders regarding the question of Christian education. We should carefully review the instruction which has come to us through the spirit of prophecy regarding the character of our schools. If that review shows us that in form or spirit we are departing from that counsel, we should take immediate steps to work a reformation. In this way only can we expect the blessing of Heaven upon our educational work.

As the call of God to Israel of old required them to separate their children as well as themselves from Egyptian influence, so God calls Israel today to separate their children as well as themselves from great Babylon and from the influence of her teachings.

After the close of the present series of reprints from the *Sunday School Times*, we plan to publish articles from some of our own writers and leaders regarding this question. My special object in writing you is to inquire whether you would feel like contributing to this symposium of warning which we propose to sound through our church paper.

In what you may have to say you can speak not alone of your own personal viewpoint and experience, but you can also draw lessons from your extensive observation as to the influence which this worldly teaching and association have had on the lives of others.

I should be glad if you would feel free to express yourself with reference to the following questions:

1. Do you consider our own system of schools a necessity? If so, for what reasons?

2. Do you consider it essential that our youth and children should obtain and complete their education in our denominational schools?

3. What should be the primary consideration in forming our courses of study—to meet the special demands of this movement in speedily preparing our youth for efficient service in giving the message, or merely to pursue the aims of a general education?

4. Should our curricula and standards be made up with reference to affiliation with a university or other educational body, or exclusively to serve our own special needs?

5. Do you consider attendance at some university essential to reaching the highest ideals of life, and necessary to the most efficient service in the Advent Movement?

6. Do you consider it necessary that those who complete courses in our colleges should go to the universities for post-graduate work? If in your judgment this should be done in exceptional cases only, how should the exception be made, and in what way should this exception be safeguarded?

7. How do you regard the special instruction which has been sent to the church through the servant of the Lord (Mrs. E. G. White) with reference to the dangerous tendency in worldly education? What attitude should our schools take regarding this instruction?

I am sending this letter to the president and the secretary of the General Conference, to the secretaries of the General Conference Educational and Missionary Volunteer Departments,

the principal of the Fireside Correspondence School, and to the presidents of our senior and junior colleges in North America.

I should be glad to hear from you, if possible, by March 15. About that date I should like to publish a symposium in the REVIEW regarding this question. The symposium will consist of this letter, with the replies received from those to whom it is addressed.

May I ask that you will not confine your answers to these questions to simple affirmative or negative replies, but that you will feel free to take necessary space to express to the church clearly how you feel regarding these questions which are now causing concern to many minds?

Praying that God may give you special wisdom in considering this great problem, I remain

Very sincerely your friend and brother,

FRANCIS MCLELLAN WILCOX.

Response from Elder A. G. Daniells

President of the General Conference of Seventh-day Adventists

IN your letter of February 14 you have placed before me very definitely a number of fundamental questions regarding our denominational school system. Let me assure you of my sincere appreciation of the deep interest and serious concern you manifest in this most important department of our movement.

The educational welfare of our young people is next in importance to their spiritual interests. In fact, their spiritual development will be vitally affected by the education they receive. When we remember that we now have thirty thousand youth in our schools, and nearly as many more who should be there, we are able to realize how much of interest and importance centers in the questions you have raised. These young, plastic minds are now receiving impressions that are most likely to remain with them and guide them through their entire life.

In replying to the seven questions you propound, I am somewhat at a loss to know how best to express my views within the limits of space that should be observed in a communication of this kind. In view of the number of statements you will evidently receive from others, I think it will be best to deal very briefly with some of the propositions, thus saving space for more lengthy statements regarding those questions which it seems to me should receive special emphasis just now. I will discuss these questions in the order in which you have presented them.

1. "Do you consider our own system of schools a necessity?"

Most sincerely and emphatically, yes; and more so today than ever before in our history. It is necessary in order to give our children, youth, and young people the kind of education they ought to receive; it is necessary in order to lead them to devote their lives to the work of our cause, and to give them at least a partial training for that work; and it is necessary in order to prevent them from getting a kind of education they ought not to have.

2. "Do you consider it essential that our youth and children should obtain and complete their education in our denominational schools?"

Yes, just as far as it is possible for them to secure in our schools the education they need for the work to which they ought to devote their lives. The curricula of our school system should provide the information our young people need for the work generally required of them in all branches of our cause. And that which they may get in our schools should not be vitiated by adding to it the kind of education we are endeavoring to escape.

3. "What should be the primary consideration in forming our courses of study,—to meet the special demands of this movement in speedily preparing our youth for efficient service in giving the message, or merely to pursue the aims of a general education?"

It is my conviction that our courses of study should be formed to meet the special demands of our movement. Our work is peculiar and specific in its great purpose; it is well systematized, and the preparation needed to carry on its varied activities is clearly understood. Surely the courses of study should be such as to give the education required to carry forward all these lines of work with the greatest efficiency.

4. "Should our curricula and standards be made up with reference to affiliation with a university or other educational body, or exclusively to serve our own special needs?"

I believe that in deciding upon the kind of instruction that shall be given in our schools, and the length of time we shall plan to keep our young people at school work, we should be governed primarily by the needs of our cause. I do not believe that we should weaken or injure our educational work, or imperil the welfare of our young people, by any attempt to affiliate with other educational institutions whose aims are vitally different from ours. The first step in this direction, however small, may lead to our undoing. Does not the following warning apply here, and is it not clear and positive?

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to his commandments."—"Counsels to Teachers," p. 255.

5. "Do you consider attendance at some university essential to reaching the highest ideals of life, and necessary to the most efficient service in the Advent Movement?"

With your next question in mind, I shall say that, generally speaking, I do not by any means consider university work necessary either for reaching the highest ideals of life or for securing a preparation for the most efficient service in the work to which we believe ourselves called. On the contrary, I believe that at the present time the dominant influences in the universities are calculated to hinder our young people from reaching what we believe to be the truest and highest ideals of life, and from securing the kind of preparation we consider necessary to render the most efficient service in our cause.

6. "Do you consider it necessary that those who complete courses in our colleges should go to the universities for postgraduate work? If in your judgment this should be done in exceptional cases only, how should the exception be made, and in what way should this exception be safeguarded?"

It may be thought advisable for some of our college graduates to take postgraduate work to secure needed information for special lines of work which they may find it necessary to do. In all such cases I believe counsel should be had with the most experienced and trusted leaders in our cause. It is my belief that the young people who enter upon our work should do so immediately on the completion of their studies in our schools. As they gain experience, they, and those with whom they associate, will obtain clearer views regarding the work for which they are by nature best fitted. As they are called to carry larger responsibilities in the work they are doing, their need of greater preparation—possibly postgraduate work in a university—will become apparent. Then the whole question can be carefully considered by some union conference committee, or by the General Conference Committee, and definite plans can be laid for their taking such postgraduate work as may be thought best. I do not believe that any one or two persons should, alone, venture to decide such an important question.

Of course the attitude here expressed toward the universities will be considered radical and even ridiculous by those who

think only of scholastic attainments. But it should not be forgotten that there are other attainments that affect the well-being of mankind even more vitally than does university scholarship. And should it be clearly shown that these higher attainments are belittled and set aside by the present-day standards of many universities and colleges, we shall surely find ground for most serious consideration.

So much has been said and written by way of earnest warning regarding the infidelity that pervades the institutions of learning in our land, that no one who has access to these warnings need be in the dark. These warnings do not come from men who have not enjoyed educational advantages. They are sounded by men of ripe scholarship, men who have received honorable graduation from universities, who have held professorial chairs in them, and from men who have visited the leading institutions for the purpose of studying conditions.

The testimony borne by these men is so abundant and convincing that it is most difficult to keep within proper limits of space in the effort to reproduce a part of the evidence they have placed in our hands.

There is the personal experience of a university graduate recently published in the *Sunday School Times* and reprinted in the *REVIEW AND HERALD*. By thus relating his experiences as he slowly worked his way through the university course, this man has placed himself on record before his former teachers, classmates, and associates. His statements seem candid, conservative, and reliable. Although his testimony has been borne so recently through the columns of the *REVIEW*, I feel constrained to call attention to the following statements:

"At the end of the first year in my university I began asking myself what I was going to preach when I became a minister. This question at times startled me, as I remembered the assurance I had had when I entered the college that none of the criticism could shake my belief. I still held steadfast indeed to belief in Christ as the Son of God, but a thousand doubts and questions were flying about in my mind and heart. . . .

"I started my second year at the university with a transformed life, following the new spiritual experience of the summer. . . . I went back to the philosophy classroom where I had vainly struggled to overthrow the subtle arguments of human wisdom. . . . Thicker than ever seemed to be the fiery darts of unbelief, but they fell harmless against the shield of faith. I suffered even more from the impact of that subtle something that filled the atmosphere, and my heart burned to rescue some of the younger fellows who were having the fight of their lives to gather up some fragments of the religion of their childhood. . . .

"Most university professors—and certainly the very large percentage of those with the greatest molding influence in the classrooms—trample underfoot with quiet, perhaps unconscious, scorn, or with outspoken, coarse ridicule, the fundamental verities of the Christian faith. They do not deign to stoop to argue against such ideas as the fall of man, or atonement through blood, or the inspiration of the Bible—or of the Koran! The argument is all over. These things are interesting as relics of matters that our forefathers really considered serious and vital.

"What then shall I call the thing that met me on my return to college?—*I was feeling the awful impact of Paganism, the Paganism which is the essential characteristic of every American university of prominence.* My own university, I believe, is less consistently pagan than most of her sister institutions.

"Let it not be supposed for a moment that this description of our universities is given in the spirit of calling names. This 'Paganism,' as will be seen, is not something that the university leaders are ashamed of. They are proud of it. And it is not a name that I have given to the spirit of these institutions; it is a description that is accepted by the farseeing university leaders themselves. . . .

"The word 'pagan,' as applied to American universities, is not used as a thoughtless term of contempt for those who reject Christ. It is a technical term that describes a view of life. . . . Every religion that substitutes salvation by man for vicarious salvation by God is at its heart Paganism. Essentially, it is the rejection of every fundamental of the Christian faith, and the substitution of the best that man offers in the world of art and science and human thought. . . .

"This is the Paganism of my university, expressed in thousands of ways and undergirding the teaching in practically all of the classrooms. And this creed of Paganism is the normal, natural, and reasonable creed, provided only that sin is not a reality and that there has been no fall of man. This is why the clear-sighted apostles of Paganism regard that doctrine of

the fall of man as 'an unspeakable, abominable doctrine,' and as 'the greatest bar to human progress in knowledge.' . . .

"Moreover, the textbooks and the books that are recommended for collateral reading set forth these teachings in very plain terms. I do not recall a single book in the field of sociology which was used as a textbook or recommended for reading in my university, which does not outspokenly deny the Bible teaching regarding sin and the absolute standard of right and wrong as set forth in the law of God. . . .

"Apart from this acquaintance with teachers and teachings and textbooks of other colleges, it has been my privilege, often a sad one, to talk with students of dozens of colleges about their Christian faith. . . . *The products of this New Paganism are one and all in absolute bondage to the evolutionary theory and the resulting religious creed that follows in its wake. . . .*

"Yes, the Paganism of American universities and colleges is a fact, and it is 'the outstanding fact' of these institutions. . . .

"Parents who send their sons and daughters into this atmosphere and receive them back poisoned at the heart-springs of their spiritual experience, are responsible for the tragedy in the lives of their children. . . .

"One Christian leader who has visited scores of colleges to hold meetings told me that out of them all he knew of but two colleges that had a real spiritual atmosphere. . . . There is a clarion call to God's stewards who know the truth to rally to the support of the colleges that are founded on the Rock of Ages."

The experiences, the conclusions, and the warning herein set forth should be given as thoughtful consideration by Seventh-day Adventists as by any body of people on earth.

But we have the testimony of men of long and valuable experience in soul-winning after completing their studies in the universities.

In the year 1917, Dr. W. B. Riley, pastor of the First Baptist church of Minneapolis, brought from the press a small volume entitled, "The Menace of Modernism." Dr. Riley holds a directorate in the State University of Minnesota. To him has been granted the degree of Doctor of Divinity. His faith in the great fundamentals of the gospel is expressed as follows:

"The authority of the Scriptures, the deity of Christ, the personality and power of the Holy Spirit, salvation by the atonement, separateness from the world, the consecration of self to the cause of Jesus Christ, and acceptance of the Scriptural second coming of the Lord; . . . a confederacy with others, to bear our witness, in this generation, to all the nations of the earth."—*Pages 172, 173.*

Referring to the influence of the educational institutions of today, Dr. Riley says:

"I never think of that great student body that throngs the halls of college and university, female and theological seminary, but to remember what soul-dangers they are sure to encounter."—*Page 72.*

Here is one of the reasons he gives for the danger he sees:

"In Minnesota State University, Menzies' 'History of Religion' is a textbook, and Menzies writes after this manner: 'We shall not pretend to set out on this enterprise without any assumptions. The first and principal assumption we make is that in religion, as in other departments of human life, there has been a development from the beginning even until now, and that the growth of religion has gone on according to the ordinary laws of human progress.' . . .

"The God of Menzies is as absolutely an evolution from some mental monad that moved in the brain pool of an anthropoid ape as man himself is an evolution from that first life cell, the ancestry of which is unexplained and inexplicable."—*Pages 81, 82.*

Regarding the results of this teaching, he quotes Dr. Halde- man, a Methodist minister, as saying:

"In this way, every day, thousands of the young men and women of the land are being led to repudiate the God of the Bible and the standards of the Bible. Thousands of the very flower of our youth are being taught insidiously to set aside every law and precept which does not give full and personal liberty, and are being led to believe that they are in themselves as the throne of God and the final tribunal."—*Page 84.*

These infidel views and teachings are not confined to the State institutions; they are firmly entrenched in nearly all the theological schools of the various Protestant denominations. Dr. Riley says:

"It is probably past dispute that there are not three English-speaking schools in the entire Northland, belonging to any one of the greater denominations, such as the Methodist,

Baptist, Presbyterian, or Congregational, that are without an infection of that infidelity known as 'Modernism'!" — *Page 115.*

Of his own denominational schools he makes this sweeping charge: "Our Baptist schools are little, if any, better off. The greatest university wearing the Baptist name in America has, for years, kept upon its faculty men who are known to be the most outstanding infidels of the age. The president of the Baptist university of second importance in America said, in my presence, 'Jesus Christ was no more an authority upon questions of modern Biblical criticism than Thomas Aquinas was upon the modern electric light.'" — *Page 117.*

Bishop Fowler, of the Methodist Episcopal Church, is quoted as saying: "The schools of the Methodist Church belong more to the devil today than they do to our churches."

Dr. Riley does more than make charges of infidelity against state and denominational schools. He deals with the causes of this situation—the "science falsely so called," that has been written into the textbooks of these schools, and accepted and exploited by the teachers. He also proposes a remedy. "The time has fully come," he says, "for both energetic and persistent propagation of the 'faith once delivered' as the only antidote to that infidelity which has forced its way beyond the very altars of our churches, and is sliming our schools with its deadly saliva." — *Page 156.*

The medium upon which he depends for administering this antidote is the Modern Bible Conference and the Bible and Missionary Training School. "The first," he explains, "is a short course in Scripture; the second, a more complete training in the same. In them God has flung his lines of defense from sea to sea; and destructive criticism—the enemy that has come in like a flood—is finding the Bible Conference and the Bible School capable of both stubborn and successful resistance." — *Page 151.*

What encouragement and stimulus this suggested remedy should be to Seventh-day Adventists to persevere in their work! In our case the denomination is at least partially aroused to the dangers of the influences that are at work in the educational institutions of the world. We have made a good beginning in an effort to develop a complete and efficient system of education with the Bible as the foundation. Our aim is to exclude from this education every suggestion calculated to create doubts regarding the great plan of redemption as set forth in the Bible. But our aim is more and better than to fence against infidelity,—it is to foster and build victorious faith in the heart and life of every student. If these men can hope for such good results from the Bible conferences and missionary schools which they are endeavoring to operate in different centers, what may we not hope to reap from our system of education, which holds the child from the first day of school life to the close of the college course? How highly we should prize this great opportunity, and how sacredly we should guard every one intrusted to our care against the influences calculated to overthrow all our efforts!

Testimony of the sort given above could be produced in great abundance from many who are well qualified to testify.

The situation is fearful to contemplate. Surely this is one of the good, weighty reasons why so much earnest counsel has been coming to us through the spirit of prophecy during the last fifty years regarding the kind of schools we should establish and conduct. I have of late given this instruction quite a general review, and I have been greatly edified and profoundly impressed by the clear, direct, comprehensive counsel that has come to us. There can be no excuse for going astray, with so much light shining upon every phase of this great problem.

Regarding the question under consideration, the following warning was given us many years ago:

"The warning and instruction given in the Word of God with regard to false shepherds, should have some weight with the teachers and students in our schools. Advice should be given to the students not to take such shepherds as their highest authority. What need is there for students to bind off their education by attending at — [university] to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain 'Thus saith the Lord.' In thus honoring those who are educating directly away from the truth, we do not meet the approval of God." — *Special Testimonies on Education,* p. 155.

7. "How do you regard the special instruction which has been sent to the church through the servant of the Lord (Mrs. E. G. White) with reference to the dangerous tendency in worldly education? What attitude should our schools take regarding this instruction?"

After becoming somewhat acquainted with the varied, divergent, and conflicting views of educators as to what true education is; and in view of the very definite and fearless claims of many reliable men who have had experience in university and college life, as to the infidelity that prevails in these institutions; and after years of observation of the results of following the instruction given us through the spirit of prophecy, I am compelled to say that I regard that instruction as the truest, the best balanced, and the safest counsel in the world regarding true education. And believing that most sincerely, it follows, of course, that I should say that I believe our schools should follow that instruction to the fullest possible extent.

With the hope of being able to say more in the near future regarding this last question, I do not think it best to add more on this point to this already lengthy statement.

I rejoice that the REVIEW feels and manifests such deep concern regarding the great work of educating our children and youth. Many of our teachers, and all our people, are so seriously troubled about the trend of our educational work that they will hail this agitation and publicity with glad hearts. We should see to it that our entire system of education, from primary grade to college, is brought into entire conformity with our Master's purpose. A. G. DANIELLS.

Response from Prof. W. E. Howell

Secretary General Conference Educational Department

I AM grateful that you are opening the columns of the REVIEW to a discussion of the reasons why Seventh-day Adventists are conducting a system of schools of their own, and of the principles involved in what we call Christian Education. In this critical time in society and among the nations, and in this time of labor emergency in our denominational work, it is well that we review the reasons for conducting our own schools. I am glad to respond to the fundamental questions you have raised, and in order as you have arranged them.

1. Reasons for Conducting Our Own Schools

The reason that underlies all others is a spiritual one. The Second Advent Movement is altogether a spiritual movement. It was born and cradled, and has grown to its present proportions, as essentially and altogether spiritual. Its aim is to proclaim the coming of the Lord Jesus in our day, and to prepare the people for the ushering in of a spiritual kingdom in all its glory.

Our denomination was organized for the purpose of facilitating the preaching of the messages that form the core of this movement, to every creature in every tribe and nation.

It is essentially a spiritual organization, serving spiritual ends. If it is not so, there is no reason for its existence.

A part of this organization is the Christian school. It was born of necessity, of a spiritual necessity, to serve the needs of a spiritual organization formed to promote the cause of a spiritual movement. It serves the denomination in two vital ways: (1) The saving and establishing of our youth in the present truth; (2) the education and training of these youth for the practical duties of life, and to serve as laborers in giving a spiritual message to the world. Its aim and its methods can therefore be said truthfully to be entirely spiritual in character.

No movement in society can succeed, no organization can accomplish its ends, without men and women specially trained to serve its own special purposes.

The secular school cannot serve the purposes of this denomination, because its aims are too general, too many, too unspiritual, and too different from the ultimate aim of the Advent Movement. The secular school must keep within its purview all the elements of society, all the callings in life which men

and women pursue, and above all, must confine itself to what pertains to this life only.

The Christian school, on the contrary, makes its chief aim preparation for the life to come, and looks upon life in this present world as a means of getting ready and seeking to get others ready for the enjoyment of that endless life which is vouchsafed to us in the gospel. Thus while the Christian school has a much higher aim and a much farther-reaching purpose than the secular school, yet as compared with the secular school for this present life its objectives are much more limited in number, variety, and character.

Summing it up, therefore, the Seventh-day Adventist denomination is under the necessity of conducting its own schools in order that it may have an educational service which will be, first, fully in accord with the character of the Advent Movement and the denominational aims, which are essentially spiritual; second, that this service may concentrate upon the limited number and kind of objectives set before the denomination; third, that this educational service may result in conserving the youth of the church, in preparing them for the practical responsibilities of life, and in developing them into efficient laborers and leaders in the work of the message through specialized training.

2. Should Our Youth Obtain and Complete Their Education in Our Own Schools?

If it is necessary for the denomination to operate its own schools for the purposes pointed out above, it is indispensable to the highest interests of their children and youth that they obtain their education in these schools. The reasons may be briefly stated thus: The spiritual interests of our children are first and above all other interests. Their spiritual development can be best assured by attendance upon schools that are conducted with the highest spiritual results in character building as their chief aim. We have the right to assume that our children can serve the highest aims of a Christian life by engaging in Christian work and devoting their talents to the promotion of the Advent Movement which the church of which they are a part is organized to bring to a successful issue. On the general principle of selective service and specialized training, our youth will best safeguard their own spiritual integrity, avoid wastage in their own preparation for life, and serve to their maximum capacity the ends of the church, if they obtain their education in schools specially designed and conducted to serve those ends.

Shall our youth *complete* their education in our own schools? In the main, Yes. Our school system is now completely organized from the primary school to the college. We have no university, for we have not yet experienced the necessity of one. No student should think of leaving our colleges short of completing the college course if he expects to complete such a course at all. It is my personal conviction that after a student completes one of our own college courses, he can serve his own and the denominational interests best by going into practical life or into active gospel work for a number of years before he continues his education in a formal way, if indeed he finds it necessary to re-enter school at all.

By this I do not mean to set a limit to any man's education. This cause demands all that any man can make of himself educationally, but the fact should not be overlooked that when a young man has completed a college course and thereby learned how to do research work for himself at the sources of knowledge, and adds to these an experience in responsible soul-winning service, he is already on the highroad to continued education of the right kind and in the right direction. In other words, efficient service in this cause implies progressive, wide-awake, self-improvement that is essentially educative in every aspect. Only the specialist therefore, seasoned in service, need feel the necessity of pursuing formal study in an educational institution beyond that which our own colleges provide.

3. What Should be the Primary Consideration in Forming Our Courses of Study?

It is almost unnecessary to say that a course of study should be fully adapted to the special aims of the school which is conducting it, of the students who are pursuing it, and of the organization which is maintaining it. I have endeavored to show what the aims of the denomination are in conducting its own schools, and both the fitness and necessity of a student's attending these schools who is looking forward to denominational service. But neither the school nor the student can achieve the desired ends unless the curriculum of the school is fully adapted to serve these ends.

In our schools it is not sufficient merely to pursue the general aims of education. We cannot ignore these aims, yet we

are under the necessity of harnessing them to our own special needs. To accomplish this we can work best from the viewpoint of defining these needs and fitting our educational aims to them, rather than guiding ourselves by general aims, good enough in themselves, but not heading up definitely enough into our special needs to serve those needs most effectively. Out of all the good things that we might teach or do, we must select those which serve our ends best. No such selection can be made without approaching the problem from the viewpoint of our own denominational necessities.

4. Our Own Curricula and Standards in Relation to Those of Other Educational Bodies

When our nation was confronted with the exigencies of war, it lost no time in cutting out nonessentials from the national machinery, whether traditional, professional, or scholastic, and concentrating upon those measures that would make directly for the turning out of good fighting men and the supplying of their needs in making war. Our government set up its own standards and methods and policies, and accomplished in an incredibly short time, results that have commanded the admiration of the world. Why? Because our national leaders knew what they had to do, what was needed to accomplish it, and took the direct route to their goal, regardless of all precedents or what other nations were doing, except in so far as they could learn from the experience of others.

Are we even worldly wise if we do less in relation to the goal of our denominational endeavor? We must keep our eyes continually on the fields, as the Scripture enjoins, and shape our curricula in harmony with what we see there to be done. Our standards must not be a whit lower in educational values than those commonly accepted in the best schools in the land. But in spirit and content both our curricula and our standards ought to be determined exclusively by what we are endeavoring to do. Any other guiding principle would be folly.

In our relation to the university or other educational body, we may be guided to a proper degree by the estimate of educational values which generations of experience have enabled them to determine. But in the selection and arrangement of subjects and in the content of those subjects, we must have respect, first and above all, to our own specific needs. If we set out to check up ourselves by the curriculum of the university or other secular organization, we find ourselves continually hampered because of the wide difference in our aims and methods.

While drawing from such sources information that will be valuable in developing our own work, are we not safer in pursuing our own way without an organic linking up with institutions or organizations that occupy a different field from ours, with decidedly a different aim? Is this too far to carry out the counsel of Holy Writ when it bids us, "Come out of her, my people, that ye be not partakers of her sins"? To be sure, this is uttered in reference to a corrupt church, and its meaning is that we should be spiritually separate from it, but if the educational work of this denomination is not to be as vitally spiritual in all its aspects as is the Advent Movement itself, and as is the object of our denominational organization to preach the gospel to every creature, then I have lost my way. If God's true church is to keep itself separate from a spiritual body that mingles sacred and common fire, then why should not the child of that church, the Christian school, keep itself separate from any voluntary linking up with an educational organization whose ends are solely secular, and the effects of whose work is to confuse the sacred and the common, if not indeed in either a subtle or an open manner to disparage the spiritual? How can two walk together unless they be agreed? How can the spiritual and the secular school affiliate through organic union in the serious work which both must do to achieve their different ends? Affiliation, if I understand it right, means brotherly and co-operative relations in the same or a similar cause, to achieve the same or similar ends. Can this be said of the Seventh-day Adventist college and the university beyond the point of friendly relations and compliance with equal enactments that do not violate the principles of religious liberty?

5. Is Attendance at Some University Essential?

The question propounded by the editor is, whether or not attendance at a university is essential to the highest ideals of life. For the Christian graduate, I would say, Absolutely no. He does not get his highest ideals from any such source. He takes his ideals from the revealed Word of God, and there is no aspect of life in which these ideals do not apply. This is not saying that a genuine Christian may not obtain benefit from attending a university by way of broadening his knowledge of men and of the problems of society and state with

which he has to deal, by way of gaining better access to unexplored fields of knowledge, and by coming into touch with a class of men and minds that may not be reached in any other way. These may help the Christian in making his ideals function in either private life or public service, and aid him in some degree in reaching his ideals, if ideals ever are reached, but they do not in any considerable sense determine what those ideals essentially are.

The editor asks also whether attendance at a university is necessary to the most efficient service in the Advent Movement. For the undergraduate, again I say No. In the first place, he needs all that our own colleges give as necessary to complete a college course, and he needs it in the atmosphere and spirit and mold in which it is given. The greatest blessing, under God, that can come into the life of a young man or a young woman during college life, is daily contact with the Christian teacher who exalts the Creator in the field of science, who traces the footsteps of Jehovah through the ages of history as he silently works out the counsels of his own will, who cuts the Gordian knot of philosophy by means of revelation, who exalts the Bible as the paragon of all literature, and tests all other by it, who, in short, not only teaches the inspired Word as subject matter, but makes it the groundwork of instruction in all accessory departments of education.

When all our teachers have discovered the Christian secret of teaching their subjects in this way, and not merely as science, or as history, or as literature, as the secular schoolmaster does and must, the student will come out on commencement day equipped for efficient service in a movement that is altogether spiritual, if he has never seen the inside of a university. He has no need, so far as the purposes of undergraduate study are concerned, of the prestige that a diploma which this school or that school of national reputation may give him, in order to gain standing, influence, or efficiency in the spiritual movement that we call the third angel's message. It may command a little more respect and influence in the sight of the educated classes whom he meets, but after all, the best educated men and women will esteem him more for his piety, his zeal, his Christian culture and his masterly acquaintance with the message he has to give them, than for any of the professional earmarks of learning he may bear.

There is a certain middle class who place artificial values on technical attainments and outside appearances, who may estimate a man as much by his degree or diploma or by his obvious acquaintance with the ways of the university, as by personal values; but the esteem of this class is scarcely worthy of consideration here. The prestige that a worker in this cause needs is that of the Master Teacher enthroned within the heart, and a development of mind that will enable him to draw from the field of knowledge those materials and evidences that confirm his teaching of the Bible, throw light upon them, and enable the worker to meet every intelligent mind on its own ground. This the university can help the undergraduate but little to attain.

6. Is It Necessary for Our College Graduates to Do Graduate Work in the University?

In general, No. In exceptional cases, Yes. I am ready to admit that a worker in this cause may, under certain right conditions, obtain much valuable assistance by way of improving the efficiency of his service through attendance at a university that, as far as one can judge, has departed in the smallest degree from right ideals for the Christian to contemplate. The certain right conditions I have in mind are: He should be a man of considerable maturity in age, and of experience in this cause; he should be engaged in a kind of work that necessitates wider research and a better understanding of the social and political movements of the times we live in; he should be thoroughly grounded in the truth, and should act upon the advice of our leading brethren. Men and women of this class have put to the test the knowledge they attained during their undergraduate study, know where their shortcomings are, and understand well what to select in their graduate study that will fill the practical needs they have experienced in service.

Under ordinary circumstances, I have little confidence, generally speaking, in a young man's going on into graduate work in a secular school immediately after completing a course in one of our colleges. It tends to make him too much of a theorist, too much fascinated by the pursuit of knowledge for its own sake, and exposes him too much to the subtleties of philosophical and scientific error before he has developed the resistant power and the mature judgment through practical experience that is essential to safeguard him from these influences. Even the seasoned man may well question whether it is

best for him to seek a graduate degree as such. Following the usual example of our physicians, he may select independently the things that he believes from experience will serve his needs best, making the question of whether or not this will bring him a degree a secondary consideration. The thought in graduate as well as undergraduate study is to keep one's eyes on the field and on the limited number of objectives toward which the development of the advent movement leads, and concentrate upon these, become a specialist on these.

In those exceptional cases in which the pursuit of graduate study seems justifiable, I could not possibly do better than to point out the conditions laid down in "Testimonies for the Church," Volume V, pages 582, 583. The burden of this chapter on "Education of Workers" is that "young men must soon bear the burdens older ones have borne." Older ones are dropping out; young men must be developed to take their place. "We have lost time," the writer says, "in neglecting to bring young men to the front, and give them a higher, more solid education. The work is constantly advancing, and we must obey the command, 'Go forward!'" It then defines the qualities of youth on whom our hopes depend for succeeding the older ones in responsibility. One who has these qualities will—

Be established in the truth.

Not be easily influenced or swayed from the right by their surroundings.

Walk with God.

Pray much.

Put forth most earnest endeavors to get all the light they can.

Some idea of the kind of workers needed is next given thus:

"The worker should be prepared to put forth the highest mental and moral energies with which nature, cultivation, and the grace of God have endowed him; but his success will be proportionate to the degree of consecration and self-sacrifice in which the work is done, rather than to either natural or acquired endowments."

The great need of teachers in the cause of God is then presented in particular. The kind of teachers needed is set forth in this way:

They are to have high moral qualities.

They can be trusted with the education of others.

They are sound in the faith.

They have tact and patience.

They walk with God.

They abstain from the very appearance of evil.

They stand so closely connected with God that they can be channels of light,—

In short, they are "Christian gentlemen."

It further says that "the good impressions made by such will never be effaced, and the training thus given will endure throughout eternity." Then follows the appealing question. "Who will undertake this work?" Then comes the writer's earnest language so often quoted by those who feel a burden to attend other schools than our own, or to encourage our young men and women to do so. It reads:

"We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds."

I have no desire whatever to put any other interpretation on this passage than that intended by the author, but wish to mention the following facts as having a bearing on the use of this counsel. At the time it was given (the date on the imprint of the volume is 1889), we had only one college (Battle Creek) and two academies (Healdsburg and South Lancaster) as fully organized schools. The great difficulty was to secure teachers with the proper outlook in arranging courses, selecting subjects, and developing the missionary spirit of the school.

In Battle Creek College the classical course was the most popular among the students. Its first year offered only Latin, Greek, and mathematics. Its second year continued Greek, along with a year of zoology and physics together, and New Testament history. The third year continued Latin and Greek.

along with English literature and logic, and a year in geology, astronomy, and political economy together. The last year of the college course included a year of mental and moral science and natural theology, a year of evidences of Christianity, chemistry, and criticism, and one elective to be taken from general geometry and calculus or general and church history.

It will be observed that this course includes only one year of Bible, no history required and only one year offered, only one year of English, and no modern languages offered. The Latin and Greek were all classical, except one term of three months in New Testament Greek. In the preparatory course of three years for admission to this college course were three years of Latin, one of Greek, two of mathematics, one of science, and only one in Bible, namely, Old Testament history. Thus in seven years of study there were only two subjects in Bible, and these Old and New Testament history. Besides these two, however, a lecture course of twenty weeks was given in the winter and spring, covering some of our leading doctrines.

Looking back upon this curriculum from the viewpoint of today's relative progress in our educational work, one cannot but exclaim, What wonder that the prophet of God groaned in spirit with her eyes upon the field, and possibly upon this course of study, when she thought on qualifying young men better "to meet prevailing errors of our time," become teachers of our youth, and succeed older men in responsibility as leaders!

It is to be noted also that in this connection the servant of the Lord commends the Waldensian method of sending their young men into the schools of the world that they "might do a good work, even while gaining their education, in sowing the seeds of truth in other minds." The Waldenses carried out the principle which Paul practiced in his labor, namely, "I am made all things to all men, that I might by all means save some." This is why the seats of learning were not overlooked in the determination of these mountaineer Christians to spread into every rank of society the truth that they had espoused. Herein is a motive strongly to be commended to any young man who conceives it his duty to enter some higher institution other than our own.

The paragraph quoted above in reference to attending "the higher colleges in our land" was written at a time, just thirty years ago, when there was far less of subtle error in the fields of history, science, philosophy, and religion than is taught in these same schools today. The subtle doctrines of evolution, higher criticism, and new theology now permeate the teaching in almost every department of instruction. They are both fascinating and delusive. Unless the feet of the student are planted solidly upon the rock of eternal truth, they will be easily misled into paths of skepticism, speculation, and decadent spirituality.

Confirmatory of this increasing danger, I may point out that the passage quoted above was written in 1889; yet only seven years later, in 1896, the same writer speaks to our educators in the following language, as found on page 45 in "Counsels to Teachers:"

"If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible."

Then again, on page 200 in "Special Testimonies on Education," we read:

"We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our colleges should be far in advance in the highest kind of education."

Still more pointed are words written in 1894:

"Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at — [university], either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools." — *Id.*, pp. 168, 169.

Again, a year later, 1895:

"It is not best to advise men and women to take a course of study at — [university]. Many who have been there have not been benefited in the past, and will not be in the future." — *Id.*, p. 186.

About the same time apparently, though undated, another statement was made as follows:

"The warning and instruction given in the Word of God with regard to false shepherds, should have some weight with the teachers and students in our schools. Advice should be given to the students not to take such shepherds as their highest authority. What need is there for students to bind off their education by attending at — [university] to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain 'Thus saith the Lord.' In thus honoring those who are educating directly away from the truth, we do not meet the approval of God." — *Id.*, p. 155.

All these quotations suggest both a careful consideration of the dangers involved in attending some higher institution, and an increase in these dangers the farther down the line we come toward our own day: and not only this, but also that our own colleges should not come behind in providing the highest and best for their young people in qualifying them to do efficient work in the cause. Is not this the end toward which we should earnestly labor? Is not this what we want to hold out before our youth as the thing most to be desired?

7. Estimate of the Special Instruction We Have Been Given on Education

Had it not been for the earnest counsels of the spirit of prophecy, should we ever have had any college or any educational system? Forty-five years ago the hearts of our leaders were stirred by messages of counsel to found a college whose chief purpose was declared to be the education of young men for the ministry. Along in the 90's especially, messages were repeatedly sent to the effect that the church was neglecting the education of its children, and our leaders were moved to begin the establishment of our elementary schools, and a little later our intermediate schools, so that we might have a complete system of our own for our young people of school age. In the development of the system to its present relative state of efficiency, we owe more to the principles marked out in the spirit of prophecy than to any other source. The place wherein we lack most today is our failure to live up fully to the ideals set before us in these inspiring messages. Next to the Bible itself, the writings of the spirit of prophecy are our safest guidebook, and interpreted in a balanced way, should be the manual by which we gauge the merits of what we are doing today in our schools and colleges.

W. E. HOWELL.

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USEFUL manual labor is a part of the gospel plan. The great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should be taught some line of useful employment. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to teach their sons and daughters some useful trade, so that should adverse circumstances arise, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education.

Now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for support, still he should be taught to work. Without physical exercise no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong, active mind and a noble character.

Students who have gained book knowledge without gaining a knowledge of practical work, cannot lay claim to a symmetrical education. The energies that should have been devoted to business of various lines, have been neglected. Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth. An important phase of education is lacking if the student is not taught how to engage in useful labor. — "Counsels to Teachers," pp. 307, 308.

Response from Elder J. L. Shaw

Associate Secretary General Conference

I HAVE your letter of February 14, calling my attention to a series of articles on the subject of Paganism in the American Universities, which you are reproducing in the REVIEW AND HERALD from the *Sunday School Times*, with several questions requesting answers.

These articles I have read with more than usual interest, as they set forth teachings by which the faith of the Christian church is being undermined. It is becoming increasingly evident that while the Christian churches of America are sending missionaries to pagan lands to teach men the need of a Saviour, a New Paganism is inculcating in the hearts of youth at home an exalted idea of man that makes a Saviour unnecessary.

I am again quoting the several-times-quoted expression used as setting forth the heart of the New Paganism: "I believe in joy, in lifewardness, in self-expression. I believe in the world and in the flesh. I believe in the natural man, the health of his instincts, and purity of his functions, and in his divine potentialities. I believe in the soundness of the human heart, the goodness of life, the beauty of all experience."

The exaltation of man leads to putting confidence in the arm of flesh. "Cursed be the man that trusteth in man," says Jeremiah; "he shall be like the heath in the desert." The word "heathen" comes from "heath." The heath in the desert, separated from the sources of life, is a striking illustration of heathenism. Whether we call this false teaching New Paganism or new heathenism, it is separation from God, and therefore a curse. Faith in God must be the foundation stone in our Christian institutions. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." Jer. 17: 7, 8.

Now to your questions:

1. Is our system of schools a necessity? If so, for what reasons?

The necessity of our system of schools is indicated and emphasized as we understand the nature of this movement and the ends to be achieved. The movement is reformatory. It stands for a reformation in both life and teaching. The schools of the day deal primarily with the training of the mind, and give scant consideration to the education of heart and hand. A chief purpose in this movement is to secure for its youth the proper development of character, that they may be fitted to discharge rightly the duties of this life and to enter upon the future eternal life. I will mention three main purposes making necessary our system of schools:

a. Character Development.—It is during the plastic years of youth that the character is very largely formed. If during that time wholesome influences are placed about our young people, a right mold is given. Association with Christian teachers, fellowship with young people having Christian ideals, together with daily instruction in the Word of God, have changed many worldly, reckless, and almost hopeless young men and women to those having characters of high moral purpose, who have afterward become strong factors in the advancement of present truth.

Out in the field, and beyond the seas at the front, are Christian workers whose feet were set in the right way in one of our denominational schools. Their lives of consecration and the success of their service bear eloquent testimony to the need for, and the opportunity afforded by, our own schools.

It was from the Christian school conducted by Jesus that the disciples came to the mighty service which followed Pentecost. The publican Matthew, the outspoken, impulsive Peter, the fiery zealot Simon, the timid and fearful Thomas, the ambitious James and John, well called "sons of thunder," came forth with characters so modified and changed as to make them examples of the possibilities of Christian schools, where men are taught of God.

b. Preparation of Workers.—But it is not alone for the formation of character that our school system has been established. The proclamation of present truth in all parts of the world makes necessary a growing number of well-trained workers. The purpose and end of public schools and worldly educational institutions is to make intelligent citizens, and to provide such technical training as various industries and professions require. The education is not given from the Bible viewpoint. Few of their teachers have a true vision of the world's present religious needs. Many are not even Christians. Our work requires ministers, teachers, medical missionaries,

colporteurs, and business workers. No purely worldly educational institution can offer proper training in these lines of Christian effort. These workers require special training adapted to their several needs. Their instruction should be from the Bible viewpoint. Taking the Bible as a center, each class of students should receive such theoretical and practical training as the line of work in view requires.

c. Physical and Industrial Education.—Another purpose of our schools is physical and industrial education. Until recent years this has been very largely lost sight of in the schools of the day. Abundant instruction has been given our educators through the spirit of prophecy on the value of industrial training, and the high purpose to be served by this in the physical development of the body, the formation of character, and the practical education so necessary to fit workers for the varied needs of the cause. I quote several paragraphs from "Christian Education;":

"All the powers of the mind should be called into use, and developed, in order for men and women to have well-balanced minds. The world is full of one-sided men and women, because one set of the faculties is cultivated, while others are dwarfed from inaction. The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus we are fast degenerating. The constant application to study, which is required as the schools are now conducted, is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. And in order to preserve the balance of the mind, labor and study should be united in schools.

"There should have been in past generations provisions made for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should have been teachers also of household labor. There should have been a portion of the time each day devoted to labor, that the physical and mental might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.

"I have been led to inquire, Must all that is valuable in our youth be sacrificed in order that they may obtain an education at the schools? If there had been agricultural and manufacturing establishments in connection with our schools, and competent teachers had been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement, and a portion of the day to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in molding society. The youth who would graduate at such institutions would many of them come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and principles that would not be swerved by wrong influence, however popular. There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.

"For young men there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, and it is asked, Which is of the greater consequence, the study of the sciences with all the disadvantages to health and life, or the knowledge of labor for practical life, we unhesitatingly say, The latter. If one must be neglected, let it be the study of books. There are very many girls who have married and have families who have but little practical knowledge of the duties devolving upon a wife and mother. They cannot cook, but they can read, and play upon an instrument of music. They cannot make good bread, which is very essential to the health of the family. They cannot cut and make garments, for they did not learn how to do these things. They did not consider these things essential, and they are in their married life dependent, as their own little children, upon some one to do these things for them. It is this inexcusable ignorance in regard to the most needful duties of life which makes very many unhappy families." — Pages 17-19.

2. Do you consider it essential that our youth and children should obtain and complete their education in our denominational schools?

If outside schools could meet the requirements, there would be no need of encouraging our own youth and children to attend denominational schools. It is because the purpose of these other schools is not the development of the religious character or the preparation of workers for our chosen line of service, that our schools became necessary. If we would have primary consideration given to the characters of our children and youth, we should provide a way for them to receive their education under God-fearing teachers, who by precept and example will make possible a truly Christian education. The broad basis upon which our educational system rests should make it unnecessary for our young people to go to other schools to complete their education. The educational scope should be such that for any line of service, either within or without the organized work, the college should carry the student until he is ready for his work.

3. What should the primary consideration be in forming our courses of study?

The primary consideration in planning the courses of study in our denominational schools, should be to meet the special demands of this Advent Movement in speedily preparing our youth for efficient service in giving the message; but in giving this preparation the courses of instruction should be sufficiently broad to meet the needs of general education, and should so prepare our youth that they may do their part either in or outside of the organized work. The educational values of work required and the training provided in our schools should not only equal but exceed those afforded by the public school and the university. In meeting such standards our curricula should be made without reference to affiliation with the university. To affiliate with, and conform our standards to those of, other educational institutions, is to pattern after them, and more and more make their ends ours. To the extent that we do this we lose our denominational aim and purpose. Our schools should have a different, a higher, end in view.

4. Do you consider attendance at some university necessary to obtaining the highest ideals of life?

If we consider attendance at some university essential to reaching the highest ideals of life, and necessary to the most efficient service in the Advent Movement, then the leaders in the movement, from its beginning, have failed in preparing themselves for the most efficient service. The pioneers in the cause met around the open Scriptures. Their strength was not in the amount of their university education, but rather in their knowledge of the Holy Scriptures, in their faith as shown by their living in accordance with the requirements of God's Word, and in their willingness, by sacrifice and effort, to teach that Word to others.

Worldly inducements have always been held out to the members of the church to wean them from God. It matters not what these may be; if we put our trust in them, the enemy's purpose is accomplished. The knowledge and power of God is the strength of his people. In Isaiah's day the people looked to Egypt for strength, and the prophet sent the reproof:

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." Isa. 31: 1, 3.

5. When should students enter the work?

The courses of instruction in our colleges should be such that upon leaving school our youth will be prepared to enter immediately upon their work without going to the world's schools.

There may be instances where workers could spend some time to advantage in universities in study and research, but our observation leads us to conclude that those desiring to do this should have had a period of service in active work to ground and settle them in the faith. To sit continuously, and in a receptive attitude, under the instruction of an unbelieving university teacher, and still hold a simple faith in the teachings of the Scriptures, requires clear discernment, seasoned judgment,

and close association with God. Under worldly instructors, even men who have been long in the way have halted and stumbled.

6. Should those completing courses in our colleges ever go to universities for postgraduate work? and if so, when and under what circumstances?

There may be lines of study that would make it advisable for students to attend the university for postgraduate work. But in arriving at this decision the individual should not be governed by personal desires only. Nor should the obtaining of a degree be the controlling motive. The courses of study set forth in a university are especially attractive to the studious mind. The temptation is often very great and persistent. The advice of men who can counsel wisely should be sought. The study or studies pursued should not be taken merely with the end in view of obtaining a degree.

7. How do you regard the special instruction which has been sent to the church through the spirit of prophecy?

Our success in all branches of the work has been the result of following the instruction which has come to us through the spirit of prophecy. Where this has been done, the cause has advanced and prospered. The history of our work is not without illustration indicating the manifest blessing of God where teachers have banded themselves together to study and follow faithfully the instruction given through the spirit of prophecy on Christian education. The writer believes that such study will promote a wholesome school atmosphere, inspire confidence, improve the discipline of the school, strengthen the school finances, and provide balanced courses of instruction suited to the needs of the work in its various branches. Special instruction was sent to the church through the Lord's servant on the dangerous tendencies in worldly education:

"Some of our teachers have been charmed with the sentiments of infidel authors. In a representation given me, I saw one holding in his hand one of these books, and recommending it to our teachers as a book from which real help could be obtained along educational lines. Another was holding in his hand books of an altogether different character. He placed his hand upon the one who had recommended the infidel author, and said: 'Advice of the kind you have given is opening the door for Satan with his sophistries to find easy entrance to your school. These books contain sentiments that your students should be instructed to avoid. Human minds are easily charmed with studies that lead to infidelity. These books produce in the minds of the students a distaste for the study of the Word of God, which is eternal life to all who follow its instruction. Such books should not find entrance into any school where the youth are being taught to be learners of the greatest of teachers.'" — *"Counsels to Teachers,"* p. 401.

Permit me to state in a few sentences what seem to be at the present writing the greatest needs in our schools:

a. Larger emphasis on character building.

(1) By adapted spiritual instruction.

(2) By improved discipline.

(3) By approved methods of recreation and entertainment.

(4) By balanced courses of instruction in which moral, intellectual, and physical training shall be symmetrically blended in daily programs of students.

b. Ample place for industrial training in harmony with instruction given through the spirit of prophecy.

c. Adaptation of our courses of instruction to the needs of our denomination, in order that students going forth to various lines of service may have theoretical and practical instruction necessary to make them efficient in their chosen field of effort.

d. Suitable textbooks in harmony with our faith and message.

We have reached a new era in the history of the world and the progress of the gospel. Never was there such an opportunity the world around for the gospel messenger to teach the Word of God. In such an hour we need schools of the prophets, where God may have his way in preparing men and women for service. Students should go forth from our colleges with clear conceptions of truth, a faith that will not waver in the troublous times before us, a thoroughness of training and consecration to service that will allow the Holy Spirit to rest upon them in promised measure for the finishing of the work.

J. L. SHAW.

It is only life that can beget life. He alone has life who is connected with the Source of life, and only such can be a channel of life. In order that the teacher may accomplish the object of his work, he should be a living embodiment of truth,

a living channel through which wisdom and life may flow. A pure life, the result of sound principles and right habits, should therefore be regarded as his most essential qualification. — *"Counsels to Teachers,"* p. 31.

Response from Prof. M. E. Kern

Secretary General Conference Missionary Volunteer Department

EDUCATION stands at the very heart of the Advent Movement. By education in the home, the church, and the school, the ideals and characters of our young people are being molded. Through education the heralds of the advent message are trained for their work. Whoever has in hand the training of our youth, in a very true sense holds the key to the future of this message. No more important question, then, could be treated in the columns of the *Review* than this, and I share with many others whom I have met in different places during the last several weeks, a sense of appreciation for the effort being made by the editor to place before all our people this great question of the kind of education needed by the church at this time. I believe that this agitation of these fundamental questions will clarify the vision of the great majority of our people, and that we shall be able to get our bearings and to follow the light which has come to us on the subject of education.

Education in a Reform Movement

The work of Seventh-day Adventists is reformatory, and in the very nature of the case demands a different system of education from that of the world, to whom our message is to be given. The threefold message of Revelation 14 is an announcement of the hour of God's judgment, and a call to the people of the world to renounce their idols and worship the living, personal God who made heaven and earth. It points out the great religious apostasy of these last days, and calls upon the people to separate themselves from it. It has to do with the very close of the great controversy between Christ and Satan; and at a time when men and women are making their choice for or against the worship of the beast and his image, it sounds a warning against this false worship, and calls upon the people to prepare for the second coming of Christ.

The educational system of the world naturally reflects the ideals, beliefs, and purposes of the world; and it is inconceivable that the church, which has altogether different ideals, beliefs, and purposes, should educate her workers in the schools of the world, or adopt the principles and ideals of worldly education in her own schools.

"We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world. Neither are we to follow the routine of worldly schools. . . . Our work of education is ever to bear the impress of the heavenly, and thus reveal how far divine instruction excels the learning of the world."—*Counsels to Teachers*, p. 56.

Evolution and Pantheism in the Universities

Judging from my own observation and experience, I believe that the articles which have been reprinted from the *Sunday School Times* give a true statement concerning the attitude of our universities toward historic Christianity and Christ as the divine Son of God. The warning sounded in these articles is timely for all who believe in, and want their children to believe in, the miracle-working power of the gospel; and especially for Seventh-day Adventists, who are fundamentally opposed to evolution and destructive criticism, and who believe in the deity of Christ, the infallibility of the Bible, and the literal coming of Christ as the cataclysmal climax in the conflict of the ages.

One of our young men who is attending a leading university told me with enthusiastic approval of the liberality of the university, the lack of dogmatism, etc. "Yes," said I, "the teachers there are very liberal; but there is one dogma they all believe in,—the theory of evolution,—and they hold up to ridicule every one who does not believe in it." He acknowledged this to be the truth. The author of the *Sunday School Times* articles is right when he says that "the products of this New Paganism are one and all in absolute bondage to the evolutionary theory and the resulting religious creed that follows in its wake."

Rev. Albert Clarke Wyckoff, in the *Biblical Review* of October, 1917, in speaking of the great change that has come about in the attitude of our universities toward historic Christianity and theism, says: "The evolutionary controversy started this change, and the historical and literary study of the Bible served to bring it to an acute stage. After the department of the psychology of religion had become thoroughly established, this youthful son of science abruptly proceeded to break off all diplomatic relations."—Page 587.

One of the leading studies in all the schools of higher learning today is philosophy. Now philosophy, as commonly studied,

is "the occupation of attempting to devise, by the exercise of the human reason, an explanation of the universe," and to solve by the unaided human intellect the great problems of existence. It is thus really the pursuit of the unattainable, and the results today are just as futile as in the days of Paul and the ancient Greek philosophers, when "the world by wisdom knew not God."

As Philip Mauro, attorney and writer, of New York City, has said:

"It follows of necessity that philosophy and divine revelation are utterly irreconcilable. The very existence of philosophy as an occupation for the human mind depends upon the rigid exclusion of every explanation of the universe which is not reached by a speculative process. If a philosophy admits the existence of a God (as the philosophies just now in favor do), it is a god who either is dumb, or else is not permitted to tell anything about himself, or how he made and sustains the universe. Should the philosopher's god break through these restrictions, there would be straightway an end of his philosophy. . . .

"Philosophy is 'not according to Christ,' for the simple and sufficient reason that the testimony of Christ puts an end, for all who accept it, to all philosophical speculations concerning the relations of humanity to God and to the universe."—*The Fundamentals*, Vol. II, p. 89.

There are two great classes of schools of philosophy that have flourished through the ages,—theistic, those that "assume a god of some sort as the originator and sustainer of the universe;" and atheistic, those that do not admit of a god. The two chief classes of theistic philosophies are dualism, which maintains "that God (or the 'First Cause') created the universe as an act of his will, and has an existence distinct and apart from it;" and pantheism, which maintains "that God and the universe are one being." The term "dualism" is commonly applied to Christianity.

A variety of pantheism known as "monism" is the philosophy most in vogue in our universities today. The noted American philosopher, Prof. William James, said in the "Hibbert Lectures" at Oxford in 1909:

"Dualistic theism is *professed* as firmly as ever at all Catholic seats of learning, whereas it has of late years tended to disappear at our British and American universities, and be replaced by a monistic pantheism more or less open or disguised."—*A Pluralistic Universe*, p. 24, published by Longmans, Green & Co.

And again:

"Those of us who are sexagenarians have witnessed such changes as 'make the thought of a past generation seem as foreign to its successor as if it were the expression of a *different race of men*. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, sounds as odd to most of us as if it were some *outlandish savage religion*.'"—Page 29.

This is an astounding statement, but it truly represents the attitude of many intellectual leaders today. As Mr. Mauro says, "Within a single generation the framework of our educational systems has been so changed that the language which expressed the abiding convictions of our ancestors sounds as strange in the atmosphere of our great universities as the language of a 'different race of men,' uttering the formulas of some 'outlandish savage religion.'" The inference is, of course, that the young men of our day are vastly superior to the learned men of the past, and that rejection of Christianity is a mark of intellectual superiority. And Mr. Mauro goes on to say, "There are few minds among men of the age here addressed, or of any age,—except they be firmly grounded and established in the truth,—which could resist the insidious influence of such an appeal to the innate vanity of men."

This writer's conclusion is that we are living under the shadow of the greatest apostasy that has ever taken place, that "during all the history of mankind there has never been such a wholesale turning away from the Source of national blessings, in order to take up with the gods of the heathen."

Biblical Criticism and Psychology

Almost every one is somewhat familiar with the historical and Biblical criticism which has gained a firm footing in most of our schools of higher learning during the last half of the nineteenth century, and the prominent place now given in these

schools to the "assured results" of this "scholarship." Surely no true Seventh-day Adventist would want to see any of our youth exposed to the doubt, unbelief, and irreverent dissection of the Word of God which is prevalent in these schools. It has seemed to me a cruel thing to see teachers in one of our great universities "learnedly" discussing the merits or demerits of this or that portion of the Bible before classes of young people who have very little knowledge of the Bible itself and no real Christian experience. One who really knows the miracle-working power of God in his own life would be in less danger of having his faith shattered; but to foist such teaching upon the defenseless heads of young people who are naturally inclined to doubt, and who do not know Jesus Christ as a personal Saviour, is to sow to the whirlwinds of infidelity.

About a score of years ago—since Seventh-day Adventists were warned against the dangers of the schools of the world—there entered into the realm of academic education what has proved in many cases the most dangerous foe to historic Christianity—the so-called "Christian psychologist." Hailed at first as defenders of Christianity in the age-long conflict between science and religion, many such psychologists have turned out to be its archenemies.

President G. Stanley Hall, of Clark University, a leading psychologist, has given us a clear statement of the insidious teachings of this school of thought, which really deny the historical Christ. He says:

"The Jesus of history is crassly real. The Jesus of genetic psychology is the most precious and real thing ever made out of mind-stuff. If unconscious man-soul evolved him in the travail of ages, he becomes thus in a new sense the 'son of man,' a Doppelgänger of our inner, deeper, better nature. . . . Whether we regard Jesus as myth or history, we all need him alike. If I hold him a better and purer psychological being than any other, although made warp and woof of human wishes, and needs, and ideals, I insist that on this basis I ought to be called an orthodox Christian, because thus to me he remains the highest, best, and most helpful of all who ever lived, whether that life be in Judea or in the soul of man."—*"Jesus the Christ in the Light of Psychology,"* p. 33f.

As the Reverend Wyckoff truly says: "A corollary which naturally follows from this point of view is that God is made in man's image, and not man in the image of God. Therefore conscience is not to be regarded as the voice of God, but God himself is to be regarded as the projection of the voice of man's conscience."—*The Biblical Review, January, 1919, p. 75.*

No wonder that Professor Leuba, of Bryn Mawr, tells us that "college students believe less in Christianity when they come out of college than when they enter."—*Ibid.*

"The Crusade Invisible"

Can any one doubt that the general religious character of our universities is pagan and pantheistic? In 1909 there appeared in the *Cosmopolitan Magazine* a series of articles by Harold Borce bearing the striking title, "Blasting at the Rock of Ages," or "the conflict between the college teaching and orthodox authority." They discussed the teachings on religious, moral, and social questions which were current in the leading women's colleges in the United States. Discussing what was found in the investigation of these colleges, the author said:

"The present array of facts shows that the arriving generation of women in America, instead of being shocked or standing idly by to watch the assault of scholarship, are using the fragments of ancient faith for the building of a new gospel—a gospel that sweeps aside nearly everything cherished by the Christian centuries." The facts revealed, said the author, "what may well be called the Crusade Invisible—the most remarkable intellectual and spiritual movement in either ancient or modern times."

Introducing a second series of articles, Mr. Borce said:

"It will shock the conservative to learn that these educated young women are repudiating ancient and even sacred authority, but it will gladden the hearts of the believers in many modern gospels to know that they champion the doctrine that the human race is divine and destined to assert dominion."

These are broad and sweeping statements, and lead one to ask if they are not the exaggerated statements of a popular magazine writer. Some have evidently thought so. I heard one of our college teachers say that those articles did not at all properly represent the universities. Yet I find these articles quoted eight years after they were written, by so dignified and conservative a magazine as the *Biblical Review*, edited by Wilbert W. White, president of the Bible Teachers' Training School of New York. And the following from the great philosopher, Rudolph Eucken, is given in confirmation of Mr. Borce's conclusions:

"Despite all its reputation and influence, Christianity is being assailed by a passionate movement of protest which is growing in intensity and carrying all before it. . . . It marshals its several forces in close array, and moves them forward together in battle line. It is not content with being merely tolerated: it longs to rule. It organizes its adherents and confronts Christianity with big constructive programs."—*Quoted in the Biblical Review, October, 1917, p. 592.*

Surely Paul's warning to the church at Colosse is present truth for this time: "Beware lest any man spoil you through philosophy and vain deceit, after [according to] the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8-10.

The Temptations of College Life

In the light of such facts there surely is no doubt in the mind of any Seventh-day Adventist that we should maintain our own system of denominational schools, where a truly liberal, essential, and well-balanced Christian education can be given. But denominational schools will not entirely shield our young people from the temptations common to student life. Neither will the mere fact of denominational control keep out of them the spirit and methods of the schools of the world.

The college student finds himself in a new world of thought. He is reaching up and out; and in the development of his reasoning faculties, he is very likely to jump to the conclusion that what cannot be reached through the processes of reason is not worth much, failing to realize that the great fundamental truths of either science or religion are not reached in that way.

Another temptation is to lose sight of the practical ends of study and become infatuated with learning as an end in itself. "Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed. This creates a desire to secure more knowledge than is essential to do the work of the Lord. The pursuit of knowledge merely for its own sake, diverts the mind from devotion to God, checks advance along the path of practical holiness, and hinders souls from traveling in the way which leads to a holier, happier life."—*"Special Testimonies on Education,"* p. 111. Meditation and prayer are neglected, and there is no time for practical missionary effort, not even for healthful physical exercise, with the result that the student gets a distorted idea of the value of intellectual acquisitions and loses his spirituality and missionary zeal. If ever young people needed the counsel and guidance of broad-minded, sympathetic, devoted, Christian teachers who know God from personal experience, it is now.

Shall Our College Graduates Attend the Universities?

Granting that our schools are supplied with such teachers, and that those in preparation for the Lord's work come to their graduation with finely developed, well-balanced Christian characters, shall they then be encouraged to enter a university for the finishing process? Who that has read the articles appearing in the *Review* during the last two months will not answer decidedly, No? And yet there are today quite a number of our men and women in these schools; not only those who have chosen to obtain their college education in the schools of the world, but those who have been graduated from our colleges and have gone to these universities for further study. And the number of those who go year by year seems to be increasing. Indeed, there has come into our colleges during the last few years a real spirit of seeking for university training. So often nowadays, when we invite graduates to enter some branch of the Lord's work, we find that they are planning on attending a university, and will not be ready until "I get my master's degree." And a very disappointing feature of all this is that in many cases there does not seem to be a clear-cut impelling idea of what they want to get at the university except the degree.

Has the spirit of prophecy, which has guided this people through many narrows, spoken to us on this question? It assuredly has. First of all let it be understood that the advent message will never go forward by any prestige that men among us may have because they hold high academic degrees. The truth of God does not succeed that way. Jesus did not seek recognition from the schools of his day, and it seems clear that if Paul had a diploma from the school of Gamaliel, it did not help him materially in his work. It was his experience on the road to Damascus, rather than his university work at Jerusalem, to which he reverted so frequently. As one of our early leaders once said, "We have no great men, but we have a great truth." Remember that word from the spirit of prophecy reprinted in the *Review* of March 27, "Those who receive a valuable education, one that will be as enduring as eternity, will not be regarded as the world's best-educated men."

In 1895-96 messages were sent to the leaders of our work regarding the educational policy of conducting long-drawn-out

courses, and sending students to universities for further work after they had finished in our own school at Battle Creek. It was said:

"They [students] are counseled to spend months and years in institutions where the truth is denied and controverted, and where error of a most specious, unscriptural character is insidiously introduced. These doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they are far from God, and are all unprepared to respond to the command, 'Go work today in my vineyard.'" — *Special Testimonies on Education*, p. 140.

"Some congratulate them on their advance, and encourage them to take degree after degree, even though they are less qualified to do the work of God after Christ's manner of instruction than they were before they entered the school at Battle Creek." — *Id.*, p. 132.

"Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at — [a university], either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools." — *Id.*, pp. 163, 169.

But was not a suggestion made through the spirit of prophecy that certain young men should attend other colleges? Yes; but remember the qualifications and conditions, — "Strong," "rooted and grounded in the faith," having "a living connection with God," and being "so counseled by our leading brethren." It is worthy of note, too, that this educational apostasy has been a matter of growth, and that some of the worst conditions in these schools have developed since that early testimony was written.

In response to my request for a list of schools to which they considered it safe to send young people, the editors of the *Sunday School Times* replied that they could not feel free to recommend any of the universities, but gave a list of denominational colleges. In view of such a statement even from leading men in the great churches, and in view of the warnings through the spirit of prophecy, surely our young people who love God and desire to do right will hesitate to enter these schools. In any case, those who contemplate such a step should heed the admonition to take counsel. Some who are in the universities went there contrary to the earnest advice of teachers and others. In counsel there is safety. As has been clearly indicated, the erroneous, anti-Christian teachings are often so insidiously introduced that the unsuspecting student may be led astray before he is aware of it.

It would be well, too, for our college graduates to remember this admonition of the spirit of prophecy: "After a period of time has been devoted to study, let no one advise students to enter immediately upon another extended line of study, but rather advise them to enter upon the work for which they have been preparing." — *Counsels to Teachers*, p. 413.

Should Our College Teachers Attend the Universities?

But should not the teachers in our colleges have university training? Not necessarily. And in saying this I am not unmindful of the valuable libraries, the fine facilities for scientific research, and the contact with keen-minded thinkers which the universities afford. But while these things are very attractive, it is well to remember that the very attractiveness and fascination of it all makes us more susceptible to the erroneous teaching and the worldly influences. It is well to remember that, after all, education and power do not necessarily come from the study of many books, or long attendance at school, or the special opportunities of a university. The fact that some of the greatest thinkers and leaders are not university graduates proves this to be true. And is it not true that there are men among us who are well qualified to teach in denominational colleges who do not have any degree? It is my conviction that by far the best postgraduate course for a young man seeking a preparation for teaching in our schools, is a period of service in soul-winning work.

However, for a college teacher, during the summer vacation or while on leave of absence, to take some special studies along his line, and by the advice of his board, is very different, as I view it, from sending our young graduates right out of school into a university, without the maturity of judgment which comes from practical soul-winning work in the field.

But my opinion is that even this proposition should be carried out with great caution; for as indicated in the testimonies quoted, the errors prevalent there are very subtle. There is

even much approval nowadays of the ethics of Jesus Christ by those who deny his deity, his miracles, and his vicarious atonement. And many without clear insight and deep Christian experience will be deep in the mazes of error before they are aware of it.

And one great danger from university-trained teachers has been pointed out in that "there are some who, having secured this worldly education, think that they can introduce it into our schools. There is constant danger that those who labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things the world studies, and become familiar with the things the world becomes familiar with." — *Counsels to Teachers*, p. 16.

I believe that our work is suffering today from this very thing. We have young workers, trained under university-trained teachers, who are floundering in uncertainty in regard to Bible truth and even the fundamentals of Christian experience. Some of these teachers and some of their students have entirely departed from the faith. It would be very pleasing to our great enemy if, having failed to inject pantheism and false philosophy into the Advent Movement in one way, he could now bring it into the schools where our future workers are being trained.

Those who go to these universities must be well grounded in the truth and Christian experience, and keep close to the living Christ, for while some departments are perhaps less dangerous than others, the evils of which we have spoken pervade to a greater or less extent the atmosphere of every department. Whatever we learn from any source must be brought to the test of God's Word and should be adapted to, and not adopted into, our work.

The True Higher Education

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to his commandments." — *Counsels to Teachers*, p. 255.

Let us blind our eyes to the glamour of the world's education and seek that true "higher education" that comes from God.

"Higher education calls for something greater, something more divine, than the knowledge to be obtained merely from books. It means a personal, experimental knowledge of Christ. . . . It means to overcome stubbornness, pride, selfishness, worldly ambition, and unbelief. It is the message of deliverance from sin." — *Id.*, pp. 11, 12.

"Higher education is an experimental knowledge of the plan of salvation. . . . Such an education will . . . enable us to understand the voice of God. It will teach the learner to become a coworker with Jesus Christ, to dispel the moral darkness about him, and bring light and knowledge to men." — *Id.*, p. 11.

M. E. KERN.

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THE most colossal improvement which recent years have seen in secondary education lies in the introduction of the manual training schools; not because they will give us a people more handy and practical for domestic life and better skilled in trades, but because they will give us citizens with an entirely different *intellectual fiber*. Laboratory work and shop work engender a habit of observation, a knowledge of the difference between accuracy and vagueness, and an insight into nature's complexity and into the inadequacy of all abstract verbal accounts of real phenomena which, once wrought into the mind, remain there as lifelong possessions. They give honesty, for when you express yourself by making things, and not by using words, it becomes impossible to dissimulate your vagueness or ignorance by ambiguity. They beget a habit of self-reliance; they keep the interest and attention always cheerfully engaged, and reduce the teacher's disciplinary functions to a minimum. — *William James*.

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THE purpose of education is to glorify God; to enable men and women to answer the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. God invites teachers to be his helping hand in carrying out this purpose. He asks them to bring into their work the principles of heaven, the A B C of true education. The teacher who has not yet learned these principles should begin now to study them. And as he learns, he will develop a fitness to teach others. — *Counsels to Teachers*, pp. 229, 230.

Response from Prof. C. C. Lewis

Principal Fireside Correspondence School

THE Seventh-day Adventist people contributed fifty thousand dollars for the founding of Battle Creek College, because they saw their children going to the world in spite of their home training and church influences, due to the counter-influences brought to bear upon them in the public schools and the higher institutions of learning. In the language of Elder George I. Butler, "The fact was apparent that most of our young people were being lost to the cause of God by going to other schools, especially high schools. By the influence of these schools their minds were turned away from the channel of truth. Hence valuable ability was lost from the cause, and went into various pursuits of the world. Some very able and talented men, who ought by rights to have been leaders in the Seventh-day Adventist denomination, had gone into other fields of labor." Hence the General Conference of 1873 regarded it as the "imperative duty of Seventh-day Adventists to take immediate steps for the formation of an educational society and the establishment of a denominational school."

Concerning this decision of the General Conference, Elder J. N. Andrews wrote in the REVIEW AND HERALD of April 1, 1873, as follows:

"It was the judgment of the General Conference that a school should be established to aid those who desire to prepare themselves for usefulness in the cause of God. It is very evident that such a place for instruction is greatly needed. It is not enough that those who offer themselves to become laborers in the work of the ministry should be men of piety. This is indeed indispensable, but it is also necessary that those who teach others should have knowledge to impart. 'Moreover,' says Solomon, 'because the preacher was wise, he still taught the people knowledge.' We do not desire the knowledge that puffeth up. Let others seek after that which shall inflate them with pride, and that shall enable them to walk in a vain show. We desire none of these things. But men cannot teach the present truth without understanding many important facts in Biblical knowledge, in history, and in science.

"We have not time to give them what is technically called a 'finished education.' But we can give important instruction in divine truth, in science, in historical knowledge, and in the languages, sufficient, at least, to place the keys of knowledge in the student's hands, and to put him in the way of making further progress. . . .

"The calls that come from every quarter, from men speaking other languages, must be answered by us. We cannot do this in our present circumstances. But we can do it if the Lord bless our effort in the establishment of our proposed school. We have delayed this effort too long. The time past cannot be recalled, but the time still remaining can be improved. Let no man stand back to criticize and find fault. 'We want the united action of all the friends of this cause.'"

Thus it appears that love of the cause of God, and faithfulness in proclaiming the third angel's message to the world, were the leading motives that actuated our people in founding our educational work.

If the foregoing motives and principles of the founders of our cause in starting the educational system were constantly kept in mind in these later days, many questions that now perplex us would be quickly and satisfactorily answered. In truth, they could scarcely arise, and to state them would suggest their answer.

For example: Is our own system of schools a necessity? And is it essential that our youth obtain their education in them? Certainly they are a necessity, or else the millions of dollars invested in their creation and maintenance are wasted. Surely it is essential that our youth attend them, unless they are failing to accomplish the purpose for which they were established. That they are perfect beyond improvement no one thinks for a moment. But that they are saving many of our young people from the world, and are fitting them for home and foreign missionary work, is asserted by the experience of the denomination. The vision seen by Elder Andrews at the beginning,—of answered calls from those of other languages,—has already been marvelously fulfilled.

So, too, we have an answer to the question as to whether our educators, in forming courses of study, should give primary consideration to meeting the special demands of the Advent Movement in speedily preparing our youth for efficient service in giving the message, shaping their curricula, and establishing their standards to serve exclusively our own special needs, or merely pursue the aims of general education and affiliate with universities and other educational bodies.

Why should we seek to affiliate with secular or worldly schools? To state the question is to answer it. We could have done that without establishing schools of our own. Why should our schools aim merely at a general education? We are surrounded by a multitude of excellent schools that amply provide for the realization of such an aim. If it had not been for the special aims of those who founded our first college, there would have been no adequate motive for their efforts; and if our present educational system should lose sight of these noble objects, it might profitably pass from existence, with all its burden of expense, and care, and perplexity. It should be added that in the case of our medical evangelists a real necessity exists for providing such standards as may be required by law to enable them to practice medicine in the various countries of the world. But these efforts should be limited to the actual demands of necessity.

I do not consider attendance at some university essential to reaching the highest ideals of life; much less do I consider it necessary to the most efficient service in the Advent Movement. Of course, in the first place, everything would depend upon one's notion of what the highest ideals of life are. If one regards them to be literary or scientific attainments, power of artistic expression, position and influence in society, the gaining of wealth and its benefits, or many others that might be named, attendance upon a university might be regarded by some as essential to obtaining them. Still, the fact that many have attained in large measure to these ideals without attending a university, shows that such attendance is not essential; much less if one's highest ideals are excellence of character, devotion to duty, helpfulness to the unfortunate, etc. Certainly attendance upon a university cannot be necessary to the most efficient service in the Advent Movement; for we all have known men of God, men of blessed memory, ministers, editors, teachers, who have served in this movement most effectively, bringing many souls to the Lord Jesus Christ, who never were inside a university building for educational purposes. They might have come nearer to reaching their highest goals if they had attended a university, and they might not—who knows? Certainly such attendance could not have been essential.

I should regard it as a menace to our cause to have the feeling increase and the custom prevail that the graduates from our colleges should take a postgraduate course of study in some university. Scholasticism, or studying merely for the sake of gaining more knowledge or of adding to the number of one's literary degrees, saps the very foundation of spiritual life and missionary zeal. Even in our own colleges it is hard enough to keep these fires brightly burning during the regular course of study. To our teachers the Spirit of the Lord says: "The teachers in our schools . . . must be on guard constantly, lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, 'Son, go work today in my vineyard.' They feel the need of a proper course of study, that they may be prepared to labor for the Master, and every effort should be made to hasten their advancement; but the object of their education should be kept constantly in view." If it is difficult to keep spirituality alive in our own colleges, how much more in worldly universities where the "New Paganism" prevails!

There may, however, be cases where, under the combined counsel of teachers and conference authorities, graduate students might properly and profitably go to universities to obtain special instruction for specific lines of work, as, for example, where they desire to obtain industrial facts and principles and methods for use in our own schools. In such cases let them take counsel of their teachers, school boards, and conference officers; let them go to universities to obtain such special instruction; and then let them come back to the special instruction the Lord has given us, and learn how to adapt these facts and principles and methods to the purposes of the third angel's message.

In regard to the special instruction which has been sent to the church through the servant of the Lord concerning the various phases of Christian education and the dangers of worldly education, let me say with deep conviction that I do not believe we half appreciate the principles of education which God has revealed to us. They have been scattered all along our way, and in the books "Education" and "Counsels to Teachers and Parents," have been gathered into a garland of surpassing beauty and loveliness. The wisdom of the world has produced nothing greater, even when measured by its own standards. But when considered in the light of eternity and the

great purposes of man's creation, these principles rise above all that the world has produced. Let one who has studied the writings of the world's greatest educators, past and present, turn to the pages of "Education," and he will be convinced that through its author, unacquainted by study with the pedagogical writings of the past, or by observation or practice with the educational methods of the present, God has spoken to this people concerning that which is of most worth in education. These writings contain great principles, which in some cases must be wrought into the details of practice through prayerful study and careful experiment. And again, they flash direct and positive light upon how and what to do in dealing with certain conditions of youthful life.

I know not how others may feel, but for myself I must declare my profound conviction that we need to give more careful study to what the Lord has so graciously revealed to us concerning the great principles of Christian education and their application to our school work, lest we forget the purpose of God in giving us schools, and lest we fail to comprehend the fact that God is working in our own day as truly as he ever

did in the past. Let us not go dreaming on, with our minds so full of worldly methods and ambitions that our spiritual senses are benumbed to the glorious things of the soon-coming kingdom of God.

And let us not lose heart in this struggle. Victory is ours if we press the battle but a little longer. With divine help we shall do valiantly. Let us lay hold upon it. It is ours for the taking. We have found the divine plan of education which was lost in the great apostasy. Let us put it into operation in hundreds more of our church and intermediate and training schools.

We see ahead the end to be accomplished. We have the motive, the plan, the method. O for the inspiration! May the Spirit of the living God rest upon all our institutions of learning, filling them full of the glory of the Lord, shedding abroad the love of God in the hearts of his workers, and touching their lips with a live coal from off his altar, that the truth of God may go as on the wings of the wind to all nations, and the work of the Lord may be speedily brought to a glorious consummation!

C. C. LEWIS.

Response from Prof. Frederick Griggs

President Emmanuel Missionary College

1. Do you consider our own system of schools a necessity? If so, for what reasons?

a. Our system of schools is a necessity because skepticism and unbelief abound, just as the Scriptures indicate that they would immediately precede the coming of Christ.

b. The prevailing influences in the world, both in the religious and secular fields, are subversive of faith in God.

c. The teachings of the schools of the world, both private and State, are pronouncedly atheistic, or at best agnostic, in tendency, so that in these schools, a pupil cannot get an education based upon and involving that faith in God which is necessary to salvation.

d. As a crowning and all-sufficient reason why our own system of schools is necessary, we are enjoined by the spirit of prophecy, which is and has been a guide to this denomination for decades, to establish and maintain a system of schools in which belief in God is made the warp and woof of all that is taught, and in which all the children of all our churches may benefit.

2. Do you consider it essential that our youth and children should obtain and complete their education in our denominational schools?

Yes. The principles which demand the establishment and maintenance of such a school system, demand as emphatically that all our children and youth shall have a complete course of instruction in these schools. The courses of instruction should be complete enough to meet the needs of the students for practical life and service for God.

3. What should be the primary consideration in forming our courses of study,—to meet the special demands of this movement in speedily preparing our youth for efficient service in giving the message, or merely to pursue the aims of a general education?

We have a peculiar and special message of truth to give to the world, hence we require courses of instruction, from the primary grade up through the college, which aim distinctly at preparing men and women for service in this message. These courses of instruction should be so practical as to give the student that general education which will qualify him for a useful, happy life.

4. Should our curricula and standards be made up with reference to affiliation with a university or other educational body, or exclusively to serve our own special needs?

They should be made up, primarily, with reference to the needs of our own work. They may, where no violence is done the aims of our message, follow the order of subjects of state and private schools. This is of benefit to students coming to our schools from other schools. In quantity and quality our schools should not be behind the best standards of the world, but in character, our teachings should be as distinctly different from those of the world as our message of truth is different from the "wisdom of the world."

5. Do you consider attendance at some university essential to reaching the highest ideals of life, and necessary to the most efficient service in the Advent Movement?

No. Our own schools exist for no other purpose than to teach the very highest ideals of life. No ideals of life can be higher than those of Christianity. The principles of Christian

education, thoroughly inculcated into the life of the student, enable him to get the most out of this life and to prepare for the life to come. Much teaching in the universities denies the divinity of Christ and the fundamentals of his religion. Hence courses of instruction in them are not essential to reach the highest ideals of life.

6. Do you consider it necessary that those who complete courses in our colleges should go to the universities for postgraduate work? If in your judgment this should be done in exceptional cases only, how should the exception be made, and in what way should this exception be safeguarded?

a. It is not necessary that those completing our college courses should go to the university for postgraduate work. The object of our college courses is not to make the student all-sufficient in knowledge, but to teach him how to make diligent research and how to study,—to know how and where to find valuable knowledge, to make discoveries for himself, and, directed by an inspiration from his study of the Scriptures, to generalize these facts into new truths. A good college course should do this for the student; and if the student, upon the completion of our college course, is not able to do research and private study to advantage, it would seem that a post-graduate course will not be of much value to him.

b. Work in advance of the college course is necessary for those who are to teach college courses. This necessary post-graduate work may, in part if not in whole, be obtained by private research and study. This is true to a far greater extent than is often recognized. If a college graduate cannot do this advance study, then it must be said that his college course has failed to give him what it should,—the ability to do this advance study, and to make original investigation and deduction for himself. This original postgraduate study will be a slower means of procedure, naturally, than that taken under the direction of a teacher, but it will be a more certain and dependable one when guided by the light of revelation than when led by the mysticism of human wisdom, which can only see and proceed by the sparks of its own kindling.

But without doubt, there are special lines of study in advance of those offered by our colleges, which those who are to teach in our colleges can best and most expeditiously pursue in a university. For such and to such, the spirit of prophecy has given instruction:

"We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of the theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds."—*"Christian Education,"* p. 213.

The dangers from the spirit of infidelity of the universities is minimized for those who follow, in letter and spirit, this instruction. Only those who are "rooted and grounded in the faith," and have "a living connection with God," should enter these universities. Again, only those who are "counseled by our leading brethren" should enter them. Those so selected should make, as a special feature of their work in school, the "sowing of seeds of truth in other minds."

This instruction was given a good many years ago, and the spirit of infidelity is far more prevalent in the great universities now than it was when this was written; hence the need of greater care today than in the days when this instruction was given. The seriousness of this question lies in the danger of the motive underlying attendance at universities. There is in our ranks a growing appreciation of degrees and educational honors, which foreshadows great danger to our educational system and to the underlying motives of our advanced students.

We are not to discourage a student in seeking intellectual heights, if he proceeds along the spiritual pathway. The safest and best way to solve this problem is to provide postgraduate

work in our own schools for those who should take it. Postgraduate work should be taken, not for the degree, but to qualify for his special line of work the one who takes it.

7. How do you regard the special instruction which has been sent to the church through the servant of the Lord (Mrs. E. G. White) with reference to the dangerous tendency in worldly education? What attitude should our schools take regarding this instruction?

It is not too much to say that our schools were established because of this instruction which we have received through the spirit of prophecy, and they will be maintained and do their work only by following it most closely. Teachers and students should study this instruction and heed it; only thus shall we be able to avoid the dangerous tendencies of worldly education; and these dangers to us and our schools are far greater than most of us appreciate. It would be much better for us to do away with courses of instruction and degrees than to make shipwreck of our faith, though the courses of instruction are necessary and the degrees have certain advantages when we regard them in a proper way.

FREDERICK GRIGGS.

Response from Prof. H. A. Morrison

President Union College

ACCORDING to my promise to you a few days ago, I am writing out a reply to the questions that you asked in your letter of February 14. I have answered these as briefly as possible, and yet at the same time have attempted to point out the basis upon which I have made the answers.

1. I consider our system of education a necessity from three viewpoints:

a. To protect our children and youth from the infidelic and false teachings of the schools of the world, especially in certain subjects and departments.

b. To give the proper religious and moral training that we as Seventh-day Adventists desire to give.

c. To give that mold to our education which is needed to prepare workers for the carrying of the third angel's message to the world.

2. I consider it most essential that our children should obtain a complete education in our denominational schools. My reply to question 1 largely answers this question, at least the first part of it. It is a great advantage to have our children in our own schools during their tender years, when their ideas are so easily molded. I feel that it is necessary that our young people complete their education in our denominational schools because there is great need and a great demand in our work for persons fully trained and prepared, with a broad education; and there is no other place where persons who have not completed the work in our most advanced colleges can receive the kind of education that is needed for the carrying forward of this work. I do not believe it possible for a young person who is a graduate of any of the best worldly colleges or universities to be so well prepared to carry forward our work in any department as he would be had he received his training in our own schools; and should it be thought best by a young person and his advisers that he do postgraduate work, it would seem to be especially essential that he take his undergraduate work in our own institutions, that he may have a strong foundation of the right kind upon which to build his advanced research.

3. In forming our course of study, the primary consideration should be to give the student a broad vision of life,—always from the viewpoint of efficient service in our own work. In doing this we must not ignore some of the elements that are recognized in a worldly education as essential to give this broad vision of life; but all of these must be presented in such a manner and be given such a touch that they will be professionalized, as it were, for our own denominational work.

4. Our curricula and standards should not be made up with special reference to affiliation with university or other educational systems, yet there are certain educational standards which I believe Seventh-day Adventists cannot afford to ignore. All of these should be used in such a manner as to provide for our own special needs.

5. I do not consider attendance at some university essential to reaching the highest ideals of life, and in general not necessary for efficient service in the Advent Movement. There are, however, in my mind, two exceptions to this, which I shall present in my answer to question 6.

6. I not only consider it unnecessary that those who complete courses in our colleges go directly to universities for postgraduate work, but I even consider such a course a great mistake. I do, however, believe that persons who are to head departments in our colleges should avail themselves of postgraduate work, the very best that can be found in our land; and it is barely possible that there might be other departments of our work where, by special request of our leading men, a teacher might render great assistance to our cause by being sent to an institution of higher learning for postgraduate work, for the special purpose of preparing to do special research for the denomination along some particular line. To my mind, however, it is poor policy for one of our young people to imagine that he is to prepare himself to be head of a department in one of our colleges, and enter upon postgraduate work in a university, without consulting those who are administering and shaping our educational work.

7. I regard the special instruction which has been sent to the church through the instrumentality of Mrs. E. G. White, with reference to the dangerous tendency in worldly education, as fundamental. This can be easily seen if we study into some of the things that are being taught in many of our universities, especially in such departments as that of philosophy.

Having answered these seven questions, I desire to make a little further statement in regard to one point that might possibly have come under question 6. I have watched students who have been graduated from our colleges and have gone directly to the university for postgraduate work. While I have not seen many in our territory led away from the truth, yet I do know that many of them had to fight a very hard battle. On the other hand, a number of our more mature men have taken postgraduate work in these universities because they had immediate need of the help that they could thus receive. Their experience has been most helpful. In our Union College territory we have had but very little trouble in this respect, and not any during the past few years. Not a single member of our college graduating classes of 1917 or 1918 has gone directly to the university for postgraduate work, and practically every one has connected in some active way with our denominational work. I feel that this is the way it should be.

HARVEY A. MORRISON.

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IN planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God's will and way.—"Counsels to Teachers," p. 205.

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THE fundamental point in the psychology of an occupation is that it maintains a balance between the intellectual and practical phases of experience.—John Dewey.

Response from Prof. C. W. Irwin

President Pacific Union College

I AM inclosing herewith the article which you asked me to write relative to the seven points contained in your letter. I have been compelled to write this in odd moments that could be spared from other work. You may find it too long and too strong, but it is not stronger in principle than the teachings of the Testimonies, and it represents my positive convictions.

I trust that the articles which will be written in response to your letter will constitute a basis for such necessary reorganization of our school work as will make it more practical for our own needs as a denomination.

Educational work is the taproot of all religious and political propaganda. Every great movement is molded by the education of its advocates. The third angel's message constitutes no exception. Seventh-day Adventist laborers are reformers. Our message is a reform message. As surely as we, as a church, have been called out of Babylon, just so surely our educational system is to be separate from the world and adapted to our peculiar needs as a people. Worldly schools are preparing citizens of worldly governments. Seventh-day Adventist schools are preparing their pupils to be followers of the meek and lowly Jesus, who said, "My kingdom is not of this world."

A prospective engineer would fail utterly in realizing the ideals of his chosen profession if he should seek his training in a dental college, were it ever so good a school. In such a case the fault would not be in the school, but in the student's choice. Likewise, a parent who wishes his child to be saved in the kingdom of God will send him to a school where the Word of God is taught and revered, where the Testimonies are studied and heeded, where first things are put first, and where more earnest thought and prayer are devoted to the pupil's physical and spiritual welfare than to his advancement in books. But a parent who should seek all these blessings for his child in a public school would be sadly disappointed; and yet the blame could not be laid to the charge of the public school, but to the choice of the parent.

A careful study of the life of Christ will reveal a sharp line of cleavage between his doctrines and methods and those of the Jewish leaders. The reason is not far to seek. He did not secure his education in the schools of the rabbis, and yet "never man spake like this man." It is evident that the curricula of our schools should be consonant with our belief. We are a peculiar people, not because we want to be peculiar, but because our adherence to the truth makes us peculiar. Our educational ideals and practices should be just as different from those of other schools as our religious tenets are different from those of the world.

Two educational policies naturally clamor for recognition. The one would hold up as a goal the proclamation of the third angel's message in all the world to every creature. Every subject offered in the curriculum would contribute directly to the training of consecrated, loyal workers in all branches of the cause. Literature, history, science, art, music, all would contribute to this one end, or would be discarded in so far as they could not subserve this all-absorbing purpose. Such a system would recognize that "the Bible lies at the foundation of all education," and would follow the Testimonies in deciding what is essential and what is not. Such a system would not command the recognition, but would command the respect, of worldly educators. Had we as Seventh-day Adventist teachers the moral courage to cut loose from the specter of university recognition and to shape our school courses in harmony with the light given us, our schools would become mighty magnets that would draw our children and youth with an irresistible force, and we should convince both the world and ourselves that we truly believe the solemn message which we profess.

The other educational policy would shape courses and practices in conformity to some well-known state or university plan. A determining factor in eliminating a subject that might be thought nonessential would be, What would the university or other colleges think? Would we be belittled in their eyes if we should have a course in the Testimonies or too many courses in the Bible, or would we be thought to be queer if in language we should give prominence to Biblical literature and fail to emphasize the writings of the so-called great authors? Or would it be thought strange that we could not accept the writings of various and sundry theologians as on a par with our own religious books?

Keeping our eyes continually fixed on some extraneous standard would tend to dull the keen edge of appreciation of our own educational principles, and in time we should become blind to their real worth. Devotion to the "standard" of the world's schools would limit the subjects pertaining to the training of Christian workers to such space as might be left after the standard had been met, and we should fail to heed the injunction, "The Bible should not be brought into our schools to be sandwiched between infidelity."

On the supposition that we can and will divorce ourselves from all such standards, we may well ask the following pertinent questions:

Are we giving prominence to reading and public speaking commensurate with their importance to the ministers and other public laborers who are being trained in our schools?

Believing that "singing as a part of religious service is as much an act of worship as is prayer," are we making the necessary effort to train all students to sing with the spirit and understanding, so that when they enter directly the Lord's work, they may use this talent for the salvation of souls?

Considering the fact that "all who expect to engage in the work of the Lord should learn how to keep accounts," and that "the common branches must be thoroughly mastered, and a knowledge of bookkeeping should be considered as important as a knowledge of grammar," are we giving sufficient prominence to this important branch which is so necessary for all our workers in all departments to understand?

Inasmuch as we have been instructed that "a knowledge of physiology . . . should be the basis of all educational effort," and that health reform and the ability to treat the sick are natural complements of the study of physiology, should we not plan our school work in such a way that every student may go forth thoroughly grounded in the principles of healthful living, and with sufficient skill to treat ordinary diseases? Would not this training open the homes of many people for the reception of the truth?

We have also received the following instruction: "If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life; or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books." In harmony with this instruction, has not the time come for us to give manual labor its rightful place in our school system, even if something that has in the past seemed to be very important needs to be eliminated?

Also, are we as teachers doing our duty in the light of the following statements? "Our teachers should not think that their work ends with giving instruction from books. Several hours each day should be devoted to working with the students in some line of manual training. In no case should this be neglected." "By co-operating with the youth in this practical way the teachers can bind the hearts of the students to themselves by the cords of sympathy and brotherly love." This might detract a little from book study, but would it not yield much greater returns in the building of character for the practical duties of the gospel worker?

Should not our general disciplinary policy and the interrelation of study and manual labor be developed in such a manner that the student may be safeguarded from the deleterious effects of the so-called amusements, concerning which we have been instructed: "Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved"?

These are only a few examples of subjects that should be stressed in our school curricula. The animating principle of our schools should be deeply spiritual. The philosophy of the plan of salvation should be the most important study in our course. This would set off our educational system as extremely peculiar in these days, when sociology, with the Christ left out, is the religion of our universities.

Should any of our students or teachers attend the university? It is very clear that a student who has just been graduated from our colleges should not attend the university, for two reasons: First, he has not yet had sufficient experience or breadth of vision to discern clearly between subtle error and partial truth; in the second place, it would be a psychological mistake for one who has just finished his college course, and has not as yet had any opportunity to put to practical use his knowledge, to add course upon course. None of our workers

or students should take postgraduate work in a university unless they have had sufficient experience to detect the wheat from the chaff, or are sufficiently grounded in the truth to listen with indifference to much error while seeking for information that may be useful.

In the opinion of the writer, none but mature workers of experience should undertake postgraduate work in universities, and then only on the advice of their governing boards. A good

question for a prospective university student to ask himself is, Is it the degree I want, or am I seeking further knowledge that will enlarge my capacity for the special work that God has given me to do? If he can answer no to the first part of the question, and yes to the second part, and is mature, and is acting on the advice of his brethren, it will doubtless be proper for him to undertake such advanced work.

C. W. IRWIN.

Response from Prof. W. I. Smith

President Walla Walla College

I HAVE read with much interest your series of reprints from the *Sunday School Times* on the subject of Paganism in the American Universities. Your statements, also, in your letter of February 14 are very timely, and are worthy of careful attention. A reconsideration of the purposes for which our schools exist, of the courses of instruction that are offered, and of the proper relation of Seventh-day Adventist parents and young people to our own institutions, must be profitable to all. I am deeply impressed that when Christian men and women of the world recognize grave and subtle dangers in the popular education of today; when leading educators of the system are advocating reform; when the great weakness is recognized to be the absence of spirituality, surely there is cause for alarm on the part of Seventh-day Adventist fathers and mothers who have young people in worldly institutions.

In the beginning of our work we did not have denominational schools. As a result, our young people drifted, and many were lost to this cause. Then the message came to establish schools of our own. "If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel cavilings and questionings concerning the Bible." So for the past forty years this denomination has been engaged in building up a vast system of elementary, secondary, and advanced schools. God has manifestly blessed the efforts that have been put forth. Year by year the percentage of our young people who are under the direct influence of Christian instruction in our own principles of truth, has increased, so that last year we had the courage to hoist our banners for a campaign with the slogan, "Every Seventh-day Adventist young person in a Seventh-day Adventist school." Surely such reports of progress are encouraging to every heart.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!" Our distinctive message rests on the sure and certain knowledge that Jesus is coming soon, and the preparation for his coming is to be made by an army of youth *rightly* trained.

Our students "have heard the voice of Jesus saying, 'Son, go work today in my vineyard.'" They feel the need of a proper course of study, that they may be prepared to labor for the Master, and every effort should be made to hasten their advancement; but the object of their education should be kept constantly in view, that the essentials of preparation may be determined. "All unnecessary matters need to be weeded from the course of study, and only such studies placed before the student as will be of real value to him."

"I do not wish any one to receive from the words I have written the impression that the standard of education in our schools is to be in any way lowered." "There should be most diligent and thorough education in our schools, and in order to secure this, the wisdom that comes from God must be made first and most important." "We commend to every student the Book of books as the grandest study for human intelligence, the book that contains the knowledge essential for this life and for the life to come. But I do not encourage a letting down of the educational standard in the study of the sciences." "All who engage in the acquisition of knowledge should strive to reach the highest round of the ladder. Let students advance as fast and as far as they can; let the field of their study be as broad as their powers can compass; but let them make God their wisdom, clinging to him who is infinite in knowledge." "By honesty and industry, with a proper care of the body, applying every power of the mind to the acquisition of knowledge and wisdom in spiritual things, every soul may be complete in Christ, who is the perfect pattern of a complete man."

It is in the light of these statements that the curricula of our schools should be determined. The primary consideration in forming our courses should be to meet the special demands of this Advent Movement in speedily preparing our youth for efficient service in giving the message. More than twenty years ago we were told to "weed out all unnecessary matters" and to build practical and thorough courses of study. But worldly schools had certain accepted standards, and we patterned our courses after theirs. Now their standards are changing. Had we followed the instruction which was given us more than twenty years ago, our courses of study would have been worked out along more practical and profitable lines, and we should have maintained a leadership before the world which has been lost by our catering to false standards.

As institutions and as individuals we have cheapened our own work by our failure to appreciate its merits; and in turning from our schools to the schools of the world, our young people have belittled our institutions in the eyes of the world.

Attendance at a university is not essential to the most efficient service in the Advent Movement. In fact, our experience demonstrates that it takes many years for the one not trained in our schools to get the proper viewpoint and perspective to make him a useful worker in this cause.

We have been given ample instruction by the servant of the Lord to solve our educational problems, and may God help us, as a people, to study this instruction and to be obedient to its teachings.

W. I. SMITH.

Response from Prof. B. F. Machlan

President Washington Missionary College

"ALL the varied capabilities that men possess—of mind and soul and body—are given them by God, to be so employed as to reach the highest possible degree of excellence. But this cannot be a selfish and exclusive culture, for the character of God, whose likeness we are to receive, is benevolence and love. Every faculty, every attribute, with which the Creator has endowed us, is to be employed for his glory and for the uplifting of our fellow men. And in this employment is found its purest, noblest, and happiest exercise."—*Patriarchs and Prophets*, p. 597.

"In obtaining an education, success is not to be regarded as a matter of chance or destiny; it is from that God who read the heart of Daniel, who looked with pleasure upon his purity of motive, his determination of purpose to honor the Lord.

Daniel did not walk in sparks of his own kindling, but made the Lord his wisdom. Divine philosophy was made the foundation of his education. He welcomed the counsel of the Lord."—*Christian Education*, pp. 91, 92.

"Balanced by religious principle, you may climb to any height you please. . . . Jesus loves the precious youth; and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve."—*Mrs. E. G. White, in Review and Herald, Aug. 19, 1884.*

"We cannot trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected."—*Special Testimonies on Education*, p. 200.

"As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. . . . We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. . . . As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skillful laborers, who will do their work with earnestness and fidelity."—*Id.*, pp. 198, 199.

"A course of study at — [a leading university] may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines,—not even upon the advice of their instructors or men in positions of authority,—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained his counsel concerning the contemplated course of study."—*Id.*, p. 122.

"Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at — [university], either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools."—*Id.*, pp. 168, 169.

By a careful study of the foregoing extracts from the spirit of prophecy, for which I have profound respect and in which I have unqualified confidence, I am led to conclude that a system of education adapted to meet the needs of the world, has for its purpose the training of men and women to rank high in society, to engage in business, to occupy positions of trust and responsibility in the affairs of state, and, in short,

to become useful and loyal citizens of the nation. From a social, economic, and legislative viewpoint, these are commendable and fundamental qualities for the proper conduct of the affairs of the state, and they are sufficient "for the life that now is;" but God has indicated a system of education that "has to do with the whole period of existence possible to man"—the training of the student for "the higher joy of a wider service in the world to come."

God places no limit upon the intellectual attainment of the individual, but he definitely points out the character of the instruction to be received. God is not interested in mere intellectual attainment, neither is the cause of God advanced by it; and our schools should, in the arrangement of courses of study, so plan the work that the student will be led away from the idea of a general education, and be impressed to specialize for a life wholly devoted to the spread of the gospel.

Inasmuch as the molding of the character of the student and the directing of his life activities are the privilege and duty of the teacher, the text, "Be ye not unequally yoked together with unbelievers," should appeal especially to the faculty of a Christian school. Whether there are exceptions to this injunction, the writer is not prepared to say. God alone is able to direct the education of the youth of this denomination; but surely any training that leads to self-service and away from the work of God will meet the frown of Jehovah.

The following quotation from "Counsels to Teachers" sets before the fair-minded educator the true idea of Christian training:

"By a misconception of the true nature and object of education, many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of principles is neglected in the effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage.

"To make the possession of worldly honor or riches our ruling motive, is unworthy of one who has been redeemed by the blood of Christ. It should rather be our aim to gain knowledge and wisdom that we may become better Christians, and be prepared for greater usefulness, rendering more faithful service to our Creator, and by our example and influence leading others also to glorify God. Here is something real, something tangible,—not only words, but deeds. Not only the affections of the heart, but the service of the life, must be devoted to our Maker."—Page 49.

B. F. MACHLAN.

Response from Prof. M. E. Olsen

President Lancaster Junior College

THE education of our children and youth is by far the most sacred trust God has committed to us. To turn this work over to unconsecrated hands would be to ignore a plain duty, to prove unworthy to a supreme trust. It would be as if Noah and his wife had entered the ark and left their children on the outside.

The seeds of doubt and skepticism are quickly sown. It is possible for an unbelieving teacher to undo in one short year the work of character building which God-fearing teachers have diligently labored for years to accomplish. Therefore, if our children and youth are to be successfully protected against the evils which lurk in an education that leads away from God and the Bible, they must begin and complete their preparation for life in our denominational schools.

The primary consideration in forming our courses of study should be to meet the special demands of the Advent Movement. Any other view of the matter would not justify the large outlay of means, and the unsparing use of a large number of our best-qualified laborers to establish and conduct our own educational institutions. This does not mean, however, that we should neglect certain common branches because they are taught in the public schools. There is a large field of knowledge which we occupy in common with those who do not believe the truths peculiar to Seventh-day Adventists. General proficiency in this kind of knowledge is quite as necessary to success in presenting the advent message as is an intimate acquaintance with that message itself. But while we cover the same ground in many things, we do it in a spirit of reverence for God and his Word which is in marked contrast to the self-sufficient spirit prevailing in worldly schools. Whether the Christian teacher is teaching a class in science, English, history, mathematics, or the Bible, he enters the classroom feeling his dependence on God; and while he is im-

parting knowledge to his pupils, he is careful to do it in such a way that they will be drawn nearer to God, the source of all true wisdom and knowledge, that the day's work may tell for eternity.

Our curricula and standards should grow out of our own needs.

Attendance at some university, instead of being essential to the highest ideals and the most efficient service for God, is extremely likely to lower the ideals and in a greater or less degree unfit one for acceptable service. The spirit of childlike humility so necessary to successful work for the Master is seldom met with in the universities of today.

In general, it does not seem necessary to me that the young men and women completing courses in our colleges should take graduate work in the universities. The exceptional cases would, in my opinion, be persons of some maturity who were planning to teach in our colleges. They would go after counseling with our leading men, in a spirit of prayer and watchfulness; and while engaged in their university work, they would be especially active in religious exercises and in real soul-winning. They would be seeking knowledge along certain technical lines which they could not obtain in our own schools, and which they would need in order to qualify them for efficient work.

I believe the instruction in educational matters sent us through the spirit of prophecy is remarkably full and complete. It not only points out most plainly the dangerous tendencies in the worldly schools, but it shows how to avoid similar weaknesses in our own educational system, at the same time admonishing us against undue narrowness. It seems to me that our schools should carefully heed this instruction. It is truly a lamp to our feet and a light to our path. M. E. OLSEN.

Response from Prof. N. P. Neilsen

President Danish-Norwegian Seminary

THE Word of God most plainly teaches that Jesus will come again. To deny this truth would be to deny the very words of the Saviour, and to set aside the Scriptures of Truth. But this same Word just as plainly teaches that a warning message will be given to all the world before his coming. This message will call the attention of the people to the commandments of God and the faith of Jesus. It will urge the inhabitants of the earth to turn to God in view of the impending judgments so soon to fall upon a shelterless world. The Lord foretold that such a movement would arise; and thus the movement itself is a fulfilment of prophecy.

We, as a denomination, believe that we are the people who have been raised up, in the purpose of God, to do this work. If we fail to give this message, there is really no reason for our existence as a separate denomination. For this cause we have been raised up, for this purpose we are here; and we must not prove unfaithful to our God-given trust. The one great aim of our lives, toward which we should bend all our energies, if we believe this message, must necessarily be the finishing of the work to which God has called us. To make this work secondary would be to prove unfaithful to our sacred trust.

In order to finish this, our God-given task, workers must be raised up to carry the message to the ends of the earth. They must receive a training that will better prepare them to do this work. Hence we must have schools. We have no controversy with our public school system. It, however, can only train for good citizenship and the duties that devolve upon us as citizens; but we must train our youth and children for more than this: they must be trained to carry this message; they must receive a training that will prepare them for the life to come. Surely our own system of schools is a necessity. A blacksmith, though ever so proficient in his own line of work, could not be expected to give a person the training that would make him a first-class watchmaker. Nor can it be expected that the public schools can give our youth and children the training that will make them efficient in the duties of the higher spiritual life.

While we labor for others to bring them into the truth, we

must not let our own youth slip away from us into skepticism and infidelity. We must surround them with influences that will tend to strengthen their faith in the Word of God. We must nourish the plant of faith.

We cannot afford to send our youth to institutions of learning where they are constantly surrounded by the baneful influences of higher criticism and where the spirit of the teaching strikes at the very taproot of faith. Hence it is very essential that they should obtain and complete their education in our own denominational schools. Why should we permit the ax of higher criticism to strike at the taproot of the beautiful tree just ready to bear fruit? Why should one finish his education with the blacksmith in order to become proficient in the art of watchmaking?

Our youth should be so trained as to do the most efficient service in this great movement; and the training that will contribute the most toward reaching this great object should be given. All other considerations should be subservient to this. In the very nature of the case, other denominations cannot train our youth in this message. Could they do so, then they could also give the message, and then the reasons for our existence as a separate denomination would cease.

The servant of the Lord, now laid to rest, has given us special instruction with reference to the dangerous tendency in worldly education, and we would do well to heed this solemn instruction. It was given to guide us through the dangerous breakers that would otherwise wreck our bark, which is now so near the shore. Our safety lies in heeding the danger signals. The many warning messages given by Sister E. G. White have often guided this denomination through dangerous places, and her instruction has steadily held our church to a definite course and purpose. We are nearing the eternal shore, and as the dangers thicken around us, we surely cannot afford to set aside her instruction. Only as we keep close to the Lord, and continue to keep the great purpose of this Advent Movement in mind, shall we be able to finish the work the Lord has given us, as a denomination, to do.

N. P. NEILSEN.

Response from Prof. H. O. Olson

President Broadview Swedish Seminary

"We are the product of our education and of the political atmosphere in which we live," says Mr. Gibbons in "The New Map of Europe." The fortunes of nations and peoples prove that this statement does not need qualification.

The pen of inspiration has definitely pointed out that the gospel message in its fulness, including the three angels' messages of Revelation 14, is required in these closing years of probationary time to prepare a people for the coming of Christ; consequently the necessity of preaching this message "to every nation, and kindred, and tongue, and people."

One, and only one, system of schools in the world claims to turn out the "product" of the three angels' messages—"they that keep the commandments of God, and the faith of Jesus." Therefore the education necessary to prepare one to teach this "present truth" can be obtained, if obtained in school, only in this system of schools—our own denominational schools.

Character is not the product of our grammar grade education only, nor of the high school and college grades only, but is the product of the sum total of our education. It is therefore essential that our children and youth obtain and complete their education in our denominational schools.

As God anciently told Israel that it was too light a thing for them to restore the tribes of Jacob,—they should be his salvation unto the end of the earth,—so, I believe, he now considers it too light a thing for us, in the forming of our courses of study, to let the primary consideration be "to pursue the aims of a general education." "The special demands of this Advent Movement in speedily preparing our youth for efficient service in giving the message," must be the deciding feature.

The aim of our educational system makes affiliation with a university extremely questionable. A leading university professor stated that he could not understand why our schools courted recognition from the universities, as our schools have a special mission to fulfil, which is not dependent on such recognition. Such affiliation would force us to exclude from our

curricula subjects that must of necessity be included if our special needs shall be served.

This does not mean that our standards should be lower than those of other educational institutions. The reason why some courses given in our schools may not be accepted as entrance requirements for certain advanced courses in universities, is very much the same as the reason why a course in the department of music will not suffice as an entrance requirement for graduate work in astronomy, nor a course in anatomy for graduate work in the college of law.

In the case of a medical course, the minimum requirement is set by the State or nation. The requirement is none too much as a preparation for a work where inefficiency would often mean the loss of a human life. There is no maximum requirement set, so that in the premedical course in our advanced schools, and in the curriculum of our medical college, may be included studies that will prepare one to minister to the spiritual as well as the physical needs of a person.

In many universities the ideals of life are high, and a lofty sentiment prevails, but the highest ideal is seldom upheld; while our denominational schools accept God's ideal for his children. This he tells us is "higher than the highest human thought can reach," and it therefore makes continual progress possible.

"We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation."—"Testimonies for the Church," Vol. V, pp. 583, 584.

Personally I believe that not many are in need of postgraduate work at universities. It should be the exception, not the rule. This exception, according to the foregoing quotation, should be safeguarded so that one would pursue such special advance studies only if so counseled by our leading brethren.

In order to enter some special line of work, or to work in a certain language, one may in some subject need work in ad-

vance of what our schools give. Under such conditions leading brethren may advise that postgraduate work be taken at a university. With such an actuating motive for the course pursued, I believe that, even though the question, "Can one go upon hot coals, and his feet not be burned?" is pertinent, one has reason to believe that as God in a miraculous way protected the three Hebrew worthies in the fiery furnace, so he will protect one from the subtle, faith-destroying influences prevalent at many of these higher institutions of learning. This, I believe, experience has demonstrated. When as a denomination we had no medical school, a number of our young men and women took the preparatory work in our own schools and the medical course elsewhere, and yet finished their course strong in the faith of this message; and some of these are today occupying leading positions in our work.

Since the time our own medical college was established and there no longer remained an excuse for attending other medical schools, experience has shown that in many cases where students have taken the medical course in another college, their boasted freedom of thought has led them to doubt not only the tenets peculiar to Seventh-day Adventists, but the whole in-

spired record from Genesis to Revelation. I could mention several who were fellow students with me in my school days, who have had this sad experience. Some of these, while at college, were most active in all the religious activities of the school. There were a few of us who, after finishing the college course, took special work at different universities in our own country and in Europe in order to prepare for some special work in this cause. So far as I know, we are all firm believers in this message and workers in this cause.

The reason for this difference, I do not believe can be attributed altogether to the difference in influence at the universities attended; but in the case of those who went to the schools of the world to obtain what our own schools were offering, it was presumption to expect that God would work a miracle to protect them from the subtle influences under which they had voluntarily placed themselves.

The special instruction given to the church through the servant of the Lord (Mrs. E. G. White) relative to the dangerous tendency in worldly education and concerning what should be included in the curricula of our schools, I believe should be considered as the message of God to us. H. O. OLSON.

Response from Prof. F. R. Isaac

President Clinton Theological Seminary

We are told in that excellent book "Education," that "in the highest sense, the work of education and the work of redemption are one." From this we see how essential it is for our youth to be in schools where the instruction is in harmony with the plan of redemption, and where the plain teachings of the Bible are considered more authentic than the higher sciences. The schools of the world make it their business to train for a successful career during this present life. No one can expect to receive a training there that will prepare him for the life hereafter. In order to gain this future life, the image of Christ must be restored in us, and this restoration will take place only if we receive "knowledge and understanding" from Him "with whom is wisdom and strength." If we do not educate to save our youth from the evils that are flooding the world, there exists no object in conducting our own schools.

Since the proclamation of the message is the work our young people should prepare for and expect to engage in, they ought to obtain and complete their education in our own schools. How often have we seen young people leave our schools to take a year or so in high school in order to save money! Almost invariably they are swept away by the errors taught there. Persons not of our faith are complaining about the "godless" teachers in the schools of the world; then how much more should we feel it incumbent upon us to keep our young people free from their influences!

We have a special message, and have only a short time in which to give it; consequently our courses of study should be arranged specially to prepare the student for efficient service in giving the message. Our schools exist for the express purpose of saving the young people and giving them a speedy preparation to enter our denominational work. Therefore, we need to draw away from the world, and offer such courses in our own schools as will qualify for that special work.

The question is often asked, "Should our curricula and standards be made up with reference to affiliation with a university?" If to do so would make it necessary to change our general plan, and leave out certain studies that qualify the students to carry on our own work and put in subjects that would bring us in line with the worldly schools, then it would be absolutely wrong. It is true that our church school teachers in some States are not permitted to teach unless they hold a State certificate; but it has been demonstrated that if they have mastered our courses, they have no difficulty in securing these certificates.

The chief object in life should be to gain a burden for the salvation of souls. This burden does not come, however, as a result of studying in the universities, neither do the universities teach methods of soul-saving; consequently the education received in our own schools is sufficient to enable one to do the most effective service in the cause.

Since the world at present, more than at any other time, is seeking to advance along political and commercial lines, and as there is a spirit of clamor after riches and great achievements, there is great danger that our youth, after completing courses in our colleges, will be encouraged by some to seek an advanced education. But such an education may eventually cause them to lose their hold upon the eternal truths of God. Those

who are preparing to carry on special lines of work, and who are already acquainted with the dangers that await them in the universities, can doubtless secure this advanced education and remain grounded in the truth. Many have come out from these higher institutions of learning even more zealous for the truth than before; but the larger number have lost interest in the message. Have the latter not almost invariably been those, however, who did not take this course for a definite purpose, but rather to secure a general education? To my mind, no one should take advanced work without the counsel of experienced brethren, and they in turn should keep in close touch with these students while they are in training.

If the Testimonies which speak with reference to the dangerous tendency in worldly education had been adhered to, not only would souls have been saved to the truth, but there would now be a large number actively engaged in the Advent Movement who have been lost to it. If there is a class of workers who, more than any others, should study and uphold the Testimonies, it is the instructors in our schools. The instructor who wins the hearts of those in his classes has a great influence over his pupils, and he should make it his duty to acquaint them with what the Testimonies have to say about worldly education. F. R. ISAAC.

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GODLINESS — godlikeness — is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with his, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above. — "Education," pp. 18, 19.

* * *

THE benefit of manual training is needed also by professional men. A man may have a brilliant mind; he may be quick to catch ideas; his knowledge and skill may secure for him admission to his chosen calling; yet he may still be far from possessing a fitness for its duties. An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill. — "Education," p. 220.

Response from Prof. L. H. Wood

President Southern Junior College

THE wise man, in giving instruction for our benefit in these last days and speaking of the wisdom that should prepare men for the final conflict between good and evil, said, "Take fast hold of instruction; let her not go: keep her; for she is thy life." Prov. 4:13.

For more than a century the world has looked on education as a thing apart from real life, a sort of transition stage, in which young men and women fit themselves to take up the responsibilities of mature life. But the wise man says that true education is life. Therefore the education that really fits a person for the performance of the duties that God has given him, is that which leads him step by step, through the different avenues of experience and judgment, adding responsibilities day after day, to the place where he can walk by himself and constantly grow in the wisdom and humility necessary for the work of the hour.

There are five different stages of this education: First, the training of a child; second, the training and development of the adolescent youth; third, the development of the mature mind; fourth, the training in the school of life; fifth, the education in the eternal school of the hereafter. It is *all education*.

He who fails to receive the development demanded in any one of these five stages, has either to make up this loss or fall behind. If now, in this great plan of education outlined in the Scriptures, any one portion fails to do its part, it gives undue advantage to the adversary of souls as that particular individual enters the next stage. Starting therefore with the first, we might ask the question that is uppermost in many minds, "Why should we send our children to church school? Why not wait until they can go to one of our academies or colleges?" We are told this concerning a time that is to come: "When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—*Testimonies for the Church*, Vol. VI, p. 203. This time is not far distant, and we must prepare our young people for this experience. It is not a question of desirability; it is a question of obligation. If the child does not get this training and proper development in the church school, it may be possible for him in the next period to make up, to some extent, the training that he has lost; but it places him in a position of grave danger, for it is during the adolescent period that the issues of life are wrought, and every young person should have all the advantage he can to meet the trials and temptations of this period.

Inasmuch as education is life, and not merely a *preparation for life*, is it not most essential that we outline such courses of study as will prepare the young people to meet the issues of life; and give them such practical development that, as the problems and burdens increase, they will grow as normally as does the tree? Each course should have its practical application, that the young person may see the development in his life. Real life lends a fascination to living only as it permits a man to see constant growth; and young people are farsighted, and quickly comprehend that which will be of practical value to them.

From the earliest beginnings, our young people should have had held before them the special demands and aspirations of this great Advent Movement. Can we not follow the Government's method in this respect? In dealing with young men and women and preparing them for active service in fighting for their country, the question is not, "How much education have you had? or, Can you read so many languages and solve such and such difficult problems?" but, "What can you do to save the country? Can you fight? Can you bake? Can you talk ships? Can you operate a wireless? Can you treat the sick?" and a thousand and one other practical questions. If a man can do one of these things, he is immediately put out where he can improve his ability and yet constantly be in the service of the Government. Special schools are established to give education in special lines. A great work is to be done in the minimum of time. "Speed" is the word.

So the question should come to every Adventist, "What can I do to advance this message?" *Universal service* and *speed* are just as much the watchwords of the hour in this message as in the war. Everybody must have a part; everybody must do something; everybody must sacrifice. Can you canvass? Can you preach? Can you teach? Can you care for the sick?

What can you do to advance this message? Could these questions be held before the students in our elementary schools and drilled into their minds from the lips of impassioned teachers, they would be in a position to tell the faculties of our more advanced schools just the definite course needed to prepare these students in the shortest time for active service.

It is going to take every one of us, and all that we have, keeping constantly at it, to finish the work. One of our ministers spoke to a church not long ago, and pleaded with them to consecrate their young men and women to this message. It was a stirring appeal; the Spirit of God came in in a marked measure. At the close a call was made, "How many of you parents will consecrate your children to the work of the hour?" Perhaps one per cent of the audience arose; and after the meeting, the parents were heard to say: "I don't want to give my child to the foreign mission work; I want him to come and help me on the farm, and take it after I am through." Has not this view of life been caused by a failure on our part, as leaders, to keep this principle of universal service ever before the people? It seems a clarion call to us, as leaders, to weep between the porch and the altar.

We should form our curricula and standards absolutely with reference to the special demands of this Advent Movement. It should not be a question of whether they meet the requirements of this university or that, but whether they can thoroughly prepare our students in the very shortest time possible to tell the world of a coming Christ. "Special Testimonies on Education," page 161, says: "Jesus would not follow any custom that would require him to depart from the will of God; nor would he place himself under the instruction of those who exalted the words of men above the Word of God. He shut out of his mind all the sentiments and formalities that had not God for their foundation. He would give no place for these things to influence him." If we put into our courses of study just those things that are necessary for the development of the hour, we shall be doing just what Jesus did in preparing his mind for the tremendous burdens that were to be pressed upon him.

"Counsels to Teachers," page 444, says: "Today young men and women spend years in acquiring an education which is as wood and stubble, to be consumed in the last great conflagration. Upon such an education God places no value. Many students leave school unable to receive the Word of God with the reverence and respect which they gave it before they entered. Their faith has been eclipsed in the effort to excel in the various studies. . . . All unnecessary matters should be weeded from the courses of study, and only such studies placed before the student as will be of real value to him. With these alone he needs to become familiar, that he may secure the life which measures with the life of God."

Note that this statement says nothing about attending some great university to reach the highest ideals in life; but it says if we will weed out all unnecessary matters from our courses of study, and become acquainted with only those that will be of real value to us, we may then secure the life that measures with the life of God.

How many times, in this connection, have we thought of the contrast between Saul and David. Saul, a man of great power and learning, of great intellectual and physical skill, standing shoulder high above his subjects, failed because he became self-centered; while David—passing through the various stages of his life's development and education with a trusting and confident spirit in the God of Israel, jealous for the good name of the Captain who governed Israel, and meeting each day's experience with the calmness and serenity of a young life consecrated to God—took Saul's place. To David, education was life. He learned every day that which would prepare him for the morrow. He became familiar, indeed, with those lessons that were to be of real value to him; and perhaps his life, as no other, "measured with the life of God."

In the shout that rose from the people after David's encounter with Goliath, "Saul hath slain his thousands, and David his ten thousands," we have illustrated the results of the two types of education. The modern Saul, after he leaves our schools, passes on to the university and delves in modern philosophy and economics. He feels that he has really accomplished something in life, and is now ready to help his fellow men to follow in the footsteps of modern thought. The modern David leaves one of our schools with a heart burning for souls. He engages in some line of ministry;

he learns by sacrifice and prayer that God will come very near to him and bless him in bringing the light to those who are groping in darkness. He sees the thirsty soul watered; he sees the famished soul furnished with the bread of life; and from him rivers of water flow down to water the parched souls on the sands of life. Truly, the one has fed his thousands; but the other, his tens of thousands. One has lost himself in the realm of human thought; the other has lost himself in service for mankind, and in the saving love of our Elder Brother.

There are just two things that should impel us to carry our education beyond our schools. One is, that we may somehow reach those who are attending these other schools and bring the grace of God into their hearts; and the other, that we may become acquainted with the workings and results of popular methods of education, and thus be prepared to labor for the educated classes, and meet the prevailing errors of our time. But to go to these schools and drink in their thought and modes of life, without trying to stem the tide and let them clearly understand our position, is trailing the banner of Prince Immanuel in the dust. Read carefully Volume V, page 583, of the Testimonies, which speaks very definitely on this matter.

No man can enter the citadel of these institutions of learning and come out unscathed, without a very strong dependence upon God and constant contact with him day after day. "The weakest follower of Christ has entered into alliance with infinite power. In many cases, God can do little with men of learning, because they feel no need of leaning upon him who is the source of all wisdom; therefore, after a time, he sets them aside for men of inferior talent who have learned to rely upon him; whose souls are fortified by goodness, truth, and unwavering fidelity, and who will not stoop to anything that will leave a stain upon the conscience." — *Testimonies for the Church*, Vol. IV, p. 541.

Brethren, shall we not make an appeal for this denomination to set itself on record for universal service in this message? and for such a practical system of education as will prepare our young people to do valiant service for the King, wherever he may call, whether it be among the lowly people of the earth or among the highly educated? Shall we not so shape

our educational standards as to meet the special demands of the hour?

On the train the other day, a man sat down by my side and said, "Do you know where I can get a man to calk ships?"

"Why, no," I answered, "I am not acquainted with that branch of work at all."

"Well, if you can find any, for God's sake send them to Mobile," was the stirring reply. "We have got to have men to calk those ships, if we are going to win this war. A man who can calk twenty-two feet in a day can get more money than at any other trade at the present time; and if we don't get men to calk the ships, we're going to lose the war, because we can't get supplies and men across in time."

His eyes burned with the very fire that was in his soul. He was in it with his whole heart and life; he must get those men to calk ships; he must provide a way whereby food and supplies could reach our men overseas. It made no difference to him whether a man had a college education, or whether he knew how to read or write; if he could calk ships, he could make more money and would be more valuable to the Government than the most expert engineer, because upon him rested the destinies of the nation.

And so, from east, from west, from north and south, comes the stirring question, "Where can we get a preacher, a printer, a teacher, a Bible worker? If you can find any, for the sake of perishing souls send them to India, Africa, South America, and the islands of the sea." Why cannot we look with discerning minds into the needs of this message, give our young people that which will be of the greatest good for the advancement of the cause, and train them, specialize them, for this definite work? Hold before our entire people the principle that "education is life;" that when we leave school we are still learning, we are still studying, we are still trying to find the proper relationship between the human and the divine. The battle cry of this denomination must ring in every heart: "The advent message to all the world in this generation!" Who will hear the call of universal service, and apply himself with all speed to working out this battle cry in his own experience?

LYNN H. WOOD.

The True Aim of Our Schools

GEORGE B. THOMPSON

Field Secretary General Conference

THE Rev. Russell H. Conwell says: "The test of any system of education is the kind of man it turns out."

Schools are established for some definite purpose. Technical schools, for example, give a special line of education, and those who wish to qualify for some kind of mechanical work select the school where they can receive this instruction. The same is true of schools of agriculture. The aim of the state schools is to give a thorough and symmetrical education, which will qualify men and women to carry forward successfully the affairs of this world in all civil and political matters.

The various religious denominations have established schools. Their founders had a special purpose in mind, which could not be realized in the system of secular education in the schools of the world.

Seventh-day Adventist schools are also established for a special purpose. The pioneers had a definite aim. The spirit of prophecy has clearly and repeatedly pointed the way. We have developed a system of education, and to succeed, its true aim must be kept constantly in view.

As a people, we believe we have a message from God to carry to the world, and that it must be given within the lifetime of those now living. The pioneers of this message saw the need for trained workers, and founded schools to train such workers to carry this message. The purpose of our schools is not, therefore, to educate men as bankers, lawyers, statesmen, or in special lines of secular work, however good and necessary these may be. There are plenty of schools for this work. Our whole educational system can have but one great aim—to develop Christian character and to train missionaries. Its purpose should be to send from the doors of our academies and colleges, preachers, teachers, doctors, Bible workers, and other gospel workers, whose souls are aflame with missionary zeal, whose supreme purpose in life is to spread the message of a soon-coming Saviour, and who are willing to go to the utmost bounds of the habitable earth, regardless of sacrifice, to do this great work. This should be the only aim.

This we believe is that for which fathers and mothers hope and pray when they send their children from home and place them under the influence of our schools. If these young people return home on fire with the message, loving to pray and study the Word, and desiring to devote their lives to God's work, though it may mean to leave home for some dark mission land, the parents will feel repaid for the sacrifice made. If they return home with worldly aspirations, the parents' hopes are blighted and their hearts are heavy indeed.

Our schools are founded to teach the Bible—not incidentally, to be taken by the student in a perfunctory sort of way, but as the chief thing, overshadowing all else in its importance. Everything in the curriculum should be arranged with this in view. The teaching should be of such a character as to establish deep and lasting faith in the heart of the student regarding God's Word. Textbooks permeated with a kind of subtle, pagan philosophy should be weeded out. This instruction from the servant of God should never be forgotten:

"What are the works on which, throughout the most susceptible years of life, the minds of the youth are led to dwell? In the study of language and literature, from what fountains are the youth taught to drink? — From the wells of paganism; from springs fed by the corruptions of ancient heathendom. They are bidden to study authors, of whom, without dispute, it is declared that they have no regard for the principles of morality.

"And of how many modern authors also might the same be said! With how many are grace and beauty of language but a disguise for principles that in their real deformity would repel the reader!

"Besides these there is a multitude of fiction writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life." — *Education*, pp. 226, 227.

We greatly fear our educational institutions are not placing that importance upon the study of the Bible that they should. Ancient Israel wanted a king so they could be like the rest of the people round about them. There is danger that we will fix our eyes on the world's standards, and having studied their standards and methods, begin shaping our curriculum so it will be like theirs. There is danger that we will give too little study to the real purpose of our own schools and the work they are to do. To be able to say that the students from our schools can pass certain requirements made by State educational boards, sounds well enough; but if they can do this only by lessening their Bible study, it is greatly to be deplored.

Secular schools do not teach the Bible. It is not in their prescribed courses of study. That is not their field. But if the goal held before students is that they can attend our schools and when a certain course is finished they can pass some worldly test, the tendency will be to bring pressure upon the student in such a way that he will feel it necessary to devote most of his attention to studies taught by the secular schools, and sandwich in the study of the Bible as he may be able. And just in proportion as the standards of the schools of the world are raised and strengthened, this pressure becomes greater. The Bible becomes a sort of extra study, an impediment to intellectual progress.

Letter from George McCready Price

Professor in Lodi (Calif.) Academy

In the REVIEW of February 20 is a set of questions regarding Christian education which you sent out to representative men; and although I was not one of those thus favored, I cannot refrain from answering these questions, as I consider the correct answers to them to be the key to our success as a people, so far as training recruits for our work is concerned.

So with your permission, I shall proceed to take these questions up *seriatim*.

1. I consider our system of denominational schools a vital necessity, for in no other way can we prepare a strong body of recruits for carrying on our work.

2. I consider it as important that our children and youth should complete their education in our denominational schools, as it is that they should begin their education there. Last impressions are often the most lasting. We as Americans have seen all too much of students' going to Germany to get the finishing touches to their education; and just so, it seems to me, we have had enough of Seventh-day Adventists' going to pagan universities to get the finishing touches for the Lord's work. In most cases it does finish them, so far as real efficiency in this work is concerned.

3. It seems to me self-evident that the primary consideration in planning our courses of study should be entirely and wholly to train workers for spreading this message, rather than to give them a "general education." A special training for efficient work in this cause will be found to be the very best kind of "general education," or else this message is not a timely message, adapted to the needs of the hour. In all ages, the fullest and most efficient life has been that life which most accurately caught the purpose of God for that hour and lived in harmony with God's call to the person individually; and only that education can be regarded as Christian education in this day which brings the student face to face with the work God has to be done in this generation, and inspires him with the resolution to dedicate his life to doing this work with an abandon such as was displayed by such men as Paul, Judson, Moody, James White, and J. N. Andrews.

4. Altogether too long have we mapped out our curricula with one eye on the high school and the university, and the other on the needs of our own work. I believe that at least a whole year of school work could be saved in our academic work by resolutely heeding the admonition to weed out of our course the nonessentials; and probably more than a year could be saved in the college. If some (like our medical students) need to follow a course more or less like that of the high schools, this is no reason why all our other boys and girls should have to grind through the same dreary round of such things as algebra and geometry, when any teacher knows that all the essentials of these subjects can be easily obtained in one half the time usually devoted to them. And by weeding out the nonessentials, we should make room for teaching things essential for our workers to know.

We have been told that "while the Bible should hold the first place in the education of children and youth, the book

But we must not founder on this rock. The Bible, at all hazards, must be made the thing of supreme importance in our educational work. Its doctrines must be studied. The prophecies for these days must not be neglected. This great Book of God must be studied as a whole. Its treasures must be searched for; we must work to uncover them, as men in a mine dig for priceless ore. We must keep the true aim and purpose of our schools constantly in view, and steer straight toward our goal. That which stands in the way of Bible study, and absorbs time that the students should devote to the greatest of all studies, should be eliminated from the curricula of our schools.

The work given us of God contains some high standards, some inexorable requirements. We must meet these. Our schools are set to preserve faith in the integrity of the Bible at a time when men are making void the Word of the Lord. We believe our schools should so arrange their courses of study that the tremendous call of the hour, from the standpoint of the message, will be met, even if in doing so we fail to meet some worldly standards. A school of the highest order is one that meets the requirements of God in the development of trained workers to give the last gospel message, and not necessarily one that meets the standards of a system of education that has an entirely different purpose.

of nature is next in importance."—"*Counsels to Teachers*," p. 185. And we have also been told that "a knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history."—*Review and Herald*, Dec. 1, 1891.

And yet, even in our science teaching, we are giving a very disproportionate amount of time to such subjects as physics and chemistry, and almost nothing to those sciences (as geology and paleontology) which have a most vital connection with the understanding of the early history of our world, which throw such illuminating light on the subjects of the deluge and creation, and which alone are essential to meet the prevailing falsehoods of our day (as the doctrine of evolution in all its protean forms). It is amazing that in our ministerial courses the students spend valuable time over textbooks of biology which are full of evolution, and over laboratory work designed to illustrate the theories of the ape origin of man, and not in a single college among us, so far as I know, are the students taught those scientific facts—now abundantly available—which illustrate the record given us in "Patriarchs and Prophets" regarding the events of the universal deluge.

5. I certainly do not consider it essential for any of our youth to attend an "outside" college or university. We should never seek to file god of Ekron for training for the work of the Lord.

6. Nor do I consider it necessary that our graduates should go to some university for postgraduate work. It is what a student digs out for himself that he really assimilates. All that any college graduate ought to ask, in the way of advanced study, is time, library facilities, and laboratory equipment. And with so many of our own colleges situated near large centers, it seems to me that abundant opportunities are thus afforded without attendance at any university. I do not say that it is always wrong or a waste of time to attend a university for the purpose of getting one of these advanced degrees; but I am sure that too many of our immature young men and women are now doing this very thing, in most cases justifying themselves by saying that So-and-so, who stands high in our work, thus took postgraduate work and got his Ph. D. or his M. A., and if So-and-so could do it, "why can't I?" I think that our attitude ought to be, "If my going to a university makes my young brother to offend, I will attend no pagan institution while the world stands, lest I make my young brother to offend."

7. I am sure that we have not given sufficient heed to the very definite and detailed instruction which has been given us through Sister White regarding this subject of Christian education. We as a people have a most marvelous system of instruction regarding how to train workers for the proclamation of the third angel's message. And I am convinced that we have been slow, very slow, in taking this instruction seriously. May God have mercy on us, and enable us to awake to our opportunities.

GEO. MCCREADY PRICE.

The Atheistic Tendency of Modern Education

SEVERAL years ago (in 1914) there came from the press a little book, "The Crisis of the Church," written by William B. Riley, M. A., D. D., a prominent minister, writer, and lecturer of the Baptist Church. Among the most serious obstacles against which the church of Christ must battle at the present day, Dr. Riley mentions particularly the dangerous tendency in modern education, and the subtle skepticism which is working its way into the Christian church. Some of his statements are worthy of serious consideration by the people upon whom the Lord has laid the burden of carrying forward Christian schools. We quote:

"The most dangerous opponent of modern education is present-day infidelity. Far be it from me to bring a wholesale indictment against school instructors. Taken as a class, they are scarcely surpassed by any of the world's noble professions. The very impulse that puts a man into the profession of teaching is well-nigh as sacred as that which impels another to preach; and yet, it has come about that the ministry of Jesus Christ and the church of God have, in many instances, made to the modern school most undesirable contributions. Many young men, who, feeling called to the active ministry of the gospel, animated by the honorable desire of equipping themselves, enter the modern school to be caught by the skepticism which characterizes the century, and carried from their moorings, crippled in their faith in the verity of the Scriptures, pushed by polemical professors into doubts concerning the deity of Christ, carried away from 'the faith once for all delivered,' to the fad of 'Darwinian Evolution,' have said, 'We cannot preach, but we will teach.' . . .

"The time used to be when the masterly opponents of the church were on the outside! Rousseau, Voltaire, Hume, were named 'infidels,' and their influence was nullified by the confessed fact that they had no sympathy with Christ or his church. The time has now come when the chief opponents of the church are on the inside. In the language of Mr. Spurgeon, 'They have stolen the livery of heaven to serve the devil in.' Their literary productions are like the Oriental pot: you can put in your hand and take out what you please. A recent article, entitled 'The Awakening of American Protestantism,' has in it sections that would suit the most orthodox in the land, and other paragraphs that would please the most infidel. Two volumes, recently, from liberal pens, contain chapters which are devotion itself; and others which are the incarnation of doubt. So-called modern theology is fish or fowl, as one prefers; and egg or a scorpion, as one has need!"—"The Crisis of the Church," pp. 17-20.

Its Moral Propaganda

Modernism, as this modern theology is generally called, believes that it has a message for the world, and it is quietly and determinedly giving this message in ways which it believes are best suited to its extension. Dr. Riley continues:

"Modernism believes itself to have a message. It is quietly, but certainly, organizing to the end of self-propagation. In educational associations, purporting to be interdenominational; by critical cliques, who, through conference and ecclesiastical wire-pulling, capture convention programs; by the proffer of free services to multitudinous assemblies, skepticism in the form of 'New Theology' is proving itself as successful today as Deism was one hundred years ago in England and France, as Christless—in the proper employment of that term—as the Renaissance was in the Far East four hundred years ago.

"Its whole trend is square against truth. The language of the apostle is: 'These also resist the truth.' That is especially true if you take Christ's own definition of the truth: 'Thy Word is truth.' One of the most notable of these 'modern' preachers says this: 'We have no warrant whatever for saying that God wrote the Book (the Bible), or that whatever is found in it must be regarded as his utterance. Such an idea is absolutely without foundation, and is irreverent and even blasphemous.'"—*Id.*, pp. 20, 21.

"Blasting at the Rock of Ages"

Under this head Mr. Harold Bolee published an article some years ago which attracted wide attention. In it he made sweeping charges against certain universities which permitted atheistic teaching in their classrooms. An effort was made to discredit the charges of Mr. Bolee, but they have never been disproved. As a matter of fact, the accumulating evidence from the pens of many university men shows that his statements were substantially correct. Referring to this, Dr. Riley says:

"It is needless here and now to elaborate the immoral influences of infidelity. They are not matters of past history only, but a present output as well. The very men in our uni-

versities who are naming the Scriptures 'myths' and the Son of God merely a 'unique man,' are also the men who are teaching youth that the decalogue is a social code already outlived and supplanted by one that lays a light leash on the lusts of life; that in 'the new teaching' marriage is not so sacred as the liberties of love; that life itself is not to be hedged in by ethical rules—imagined to be moral only because they have back of them some centuries of standing. Bolee's article, 'Blasting at the Rock of Ages,' has been berated; but as yet the professors named and the great universities indicted have taken no pains to dispute the veracity of his statements. The simple truth is that 'modernism,' in so far as it obtains in our educational centers, is an anesthetic to the nerves of morality; a quieting potion for quickened consciences, and in many an institution, we fear, a deadly poison to immortal souls.

"It is a departure from the 'faith' that dooms. Between this school of 'science' falsely so called, and that of 'science' properly defined and understood; between modernism and orthodoxy, there is a width of the whole heaven; and between them there is also a challenge to war.

"One hesitates to enter the battle, for he needs not to be a prophet to see the end. The twentieth century will either witness the survival of Christianity, or see it crucified as effectually as was its Founder. And every teacher in the land, and every student of the schools, will take his place with the church and with Christ, or against them. Neutrality is opposition! The words of Jesus again have their awful significance: 'He that is not with me is against me.'"—*Id.*, pp. 22, 23.

The Confession of Students

Dr. Riley relates an incident which occurred during one of his lecture tours, and gives some confessions which came from students, confirming this evidence of the influence of modernism in the schools:

"Recently I was delivering a series of addresses on 'The Authority of the Bible.' Hundreds of students and many professors from a great university heard them. The majority of the faculty and the great body of students had cheered them to the echo! Certain men, however, of that same faculty had endured with silent, but resentful emotions. In the weeks following, letter after letter came from students filled with gratitude for faith confirmed. Here is a sample:

"I am taking the liberty of writing you to express my deep gratitude for your words in support of the creative theory. Our professor of biology has denied the supernaturalism of Old Testament events. Our professor in philosophy unqualifiedly pronounces his adherence to the evolution theory. Our professor in political science and sociology has taken us through Gidding's work without the slightest attempt to repudiate it. My father, who was a preacher, and who died seven years ago, had instilled into me a simple faith in the Scriptures, and I was loath to even consider such a reversal of his teaching. But course after course made their impression, and I found in me two irreconcilable doctrines, with the result that I discredited both; but your arguments have led me back into the simple faith in which I was formerly instructed, and they have made a lasting impression in my life, for which I shall ever be grateful. I am president of the senior class, and speak not alone for myself, but for many of my associates as well."

"One cannot help thinking, however, of the multitude who are thus set adrift, and no man reaches them in time to save."—*Id.*, pp. 23, 24.

An Appalling Crisis

By this term the *Bible Champion*, under its former name of *Bible Student and Teacher*, expresses the situation which the church faces today. It says:

"The Christian church is in the midst of one of the most appalling crises in the history of Christendom. False teachers have swept over it like a devastating flood. . . . The disheartening feature of the situation is that, whereas in the past the destroyers of the faith have commonly been men of the world, outside of the churches, today they are inside, leaders in the great scholastic apostasy, and intrenched in its press, its homes, its educational institutions, and even its theological seminaries, and are holding their positions by sheer perjury."

Similarly, R. M. Wenley, LL. D., in the Baldwin Lectures, in 1909, speaking on the subject of "Modern Thought and the Crisis in Belief," says:

"It is obvious to students at least that we are passing through a stage of transition in which hazards beset belief."

Infidel Teaching in Denominational Colleges and Seminaries

There is a departure from the old-time conservatism which once marked the preaching of the word. Many doctrines which formerly were considered as resting at the very foundation of

Christian belief, are being set aside. A marked effort is being made to adapt Christian forms and usages, and even Christian doctrines and faith, to this modern age and tendency. Regarding this Dr. Riley says:

"The cuckoos of skepticism have first covertly laid their eggs in the nests of Christian colleges and seminaries, and, lo! an alien brood has been hatched out. Later and openly, every vital doctrine of the gospel has been defiantly assailed and bombarded from these Christian citadels by a teaching force that scorns responsibility to God or man. No vagary of speculative and unverified philosophy has been too extravagant for their advocacy. The inspiration of the Scriptures, their integrity as a canon, the divinity of our Lord and his expiatory sacrifice, the whole office work of the Holy Spirit, and the very necessity for Saviour or Spirit, have been openly and scornfully denied.' In other words, the Book, which Paul believed to be 'the power of God unto salvation,' which Peter affirmed 'came not by the will of man, but from God,' is now denominated by certain of these who pose as 'progressive preachers,' as 'utterly unreliable,' giving both pith and point to Bob Ingersoll's statement that his infidel lectures were no longer necessary to his purpose of faith destroying, because his propaganda of unbelief had been adopted and was being vigorously pushed by many preachers and theological professors."—*"The Crisis of the Church,"* p. 49.

Great Church Universities

It is not strange that this spirit of infidelity should permeate the great schools of the world, but it is sad indeed to contemplate that it is found in theological schools, in schools which have been established for the express purpose of propagating Christian faith and morals. Some of the great denominational institutions at the present time are charged by this author with fostering this spirit of skeptical teaching. Regarding the University of Chicago, established as a Baptist school and occupying at the present day a strong lead in the molding of theological thought, Dr. Riley has this to say:

"It is a question whether Christ's name has, in all the centuries, ever been so completely subverted by Satan as in those instances where theological seminary endowments are now being used to bring noble but needy young men into schools that are destined to undermine their faith, and after three years, send them forth as skeptical preachers to destroy it. The result is an increasing number of people who are coming to believe that no religious school ought to be endowed, lest it become independent of the very people who make its existence possible, and turn intrusted funds into arrows of attack against the 'faith once for all delivered.'

"The defense of such conduct, which has commonly come from the lips of those engaged in it, appears increasingly culpable, and its continuance increasingly intolerable. The language of William Cleaver Wilkinson regarding the skepticism which has characterized and cursed the University of Chicago is: 'It is intolerable that Baptists, not a few Baptists, but hundreds, I might almost say thousands, of Baptists from all over the world, from foreign mission fields even, should found a university, and pledge it sacredly for all time to the guardianship of truths which they deem vital, which they hold infinitely dear, and then should see that university employing and paying professors whose teaching is openly, flagrantly defiant and subversive of those very truths; should see that university giving rank and standing to such professors; should not only provide classroom accommodations for them in which to promulgate infidel doctrine, but furnish them students, in large measure, probably, drawn from Baptist homes, to whom to impart their infidel doctrine; and should see that university stamping its imprimatur on books that may carry that infidel doctrine far and wide to the ends of the earth—that, exactly that, is the spectacle now presented to the world.' And Dr. Wilkinson's words, 'It is a monstrous breach of faith; it is a colossal perfidy!' are justified."—*Id.*, pp. 50, 51.

But the great Baptist university is not alone subject to this criticism. The same is charged against some of the great Methodist universities. In a book which recently came from the press, entitled, "Breakers! Methodism Adrift," Rev. L. W. Munhall, M. A., D. D., its author, a prominent Methodist minister, brings this solemn charge against the teachings of the church schools of that denomination:

"At the present time most of these schools are as secular as the state schools, and, save in name, no more Methodist. They have entered into competition with the schools of the state, and the authorities believe themselves justified in employing unmethodistic, unchristian, and even infidel instructors, providing they are experts according to the methods of the secular schools. In them the Bible is freely criticized, its authority challenged, its infallibility and trustworthiness denied; and the doctrines of Methodism and the historic faith discredited. Naturalism,

skepticism, agnosticism, infidelism, and worldliness have largely taken the place of the one-time spiritual and religious life of these schools; and the faith of multitudes of our youth has been and is being wrecked. These are sad and terrible statements to make, but they are awfully true, or I would not make them; and I will prove them to be true, hoping thereby to arouse the church to the peril that threatens her very existence."—*Pages 48, 49.*

The Widespread Influence of This Infidel Philosophy

The influence of this teaching is not confined alone to the homeland. Its baneful effects have been felt in the great mission fields. We quote again from "The Crisis of the Church: "

"The theology of the present-day school is an antithesis of Bibliology. Evolution is exploited by the professor of the biology department, and the uninstructed lads are steeped in a philosophy that opposes alike the creative and regenerative acts of God; and the logic of that education is a plea for 'social development' and 'social service,' rather than spiritual redemption and Scriptural employment. To make missionaries of men thus trained is to overthrow centuries of solid work, and introduce into heathen lands a skepticism that will turn them from the worship of stocks and stones to the adoration of self, and eventuate in a religion without a Christ, and in social clubs called churches.

"Truly the time has come for the churches of America to take seriously what Dr. Ford C. Ottman said on his return from the Chapman world tour: 'It is ours to strengthen the things that remain, and fortify the positions we hold; and the one way to do this is for official boards to recall, at once, every man and woman under their control who doubts for a single moment the authenticity and integrity of the Holy Scripture, or questions for an instant the superior glory of Jesus.'"—*Page 55.*

Surely Seventh-day Adventists should be admonished by these revelations. An earnest effort should be made to gather in from the schools of the world every Seventh-day Adventist youth. These should be encouraged to complete their education in our own schools. Instead of encouraging them to take postgraduate work in the great universities, every safeguard should be thrown about them so that they may go forth into the great harvest field with an unclouded faith in the Scriptures of Truth and in earnest zeal for the propagation of the advent hope.

Fundamental Principles of Christian Education

(Continued from page 2)

the college was established. Hindered by his devices, its managers reason after the manner of the world, and copy its plans, and imitate its customs. But in thus doing, they will not meet the mind of the Spirit of God. . . .

"If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified.

"In the name of my Master, I entreat all who stand in responsible positions in that school, to be men of God. When the Lord requires us to be distinct and peculiar, how can we crave popularity, or seek to imitate the customs and practices of the world? God has declared his purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose? . . .

"Our college stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution. If its responsible men seek to reach the world's standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school."—*"Testimonies for the Church,"* Vol. V, pp. 22-27.

6. While we should not pattern after worldly education, we must maintain an equally high standard in thoroughness and efficiency. We must take the lead in giving the highest kind of education.

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."—*"Education,"* p. 225.

"God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest

kind of education. . . . If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the Word of God, and is comprehended in the words, 'That they might know thee the only true God, and Jesus Christ, whom thou hast sent.' John 17: 3."—*"Counsels to Teachers,"* p. 45.

"As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind where we should be."—*Id.*, pp. 42, 43.

"I do not wish any one to receive from the words I have written the impression that the standard of education in our schools is to be in any way lowered. Every student should remember that the Lord requires him to make of himself all that is possible, that he may wisely teach others also. Our students should tax the mental powers; every faculty should reach the highest possible development. . . . We commend to every student the Book of books as the grandest study for human intelligence, the book that contains the knowledge essential for this life and for the life to come. But I do not encourage a letting down of the educational standard in the study of the sciences. The light that has been given on this subject is clear, and should in no case be disregarded."—*Id.*, pp. 393-395.

7. The education imparted by our schools should be harmonious and well balanced.

"No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling students upon every point, and praising them for their progress, while in other essential studies these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need."—*Id.*, p. 332.

CURRICULA OF STUDIES

8. The Bible should be made the first of all studies.

"The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the Sacred Word."—*"Education,"* p. 17.

"Used as a textbook in our schools, the Bible will do for mind and morals what cannot be done by books of science and philosophy. As a book to discipline and strengthen the intellect, to ennoble, purify, and refine the character, it is without a rival."—*"Counsels to Teachers,"* p. 422.

9. As a foundation for a liberal education, particular attention should be given to knowledge of the common branches.

"Before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar, and have learned to read and write and spell correctly. Climb the lower rounds of the ladder before reaching for the higher rounds. Do not spend time in learning that which will be of little use to you in your after-life. Instead of reaching out for a knowledge of the classics, learn first to speak the English language correctly. Learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are. The instruction which the Lord has sent us, warning students and teachers against spending years of study in school, does not apply to young boys and girls. These need to go through the proper period of thorough discipline and study of the common branches and the Bible, until they have reached an age of more mature and reliable judgment."—*Id.*, p. 219.

"When voice culture, reading, writing, and spelling take their rightful place in our schools, there will be seen a great change for the better. These subjects have been neglected because teachers have not recognized their value. But they are more important than Latin and Greek. I do not say that it is wrong to study Latin and Greek, but I do say it is wrong to

neglect the subjects that lie at the foundation of education in order to tax the mind with the study of these higher branches. . . . The common branches must be thoroughly mastered, and a knowledge of bookkeeping should be considered as important as a knowledge of grammar. . . . To spell correctly, to write a clear, fair hand, and to keep accounts, are necessary accomplishments. Bookkeeping has strangely dropped out of school work in many places, but this should be regarded as a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust."—*"Counsels to Teachers,"* p. 218.

10. Special emphasis is placed upon the study of science, language, and history. History should be studied particularly in its relation to the fulfilment of prophecy.

"A knowledge of true science is power; and it is the purpose of God that this knowledge shall be taught in our schools as a preparation for the work that is to precede the closing scenes of this earth's history. The truth is to be carried to the remotest bounds of earth, through agents trained for the work."—*"Counsels to Teachers,"* p. 19.

"Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home, and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued, until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigor of every organ, and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, should be provided with facilities for illustrating the structure, use, and care of the body."—*"Education,"* p. 196.

"One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of thoroughness in these lines. One of the most essential qualifications of a teacher is the ability to speak and read distinctly and forcibly. He who knows how to use the English language fluently and correctly, can exert a far greater influence than one who is unable to express his thoughts readily and clearly."—*Id.*, p. 216.

"Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can be improving their minds, and qualifying themselves for more extended usefulness. If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating."—*"Gospel Workers,"* p. 49, edition of 1901.

"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of his dealings with nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfilment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy. Such study will give broad, comprehensive views of life. It will help us to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression and degradation of one member means loss to all. But history, as commonly studied, is concerned with man's achievements, his victories in battle, his success in attaining power and greatness. God's agency in the affairs of men is lost sight of. Few study the working out of his purpose in the rise and fall of nations."—*Id.*, pp. 379, 380.

11. Students should not be encouraged to pursue long courses of study, but should seek as far as consistent a speedy preparation for the work.

"The teachers in our schools . . . must be on guard constantly, lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, 'Son, go work today in my vineyard.' They feel the need of a proper course of study, that they may be prepared to labor for the Master, and every effort should be

made to hasten their advancement; but the object of their education should be kept constantly in view. Unnecessary delay should not be advised or allowed."

"The many branches which students are induced to take up in their studies, holding them from the work for years, are not in the order of God."

"Do not encourage students, who come to you burdened for the work of saving their fellow men, to enter upon course after course of study. Do not lengthen out the time for obtaining an education to many years. By this course they suppose that there is time enough, and this very plan proves a snare to their souls. Many are better prepared, have more spiritual discrimination and knowledge of God, and know more of his requirements, when they enter upon a course of study than when they graduate. They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated. They make their books their idol, and are willing to sacrifice health and spirituality in order to obtain an education. They limit the time which they should devote to prayer, and fail to improve the opportunities which they have had to do good, and do not communicate light and knowledge. They fail to put to use the knowledge, which they have already obtained, and do not advance in the science of winning souls. Missionary work becomes less and less desirable, while the passion to excel in book knowledge increases abnormally. In pursuing their studies, they separate from the God of wisdom. Some congratulate them on their advance, and encourage them to take degree after degree, even though they are less qualified to do the work of God after Christ's manner of instruction than they were before they entered the school."—*"Special Testimonies on Education,"* pp. 105, 106, 112, 132.

12. Our schools are admonished to weed out of their courses of study unnecessary subjects, in order that room may be made for the most essential subjects.

"Today young men and women spend years and years in acquiring an education which is but wood and stubble, to be consumed in the last great conflagration. Many spend years of their life in the study of books, obtaining an education that will die with them. Upon such an education God places no value. This supposed wisdom gained from the study of different authors, has excluded and lessened the brightness and value of the Word of God. Many students have left school unable to receive the Word of God with the reverence and respect that they gave it before they entered, their faith eclipsed in the effort to excel in the various studies. The Bible has not been made a standard matter in their education, but books mixed with infidelity and propagating unsound theories have been placed before them. . . . All unnecessary matters need to be weeded from the course of study, and only such studies placed before the student as will be of real value to him. With these alone he needs to become familiarized, that he may secure for himself that life which measures with the life of God."—*Id.*, pp. 150, 151.

13. Definite warning is sounded against encouraging young men and women to attend universities for advanced work.

"A course of study at — [a leading university] may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines,—not even upon the advice of their instructors or men in positions of authority,—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained his counsel concerning the contemplated course of study."

"Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at — [a leading university], either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving him on one side, and accepting man as their helper. 'Them that honor me I will honor, and they that despise me shall be lightly esteemed.'"—*Id.*, pp. 122, 168, 169.

14. Definite warning is sounded against the study of books of science and literature which contain infidel sentiments.

"Another source of danger against which we should be constantly on guard, is the reading of infidel authors. Such works are inspired by the enemy of truth, and no one can read them without imperiling the soul. . . . Those who value their salvation should shun infidel writings as they would shun the leprosy."—*"Counsels to Teachers,"* pp. 135, 136.

"Yet 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. 426.

"The Lord requires our teachers to put away from our schools those books teaching sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. He will be honored when they show to the world that a wisdom more than human is theirs, because the Master Teacher is standing as their instructor. There is need of separating from our educational work an erroneous, polluted literature, so that ideas which are the seeds of sin will not be received and cherished as the truth."—*Id.*, p. 389.

"A pure education for the youth in our schools, unmixed with heathen philosophy, is a positive necessity. We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestions. One tiny seed of infidelity sown by a teacher in the heart of a student may spring up and bring forth a harvest of unbelief. . . . It is a mistake to put into the hands of the youth books that perplex and confuse them. The reason sometimes given for this study is that the teacher has passed over this ground, and the student must follow. But if teachers were receiving light and wisdom from the divine Teacher, they would look at this matter in a very different way."—*Id.*, p. 390.

"There is great need of elevating the standard of righteousness in our schools, of giving instruction that is after God's order. Should Christ enter our institutions for the education of the youth, he would cleanse them as he cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places filled with others that would inculcate substantial knowledge, and would abound in sentiments which might be treasured in the heart, and in precepts that might safely govern the conduct."—*Id.*, p. 25.

THE IMPORTANCE OF INDUSTRIAL TRAINING EMPHASIZED

15. Special emphasis is placed upon the value of industrial training in our schools. The estimate to be placed upon an education received from industrial work should be higher than that received from books alone.

"There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been taught how to cut, make, and mend garments, and thus become educated for the practical duties of life. For young men, there should have been establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers.

"If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life; or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books."—*Id.*, p. 289.

16. As far as possible our schools should have under their control land where agriculture can be taught to the students. A knowledge of this art will prove of inestimable value to those who go out as workers, both in home and foreign fields.

"I have been troubled over many things in regard to our school. In their work the young men are associated with the young women, and are doing the work which belongs to women. This is nearly all that can be found for them to do as they are now situated; but from the light given me, this is not the kind of education that the young men need. It does not give them the knowledge they need to take with them to their homes. There should be a different kind of labor opened before them, that would give opportunity to keep the physical powers taxed equally with the mental. There should be land for cultivation."—*"Special Testimonies on Education,"* p. 99.

"In connection with our schools, ample grounds should be provided. There are some students who have never learned to economize, and have always spent every shilling they could get. These should not be cut off from the means of gaining an education. Employment should be furnished them, and with their study of books should be mingled a training in

industrious, frugal habits. Let them learn to appreciate the necessity of helping themselves. There should be work for all students, whether they are able to pay their way or not; the physical and mental powers should receive proportionate attention. Students should learn to cultivate the land; for this will bring them into close contact with nature."—*Id.*, pp. 45, 46.

"The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. . . . The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands."—"*Counsels to Teachers*," p. 534.

17. Our schools should teach various trades. Particular mention is made of carpentry, blacksmithing, painting, and shoemaking for the boys; and cooking, dressmaking, and work of this character for girls.

"Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth well equipped for the duties of practical life."—*Id.*, p. 310.

"For the lady students there are many employments which should be provided, that they may have a comprehensive and practical education. They should be taught dressmaking and gardening. Flowers should be cultivated and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise. Bookbinding and a variety of other trades should be taught, which will not only furnish physical exercise, but will impart valuable knowledge.

"In all our schools there should be those who are fitted to teach cooking. Classes for instruction in this subject should be held. Those who are receiving a training for service suffer a great loss when they do not gain a knowledge of how to prepare food so that it is both wholesome and palatable."—*Id.*, p. 312.

18. A knowledge of some of these common things will better fit one for life's responsibilities than will a knowledge of language, mathematics, or music.

"Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to home making."—"*Education*," p. 216.

"And a knowledge of Greek and Latin is not needed by many. The study of dead languages should be made secondary to a study of those subjects that teach the right use of all the powers of body and mind. It is folly for students to devote their time to the acquirement of dead languages, or of book knowledge in any line, to the neglect of a training for life's practical duties."—"*Counsels to Teachers*," p. 332.

19. Not every student in our schools can become proficient in every trade; but every student sent out from our schools should have a fair knowledge of at least one trade by which, if need be, he could earn his livelihood.

"Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment-rooms should be provided, and the work in every line should be under the direction of skilled instructors. The work should have a definite aim, and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood."—"*Education*," p. 218.

20. The teaching of industrial training in our schools will largely solve the question of discipline, and will answer the call for gymnasium exercises, and games and amusements of various kinds.

"For every child the first industrial school should be the home. And, as far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline."—*Id.*, p. 217.

"In the place of providing diversions that merely amuse, arrangements should be made for exercises that will be productive of good. Students are sent to our schools to receive an education that will enable them to go forth as workers in God's cause. Satan would lead them to believe that amusements are necessary to physical health; but the Lord has declared that the better way is for them to get physical exercise through manual training, and by letting useful employment take the place of selfish pleasure. The desire for amusement, if indulged, soon develops a dislike for useful, healthful exercise of body and mind, such as will make students efficient in helping themselves and others."—"*Counsels to Teachers*," p. 354.

21. The introduction of industrial training into our schools may not at first prove financially profitable, but its importance is emphasized, even though the deficit created must be made up from other sources.

"In many minds the question will arise, Can industrial work in our schools be made to pay? and if it cannot, should it be carried forward?

"It would be surprising if industries could be made to pay immediately on being started. Sometimes God permits losses to come to teach us lessons that will keep us from making mistakes that would involve much larger losses. . . . If, after carrying on manual training for one year, the managers of the school find that there has been a loss, let them seek to discover the reason for this, and guard against it in the future. . . .

"I urge that our schools be given encouragement in their efforts to develop plans for the training of the youth in agricultural and other lines of industrial work. When, in ordinary business, pioneer work is done, and preparation is made for future development, there is frequently a financial loss. But let us remember the blessing that physical exercise brings to the students. Many students have died while endeavoring to acquire an education, because they confined themselves too closely to mental effort.

"We must not be narrow in our plans. In industrial training there are unseen advantages, which cannot be measured or estimated. Let no one begrudge the effort necessary to carry forward successfully the plan that for years has been urged upon us as of primary importance."—*Id.*, pp. 315-317.

22. Upon the church is laid the solemn responsibility to guard the interests of the youth.

"Nothing is of greater importance than the education of our children and young people. The church should arouse, and manifest a deep interest in this work; for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death.

"God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost."—*Id.*, p. 165.

"Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to his voice and follow in his ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. When the advantage of working upon Christian principles is discerned, when self is hid in Christ, much greater progress will be made; for each worker will feel his own human weakness; he will supplicate for the wisdom and grace of God, and will receive the divine help that is pledged for every emergency."—"*Testimonies for the Church*," Vol. VI, p. 145.

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About the New Book

"World Peace"

I am planning to take up the sale of "World Peace" at camp-meeting in a very definite way. Brother Jorgensen, our home missionary secretary, will assist in this, and I believe we can dispose of a large number.—*W. J. Walter, South Wisconsin.*

A copy of "World Peace in the Light of Bible Prophecy" has come to hand, and is very much appreciated. I am very much pleased with its general appearance. We shall be glad to do all we can to circulate it.—*O. R. Staines, home missionary secretary, Southern Union Conference.*

I believe that this little book will meet the needs of many people at this present time. We in western Washington will be glad to do all we can to circulate it far and wide in our portion of the field.—*J. F. Piper, president Western Washington Conference.*

We are laying definite plans to push this new book. By the time it comes out you will doubtless receive a substantial order from us as a starter.—*J. K. Jones, president Massachusetts Conference.*

I should think this little volume would have the largest sale of any of its kind. It certainly is a book that will appeal to the people everywhere at this period of the world's difficulty.—*J. S. James, Boulder, Colo.*

I have read the book through, and I wish to say that I consider it well written. The chapters are interesting, contain instruction, and are not controversial in style. I believe the book will appeal to people who are interested in present-day conditions. I wish to assure you that I shall be glad to lend my influence in the circulation.—*M. B. Van Kirk, president Oklahoma Conference.*

I have looked through the book and am convinced that it is good for a large circulation. I assure you that the Minnesota Tract Society will have my support in handling the book, and the home missionary secretary all the help I can give him in pushing the sale of it.—*W. H. Clark, president Minnesota Conference.*

I believe, myself, that this is the best of the whole Crisis Series. I am agreed with one writer that the real reason why it is the best is because it contains the amount of present truth that it does and in a way that will not create prejudice. We hope to do a great deal in the circulation of it in the Chicago Conference.—*A. J. Clark, president Chicago Conference.*

I have glanced this book through and believe it is the book for the time. I will do all I can to push the sale of this book in the Carolinas.—*Tract Society Secretary, Carolina Conference.*

I have received that "World Peace" book and like it very much. It is certainly filled with good things and ought to fill a large place in circulating our message. I am going to do my best to give it a wide circulation in this field.—*S. E. Wight, president Southern Union Conference.*

This is certainly one of the best of the World's Crisis Series. I know it will have a wide sale. We expect to sell a large number in our territory and are only waiting to receive our stock order before we begin.—*A. L. Bayley, secretary Cumberland Tract Society.*

It seems to me that our work is closing up with these smaller books, scattered like the autumn leaves.—*E. L. Stewart, president North Dakota Conference.*

I read "World Peace" and was delighted with it. Plans are already on foot to ask our people in this conference to sell twenty copies a member. I am writing an article for our union paper, giving this new book a big boost. It is the best you have given our people yet.—*J. B. Locken, home missionary secretary Southeastern Union Conference.*

I am sure from what I have seen of it that this is a book that ought to sell well, and we will do what we can to get it into the hands of our people, and from our people into the hands of the people in this union.—*M. Lukens, president Southwestern Union Conference.*

We believe it is a book that will appeal to the people; it ought to sell very readily.—*H. E. Moon, secretary Illinois Tract Society.*

It will be a fine addition to our list of small books. We hope to see it have an excellent circulation among our people.—*D. U. Hale, president Missouri Conference.*

We shall be glad to lend our influence to this good work and push it along as rapidly as possible.—*G. W. Wells, president California Conference.*

I am glad you have succeeded so admirably in the publication of "World Peace." I am planning to sell at least fifty or one hundred of the books myself the week before the Spring Council.—*Wm. Guthrie, president Lake Union Conference.*

Sales to date total about

150,000 Copies

and the sale has JUST BEGUN

Order of your tract society

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OUR SYMPOSIUM

DURING the last few weeks earnest messages have been given through the columns of the REVIEW against the deadly, faith-destroying influences operating in the great educational world, influences which are seeking entrance into our own denominational schools. In this number of the REVIEW we present messages from the General Conference officers and from the presidents of our colleges. These messages are worthy not only of a casual reading, but of careful study. The reader will be impressed with their unanimity of sentiment.

We have confidence in these men who stand at the head of our educational work. They sense the danger of these times in which we live, and are endeavoring to do the best they can, under God, to safeguard the interests of the young men and women committed to their care. The men occupying these responsible positions need the earnest prayers of our readers, that they may have more than earthly wisdom for their work.

In addition to the testimony borne by these educational leaders, we have the statements from the writings of the servant of the Lord, showing the character which our schools should possess and the principles which should actuate them in their work. From the principles set forth in this number of the REVIEW we may justly draw the following conclusions as to the work and character of our schools:

1. A high standard of education should be maintained. Our youth should receive a thorough training in the Scriptures of Truth, in literature, and in science.

2. Our schools should "not be tied by so much as a thread to the educational policies" and standards of the world.

3. We should weed out of our curricula every unnecessary study and subject content, thus affording room for those subjects which are most essential in preparing for practical life.

4. We should carefully exclude from our schools all textbooks teaching infidelity, skepticism, modernism, or vain philosophy.

5. Instruction in domestic and mechanical arts should be given in every school, so that every student who leaves the

school could, if necessary, support himself by some trade of which he has gained a knowledge.

6. Our sons and daughters should complete their work in our own schools, and should then actively engage in Christian service, later taking only such advanced work as their practical experience has demonstrated to be necessary.

7. Only teachers of practical Christian experience, and who are in full accord with the principles of Christian education as outlined in the spirit of prophecy, should be employed as instructors.

This surely presents a high standard of attainment for our educational institutions, and to the acquirement and maintenance of this standard every friend of education in the church should rally. Upon our school faculties and boards of management, the fathers and mothers in Israel, and every member of the church, there rests the solemn responsibility of safeguarding our educational institutions, enabling them to stand in that place where they shall prove refuges of safety for our youth, and wherein they may obtain a fitting for the giving of this message which God has committed to us.

Grave danger threatens our work. Our boys and girls are subject to special and peculiar temptations. Let us in the fear of God seek to follow closely and faithfully the instruction which he has sent to us, in order that our schools may indeed meet the purpose of heaven in their establishment,—the giving of the advent message to all the world.

* *

AN ENCOURAGING OUTLOOK

A LETTER from Prof. Frederick Griggs, president of Emmanuel Missionary College, Berrien Springs, Mich., speaks of the spirit of consecration and earnestness which possesses the student body of that school. He says:

"I am delighted to be connected with a school that makes it so easy and so possible for us to maintain old-fashioned standards and regulations. Really, I have never enjoyed any work in my life as I am enjoying this, and I am sure I have never felt so strong a purpose to meet, in every detail, the instruction which we have received through the spirit of prophecy regarding our educational work. I look for the special blessing of the Lord to rest upon us when we follow closely his direction.

"There is a great awakening in the Lake Union Conference in regard to Christian education. We have from seven hundred to eight hundred young people of college age and attainments in the union. We have only about 135 now in the college, and we are going after the others. They should be in school, and be brought into the work just the same as those who are here. As a result of the work we are doing, I am receiving in the neighborhood of fifteen or twenty letters every week from students who are planning to be with us next year. Our academics are full. We are entering upon a building campaign to make provision here for these men and women. We have had three and four students in some rooms this year. Many nights three students have slept in one bed. Of course these were emergencies, but it simply shows the crowded conditions which make these emergency measures necessary.

"We are seeking to develop our indus-

trial interests. For weeks the faculty has met each Sabbath to study the Testimonies on this question. We are asking every member of the faculty to connect with some industry. We are introducing a thorough course of domestic science. I suggested to the committee on courses yesterday that we should make proficiency in a trade a requirement of graduation—that all girls must learn to cook, and that every boy must be proficient in some industry. I think that these lines of work should substitute for lines of intellectual work.

"Now, while all these plans are good, I recognize that they will be of little value unless the spirit of old-time religion exists in our school. We have an enthusiastic body of students. In one day during the Harvest Ingathering campaign they raised \$1,200. They set out to get sixty students in sixty days, and they had them. Now they are raising \$6,000 within thirty days as a part of the building program; and they will do it. But all that is only relative—the one thing important is the spirit of this message, and a personal knowledge of a personal Saviour by each student and teacher. This is the thing that I feel most concerned about now, and all the time."

Under date of April 4, Professor Griggs writes again:

"Just a line to let you know that we have succeeded in reaching our \$6,000 goal. Thursday morning, March 6, the students entered upon a campaign to raise \$6,000 within thirty days as their part of the funds for the enlargement of Emmanuel Missionary College, to make provision for the needs of the young men and women of the Lake Union Conference who should be educated for service in our cause. This morning, just twenty-nine days later, the students have in cash and in bank, \$6,115.40.

"A careful estimate shows that about fifty per cent, or \$3,000, of this money was paid in by the students from their own personal funds. Another \$1,500 was solicited from business men and friends of the school not of our faith, and another \$1,500 came from Seventh-day Adventists in and outside of the Lake Union Conference, to whom the students had written, soliciting their help. There was, of course, great rejoicing at the chapel service this morning, when the chairman of the student campaign committee announced the result of their effort.

"This campaign has been of great benefit to the students. It has developed leaders, and has given them evidences of what can be accomplished in a short, hard drive, when all work together. I know that you will rejoice with us in the prosperity which God has granted us in this matter, for I feel that his hand has been over this effort.

"The testimonies borne this morning, of prayer and sacrifice on the part of the students, show that this movement to provide facilities for the education of the many young people of this large union conference, lies very near their hearts, and that they regard it as a matter essential, not only to the welfare of the young people who should be here, but to the advancement of this cause."

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Preserve this number on Christian education. You will need it for future reference.