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# The ADVOCATE of CHRISTIAN EDUCATION

AUGUST - SEPTEMBER, 1901.



ART INTO THE TEACHER OF ISRAEL  
AND UNDERSTANDEST NOT  
THESE THINGS' R.V.



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# The Advocate

A JOURNAL OF CHRISTIAN EDUCATION.

VOL. III.

AUGUST-SEPTEMBER, 1901.

No. 7.

## CHURCH SCHOOLS.

BY MRS. E. G. WHITE.

THE Church has a special work to do in educating and training its children that they may not, in attending school, or in any other association, be influenced by those of corrupt habits. The world is full of iniquity and disregard of the requirements of God. The cities have become as Sodom, and our children are daily being exposed to many evils. Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the school-room, are left to obtain a street education. The hearts of the young are easily impressed; and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned, and the souls of their little ones are corrupted.

The Protestant churches have accepted the spurious sabbath, the child of the papacy, and have exalted it above God's holy, sanctified day. It is our work to make plain to our children that the first day of the week is not the true Sabbath, and that its observance, after light has come to us as to what is the true Sabbath, is a plain contradiction of the law of God. Do our children receive from the teachers in the public schools ideas that are in harmony with the Word of God? Is sin presented as an offense against God? Is obedience to all the commandments of God taught as the be-

ginning of all wisdom? We send our children to the Sabbath-school that they may be instructed in regard to the truth, and then as they go to the day-school, lessons containing falsehood are given them to learn. These things confuse the mind, and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted?

Can we wonder that under such circumstances some of the youth among us do not appreciate religious advantages? Can we wonder that they drift into temptation? Can we wonder that, neglected as they have been, their energies are devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened? The mind will be of the same character as that upon which it feeds the harvest of the same nature as the seed sown. Do not these facts sufficiently show the necessity of guarding from the earliest years the education of the youth? Would it not be better for the youth to grow up in a degree of ignorance as to what is commonly accepted as education than for them to become careless in regard to the truth of God?

When the children of Israel were gathered out from among the Egyptians, the

**Separation  
From the  
World.**

Lord said: "For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord . . .

And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever." Ex. 12: 12, 22-24. The blood upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse. Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.

This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents he sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above.

Altogether too little attention has been given our children and youth. The older

members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have, therefore, failed to develop in the Christian life as they should have done. Some church-members who have loved and

feared God in the past are allowing their business to be all-absorbing, and are hiding their light under a bushel. They have forgotten to serve God, and are making their business the grave of their religion.

Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church-members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril.

The eyes of our brethren and sisters should be anointed with the heavenly eye-salve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is locking on to see who is doing the work he desires to have done for the children and youth. The church is asleep, and does not realize the magnitude of this matter. "Why," says one, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, receive special attention, this is all that is necessary. It is not necessary that all our young people should be so well trained. Will not the thorough education of a few answer every essential requirement?"

No, I answer, most decidedly not. What

selection would we be able to make from our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel, who, when sent to find the anointed of the Lord, looked upon the outward appearance. But the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16 : 7.

MARK a child, when a clear, well defined, vivid conception seizes it. The whole nervous tissue vibrates. Every muscle leaps. Every joint plays. The face becomes auroral. The spirit flashes through the body like lightning through a cloud. Tell a child the simplest story, which is adapted to his present state of mental advancement, and therefore intelligible, and he will forget sleep, leave food untasted; nor would he be enticed from learning it, though you should give him for playthings, shining fragments broken off from the sun. Observe the blind, and the deaf and dumb. So strong is their inborn desire for knowledge, such are the amazing attractive forces of their minds for it, that, although those natural inlets, the eye and the ear, are closed, yet they will draw it inward through the solid walls and incasements of the body. If the eye be curtained with darkness, it will enter through the ear. If the ear be closed in silence, it will ascend along the nerves of touch. Every new idea that enters into the presence of the sovereign mind, carries offerings of delight with it, to make its coming welcome. Indeed, our Maker created us in blank ignorance, for the very purpose of giving us the boundless, endless pleasure of learning new things; and the true path for the

Not one of the noble-looking sons of Jesse would the Lord accept; but when David, the youngest son, a mere youth, and the shepherd of the sheep, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him; for this is he." Verse 12. Who can determine which one of the family will prove to be efficient for the work of God? *All the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God.—Extract from Vol. VI, pp. 193-197.*

human intellect leads onward and upward from ignorance toward omniscience, ascending by an infinity of steps, each novel and delightful.

The voice of nature, therefore, forbids the infliction of annoyance, discomfort, pain, upon a child, while engaged in study. If he actually suffers from position, or heat, or cold, or fear, not only is a portion of the energy of his mind withdrawn from his lesson,—all of which should be concentrated upon it,—but at that indiscriminating age, the pain blends itself with the study, makes part of the remembrance of it, and thus curiosity and the love of learning are deadened, or turned away toward vicious objects.

This is the philosophy of children's hating study. We insulate them by fear; we touch them with non-conductors; and then, because they emit no spark, we gravely aver that they are non-electric bodies. If possible, pleasure should be made to flow like a sweet atmosphere around the early learner, and pain be kept beyond the association of ideas.

You cannot open blossoms with a north-east storm. The buds of the hardiest plants will wait for the genial influences of the sun, though they perish while waiting.  
—Horace Mann.

# THE EDUCATIONAL CONFERENCE.

[The work done by the Educational Conference, which, at the call of the educational department of the General Conference, convened at Berrien Springs, Mich., July 10-20, has attracted no little attention. Repeatedly the request has been made that the proceedings should be published, but as it is impossible to do this at present, copious extracts from the secretary's report appear on the following pages of the *ADVOCATE*. As this is not a stenographic report, it gives only the substance of the thoughts presented by the various speakers. It would be a pleasure to give a more extended report, as the Conference not only gave opportunity for the discussion of vital questions in educational lines, but put in action certain forces which cannot but result in an increased interest and power in the school work for the denomination. — *Editor.*]

## SCHOOLS FOR OUR CHILDREN AND YOUTH.

### A BIBLE STUDY—E. A. SUTHERLAND.

HEAR, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. Deut. 6:4-9.

From these verses we learn that parents were divinely appointed teachers. It is an interesting fact, gathered from history, that the Jews had a more complete system of education than any nation then in existence. The percentage of illiteracy was extremely low. It was the design that *every* child should be educated. On the question of methods, we are not left in ignorance.

1. Oral instruction is adapted to the young.

2. Children should be taught by the use of object lessons. Ex. 12:24-28.

3. Children should be stimulated to ask questions. God recognizes this characteristic of childhood, and in his system of

pedagogics makes it contribute to the education of the heart and mind. Ex. 13:14; Josh. 4:6.

4. Parents should give such answers to these questions as will lead the child to see the glory of the Creator. Isa. 38:19; Ps. 78:2-7.

It was the original plan that every man in the Jewish nation should be a priest. Ex. 19:4-6. What was the work of the priest? To teach. Mal. 2:7; 2 Chron. 15:3.

There is often a mistaken idea in regard to what should be taught in the home school. It is not the prime object of schools to teach reading, writing, spelling, etc. The first thing is to teach the truth. This is the Bible plan. As many homes make temporal things take precedence over the spiritual, so in teaching, the natural order is often reverse 1.

According to the original plan, in Israel, every father was a priest; the mother, as priestess, stood by his side. When this plan was followed, Israel became a teacher of nations. 2 Chron. 6:32, 33.

Every defeat in war was the result of a failure on the part of the nation to follow the true principles of teaching. 2 Chron. 15:17. 2 Chron. 17:7-13 gives us the work of the Levites as teachers, with the result to the children of Israel when systematic teaching was carried on in the nation.

The Lord appointed the tribe of Levi to act as teachers, simply because the families, as families, failed to carry out the original plan. After the appointment of the tribe, the tendency was to leave all teaching to the Levites. This resulted in the introduction of false teachers, as in the time of Elijah, when there were 800 priests of Baal in the land. Ps. 106: 34-41, gives the results which follow when our children are given over to the education of the heathen. The word "heathen" is applicable to any unconverted person.

Parents often fear to take hold of the work of educating their children, because they think they lack the proper qualifications. If we can go to them with a list of subjects which they should teach, which are within their ability, it will be much easier to start this work. From "Christian Schools," I have selected a number of subjects which should be taught in the home school:

1. Physiology: all children should study it, p. 35.
2. Practical Hygiene: parents should teach this subject, p. 35.
3. Study of buds and flowers: call attention to color and variety of flowers, p. 34.
4. Voice culture: mothers should teach it in the home; they should speak tender, loving words, and avoid everything that is rasping, p. 35.
5. Training the ear to hear the voice of birds: a means of teaching the love of God, p. 36.
6. Simple household duties; train them to think that, as members of the household, they are to act an interested, helpful part in sharing the domestic burdens, and to seek helpful exercise in the performance of necessary home duties, pp. 36-38.
7. The art of questioning: let the children ask questions, and in patience answer them, p. 38.
8. Punctuality: regularity should be the rule in all the habits of children, p. 38.

9. The doctrines at family worship, pp. 105-112.

10. Gardening. "There is cooking, dress-making, and gardening to be done; strawberries should be planted, plants and flowers cultivated. These will not only be putting into exercise brain, bone and muscle, but will also be gaining knowledge." pp. 51-56.

11. Bible history: a biographical study, pp. 18, 19.

12. Sacred song, p. 50.

13. Economy: proper use of time and money.

These are some of the subjects which parents can easily understand, and you will not frighten them if you tell them that they are to teach these things. Make the work plain and easy. Avoid the use of technical terms, and it will encourage the parents in their work.

#### HOME SCHOOL—E. S. BALLENGER.

FROM eight to ten is the age, the Testimonies tell us, that the child belongs to the parents. I want to ask a question: Does this instruction apply to those parents who have the advantages of a church school, or only to those who are under the influence of the secular schools? To me the instruction seems plain. It is based on principle, and the child from eight to ten years of age should be under the influence of its parents. Circumstances may make it necessary for a child to be admitted to the church school before he reaches this age; nevertheless, that does not remove from the parents the responsibility to teach. Parents who turn their children over to the church school are losing a privilege.

Parents have insisted upon having the church school conducted on lines parallel to the public schools. I am sure, however, that we must cut loose entirely from the old system, before success will be insured. We cannot run parallel to the world; but must strike out at right angles.

When a family is living in a place where

it is impossible to come in touch with nature, in order to carry out the instruction in regard to the home school, the duty is to get out of the city; for nature must be taught in the home school. You remember the statement that those who own a small tract of land are as kings and queens. This, then, is the basis for the home school. To get people out of the city, and place them in close touch with nature, will be the first step in educating parents.

“By beholding we become changed.” How should the homes be arranged in order to conduct a home school? In the first place, we should have flowers for the children to study; therefore plant flower gardens. Do not have them a long way from the home, but near by, so that children will become familiar with them. God wants the child to see him in the everyday objects, and in the circumstances which are constantly occurring. In order to do this, the whole atmosphere of the home must be in harmony with the teaching of the Word of God. The mind of the parents must be dwelling primarily upon spiritual things. Set things before the child, and let him find out for himself. You will find that the child will not only learn much for himself, but he will teach you many things that you did not know.

WHAT THE HOME IS DOING—P. T. MAGAN.

EVERY home is a school in spite of itself. It makes no difference what it may be called, every Seventh-day Adventist home is a school. The question now is: What kind of schools are being conducted in these Seventh-day Adventist homes? Are there not fundamental principles of Christian living and doing which must be daily taught? It is an actual fact that we have lost more children in the last few years than have been brought into the truth from the outside world. Our children are going to the world by scores every year, although they have been brought up in Seventh-day Adventist homes. This is all wrong.

Let us read the 127th Psalm, first three verses. It is the last verse that I wish to dwell upon: “Children are the heritage of the Lord.” That is, children belong to God; they are his heritage; he claims them. It appears to me like this: Those of us who have been brought into the truth after we have grown up have been redeemed from our many sins; have been bought, as it were, by the blood of Christ. There are many things which the Lord wishes to have done but which *we* can never do. Now he turns to us and says that our children are his heritage; they are his from birth; they do not have to pass through the same sins that we did. This is a beautiful thought to me. Parents may bring up their children for the Lord, and he will get from them what he can never get from the older persons.

We must take a broad view of this question, and then go to work. I think we should work both ways. Of course, many parents slave to cook and sew for their children, and then farm out the Lord's heritage to the world. It would be better to have unbelievers for cooks and dress-makers than to send your children to the worldly schools.

HOW TO MEET DIFFICULTIES—H. R.

SALISBURY.

DANIEL in the court of Babylon had a definite object in mind when he prayed for the deliverance of Israel. Luther knew that the time had come for the power of the papacy to be broken, when he did his work. William Miller, by studying the prophecies, knew that the time had come for the preaching of a certain message. Likewise it seems to me that it is time for us to understand the principles of Christian education. We ask how we are to meet the various difficulties. If we get principles in our minds, we will find that we will be able to answer all the questions which can be propounded to us, and give instruction which will fit all cases.

# HOW SHOULD THE SEVENTH-DAY ADVENTIST CHURCH ORGANIZATION, IN A SUBSTANTIAL MANNER, MAINTAIN SCHOOLS FOR ITS CHILDREN?

P. T. MAGAN.

It is useless to attempt to raise money for educational institutions until the majority of the church see and know that our educational system is right; that it is a part of the third angel's message. When that fact is once established, means will come without further effort. The educational work is one which must be born of conviction. Our people must believe in Christ's soon coming, and that it is their one duty to warn the world of this fact. When the church is converted to this, money will be forthcoming. When we believe that our schools are an integral part of the third angel's message, we will have no further trouble in raising the means for their support. As described in the last four verses of Malachi, it is the spirit of Elijah which is needed in our work; this turns the hearts of the fathers to their children, and of children to their parents.

The cause of the Babylonish captivity was a neglect of the proper education of the children in Israel. This is plainly told us in the 7th verse of the 5th chapter of Jeremiah. This is a lamentation of the prophet for the sins of the children of the Jewish nation. The children had forsaken God. "How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods." This is the only scripture in the whole Bible in which Jehovah questions his power of forgiveness. The sin mentioned is that the children have turned away from the Lord, and are serving other gods.

When it is once understood that children are the heritage of the Lord, then this question of their education is forever solved. There seems to be a common belief among us that those who have children of their

own should support the schools. It is a well-known fact that those who have children are usually the least able to pay tuition. This makes it difficult for the children of the poor to obtain an education. It should be known that every Seventh-day Adventist child belongs to the church, and, as belonging to the church, the church owes that child a proper education. This places a sacred duty on all, to see that every child is educated for the Church, as a body.

We are God's ambassadors, and as such it is our duty to keep his heritage for him. It is an established fact that more children leave the church than are brought in by conversion. If the church felt the responsibility of educating the children for the work and for God, these children which are now lost would to-day be in the work. The work of the Catholics is a constant rebuke to us. With them, it is a crime for a child to leave the church; practically, it means that they are ostracized. This same principle is recognized by the State in its system of taxing every citizen for the support of the state schools. It does this for the sake of preserving the State. If we are looking for the kingdom of God, the church must show the same loyalty to its interests.

When you preach that but few need to support the school, you are speaking only of parental responsibility, and the school is not a Church school. The basic principle in this whole question is that the responsibility of the education of the children rests upon the church as a church. It is a question which has often been asked: Why, as a denomination, did we begin by founding colleges, and are to-day going down the line from the colleges, through the intermediate schools, to the home schools?

For years we took the youth who had spent ten or fifteen years in the schools of the world, and endeavored to save them from destruction; at the same time the children were going to ruin as fast as they could go. This whole system is like planting a tree from the top. It is now time for us to begin with the little child, and train him from the start. This is the only way to save him. The text is,—Train *up*, not down, if you wish to save the child. Children thus trained will know nothing but the truth.

In our work as Christians, we should aim to so surround ourselves by the truth that we are completely cut off from the world. We ought to recognize the fact that what is good for the older children is equally good for the young ones.

In regard to the support of the church schools, I hear that some are taking first tithe, and money that should go for foreign missions. This plan is wrong. We need conversion on this point. We must come to the place where we are willing to say: How much shall I keep for myself? not: How much shall I give the cause of God? As long as there are those in the work who hold on to their farms and their cattle, and their money, and give as little as possible to the cause, this work will fail to go. The last dollar must be placed in the scale in order to turn the balance for Christ. When we believe that we are called out from the world, plenty of money will fall into the coffers to support this work. When we are here for one purpose, and that one purpose is to spread the third angel's message, then this thing will go. I do not believe that it was ever God's plan that a few should give all, and that others should give practically nothing.

A FUND NECESSARY—E. A. SUTHERLAND.

THE same provision should be made for the support of the church primary school as is made for the support of the Church. The work should be recognized as one.

We have instruction that in the last days children will take up the message and carry forward the truth in places where older people will not have an opportunity to work. Let us train children to do this work. Let us find a plan to raise money for the education of the children. We have a definite way of supporting Sabbath-schools and foreign missions. We have our "Missionary Acre Fund" and our "Ten-cent a Week Plan;" but where is the fund for the support of the church schools?

The first twelve or fourteen years of a child's life is the planting time; that is the period when the child belongs to the Church. For their education later in life, different plans should be made. The schools for older persons may be supported by tuition, donations, etc.; but the children are the Lord's heritage, and should be provided for by the Church. This is the fundamental principle of Protestantism and democracy. Feeble, as well as strong churches, should be helped to carry on their work. This requires some definite plan.

QUESTIONS—H. R. SALISBURY.

I WANT to ask a few questions: 1. Is it enough for each church to provide means for its own support only? We answer No. For instance, there is the South-side church in Chicago; it is a large church, and its members are wealthy, easily able to support two or three teachers. I know of one poor little church in central Illinois where there are but five children, and these belong to two households. It is next to impossible for these children to have the privilege of a Christian teacher. Are the souls of the children in the small church of any less value than the souls of the children in the large and more wealthy churches? In order to carry on this work as it should be, each state must have some system for the general distribution of funds to support poor schools.

2. Is the church school teacher a minister? I mean a minister in the true sense

of that term? (Illustrated by Joshua as Moses' minister.) Does he carry forward the third angel's message? When you answer that question, you know how the schools should be supported.

3. Has it not always been God's plan to organize his work? We have come to the time in the history of church schools when finances should be systematized.

4. How important is the church school work, compared with other branches of the message? Answer this, and you will find that you have to systematize the finances. Seventy thousand church members are affected by the work of this Conference; every minister should take part in the settlement of this question.

#### THE CALIFORNIA PLAN—E. S. BALLENGER.

IN California we have formulated a plan to help those churches which need help, and at the same time let the small schools feel the burden. I find that where the burden is felt, prayers ascend, and where prayers are offered, money is forthcoming. It is not the plan to have the larger churches help the smaller, but the conference does this; it pays the railroad fare of the church school teachers to the institute, and boards and rooms them while there. In order to enable the churches to help themselves, the conference gives the full profits on subscription books, *Signs of the Times*, etc., and the individual who canvasses for the book donates his time. These books are paid for by the conference out of the tithe; the profits go to the church school fund. This does away with the necessity of individual tuition.

Every child in the church is allowed to attend free; outside children are expected to pay tuition, usually from \$1.25 to \$1.75 per month. I have found that nine tenths of the children who, at the beginning of the year, were outside of the church, were church-members before school closed. You ask if we will take in poor outside children free. Certainly; we invite them to come;

we want them to come. I have in mind one school where there are thirteen children from outside homes. Before the close of the year, twelve families out of the thirteen represented had come into the church.

A. G. HAUGHEY.

I WANT to read one text which, it seems to me, settles this question: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." If God hath set teachers in the church, are not teachers church officers? Then, the school which they teach must be a church school. In this case, it becomes absolutely necessary that the school be supported by church funds.

#### WAYS TO RAISE MONEY—R. A. SUTHERLAND.

LET us keep our hands off the first tithe until the Lord tells us that it should be used for school purposes. While, from the standpoint of its sacredness, the work of the church school teacher is the same as the ministerial, yet there are other ways specified for the support of the church school. The first tithe should be used to carry the work into new fields. In "Christian Schools," pp. 86-121, several ways are specified for raising money for church schools:

1. By generous contributions.
2. By taxing members. *All* should have a share in the support of the school. It is wrong to have the idea that members of the church should not be asked for donations. This principle is cultivated in some of our churches, but those with means should be asked to help the poorer brethren. Ministers, in raising up a church, should educate all members to help bear all church expenses; when this is done, the financial support of the church school will be assured.

Michigan has 300 churches; it should have 300 schools. Conferences do not bestow labor upon the churches in proportion to the amount of tithe paid. A small church, which pays but a small tithe, receives the same help from the Conference as the larger ones.

3. Set aside land, and in this way let the teacher earn part of the means necessary for his support.

4. Where is the second tithe? [Elder Gowell said he did not hear of it; Elder Andrews said there was none in Illinois; others said the same.] Israel gave between one fourth and one third for the support of their religious work; cannot the second tithe be used for the cause of education? [A. G. Haughey: Come over into Ohio and get it, and you may have it. E. A. S.: I will do it.]

5. When we are on right lines in educational matters, then we may expect the merchant princes of the world to give of their means for the support of the work.

This we cannot look for, however, until our system of education is properly carried on, and we, as a denomination, are giving freely.

How much tuition do our ministers charge when they are preaching the Gospel to those who do not know the truth? Nothing. Yet, at the same time, those who are members of the church are expected to bear the expenses of the meeting. Likewise, we ought to be glad to have children from outside homes come into our schools free of charge. [A. G. Haughey: It seems to me we should consider this our first and most important missionary work.]

Men of the world are unloading their wealth and starting schools for the world. Is it not time for Seventh-day Adventists to give more of their means to the starting of Christian schools?

6. Substantial business men should connect with our church schools. This is a positive command, and obedience will forward the work.

AGE OF FAITH—D. E. LINDSAY.

CHILDHOOD is the age of faith, and the education given at that time forms a substratum for all character building. This is a most important work. I feel sure that we should teach implicit faith in the Word

of God. I often have this point deeply impressed upon my mind by my own boy. He is perfectly helpless. He cannot walk, cannot speak, cannot help himself in any way; but I never saw anyone possess stronger faith. Whenever a thing is found in the Word of God, that is the end of all controversy with him. He has given me many lessons in faith. We have not half as much interest as we should have in this faith-age of childhood. If we were aroused as we should be, this question of schools would soon be settled.

I am so glad to be here at this Conference and have the privilege of studying these things. I am intensely interested in this work of education, and I hope to get some things which I can carry home with me, and which will give added life to the work in Ohio.

There is another thing about which I have been thinking: As ministers, we should look after the wages of our teachers. This is our work. Those who really care for the souls of their children should support teachers, even though it may be at a sacrifice. We have had some practical experience in this line. We have had a church school in our church. The first year we made it a point to pay our teacher regularly every thirty days, and there was a blessing in it. The second year we did better than that; we paid her every month in advance. We did it sometimes by going into our own pockets, but this is a duty that we owe to the educational work and to our children.

CLASSIFICATION—E. A. SUTHERLAND.

PARENTS in our denomination have been in the habit of watching grades, and comparing the work of the church school with the work of the secular school. This retards progress. We ought to do away with an arbitrary standard. Christian education works for the *individual*, not for children in classes. We will recognize this more and more as we understand the actual

principles of Christian education. God deals with the child as an individual, in the same manner that he deals with the individual sinner. Let the child make the progress that he should, and feed him according to his individual needs. Mr. Bok, the editor of the *Ladies' Home Journal*, in writing on the subject, "Errors in Popular Education," states that he would be satisfied if, at fifteen years of age, his child could read well, could write a legible hand, was a good speller, could figure out the ordinary problems to be met with in daily life, and could make his way by working with his hands. This outlines a practical education.

Is it right to teach anything which the instructor cannot assist the child in putting into operation? That is, should we teach anything that we cannot live and make actual use of? When this question is satisfactorily answered, you will find that it will weed out a large part of the work now done according to the curriculum of our popular schools.

We ought not to teach facts which the child will forget in a short time. If we teach absolute facts and theories, and at the end of six months he has forgotten them, we are cultivating in him a habit of forgetfulness, and he will forget the truths of the Gospel. Let us teach only those things which can be practiced by the child. In arranging courses of study, let us weed out everything except practical instruction.

EDUCATION BY FAITH—E. A. SUTHERLAND.

YOU have been asked many times to explain righteousness by faith, and have found that there are some people who cannot understand that expression. This is because righteousness by faith is a life, not a mere phrase. Those who do not understand righteousness by faith do not understand wisdom by faith. Righteousness by faith is a gift; so is wisdom by faith. It is the life; it is the character. Christ is made unto us wisdom and righteousness.

The attempt to gain the wisdom of God by human effort is a pagan idea. Men are striving always to reach a certain degree of knowledge, which, according to the devil's reasoning, will bring everlasting life, as promised Eve. We want to get away from this. More than that, every Seventh-day Adventist who allows his children to be educated now in the secular schools, with the idea of placing them in our Christian schools when they reach the age of 16 or 18, will find that they have lost their golden opportunity. The youth at that time must be converted; taken back where he stood as a child, for "Except ye become as a little child, ye cannot enter into the kingdom of heaven." It means, then, a loss of many years. It means a loss even greater than that; for it cannot be counted in years. An opportune time has been lost. The best time in the child's life to learn to exercise its faith in God is past. The age of reason is reached; a man has entered the world, guided by reason alone, instead of a man whose reason is guided by a saving faith in God's word.

Education is the formation of character. One can repent of sin, but he cannot repent of the formation of character. After a wrong character has been formed by improper education, the only thing that the Lord can do with that man is to empty him of the things he has learned. It took forty years for Moses to unlearn the things he had learned in the schools of Egypt.

Instead of placing popular literature in the hands of our children, let us give them Bible literature. Instead of "Hiawatha," let us teach them implicit faith in truth. Let the Word of God be planted and grow in the child's heart and mind during the faith age, as seed planted in the earth. Our teachers must learn to plant, and then wait for the harvest.

IMPORTANCE OF CHILDHOOD—W. A. SPICER.

THERE are two or three texts which are especially impressive to my mind on this

subject: Job 36: 22, "Who teacheth like thee?" Ps. 19: 1-9. God teaches his law by living principles. Instead of getting things into the head only, Christian education puts life into the heart. I am glad to say that the education which we are studying means a life; it means to live out God's truth. I have been especially impressed with these thoughts as I have seen the ultimate end of worldly education in India. From the worldly standpoint, these people are highly educated, but their education is wholly intellectual. There is a constant effort to approach the righteousness and wisdom of God by human effort; but, "the world by wisdom knew not God."

According to true education, the life of God must be lived in the pupil. Childhood is the age for learning. Education must begin with mere babyhood. I used to think of this when I saw my own babe sitting, as it often did, by the side of one of the heathen children. The two came into the world with exactly the same ability. One, I hope, will grow up to be a Christian worker; the other, following his parents, will be a heathen. The difference lies in the home influence, in the daily surroundings, the education of childhood. Christian education must begin in infancy.

#### FAITH VERSUS SIGHT—F. W. FIELD.

THERE is a decided difference between education by faith and education by sight. I find it illustrated in the science work. Wisdom which is gained by reason is like a man groping in the dark with no tools. How long would it take such a man alone to make the wonderful discoveries of which we now have the benefit? He might make them; but it would take years for him to reach what he might otherwise attain in a short time. True, some wonderful discoveries have been made; but men have spent thousands of years in their search. Christian education teaches these things by faith. This is not a mere name or word; it means faith in God's word. For instance,

the phenomenon of life, as studied by the world, has led to the theory of evolution. Christian education explains this phenomenon by the first chapter of Genesis. I remember reading recently, in a work on ornithology, the effort which was made by the author to explain how feathers grew on birds; how birds were taught to sit on eggs. Christian education has a plain answer for this in Genesis. The Bible states the underlying principles. If we study these, and then carry on our research, we will be led into light. The Word of God is a light to guide us in our research, and it prevents our stumbling about in the dark.

#### EDUCATION SHOULD BE PRACTICAL—C. H. PARSONS.

IN visiting the National Educational Association at Detroit, I have been impressed with one thing: The world is not satisfied with its system of education. Business men of the world cry out against the methods of the public schools. The graduates from the high schools are not able to enter the work. Their education has not been practical. I judge from what I have heard at this Conference that we are dissatisfied with the results of the education which has been carried on in our schools. If this is our complaint, we must have been following too closely in the wake of the worldly schools.

It appears to me that the first and most essential thing about schools is that we should realize that we have a good, active message, and that we are serving from love, not from duty. Many of us are wanting in enthusiasm, and so long as this is true we need have little hope of success. Many of our workers are afraid to give value received. This is a cause of weakness. We try to work just as little as possible to accomplish results. We must work for the love of it, losing track of time, in our efforts to forward the work. When we forget the question of recompense, then will

we give God an opportunity to take charge of the finances. This ability to throw one's self into the work has been the means of success for those who have accomplished anything in the world.

The same thing applies to Seventh-day Adventists as a people. God sends us forth as fishers of men; and fishers should use attractive bait. Study the message until it becomes attractive to you, and until you will be able to present it in an attractive manner to others. This comes, not as a result of working from duty, but because of a love of the truth. We have something in Christian education to be proud of. Let us carry it to the world. The time will come when the world will come to us for these principles of education, just as they are now coming for our principles of healthful living and scientific treatment.

National meetings of educators are an incentive to the teachers of the world. I think that Seventh-day Adventists should have such institutes as this, as an inspiration for their work.

#### AN EVENING MEETING.

THE thought was expressed that a number of church school teachers were prevented from attending the Conference because they could not meet the expense. Several ministers spoke upon the importance of the Conference and the summer school which would follow. A contribution amounting to \$100 was taken up to meet the railroad expenses of teachers who ought to be in attendance at the summer school. Elder William Covert stated that he knew of a fund from which Wisconsin could draw for the fifteen young people who had been kept away because of lack of means, as reported by Miss Farrell.

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## THE VALUE OF BIBLE STUDY IN THE DEVELOPMENT OF FAITH AN IMPORTANT FACTOR IN CHRISTIAN EDUCATION.

A. T. JONES.

"WHATSOEVER is not of faith is sin." "Faith cometh by hearing, and hearing by the Word of God," therefore faith cometh by the Word of God. There is no faith without the study of the Word of God. This is the only means of faith to the world. Without the Word, there is credulity and superstition and belief; but there is no faith. Anything that is not in accordance with the Bible, is not according to faith, and is therefore sin. Bible study is for the development of faith. How will it develop faith? It must be received as the Word of God. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe."

There is a continual thanksgiving that this word was received AS THE WORD OF GOD. It is well to notice, in the first place, that the Bible *can* be received as the word of man, and then that is all that it is to those who so receive it. Secondly, it can be received as the Word of God; when so received, it *is* the Word of God to that man. In that one thing lies the dividing line between faith and reason. There are two sides from which to look at this question. The first is from the side of faith. "Faith cometh by hearing, and hearing by the Word of God;" so, then, the Word of God is the channel through which faith flows to the world.

The Word of God is ultimate truth. We cannot get anything back of that Word. There can be no proof of the word of God

back of the Word itself. If you make a statement and I do not believe you, you bring as proof the statement of someone who has greater authority than you. But if, when God speaks, I do not believe it, but ask for proof, who is greater than God, whose word can be used as proof? If there were anyone greater, then that greater person would be God; but there is no proof greater than the Word of God itself. So when God speaks that is ultimate. I do not say that what God says cannot be proved; but it cannot be proved outside of itself. So when God speaks, what is the conclusion? We must accept it. We are shut up to this one conclusion; when God speaks, there is no proof. How, then, can we get his Word? Only by faith. There is an inherent power in the word to convince a man that it is the Word of God.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Believing is receiving, and receiving is believing. When we receive the Word as the Word of God, then the Word is the revelation of God to us. From our side it is the exercise of faith; from the divine side it is the revelation. Faith connects us with revelation; faith reveals God.

"Wherefore I also . . . cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him." That is, I do not cease to pray for the spirit of revelation. That simply means that I keep praying for the simple exercise of faith. Accepting God by faith opens to men the foundation of truth, the ultimate foundation of all truth, and standing there I can study truth that expands to the width of the universe.

The words of man are an index to his thoughts. The measure of a man's mind is in the word that he speaks, or what he writes. So with God; his thoughts are the

measure of his mind; each word is infinite.

"Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." It is his manifold wisdom, his eternal purpose; every thought is of eternal worth and of boundless breadth. When we receive it as the Word of God we stand at the foundation of all knowledge. "The fear of the Lord is the beginning of wisdom." No matter what he says, that is truth; believe it, and we stand at the origin of all truth. Looking through that truth, we see infinity and the wisdom of God. The Word studied becomes the revelation, expanding and making us more and more like Christ.

The difference between Christian education and heathen education is that the one is of faith, of knowledge; the other is of doubt, and therefore is ignorance. "Having a form of godliness, but denying the power thereof: from such turn away." "Ever learning, and never able to come to the knowledge of the truth." They are always seeking after learning. It is college on academy, university on college, and post-graduate after that, but never reaching wisdom. But beginning with faith we sit face to face with truth; we build upon the foundation, and then go on eternally learning new truth. The first thing in wisdom by faith is eternal life. "This is life eternal, that they might know Thee." So the man who accepts God by faith can have eternal life. Receive the revelation of God; this is growth, continual growth, from the foundation; this is faith in the Word of God. "This I say, therefore, and testify in the Lord, that ye henceforth walk

not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." What is it that separates these men from the life of God? They are alienated from the life of God through blindness of heart. But were they ignorant? Not from the standpoint of the world. The Ephesians were the wise men of the world. The condition of Athens, another city which represented the wisdom of the world, can be found in Acts 17: 28-30.

In times past, God had winked at this ignorance; that is, he had suffered this ignorance. When Paul said that, he was sitting on Mars Hill, preaching to the fathers of education, men, who for 400 years had been the recognized leaders in the wisdom of the world. More than that, these same men are the leaders in the popular system of education to-day. Corinth was another center of worldly wisdom; but God's word to them was, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

Whatever of truth the world may have comes from God. When you have access to the fountain of truth you have all. It is simply a question in matters educational whether you will have confidence in God to teach you, or whether you will put your confidence in some man. When will we say that we will have more confidence in God than in man? You must settle it with God that he can teach you. Listen to what he says. When he speaks, let that be the end of all controversy.

Greek wisdom, in the eyes of God, was foolishness, or ignorance. Aristotle, the father of Greek wisdom, was the father of a system of doubt. This is the basis of the philosophy of to-day. Men pride themselves on this very thing. This is the direct way to ignorance.

It was this spirit of doubt which formed the papacy of old; it leads today to the formation of an image to the beast. But there is a better way. While one class is alienated by ignorance, yet Jesus himself, says: "This is life eternal, that they might know Thee." Knowledge joins to God; ignorance alienates from God. Anything that alienates from God is ignorance, no matter by what name it is known. Faith is the way to knowledge; doubt is the way to ignorance. Faith joins to God; doubt alienates from God. What is, then, the only way to educate Christians? What is faith? Must we accept before we prove? The eighth chapter of Matthew gives the divine definition of faith.

The centurion came to Jesus, beseeching him, "And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed." He did not ask Jesus to speak, and then he would go and see if his servant had been healed. He did not feel the need of anything in addition to the word. Jesus turned from him to the disciples themselves, and said, "Verily I say unto you, I have not found so great faith, no, not in Israel." The man expected that the spoken word would heal. That was faith.

Faith is living on the Word of God, and doing what it says. He speaks, and we act.

The Jews were familiar with the prophecies. The law and the testimonies were read to them again and again. They understood what they should have done. Often they said to themselves, "I am going to *try* and do that." But every time they tried, they failed; and the Gentiles from the outside, a despised people, came in and took the blessing.

"Let the wicked forsake his way, and the

unrighteous man his thoughts." Lay aside your own thoughts, and let God fill your mind with his thoughts. How can we think straight? I must go to God's word, then I can think. When my mind is open to his thoughts, I can speak his words. Then, let his Word spring up in your heart; let the word of God dwell in you richly; let it flow through your life as the rain and dew from heaven. The result will be that righteousness and peace will spring up daily. Here is Wycliffe's estimate of the Scripture: "There is no subtlety in grammar, neither in logic nor in any other science that can be named, but that it is found in a more excellent degree in the Scriptures." The Bible contains more grammar, more science, than any other book. Let us stop sifting the Word of God.

Every word of God is purified (sifted). Just as David said, The words of the Lord

are pure words, as silver tried in the furnace of fire seven times—completely pure, as typified by that expression, seven times.

To a friend, a monk, Luther once wrote: "My dear brother, learn to know Christ and Christ crucified. Learn to sing unto him a new song; to despair of thyself and say, 'Thou, O Lord Jesus, thou art my righteousness, and I am thy sin! Thou hast taken what is mine, and given me what is thine. What thou wert not, thou hast become in order that what I was not I might become.' Take care, O my dear George, not to pretend to such a purity as will make you unwilling to acknowledge yourself a sinner; for Christ dwells in sinners only. He came down from heaven, where he dwelt among the righteous, that he might also dwell among sinners." Let us put this into practice when we study the Word of God.

## DEPENDENCE OF THE MISSION FIELDS UPON OUR EDUCATIONAL INSTITUTIONS.

W. A. SPICER.

IN the consideration of the educational work, we must remember that our schools demand an outlet, else they stagnate or become as the Dead Sea. A constant stream of workers should be flowing from our institutions into the mission fields. Our missions are dependent upon our schools, and must look to them to train workers. In my mind I often compare it to the relay department of our armies. When the army is weary from the fighting, the good general is the man who has on hand fresh troops to take the place of those who have fallen back, overcome by the conflict. So in our mission work, there must be a constant supply to meet the needs of the mission field. Every teacher in these training schools must himself be a missionary. Zeal for the foreign fields cannot be imparted to children until the teachers themselves are

filled with love for the heathen.

So long as we cling to the home field our teachings concerning the needy fields will amount to nothing more than words. We must have the restraining love of Jesus, who came to the earth because his brethren were suffering here. There is a tenderness in the thought that he could not remain in heaven because we were suffering on earth. Let us receive that same spirit, and it will make true missionaries of all teachers.

Jesus was a model teacher; he was likewise a model student. In Isa. 50: 4, we read: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." Christ was listening that he might receive; he accepted only to pass it on to him that

was weary. He was not a rebellious student. God himself wakened him morning by morning; taught him morning by morning. Thus it was that he could sustain others. This gives us a glimpse of his student life. This experience made him an ideal teacher. His disciples caught the same spirit, and even the fierce soldiers who were detailed to capture him confessed, "Never man spake like this man."

When children are touched by this spirit they will be the means of arousing in their parents a spirit of work for foreign fields. Jesus came to the earth for us—he lived here for us. He would not leave the earth until he could say that it was expedient for us that he should go away. He still lives yonder for us. This must be the spirit of the Christian teacher. Such a teacher will be full of the love of God; he will be willing to go anywhere. One can almost feel the effect that such a Christian teacher would have upon the students in the school.

Institutions, too, must possess this unselfish love for the regions beyond. It is not right to gather all the talent and ability to ourselves. I believe that those at the head of these institutions must stand ready to go anywhere. We must always be ready to go. Be ready to speak a word to him that is weary. The world is tired—panting to the end, as Habakkuk says. Our teachers must have a word for the weary. They must stand ready to slip an arm under those who are struggling and dying. The thing that is needed in our schools is consecration. We need unselfish men and women.

I have thought that our canvassers do great harm in their work by emphasizing the thought that canvassing is a stepping-stone to the ministry. As soon as that spirit is harbored canvassing becomes a stumbling-block. If we had the whole catalogue of industries given by the Lord, hoeing would be another stepping-stone to the ministry.

The heathen do not love to work, and it is the duty of Christian education to exalt labor. Heathenism, undraped, hates work. That is the reason that the "holy" men of heathenism will not work. Christianity, pure and simple, will make a man able to fill any position; as David's men, they will be able to fling stones with the right hand and with the left, and they can throw with such accuracy that they will not miss by even a hair's breadth. Heathenism hates work—Christianity must make practical men. Students from our training schools must be given a practical experience by our various conferences, then the Foreign Mission Board should pass them on to more difficult fields.

You ask if there are calls for church school teachers in India. I can speak of India with greater ease than any other country because I have a special interest there. The Zenana work presents a broad field for the teacher. It does not necessarily mean that the teacher will deal only with children; but the women in the harems are little more than girls, many of them being married when not more than nine years old. These homes offer an extensive field for Christian teaching.

A LESSON FROM THE CHINESE—W. E.  
HOWELL.

After listening to the words of Brother Spicer on the dependence of the foreign mission fields upon our educational institutions, I better understand why he was retained in America. We need just such a recruiting officer here to keep up an interest in the foreign work.

I am glad that the minds of our people are now being pointed to the practical side of the educational work. I have often thought of this when working for our Chinese boys. When surprisingly young, they know exactly what they want; they have a purpose in life, and cannot be persuaded to turn from it. Although a father may give very little attention to the educa-

tion of his boy, yet by the time that boy is old enough to go to school he has such a clear idea of his life work that, although he may be placed in a Christian school and surrounded by an entirely different atmosphere, he can scarcely be turned from the direction in which he was started.

When we speak of the dependence of the mission fields upon our educational institutions, we are starting at headquarters, and I look for a rush to the front. We are looking farther than our own hearth-stones. We must be ready to answer a hasty call. Some day a call will come suddenly, and then, if we have been in the path of duty, we will find that, without knowing it, we have been preparing to fill the very place to which we are called. There is no work of greater importance than teaching.

W. H. THURSTON.

South Africa is ripe for the Christian teacher. Already some schools have been organized and many more teachers could be used there. Wherever a company is organized we need a Christian teacher.

M. BESSIE DE GRAW.

The secret strength of heathenism lies in its system of education. That has always been recognized. For centuries China has barred her doors against the introduction of

Christianity, because the religious leaders control the education of the children. India may be in the hands of the British soldiers, but Christianity has never been able to break the darkness, because, from infancy, Buddhism is taught. When the value of Christian education is recognized, when these countries are entered by consecrated teachers, the light of Christianity will break into heathen minds.

A PLEA FOR CHURCH SCHOOL TEACHERS—

E. A. SUTHERLAND.

"Shall members of the Church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan?"—"Christian Schools," p. 89.

It is useless for us to prepare workers for the foreign field until we begin systematic work for our own children.

If the whole heathen world should be converted within a few years, and at the same time our children were not taught in Christian schools, what would be the gain? The next generation would go back into heathenism again. The message for to-day is the education of children. Educate one generation of children, and you have a people prepared for the coming of the Lord. This is the hope of the foreign work.

## ARE SEVENTH-DAY ADVENTISTS IN DANGER OF REPEATING THE HISTORY OF OTHER PROTESTANT DENOMINATIONS IN THEIR ATTITUDE TOWARD EDUCATION?

CHRISTIAN EDUCATION THE ONLY SAFE-GUARD—P. T. MAGAN.

HAVE you ever thought how closely connected with the schools all the great Reformers have been? Abraham, in the first place, gave lessons to his followers in what were called schools. (See Patriarch and Prophets.) Moreover, those were industrial schools. Lot's wife did not like the

industrial school; she loved the high-sounding education of Sodom. Her family reaped the advantages of city education. Samuel founded schools. Elijah and Elisha were school men. David was a product of these same schools; and Daniel occupied his position in Babylon as the result of the same kind of training. The most brilliant minds in the history of Christianity have

been teachers. The great Reformers have found in schools their main stay and strength. Wycliffe was an Oxford man, and those who were associated with him were Oxford students. From that center an interest radiated in every direction, and Oxford became the source of strength for the English work. It was a result of the interest which went out from Oxford that Parliament and the English king rose up against the pope.

In Germany the University at Wittenberg was the center from which all interest radiated. Why did Luther and Melancthon stay with the schools? What is the lesson for us from the Reformation? What is the result of the attitude which we, as a people,—not anyone as an individual, but we as a people,—have assumed in making the schools a secondary consideration? It means that, as a result, we have departed from the very principles of the Reformation. It does not do for us to merely discuss these things year after year. It is time for activity. When our best and strongest men are educators, then will the people understand the principles of the Reformation and the work will go. Until this is done, the results will be meagre. Occasional visits to the schools by men who are leaders in the work, does not do justice to the schools. When you put your strong men into the school work, when they go into it with heart and hand, you have laid the foundation for strong missionary work. Then the whole denomination must fail before the mission work can fail.

Look at the theological schools of the world. They are weak because the strong men of the world are not to-day connected with these schools. A cold theological criticism of the Word of God has taken the place of practical teaching. When we catch the spirit of education, our work will move. Until this step is taken we are fast repeating the history of other denominations.

EDUCATE—W. A. SPICER.

I AGREE with the thoughts that have been expressed, and I believe that the primary cause of weakness in the foreign field lies in the lack of proper education of the youth at home. There was a time when our people thought that the shortness of time was an excuse for not giving the children an education. The fact is that the shortness of time is the very reason why we should prepare missionaries in the most speedy way possible. There is every evidence that God will cut the work short in righteousness. I know that this educational work is God's means of reaching the heathen world. The wisdom of Solomon was put in his heart, and as a result, the kings of the earth sought and paid tribute to him. When that same wisdom is in the hearts of this people, nations will seek us to learn that God's coming is near. Educate the children and thus reach the parents. This is the secret of success in the foreign mission work.

We have forgotten the exalted position of the family. The sweetness of family life has, in a large measure, been lost by us, while at the same time we have congratulated ourselves that we are working for the cause. I believe that the family should be exalted; that the children should be educated.

We cannot say, "There are yet four months, and then cometh the harvest. Lift up your eyes, and look on the fields; for they are white already to harvest." I am glad that Christian education means Christ in the heart. In the foreign fields we do not need specialists, but we need men—all-round men. While Christ was a teacher, he could yet reach men in every station of life. When God gives us the sweetness of the Christ-life, then we will be ready to go into the needy fields. "Quit you like men; be strong." Our schools must send out men and women; real men and women; the field is crying for them.

Surely there are a large number of school teachers who should be preparing for foreign fields. In each one of us the educational work must be exemplified before the world. Not to educate is to fail to witness to the soon-coming of Christ. The educational work is the power of God, and it will reach to the ends of the world.

TIME FOR ACTION—A. G. DANIELS.

My heart is stirred in behalf of the children. If we had but understood these things twenty years ago, would we not have made a mighty effort to have established a good school in every church? What has these twenty years seen? Time passing with starving fields, and no response. I came to the United States expecting to find here a whole army of young people ready to go to the foreign fields. Those who were children twenty years ago, if they had been properly trained, would to-day be in the field as active workers. Between 20,000 and 30,000 have reached maturity in this length of time.

When I was at Healdsburg we held an inquiry meeting every evening, and during this meeting 200 parents bemoaned the loss of 200 children out of the truth. What was the cause? I asked those parents if their children had been brought up in the truth, and nearly every time the answer

was in the affirmative. Surely a truth that is strong enough to hold parents should hold the children also.

It is absurd for us to wear out our lives trying to save the heathen over yonder while at the same time our own children are going to destruction. I was asked to review a division in the Sabbath school at ———. It is a large and wealthy church, and there were assembled in that division fifty bright-faced intelligent children, ranging from ten to sixteen years of age. I asked how many were converted, and four hands out of the fifty were raised. I asked how many had been baptized, and only three hands out of the four went up. The parents of these children are, many of them, working in the cause, and their children are going to destruction. We went to work for those children, and I am glad to say that before the close of the meeting thirty-five or forty from that room were baptized. I believe that thorough work should be done by the church officers and parents for the children. It is when their hearts are young that they should be turned to the Lord. This work lacks means, but God has given means to maintain these schools. I believe that now is the time for us to make definite arrangements for the progress of the educational work.

## FURTHER CONFERENCE PROCEEDINGS.

It is impossible within the limits of the *ADVOCATE* to do justice to the work of the Educational Conference. Many papers and discussions which ought to appear in full can receive but a brief mention.

THE RELATION OF THE EDUCATIONAL WORK TO THE GENERAL CONFERENCE.

Upon this vital question Elder A. G. Daniels expressed the following thoughts:

The educational work has been made a department of the General Conference. The committee having this work in charge should be and are equally interested in all

our schools. The educational work should not be left entirely to school men. Our educational institutions should have the fostering care of the General Conference. The men composing the educational committee of the General Conference should study the subject of Christian education, and become thoroughly acquainted with its principles. This committee should be in direct communication with the board of managers in all our educational institution.

For the advancement of the general cause of education, it has been decided that a

model school be organized, and conducted under the supervision of the educational department of the General Conference. A suitable site has, after careful consideration, been chosen. This school will be known as Emmanuel Missionary College.

P. T. Magan, secretary of the educational department of the General Conference, spoke on the plans for this central training school. In substance he said :

The office of the secretary of the educational committee should be connected with this model training school. The educational department of the General Conference was created for the purpose of giving assistance not only to the colleges and training schools, but to all educational institutions, that a spirit of unity may exist and that each may keep within its own realm of work.

General institutes will be called from time to time by the Department of Education, for the purpose unifying the work. Boards of the different schools are requested to furnish the Department of Education with outlines of their work, that all may have the advantage of these plans.

#### MEDICAL MISSIONARY WORK.

ONE day of the Conference was devoted to the interest of the Medical Missionary Work. The interdependence of teachers and medical missionaries was discussed, and as Dr. Kellogg spoke with his usual animation on the subject of "Truth as Taught in the Revealed Word and in Nature," the hearts of teachers and workers were touched. A stenographic report of this lecture will appear in the *Review and Herald*. Dr. David Paulson spent several hours in giving practical instruction to the Conference, showing the value of a knowledge of hygiene, and of simple treatments by all who take part in proclaiming the Gospel. The doctor emphasized the need of co-operation on the part of the church school teachers and trained nurses.

#### PUBLISHING WORK.

THE importance of the educational work was at no time more evident than on that day of the Conference devoted to the consideration of the topic "The Educational Features of the Publishing Work." Our great publishing houses can do an untold amount of good by the publication of books and papers, but a wide circulation of these depends upon the taste for literature developed in our homes, and a love of the truth strong enough to make canvassers. In creating a demand for pure reading matter our schools are a most potent factor; in the education of canvassers, Bible teachers, and ministers, who will use this literature, they cannot be ignored. Our publishing houses must look to our schools for active workers; our schools must depend upon the publishing houses to supply such books—especially text-books—as will train children to become active missionaries. These books should be supplied at prices within the reach of all.

Brethren Reavis and Moody represented the Review and Herald Publishing Co. Teachers took an active part in the discussion.

#### SABBATH SCHOOLS.

"THE Sabbath-school as a factor in the Educational System," is a question which has been carefully and prayerfully considered by the educational department of the General Conference, and the subject came in for its share of discussion at the Educational Conference.

The Sabbath-school, in order to do the work for which it is designed, must be closely linked to the day-school. For years the church has conducted the Sabbath-school without a day school. It has been shown that the Sabbath-school working alone is unable to stem the evil influences to which children and youth are subjected, and a large proportion of the rising generation has drifted out of the church. This is a lamentable fact. The remedy has been seen. It lies in the church school. Hence-

forth ever church which wishes to save its children will reinforce its Sabbath-school by a thoroughly Christian day-school.

In order to more fully unite these schools the Sabbath-school work will be given a department in the *ADVOCATE*, the educational journal. This additional department will be opened the first of January.

#### AN EDUCATIONAL JOURNAL.

ON the subject of an educational journal the secretary of the educational department of the General Conference said: "Such a journal should be the exponent of the principles of our educational system. It should be conducted in connection with the central training school; not, however, wholly in the interests of that school, but as an aid to all. It should be read, not by teachers only, but by all who are interested in education."

#### OMITTED ARTICLES.

IT has been necessary, owing to limited space in the *ADVOCATE*, to crowd out some very interesting matter which was presented at the Educational Conference. This has

been done with reluctance and in so far as possible the subjects which are here omitted, will appear either in the *Review and Herald*, or in the October issue of this journal.

The following subjects are omitted:

"What Constitutes the True Training School."—A. G. Daniels. This will appear in the *Review and Herald*.

"Imperialism in Education."—A discussion.

"Scope of Work for Primary and Intermediate Schools."—M. Bessie De Graw. Published in the *Review and Herald* by request of the Conference.

"Methods in Teaching the Bible in Primary, Preparatory and Training Schools."—Grace E. Amadon.

"Agriculture and Horticulture as the Basis of Nature Study."—Joel C. Rogers.

"The Presentation of all Subjects from the Gospel Standpoint Forms the Basis for Methods in Christian Education."—M. Bessie De Graw.

"Educational Features of the Medical Work."—J. H. Kellogg, M. D.

IF, instead of twenty one *years*, the course of nature allowed but twenty one *days* to rear an infant to the full stature of manhood, and to sow in his bosom the seeds of unbounded happiness or of unspeakable misery, I suppose, in that case, the merchant would abandon his bargains, and the father would leave the ingathering of his harvest, and even the drunkard would hie homeward from the midst of his revel, and *that* twenty one days would be spent without much sleep, and with many prayers. And yet it cannot be denied that the consequences of a vicious education inflicted upon a child are now precisely the same as they would be if, at the end of twenty one days after an infant's birth, his tongue were already roughened with oaths and blasphemy; or he were seen skulking through society, obtaining credit upon false pretences, or

with rolls of counterfeit bills in his pocket or were already expiating his offences in the bondage and infamy in prison. And the consequences of a virtuous education, at the end of twenty-one years, are now precisely the same as they would be, if, at the end of twenty-one days after birth the infant had risen from his cradle into the majestic form of manhood, and were possessed of all those qualities and attributes, which a being created in the image of God *ought to have*; with a power of fifty years of beneficent labor compacted into his frame; . . . and with a mind capable of perceiving what is right, prompt to defend it, or, if need be, to die for it. It ought to be understood that none of these consequences become any the less certain because they are more remote.—*Selected.*



## ONWARD.

PROGRESS, most encouraging progress, marks the history of our educational work during the past few months. The creation of an educational department of the General Conference means greater unity, and consequently stronger school men, with better support for the entire system of schools. An active secretary is working toward a complete organization in which the principles of the Reformation—true Protestantism and democracy—will revive in our schools and eventually control the denomination.

Activity is seen all along the line. Calm assent has given place to positive action. A number of educational secretaries are already at work in the several union conferences and these are assisted by conference superintendents who organize schools, give instruction to the churches on Christian education, and assist both teachers and parents in reaching a higher standard in

the training of children. The work already begun means that every minister, to keep abreast of the message, must understand the divine principles of education. When ministers become intelligent workers for children as well as for parents, then will the world see a revival of the spirit manifested in the days of Luther; then will darkness disappear before the light of the Gospel. Christian education is the fiery pillar to enlighten the camp of modern Israel. He who would go forward unto complete victory must move when the signal is given. The man or woman who fails to advance to-day will, in the near future, awake to find that the whole army has passed on and the distance between himself and truth will continue to widen. There is a place to-day for hundreds of trained workers. To-day you are invited; tomorrow the offer may be made to some one else.

## ONE THOUSAND WORKERS.

THE cause of Christian education needs money but it needs *men* and *women* more. Not men who change with every wind that blows,—Reubenites of whom it is written, "Thou shalt not excel," but workers who will stand by principles of truth, let come what will. The cry for help is heard from all parts of the world. Foreign countries are pleading for teachers; there should be 100 canvassers for each one that is now in the field; medical missionaries can find employment in every town and village; our institutions seek every where for competent Christian business men and often seek in vain. There is no talent which cannot to-day be utilized in the spread of truth. A

thousand men and women, consecrated and educated, could be put to work at once. Our training schools open their doors to men and women of maturity and offer to fit them in the briefest possible time for active work in the field. Note the experience of the children of Israel when the command came to build the tabernacle. (Ex. 35.) "Who-soever is of a *willing heart*, let him bring it, an offering of the Lord." "Every *wise hearted* among you shall come, and make all that the Lord hath commanded." "And they came, *everyone whose heart stirred him up*, and every one whom his spirit made willing." "And they came, both men and women, *as many as were willing hearted.*"

# UNIVERSAL EDUCATION.

## EVERY CHILD'S PRIVILEGE.

CHRISTIAN education must be free to all children; it must be universal so far as the Church is concerned. As the children are taught to-day, so the Church will be when the next generation comes into power. How can we expect principles of eternal truth to bear sway when the children are daily educated away from those principles? How can the Church remain Protestant when the fundamental principles of Protestantism are ignored by the system of education under which the children are trained? Christian education must prepare men and women to teach unadulterated truth; it must make ministers who can supply spiritual food to starving souls; it must prepare workers who are so filled with the love of Jesus Christ that the needs of the world are carried on their hearts. Every child born of Christian parents has the inherent right to a Christian education. Parents who deprive their offspring of this right are guilty of robbery and in the Judgment must answer for the sin. The following words, though familiar, are not always heeded: "The Church is asleep, and does not realize the magnitude of this matter of educating the children and youth. One says, 'What is the need of being so particular to thoroughly educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?' *No, I answer, most decidedly not!* What selection would we be able to make out of the number of our youth? How could we tell who would be the most promising; who would render the best service to God? . . . Who can determine which one of a family will prove to be efficient in the work of God?"

*There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."*

## THE DUTY OF THE CHURCH.

If Christian education must be put within the reach of every child, who shall bear the burdens? We have definite instruction upon this point. *The Church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools.*

## A PLEA BY HORACE MANN.

The great educator, Horace Mann, gave his very life for true education and he makes the most earnest appeal for the proper training of children. "And now, you, my friends! who feel that you are patriots and lovers of mankind,— what bulwarks, what ramparts for freedom can you devise, so enduring and impregnable, as intelligence and virtue! Parents! among the happy groups of children whom you have at home,— more dear to you than the blood in the fountain of life,— you have not a son nor a daughter who, in this world of temptation, is not destined to encounter perils more dangerous than to walk a bridge of a single plank, over a dark and sweeping torrent beneath. But it is in your power and at your option, with the means which Providence will graciously vouchsafe, [Christian schools] to give them that firmness of intellectual movement and that keenness of moral vision,— that light of knowledge and that omnipotence of virtue,— by which, in the hour of trial, they will be able to walk, with unflinching steps, over the deep and growing abyss below, and to reach the opposite shore, in safety, and honor, and happiness."

Let us work with ceaseless energy for universal Christian education.

## CORRESPONDENCE-STUDY DEPARTMENT.

THERE are many seekers after truth, — men and women who desire to improve themselves mentally and spiriually, who are so situated that it is impossible to attend school. To this class belong:

1. Those evangelical laborers who desire to continue their Gospel work and study at the same time.

2. Those young men and women whose circumstances, financially speaking, make it impossible to leave home.

3. Teachers who are ambitious to carry on systematic reading for self-development without resigning their positions.

Many requests for study by correspondence have been received, and to meet the needs of a large number of earnest Christians whose desire it is to become active missionaries, the CORRESPONDENCE-STUDY DEPARTMENT of Emmanuel Missionary College will open January 1, 1902.

### STUDIES OFFERED.

To begin with, classes will be conducted in the following subjects:

Bible, the sciences, history, history of education, grammar, rhetoric, and psychology. Other subjects will be added as the demand increases. The most thorough work will be required. Credit will be given for all work satisfactorily completed. Tuition will be within the reach of all, no charge being made above the actual expense connected with the correspondence and mailing of lessons.

The faculty, by whom the lessons are pre-

pared, will be composed of men and women of wide experience in teaching who do the work of this department gratuitously, for the sake of assisting ambitious persons in obtaining a practical Christian training.

Study by Correspondence is by no means an untried plan. Many persons have been greatly helped in this way and it is hoped that in opening this department for Christian men and women many, who are now prevented from taking a college training, will in this way receive some compensation. The value of instruction by correspondence is tersely stated in the following quotations:

“The correspondence method of study is intended for those who have the ability — the backbone — to work without the constant prodding of a teacher.” — President Harper.

“I do not hesitate a moment in saying,” writes Dr. Charles A. McMurry of Chicago University, “that those who did the work by correspondence did three times as effective work and gained three times as much satisfaction for themselves as those who took the work in the class-room. The correspondence student must carefully and thoughtfully sift out definite material for himself and give his opinion on it. *This calls for an amount of self-reliant effort that is among the best results of study.*”

Those who are interested in this work are requested to address, Emmanuel Missionary College, Correspondence-Study Department, Berrien Springs, Mich.

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“SCHOOLS are needed where Bible instruction may be given to the children. The school-room is needed just as much as is the church-building. The Lord has persons to engage in the work of establishing church schools as soon as something is done to prepare the way for them.”

“THE number of workers in the ministry is not to be lessened, but greatly increased. Where there is now one minister in the field, twenty are to be added; and if the Spirit of God controls them, these twenty will so present the truth that twenty more will be added.”

# WITH THE TEACHERS

## SEPTEMBER.

The goldenrod is yellow,  
The corn is turning brown,  
The trees in apple orchards  
With fruit are bending down.

The gentian's bluest fringes  
Are curling in the sun,  
In dusky pods the milkweed  
Its hidden silk has spun.

The sedges flaunt their harvest  
In every meadow-nook,  
And astors by the brookside  
Make astors in the brook.

From dewy lanes at morning  
The grapes' sweet odors rise ;  
At noon the roads all flutter  
With golden butterflies.

By all these lovely tokens  
September days are here,  
With summer's best of weather,  
And autumn's best of cheer.  
— *Helen Hunt Jackson.*

## GREETING.

ALTHOUGH most of the departments have been dropped from the *ADVOCATE* in this issue to make room for the report of the Educational Conference, which is especially interesting to the teachers, yet it seems impossible to let the paper go to press without a few words to the teachers themselves.

The work of the year is just beginning, and it is of the greatest importance that a right start be made.

Many of you have spent a part of your vacation in the summer school, or in some one of the institutes, and your minds are full of ideas which you hope to see put in practice during the winter.

Charles F. Thwing, President of Western Reserver University, makes the statement that "a half million of men and women who are teaching American youth in the American schools and colleges, public and private, are on the whole, the most compact and potent force for truth and righteousness in American life. Scores of educational journals, are rendering superb service in promoting a community of professional interest, as well as making large and vital the work of each teacher."

Do you realize that as Christian teachers you are a part of a vast system of education which has as its object the preparation of souls for eternity? It may sometimes come to you that you are an isolated worker, but when you feel so it is because you fail to grasp the unity of the educational work. Of every advance movement in the cause of Christian education, whether it be made by the General Conference, by a State, or by one of the higher educational institutions, the church school is the central feature. These schools will not only feel every change that will be made, but it lies in their power to so mould public sentiment that the work of the denomination will be materially changed as a result of their existence. Not only is this thing possible, but it is the necessary result when church schools are properly conducted. Israel as a nation was controlled by its schools; the church to-day is strong or weak in proportion as it obeys the principles of education. Do you wonder why this work requires the best talent, the most thorough training? Wonder no longer. It is a divine work. If you find yourself a

teacher, reconsecrate your powers to the sacred work before you. Spare no pains for self-improvement. If you are weak in some points, put forth special effort to overcome the deficiencies.

The cause of Christian education is but dimly understood by those most learned in its truths. Study every thing you can on the subject. Interest your patrons. This is your life and your strength.

I wish to remind you that you owe a duty to the ADVOCATE. Every reader of the journal is anxious to see a report from the various church schools. As you work out problems in your school-room, remember that other teachers are wrestling with similar difficulties, and would profit by your experience. Make live reports for the ADVOCATE, and make them frequently.

M. BESSIE DE GRAW.

EDUCATION is to inspire the love of truth, as the supremest good, and to clarify the vision of the intellect to discern it. We want a generation of men above deciding great and eternal principles, upon narrow and selfish grounds. . . . We want no men who will change, like the vanes of our steeples, with the course of the popular wind; but we want men who, like mountains, will change the course of the wind. We want no more patriots who exhaust their patriotism in lauding the past; but we want patriots who will do for the future what the past has done for us. We want men capable of deciding, not merely what is right in principle,—*that* is often the smallest part of the case;—but we want men capable of deciding what is right in means, to accomplish what is right in principle.

*What can save us from endless contention but the love of truth?* . . . Let it be for ever and ever inculcated, that no bodily

wounds or maim, no deformity of person, nor disease of brain, or lungs, or heart, can be so disabling or so painful as error; and that he who heals us of our prejudices is a thousand fold more our benefactor, than he who heals us of mortal maladies. Teach children, if you will, to beware of the bite of a mad dog; but teach them still more faithfully, that no horror of water is so fatal as a horror of truth, because it does not come from our leader or our party. Then shall we have more men who will think, as it were, under oath;—not thousandth and ten thousandth transmitters of falsity;—not copyists of copyists, and blind followers of blind followers, but men who can track the Deity in his ways of wisdom. A love of truth,—*a love of truth*; this is the pool of a moral Bethesda, whose waters have miraculous healing.—*Horace Mann in Means and Objects of Common-School Education.*

## SEPTEMBER WORK.

Make a list of the crops that are gathered in your vicinity in September. You may be interested in knowing that the Gulf states, India and China, are now gathering their rice; that the cotton states and Egypt are gathering cotton; that the Japanese are almost through picking the tea leaves; that the Arabians are gathering coffee; that boys and girls in Delaware, New Jersey and

Michigan are gathering peaches; that Greece is drying grapes for raisins; that Florida is digging peanuts; that Indians are up in the trees in Venezuela and Brazil, cutting loose the Brazil nuts; Cuba is cutting sugar cane; Oregon is gathering hops; China is peeling off cinnamon; Madagascar is gathering nutmegs, and ships in Behring Sea are taking seal.—*School Education.*



## STUDENT LABOR.

CLARENCE BOYD who is connected with Sheridan Industrial school writes: "I am often reminded of the words, 'The hand of the diligent shall bear rule: but the slothful shall be under tribute.' What more important lesson can be given the youth than the ability to perform thoroughly the simple every-day duties of life?"

In our industrial schools I find that for such lessons to be well learned the students require the constant attention of a teacher. One cannot expect perfect work from a corps of immature boys if they are sent into the field alone. In our work of the summer we have recognized this fact. For the past three months I have worked every day, with one exception, with a company of boys ranging in age from 13 to 16 years. I find that they accomplish twice as much when I am present to direct their efforts as in my absence. Boys are easily discouraged, and a task is very apt to appear endless to an inexperienced youth. When beginning a new job I make it a point to speak of the object to be attained by the labor.

"Student labor is often considered cheap and of an inferior quality but with the proper supervision this need not be so.

"It is interesting to note the practical application which is made of the student's knowledge of arithmetic. When sawing logs lessons of economy are taught for every particle of wood must be used for something, if not for saw-logs then for fence-posts or fire-wood. The boys thoroughly enjoy measuring.

"My smallest boy finds an opportunity to drill himself on the multiplication table while gathering roasting-ears for market.

"In many ways the work is intensely interesting. I must say, however, that it requires patience and constant labor."

## WISCONSIN.

THE hearts of the brethren and sisters in Wisconsin are being drawn out toward the lambs of the fold and they are endeavoring to provide schools that all the children may be trained to do service for the Master. Twenty-one church schools are already organized and the prospects are good for eight or ten more as soon as the churches can be visited and necessary arrangements made.

The children and young people are themselves beginning to feel the burden. I am continually coming in contact, both in visiting and by correspondence, with those who are anxious to attend a Christian school where they may be taught of God. I quote from one of the many letters received. "I hope to be able to attend Woodland Academy. I have been trying to decide for what branch of the work I should prepare. I believe I ought to be a church school teacher. As the way has not yet opened for me to attend school, I am doing what I can where I am. I shall canvass this neighborhood for 'Best Stories from the Best Book.'"

This young girl is certainly being led of the Lord. The one who is willing to do her best where she is is sure to succeed in anything she undertakes. We welcome such to the ranks of the church school teachers.

LOTTIE FARRELL, Sec'y.

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PROF. C. C. LEWIS, Educational Secretary for the Northwest and Southwest Union Conferences, spent a day or two at Berrien Springs, Mich., and went from there to Battle Creek, to counsel with Prof. Prescott and other teachers concerning the MANUEL FOR HOME AND CHURCH SCHOOLS which is now in course of preparation. "To make the church school what it should be," said Prof. Lewis, "we must strengthen the Normal department in our training schools."

EMMANUEL MISSIONARY COLLEGE, successor to Battle Creek College, will open at Berrien Springs, Mich., October 30. The delay in opening is due to the change in location. The school will be conducted in the village this winter, in commodious buildings rented for the purpose, while the erection of new buildings is carried forward on the farm, two miles distant.

Instruction offered by this College is adapted to persons of maturity who desire a thorough training for missionary work. The class work will be conducted upon a plan differing somewhat from former years. The change has been made with a view to strengthening the departments and at the same time accomodating the work to the needs of persons who wish to spend but a short time in the school room.

Emmanuel Missionary College is, in the broadest sense, a training school for Christian workers. Its strength lies in the fact that its energies are devoted exclusively to this one object.

W. E. HOWELL, superintendent of the school for Chinese boys in Honolulu who spent several weeks at the summer school at Berrien Springs, Mich., returned to his field of labor and resumed school duties about the middle of September. Students highly appreciated the instruction given by Brother Howell. He speaks from the heart. God has been teaching him the truths of Christian education as he has labored among the Chinese.

THE Des Moines church school opened Monday, September 2. The enrollment at the close of the week was twenty-five, and at least a dozen more are expected to join soon. The interest in the church school work at this place was never better, nor attendant circumstances more favorable for its advancement. Two teachers, Emma Beaman and Martha Young, have the work in charge.

AN industrial department has been established in connection with the South Lancaster Academy, and last year the broom shop was a means of assisting thirteen or fourteen boys through the school. The work, however, has been hampered from lack of means, as they have never had sufficient stock on hand to keep it running as it should. They need quite a large sum to start the work this fall. Any who desire to contribute to this worthy cause can send their donations to Prof. Frederick Griggs, South Lancaster, Mass. The intention is to open up industrial work for girls also, in the line of sewing and canning.—*Atlantic News.*

E. W. CATLIN, writing for the *Minnesota Worker*, of the school work in Minnesota, says: "The institute at Anoka opened August 7. Five additional churches will open schools. I am pleased to note that some of our successful teachers are planning to attend school this year. There is a strong desire among our teachers to be better prepared to lead our children in paths of righteousness. I trust that the parents do appreciate the spirit of consecration and the work of our faithful teachers."

PROF. F. W. FIELD, science teacher of Mount Vernon (Ohio) Academy who was one of the instructors at Berrien Springs during the summer, sails with his family, for Tokio, Japan, the middle of October, where he is to have general direction of Mission work. The prayers of many teachers will follow Brother Field in his new labor.

BLANCHE GRUBB returned from the summer school to her work at Amos, W. Va. Her first letter after the re-opening of school contained an order for fifty copies of the September ADVOCATE. This is an excellent example. Let other teachers follow it.

There is no finer test of a person's understanding of the Message than the extent to which he discerns the need of Christian education.

The fact that a hundred or more church school teachers are needed in our conference to supply the demand means something. And just in proportion that the church school progresses will the attendance at our colleges increase.—*J. A. L. Derby in Pacific Union Recorder.*

THE teachers of Pacific Union Conference met in institute at Walla Walla College, College Place, Wash., August 12. M. E. Cady from Healdsburg and A. T. Jones, president of the California Conference, were instructors from a distance.

ANNIE DURRIE returned to Galesburg, Ill., where she taught last year. She reports that school opened September 9 in new and comfortable quarters. The children will set out strawberry plants this fall. Thus the gardening begins.

C. H. PARSONS, architect, representing the firm of W. R. Parsons & Son, of Des Moines, Iowa, visited Berrien Springs the first of September, to make preliminary plans for the new college buildings at this place.

PAUL SHEPPLER, former teacher at Kankakee, Ill., is now teaching in Woodland Academy, Bethel, Wis. Archer Wright takes charge of the Kankakee church school this year.

ELDER E. J. HIBBARD, for several years a teacher of Bible in the nurse's classes at the Battle Creek Sanitarium, has accepted a call to teach Bible in Healdsburg College.

A CALL was made for a two weeks conference of church school teachers at Taopi, S. Dak., beginning September 20.

ROSMA WHBLEN, well known to the students of Battle Creek College, as registrar and secretary of the faculty, has accepted a position as preceptess in Woodland Academy, Bethel, Wis. She will be missed by her former co-workers, but the ADVOCATE congratulates the Academy upon the addition to its corps of teachers of a most earnest Christian worker.

NEWS of the unexpected death of Thomas Ward, a promising young man and earnest Christian teacher at Springville, Tenn., came as a shock to his friends. Brother Ward was struck by a train and instantly killed. By his death the church schools lose a consecrated worker.

ANNA M. NELSON, one of Wisconsin's faithful church school teachers, is on her way to Avera, Raiatea, Society Islands, where she will continue her work as a teacher. The ADVOCATE wishes her God speed.

PROF. J. C. ROGERS, teacher of agriculture and horticulture at Cedar Lake Industrial School, reports that school opened September 9, and that students were coming in rapidly.

#### DIRECTORY.

THE organization of the educational work creates an interest in the various departments, and parents and teachers often wish to know whom they should address on such matters. The following addresses will serve as a guide:

P. T. MAGAN, Secretary Educational Dept. of General Conference, Berrien Springs, Mich.

H. R. SAUSBURY, Educational Secretary Lake Union Conference, Berrien Springs, Mich.

#### CONFERENCE SUPERINTENDENTS.

LOTTIE FARRELL, Bethel, Wis.

S. M. BUTLER, 627 South Ingalls St., Ann Arbor, Mich.

H. W. WAKEHAM, Mt. Vernon, Ohio.

D. W. CURTIS, Peoria, Ill.

GRACE AMADON, Battle Creek, Mich.

N. W. LAWRENCE, Educational Secretary Southern Union Conference, Graysville, Tenn.

C. C. LEWIS, Educational Secretary of Northwest and Southwest Union Conferences, Keene, Texas.

#### CONFERENCE SUPERINTENDENTS.

J. W. BEACH, Willow Lake, S. D.

FLOYD BRALLIAR, 603 E. 12th St., Des Moines, Iowa.

E. W. CATLIN, Anoka, Minn.

B. E. HUFFMAN, 118 East 5th St., Topeka, Kan.

GEORGE W. BROWN, Seward, Neb.

E. S. BALLNEGER, Educational Secretary Pacific Union Conference, Healdsburg, Cal.

# PUBLISHERS' PAGE.

## Training-School Publishing Association Limited.

ADDRESS all communications and make all checks payable to the **ADVOCATE**, Berrien Springs, Mich.

**PERCY T. MAGAN, Manager.**

### THE ADVOCATE.

THE combined August and September **ADVOCATE** is the first issue which has appeared from Berrien Springs. In changing the location of the college, there was of necessity some delay in reopening the printing office. Temporary quarters have been found in the village for the work of the publishing association, and in addition to the regular appearance of the journal, the office expects to put out a number of "Advocate Series" during the next few months.

### IN NOVEMBER.

So often is the attention directed to the importance of the home school that it has been thought advisable to devote one issue of the **ADVOCATE** almost exclusively to the work of mothers with children who are under school age. Consequently the November **ADVOCATE** will be the "Home-School Number." Teachers should make note of this fact and see that a copy is placed in the hands of every mother. Christian education exalts the home, and among all the teachers of the world, none take precedence over the godly mother. Let us give the November issue a wide circulation.

### FOR PARENTS AND TEACHERS.

"A Manual for Home and Church Schools," by C. C. Lewis, Educational Secretary and Superintendent of Church Schools for the Northwestern and Southwestern Union Conferences of Seventh-day Adventists.

**PART I.**—General Principles of Christian Education.

**PART II.**—The Home School. An application of these principles to the education of children in the home.

**PART III.**—The Church Schools. Recommending a course of study, with text-books, for church schools, and giving instruction to teachers for teaching each subject in every grade.

**PART IV.**—The Intermediate School.

**PART V.**—Help for Teachers.

**PART VI.**—Practical Problems in Church School Work; a discussion of questions which church and school boards are everywhere asking. Price, postpaid, paper cover, 25 cts; cloth, 50 cents.

### ADVOCATE CLUBS.

LAST school year many of the teachers took a club of **ADVOCATES**, which the pupils sold from month to month. A new club list will be made beginning with the present issue. Already the following orders have been received:

Blanche Grubb.....	50 copies.
Nettie Gifford.....	20 "
Lottie Farrell.....	12 "
Louie Niccum.....	to "

If 200 teachers each dispose of 50 copies of this educational journal, how many souls would know of this truth!

THE *Journal of Education*, published by E. L. Kellogg & Co., at 61 East 9th St., New York, contains a large amount of valuable information for teachers. Subscription price, \$1.00.

THE *Pacific Union Recorder* is a neat 16-page paper issued bi-weekly at Oakland, Cal. Its columns are filled with interesting matter, and with reports of the work in the west. Among its departments are represented the interests of the Medical Missionary work, Canvassing, Educational, and Sabbath-school work. Subscription price, 50 cents.

THE *Gospel Farmer*, formerly published at Harvey, Ill., has been moved to Woodbridge, Va. Many of the **ADVOCATE** readers are acquainted with this paper, and as it deals with a question which confronts all Christian teachers, they will be glad when the *Gospel Farmer* again makes its appearance.

# Bible Readings on Education

By M. Bessie De Graw.

A 48-page pamphlet (vest pocket size); published as  
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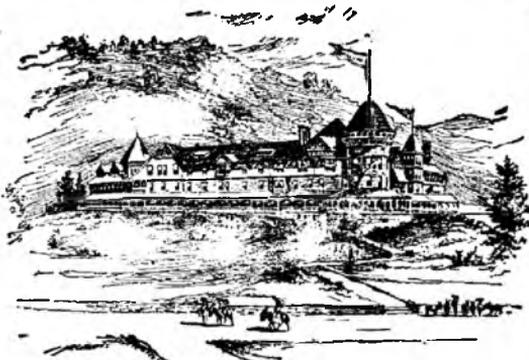
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