

HISTORY OF CHRISTIAN EDUCATION

The ADVOCATE of CHRISTIAN EDUCATION

DECEMBER, 1902



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

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Thirteenth Chapter of First Corinthians.

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all

things, endureth all things. Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love."

THE ADVOCATE

A Journal of Christian Education

VOL. IV

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Solomon said unto God,
"Give me now wisdom and knowledge."

And God said to Solomon,

"Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king;

Wisdom and knowledge is granted unto thee; and I will give thee riches and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

"If any man seek for greatness, let him forget greatness and ask for truth, and he will find both."

—Horace Mann.

HISTORY OF EDUCATION

Introductory

D'Aubigne, the great historian of the Reformation, in simple language thus states the great truth that there is a God in history. "History should live by that life which belongs to it, and that life is God. In history, God should be acknowledged and proclaimed. The history of the world should be set forth as the annals of the government of the Sovereign King. I have gone down into the lists whither the recital of our historians have invited me. There I have witnessed the action of men and nations developing themselves with energy, and contending in violent collision. I have heard a strange din of arms, but I have been nowhere shown the majestic countenance of the presiding Judge.

"And yet there is a living principle emanating from God in every national movement. God is ever present on that vast theatre where successive generations of men meet and struggle. It is true he is unseen; but if the heedless multitude pass by with-

out caring for him because he is 'a God that dwelleth in the thick darkness,' thoughtful men, who yearn for the very principle of their existence, seek for him the more ardently, and are not satisfied until they lie prostrate at his feet. And their inquiries meet with a rich reward. For from the height to which they have been compelled to soar to meet their God, the history of the world appears as a majestic temple, on which the invisible hand of God himself is at work, and which rises to his glory above the rock of humanity. Do not all things declare aloud a God in history?"

If history in general reveals God, the history of education in particular shows the mighty wrestling of the Angel with men's hearts in an endeavor to prepare a people for the kingdom and to make known his will in the earth.

In history, education cannot be separated from religion. What conversion is to the mature individual, education is to the child. The simple plan is to "train up the child in the way he should go." However, when this instruction of the Wise Man has been disregarded, Divinity, not forsaking the original plan, converts the man, giving him a second childhood and bidding him to grow up according to the laws of childhood.

In the history of education, therefore, is to be found, first of all, the God of history, and with the finding of that Source of life comes an inspiration for us today, revealing, through past events, what may be done in this generation.

Educational reform appeals to our hearts. The salvation of the children becomes a ruling passion with those men and women who realize the times in which we live.

All should know what God has done in behalf of the children in ages past, that they may be able to comprehend what he wishes to do for the children today. This, therefore, is the reason for devoting a large portion of the present issue of the *ADVOCATE* to the subject of educational history in modern times.

The Sixteenth Century Reformation and Educational Movement

"Primitive Christianity and the Reformation are the two greatest revolutions in history. They are not limited to one nation only . . . but their influence extended over many, and their effects are destined to be felt to the utmost limits of the world."

For present purposes we pass the educational question in the early Christian church, and confine our study to the movement in the days of Luther. Mighty forces were set in motion. In one little province of Germany were revived, after a long death-like slumber, the fundamental principles of both government and religion. Protestantism—a recognition of the equality of all men—was given to the world.

How did the birth of Protestantism affect the children? "The fundamental principles of Protestantism," says Painter; "are favorable to education. . . . The Bible must be studied; teachers must be provided, schools must be established. Protestantism becomes the mother of popular education."

Again, the same authority says: "The Protestant view restores Nature, as a subject of investigation, to its rights. Primary and secondary schools are encouraged. PROTESTANTISM IS THE FRIEND OF UNIVERSAL LEARNING."

Michel Breal, a French scholar, writing of the Reformation, says, "Instruction became the first duty; all who had charge of souls, from the father of a family to the magistrates of cities, and to the sovereign of the state, were called upon, in the name of their own salvation, and each according to the measure of his responsibility, to favor popular education."

The papacy, for generations the ruling

power of Europe, had crushed intellectual advancement. The death of the papacy meant the enlightenment of the rising generation. The papacy educated the few. Protestantism called for universal education. It provided universal education free.

The Reformation began in the universities. That is, Wycliffe, "the Morning Star of the Reformation" was an Oxford teacher. Luther and Melancthon were both schoolmen, and their great work was to train teachers, ministers and canvassers. The reform movement in England was also carried on by educators. But although the movement began in the universities, it was not confined to the higher schools. Primary and secondary education were encouraged.

"It was a favorite doctrine of the protesting Luther," says Boone, "that every child was worthy to have the best education—languages, history, music, mathematics—everything that can contribute to his highest development. In a letter to the Magistrates (1524), after recounting the advantages to the child and to the religious life of the individual, he insists that, if there were no soul, no heaven, no future after this life, and temporal affairs were to be administered solely with a view to the present, it would yet be a sufficient reason for establishing in every place the best schools for both boys and girls."

In a stirring appeal to parents, Luther says, "Busy yourselves with the children. Many parents are like the ostrich. They are hardened towards their little ones, and satisfied with having laid the egg, they care nothing for it afterwards." He condemned Germany for having allowed its youth "to grow up like trees in a forest."

This was an appeal for primary schools. Melancthon, his co-laborer, once said, "To neglect the young in our schools is just like taking the spring out of the year. They indeed take away the spring from the year who permit the schools to decline, because religion cannot be maintained without them. A terrible darkness will fall upon society if the study of science should be neglected."

According to the "Saxony school plan," formulated by Melancthon, primary and

secondary schools were provided for all Germany. He exhorted teachers in the lower grades to avoid a multitude of studies; not to burden the children with too many books; to insist upon a thorough understanding of fundamental subjects, —reading, writing, music, etc.

To forward the cause of education, Melancthon, busy as he was, prepared text-books for the various schools.

The problems confronting us to day were sturdily met by the leaders in the Reformation. Those problems are:—

- Free schools,
- Universal schools,
- Well-trained teachers,
- Proper text-books,

Thoroughness in the use of the mother tongue and the rudiments,

The Bible as the basis of all instruction, and nature study as the means of watching God's work in the world.

Truly, the reformation of the sixteenth century was an educational reform. "Protestantism is the mother of popular education."

The Puritans as Educators

Wherever the Reformation found adherents, there schools flourished. It is Boone who, in his "Education in the United States," says, "Charles X and Gustavus Adolphus did for Sweden and their generation what America, with all her achievements has failed to do since,—made education so common that in the year 1637 (the year of the founding of Harvard) not a single peasant's child was unable to read and write."

This is saying that Sweden in our colonial days had universal free education. It was without question the result of the Reformation. Motley, the historian, claims that the Puritans in their educational work gained more inspiration from the Reformers of the Netherlands than from their own country, "for the free schools of Holland led the van of the world." Of the Dutch it is said: "Neither the perils of war, nor the busy pursuits of gain, nor the excitement of political strife, ever caused them to neglect

the duty of educating their offspring. Schools were everywhere provided at the public expense, with good schoolmasters to instruct the children of all classes in the usual branches of education.

Is it any wonder that the Puritans, after a sojourn in Holland, were educational reformers? One of the absorbing ideas, as they came to the New England shores, was the proper education of their children.

John Winthrop, whose name is known to every student of United States history, writing in 1645, said: "Divers free schools were erected at Roxbury (for the maintenance whereof every inhabitant bound some house or land for a yearly allowance forever), and at Boston, where they made an order to allow forever fifty pounds to the master, and a house, and thirty pounds to an usher who should also teach to read, write and cipher. Indian children were to be taught freely."

Ten years earlier than this, when Boston was but a struggling village, history records that the people "in town meeting assembled, impressed not less with their need of schools than with their appreciation of education in general, requested 'Brother Philémon Purmont to become schoolmaster for the teaching and nourteuring of children.' In part pay for his services, thirty acres of land were voted him by the young colony."

The idea prevailed that the children should have *free* schools. How interesting is the fact that all citizens had a part in the support of the schools, and that in the payment of the teacher the idea now being revived, that agriculture should form a part of the instruction, was a common practice in colonial days. One is impressed also with the thought that educational privileges were not confined to English children, but that the schools were open to the Indians. It was in this way that the colonists hoped to civilize the red men of the forest.

Here is the secret, not only of development for the church, but for the growth of strong interests in foreign fields.

Boone speaks of the schools as "civilization centers for a continent." The conducting of the schools was not mere child's

play. Parents who neglected the education of their own children, or that of apprentices, were subject to a fine of twenty shillings for each neglect. "If, after admonition," reads the law, "parents were still neglectful of their duty in this particular, children might be taken from their parents, and servants from the custody of their masters, and bound to such masters as the selectmen might deem worthy to supply the place of the unnatural parents,—boys until the age of twenty-one, and girls until that of eighteen."

Let us bear in mind that at the time just referred to the church was taking the responsibility of the education of the children. Should the church today institute such careful watch over the children and youth, without doubt some "unnatural parents" would be brought before the public.

These were primary schools, as one may judge from the annals of New York, whose governor wrote, "Nothing is of greater importance than the right, early instruction of youth." This instruction was confined to the rudiments, including reading, writing and arithmetic. The minister was often the teacher in the town school. For instance, history tells of the Reverend Gideon Sheets, who, when engaged as a minister in New York, was required among other duties "to pay attention also to the office of schoolmaster for old and young."

The statement, therefore, is well made that "the schools were civilization centers for a continent." A generation was in training, and the results of the training are seen in the Revolutionary War, the adoption of the American Constitution and the later history of the United States.

The First Colleges.

The people of New England recognized two classes of individuals who deserved care and attention, the children and their parents. To the grown people the gospel was preached, and to the children the same gospel was taught. Often one and the same individual performed both duties. Especially in the early history did ministers

act as teachers for the training of workers.

Harvard College was established that, "The light of learning might not go out, nor the study of God's word perish." Boone in his "Education in the United States," says, "A citizen of Boston writing to friends in 1643, says, 'After we had builded our houses, provided necessaries for our livelihood, reared convenient places for worship, and settled the civil goverment, one of the next things we longed for and looked after was to advance learning and to perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust. And when we were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr. Harvard (a godly gentleman and a lover of learning, then living among us) to give one-half of his estate and all his library toward erecting a college. After him another gave £300; others after them cast in more. The colony caught his spirit. All did something. One subscribed a number of sheep; another, nine shillings worth of cloth; one, a ten-shilling pewter flagon; others, a fruit-dish, a sugar spoon, a silver-tipped jug, etc. From such small beginnings did the institution take its start. No rank, or class of men is unrepresented. The school was of the people."

Harvard College became a training school. From its very foundation it was democratic,—a school for the people and supported by the people. That it remained true to its original purpose for at least three-quarters of a century, is witnessed by the fact that, "of the five hundred alumni during the seventeenth century, fully one-half, it is estimated, entered the ministry."

The other colleges of colonial days patterned more or less after Harvard. They stood for a system of education. The system was complete, for there were primary schools for the children, secondary schools and training schools. The entire system was the outgrowth of close adherence to the principles of Protestantism, and resulted in a strong religious life.

Jefferson as an Educator

Harvard University, formerly known as Harvard College, may be considered a type of the most advanced form of higher education, at least, prior to the beginning of the nineteenth century. Harvard was established as a training station for Christian laborers, as were also Yale, William and Mary, Princeton and others. That is, the prime object of each of these older institutions was to upbuild the church.

That object was gradually lost sight of by the introduction of a strong commercial spirit. But so long as these institutions maintained their primitive simplicity, their democratic spirit and original object, they held a central position in a system of schools which provided Christian education for all. In other words, each college was a center—a training school. It was possible for each to do a distinctive work, because of the existence of preparatory or secondary schools which acted as feeders to the colleges or universities. Each preparatory school was in turn backed by local primary schools which offered free education to the children.

This, as we have already seen, was the original plan. A change was wrought in the course of instruction offered by the colleges, by ambitious instructors who, coming in contact with European institutions, imbibed the medieval spirit, and succeeded in turning American schools from their original course. This was one of the counter influences against which Christian education was obliged to contend.

Again, by the church it was often considered a burden to maintain a system of schools; and as the government coffers filled and its territory extended, it became a popular thing to accept grants of land and appropriations from the public treasury. The spirit of democracy was weakening; perhaps almost imperceptibly from the government point of view, but it can readily be discerned in the educational world.

As the progressive spirit died in the church, God raised up a man in the political world to take up this neglected work.

Thomas Jefferson stood as the foremost advocate of democracy. Recognized as such in the political world, it is not surprising that his thoughts materialized in a new educational institution.

Virginia was his home, and toward his native State he had the tenderest feeling. Finding that the schools already in existence failed to meet the needs of a growing democracy, he longed to be instrumental in establishing, in Virginia, a university which should avoid the mistakes that were every day becoming more prominent in the older institutions. Thomas Jefferson worked for years before he saw his hopes realized in the establishment of the University of Virginia.

It is impossible in our limited space to give the details of his struggle. There were times when he halted between purely Protestant principles and a compromise with papal ideas. At times he was almost drawn into a scheme for patterning the new school after some French institution, but by a power outside of himself he was saved from thus introducing papal principles.

As the principles of democracy,—in other words, Protestantism,—grew clearer in his own mind, he saw the importance of a practical education which should reach the entire people, and which should be given by men of our own nationality, imbued with the spirit of democracy, rather than by men who were imperialistic in their tendencies.

One who is interested in the history of Thomas Jefferson's efforts in connection with the University of Virginia, may gain a very clear conception of that work from a pamphlet entitled "Thomas Jefferson and the University of Virginia," prepared by Herbert B. Adams under the direction and approval of the United States Bureau of Education, Washington, D. C.

For us, the essential point is the principles with which Jefferson dealt. "Jefferson," says Mr. Adams, "proposed to connect the three great branches of education, the primary, the secondary and the higher." He had a plan in mind for testing the pupils and offering higher education to those

who were thorough in the primary and secondary schools.

The same authority states, "Jefferson never advocated university education at the expense of common schools. He labored for both forms of popular instruction."

In 1823, in writing to his friend, Joseph C. Cabell, Jefferson says, "Were it necessary to give up either the primaries or the university, I would rather abandon the last, because it is safer to have a whole people respectably enlightened than a few in a high state of science and the many in ignorance. This last is the most dangerous state in which a nation can be. The nations and governments of Europe are so many proofs of it." Jefferson thus emphasized the importance of universal education in the common branches.

As early as 1779, Jefferson offered a bill in the legislature which provided not only for common schools but "for the free training of all free children, male and female, for three years in reading, writing and arithmetic. The proposed admission of girls was a step in advance of the times."

The matter of text-books was also considered by this great educator, readers receiving his special consideration. "Jefferson regarded language simply as an instrument for obtaining knowledge, and in his opinion the knowledge of what men have actually done in this world is a most important educational and moral course." For this reason he advocated a series of readers based upon history.

When our attention is called to the fact, we can readily see that this was an application of the same principle advocated by the Lord in dealing with Israel. National history, to which was added prophecy, was, to a large degree, the basis of the reading in the Jewish schools. Jefferson therefore, had grasped the principle, and, leaving out the religious idea, had made the application.

One fact must be recognized in all his reforms: Jefferson was not working for the church, but for, and in the name of, the state. He had been forced to do this because the church had declined to follow the

light which it received in the days of the Reformation. What the church and its educators failed to do, God put it into the heart of Jefferson to accomplish, and the University of Virginia stood for a system of education which recognized the equal rights of every individual; it provided for physical as well as mental training, and encouraged thoroughness in rudimentary studies preparatory to a technical training.

Jefferson was preparing the way either for the church to renew its efforts as an educational body, or, what afterward proved to be the case, for the development of a system of free public schools, which were organized by Horace Mann in less than a score of years.

It is a significant fact that in almost every generation to some man has been committed the eternal principles of Christian education, which involve the education of all the children; and that, regardless of the individuality of the man, each reformer has seen the same fundamental principles. Jefferson, as well as others before him, grasped these truths, and the reforms center around:—

Free schools,

Universal schools,

Some form of taxation for the support of schools,

Manual training combined with mental discipline,

Three grades of schools—the primary, the secondary and the technical,

Simplicity in the primary schools,

Trained teachers,

Educational literature,

A proper system of text-books.

Horace Mann

"I seem to myself to know that the time will come when education will be revered as the highest of earthly employments," said Horace Mann in the beginning of his educational work for Massachusetts.

The nineteenth century witnessed a wonderful development of educational principles. At the gateway of the century stood a number of illustrious characters. We have al-

ready mentioned Jefferson, who in the first quarter saw his hopes realized in the University of Virginia. In Europe, also, men's hearts were stirred to reform the schools. Pestalozzi advocated a change of methods, that the physical and moral nature of the child, as well as its intellectual nature, might be reached in the schools. "To learn to do by doing" was his motto.

Froebel, touched by the needs of every little child, introduced nature study in the kindergarten. In the United States such men as Horace Mann and Henry Bernard were spending their lives for the children.

While William Miller warned the churches of the soon-coming of the Saviour, Mann pointed out needed reforms in the schools. Protestant churches were at one and the same time brought face to face with two great reforms,—one purely spiritual, the other educational.

The condition of the educational world when Horace Mann came on the scene of action, is thus described: "In Massachusetts the common school system had degenerated from the original theoretical view of the early Pilgrim Fathers. Common and equal opportunities of education for all was the primitive idea of those men who had been so signally made to feel how unequally human rights were shared. The common schools had been allowed to degenerate into neglected schools for the poorer classes only, instead of becoming nurseries of democratic institutions for all classes. For, as wealthier and better educated citizens turned away from them, the best talent and education were not secured to carry them on."

Under such existing circumstances, God called a man keen, sensitive and with a heart throbbing with sympathy for the rising generation, to formulate a system of schools. The little children were neglected. If the church, like the ostrich, continued to neglect its children, then a foster mother must be sought. Protestantism had been born at too great a cost to be left to die in its infancy. America was the prophetic home for these principles, and if the church proved untrue to its trust some other power must foster these principles.

That Mr. Mann was advocating the fundamental principles of Protestantism, is evident, for "it was his wish to restore the good old custom of having the rich and the poor educated together; and for that end he desired to make the public schools as good as schools could be made, so that the rich and the poor might not necessarily be coincident with the educated and the ignorant." In other words, Mr. Mann realized that Protestantism,—the equality of all men—can be maintained only by that church or nation which trains its children from infancy in these principles. It was a period of decision for the church.

The character of the man called to stand for truth may be seen in the following sentence taken from his diary: "Let come what may upon the body; let come what may to crush the intellect; my most earnest prayer is that my moral nature, my affection, my sense of justice and all right may never be impaired. Let all tortures come, provided they are safe."

He urged the founding of training schools, or teachers' seminaries. He applied for, and obtained, a grant of ten thousand dollars, afterward increased to twenty thousand dollars, to be used "in qualifying teachers for our common schools."

Having started a sentiment in favor of training schools for teachers, Mr. Mann undertook the publication of an educational journal, known as the "Common School Journal." He wrote: "It is an enterprise whose success I look forward to with great anxiety. It will cause me great labor. O, give me good health, a clear head, and a heart overflowing with love to mankind." To this day the volumes of the "Common School Journal" may be read with profit by teachers. They are full of the most important instruction.

Mr. Mann believed in Christian training. He once wrote: "I would enlighten the human mind with all true knowledge and with science; I would repress the growth of all evil propensities and desires; and in doing this work I would take the gospel of Jesus Christ as my text-book and the life of Christ as my example. In this way I

would endeavor to train up children in the way that they should go."

In building up the educational system, Mr. Mann insisted upon thoroughness in the common branches. His experience in the opening of Antioch College shows that this was not a mere theory with him, but an actual practice. On the opening day the students were examined. They were supposed to be ready for college training. "Eight were found qualified upon the whole, though with some conditions, to form a freshman class. The rest, old and young, married or unmarried, some of them ministers who had given up their parishes to take a college course of study, were obliged to drop into the preparatory schools, simple as were its requisites."

The experience may have been hard for the students, but a foundation was thus laid for a thoroughly practical training. In advocating free schools and universal training, Mr. Mann used such arguments as this: "Such an event as the French Revolution never would have happened with free schools."

Concerning the selection and training of teachers, Mr. Mann followed this principle: "Education, more than any thing else, demands not only a scientific acquaintance with mental laws, but the nicest art in the detail and the application of means, for its successful prosecution; because influences imperceptible in childhood work out more and more broadly into beauty or deformity, in after-life. No unskilled hand should ever play upon a harp where the tones are left, forever, in the strings."

In his appeal for Christian training, he says "Parents! among the happy groups of children whom you have at home, there is 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. But it is in your power and at your option, with the means which Providence will graciously vouchsafe, to give them that firmness of intellectual movement and that keenness of moral vision by which in the hour of trial they will be able

to walk, with unflinching steps, over the deep and yawning abyss below, and to reach the opposite shore in safety, and honor, and happiness."

And again, "The world is to be rescued through physical, intellectual, moral and religious action upon the young. I say, *upon the young*; for the number of grown men who ever change character for the better is far too small to lay the foundation of any hope of a general reform. After the age of twenty-five, — or even after that of twenty-one years, — few men commence a course of virtue or abandon one of vice. Let that period be passed, and ordinarily you must wait for a death-bed repentance. By the time the age of manhood has been reached, the course of life has usually acquired a momentum which propels it onward, substantially in the same direction, to its close."

Such exhortations for the proper training of the children were made again and again by this great teacher. He pleaded with parents, to provide schools which would train their children, not only for time, but for eternity.

The church was unmindful of his appeals, but his principles were adopted by the state, and became the basis of the secular schools of America.

Growth of Church Schools

For over fifty years the churches have done practically nothing toward the education of the children. Theological seminaries have been conducted for the education of ministers; but so well satisfied has the Protestant world been with the secular school system, that the children have been educated, *en masse*, in the public schools.

The Catholics, recognizing the principle that as the child is taught the man will live, have persisted in training their children for the church. The Lutherans, also true to the principle of their forefathers, still maintain schools for their children; but with these exceptions the children of the United States have been educated in the schools of the world.

In the "Life of Horace Mann" occurs a significant statement concerning the decline of the democratic spirit during the few years prior to the work of Mr. Mann. The statement is this: "The opportunities, unparalleled in the world's history, which the establishment of the Federal Union had opened to all classes of men to obtain wealth, had caused this idea [of democracy] to be nearly lost sight of; and the common schools had been allowed to degenerate into neglected schools for the poorer classes only, instead of becoming nurseries of democratic institutions for all classes." To the increase of wealth and the distinction between the capitalist and the laborer, was attributed the decline of the free school system.

Wealth has continued to increase; the dividing line between the rich and the poor has grown more distinct since those days; the spirit of commercialism has gained control of the schools, until today the trend of education is almost wholly commercial. The result is that these schools turn out a class of money-seekers. For men of the world this is all right, but what about the children of Christian parents? Can they remain in this atmosphere until eighteen or twenty years of age and not yield to the influence? Such a thing would be impossible, and so the church has seen its children joining the procession of graduates who yearly leave the secular schools and begin a business career. The church meanwhile has attempted to recruit its decreasing numbers by converts in heathen lands. The policy has been, to say the least, a weak one.

Until the last five years the Seventh-day Adventist denomination has followed in the beaten path, but in 1897 a movement was started for the salvation of the children. At first only a very few churches felt the need of conducting a school. Gradually the idea has spread, until there are today between two hundred and three hundred Christian schools for the children. The number of teachers is still small. There are not yet a tithe as many as there should be to meet the needs of the children within the church. To this should be added the

thousands in other families to whom Christian education would be a blessing.

The standard is universal Christian education. Toward this end there is a gradual growth.

Up to the present time the teachers in the primary schools have received low wages; they have boarded with their patrons: they have been hampered in their work by lack of proper text-books and by an unorganized condition which subjected them to local prejudices. The schools have been conducted in church buildings, in basements, and even in a room in some private house; inconveniences too numerous to mention have been endured that the work might be started. In many cases almost the entire burden of the support of the school has rested upon a few willing-hearted persons.

But in this movement, as in that of previous reforms, advancement has been gradual along certain lines.

The training of teachers has been encouraged by holding summer schools exclusively for that purpose.

The scope of work for primary schools has been determined; a church employing one teacher should not demand work above the sixth grade.

To meet the needs of the youth above the primary grades, a few intermediate industrial schools have been opened, and others will soon be established. These schools prepare the youth for the training school.

A few text-books for primary schools have been published. No phase of the reform movement demands greater attention than this. A system of books should be prepared which can be sold at such rates that even the poorest child may be well supplied.

Contemporary with the church school movement has been the history of the ADVOCATE,—the organ of that movement. This periodical began its work in a quiet way, but year by year its influence has widened. The system of Christian schools includes the Sabbath school, uniting in one the educational work of the entire week,

and the **ADVOCATE** represents both these features.

The growth of the Christian school movement has led to the appointment of an educational superintendent in almost every State in the union. Nor is this growth confined to the United States. Australia has its primary school. South Africa has organized several such schools. England has a training school, and anticipates the organization of primary schools in the near future; and even South America has caught the spirit, and from the training school at Brusque the young people are going forth to teach the children in dark Brazil.

The appointment of educational superintendents has made it possible to encourage capable persons to prepare for teaching; it has put the schools on a more substantial basis, by encouraging uniform text-books, systematic records and reports, uniform examinations and the erection of suitable buildings. The movement, although new, is imbued with life; and where there is life there must be growth.

The Training School Idea

Whenever a system of schools has been organized, the central and controlling feature of that system has been a training school. Wittemberg was such in Luther's day, Harvard was nothing else in its early days, and it is only natural to expect that as the system of Christian schools grows, the demand will increase for a training school where laborers may be prepared for the distinctive work of the day.

The world wants chemists, civil engineers, lawyers, navy and army officers. To get them, technical schools are maintained. The church needs medical missionaries, ministers, canvassers, teachers, etc. The only way to obtain them is to establish schools where such workers can receive the necessary training. And this one thing is evident: The more the work demanded differs from the ordinary man's life, the greater will be the distinction between the training school and other educational institutions. There are many medical schools,

but not many medical missionary colleges. There are many teachers' training schools, but not many that claim to give training in Christian education.

The training school is the central feature of the system; nevertheless, its very life is dependent upon the proper conduct of the primary and secondary schools.

The training school is the heart which furnishes the life blood to the other schools. But as a heart it is dependent upon the others for material with which and upon which to work.

It is the starting of primary schools for the children and secondary schools for the youth, that has made it possible for the training school to cut the lines close, to accept only those students who are prepared for technical training, and, in the conduct of the school, to employ methods applicable only to mature minds.

The training school idea does away with the mixed college course. It follows, in general, the plan suggested by President Butler, of Columbia University, who states that high schools and technical schools or universities offer a thorough education, and that the general college is superfluous. So in the system of Christian schools, the training school and the preparatory schools cover the ground, and the general college is an uncalled-for institution.

A training school calls together students who in a short time expect to be active laborers in the fields where it is necessary to bear responsibility. As a matter of course, the training school should develop responsible workers. Consequently, in a training school students should maintain a system of self discipline, they should receive actual business training; they should be able to financier a home; they should not only study the theory of missions, but they should be active missionaries while in training. Since physical education has been to a great extent divorced from intellectual culture, the training school should combine these.

Instruction has been given that our institutions should be built by student laborers; that every school should cultivate the soil; and these features at once attach themselves to the training school idea.

Educational World

The Bible in Public Schools

This question is again before the public. The Supreme Court of Nebraska has handed down a decision so interpreting the State constitution as to prevent the reading and studying of the Bible, the singing of hymns, and the reciting of prayers in the public schools of Nebraska. It is remarkable what an excitement the decision creates. It might be well for the church to awaken to the fact that every child should have religious instruction, but that is the duty of the church and not of the state to give that instruction. If, instead of looking to the state for means to support schools, Christians will establish schools where their children not only read a few Bible verses and sing an occasional hymn, but where the Bible is made the basis of the entire course of instruction, they will cease to be grieved by such court decisions, and will at the same time prove themselves true Protestants.

The New York *Independent* says: "We believe that it is the business of the church and not of the State to teach religion; and for the church to confess its incompetency and to ask the State, through such miscellaneous teachers as we have, to supplement its lack of service, is humiliating and shameful. We will trust and ask no tax-paid haphazard teachers to do the work of parents and the church.

"The evil of this perfunctory religious teaching is positive as well as negative. We know of a multitude of public schools in our cities where a large majority of the pupils are Jews, and yet they have been required to sing Christmas carols in December, purely Christian songs, to the indignation of their parents. Such a requirement makes the people foes to the public school system. In the time of Archbishop Hughes there was carried on a great conflict between Protestants and Catholics in this country, the Catholics protesting against the reading of the Protestant Bible as a required exercise. They were told that this is a Protestant

country and that if they did not like it they might stay away. That is precisely what they did. They started their parochial schools, which grew to a great system which seriously antagonizes our public schools. They were right in their objection, for the King James version of the Bible is a sectarian Bible, and must be so long as the Catholic church forbids its use and requires that a Catholic version be used."

England's Tribute to the Free Schools of America

Speaking of the English school system, *The Daily News* (London) says, "While, formally, we admit the rights of man, practically we preserve in our midst the fabric of medieval feudalism."

In American schools this paper recognized the democratic principles and thus comments upon it:

"When Mr. Carnegie granted free university education to Scotland the professors in their armchairs raised a chorus of grumbling. How frequently we hear the phrase that So-and-so has had the advantage of a public school education. This means that a hundred other children have been placed by the community at a disadvantage. In the United States it is impossible to secure any such unfair start in life. The fashionable private schools are, if anything, rather less efficient than the public schools; and for a rich man to withdraw his child from the general race for knowledge is regarded as a confession that the child is deficient in mental attainments. America's discourtesy to people who fail is to some extent justified, because she is able to boast that everybody has had a chance. The ratepayer, so far from stinting expenditure upon schools, regards the levy as an indispensable insurance against plutocratic domination. There are innumerable families in which humble parents stake every dollar they possess upon the intellects of their children, who consequently, whatever be their station in life, exhibit a courtesy and refinement at least as worthy of admiration as any we find at Ascot or Eton. At Brooklyn 'home manners, table manners,

school manners, street manners, manners in public assemblies and in public conveyances, are regularly taught."

Sir Joshua Fitch says, "America may be regarded as a laboratory in which educational experiments are being tried on a great scale, under conditions exceptionally favorable to the encouragement of fresh enthusiasm, and to the discovery of new methods and new truths." To which the *London Times* adds, "The first grand principle which makes all this life and movement possible is popular enthusiasm, the belief of the democracy in its schools and of the schools in the democracy. In that lies a driving power which is as yet wanting in England."

The public school system has brought the United States into prominence among nations. She maintains her position because she gives all her children the chances of an education. When the Protestant church gives every child free Christian training, then will that church stand as a light among churches, as the United States now stands among nations. Universal free Christian schools will save the church and evangelize the world.

Industrial Training for American Youth

In December, 1901, the following bill was prepared by Prof. Edward Daniels, of Washington, and introduced in the House of Representatives by Mr. Rixey:—

To establish a general system of industrial education in the Territories of the United States and insular dependences.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled: That there shall be established in all the territories subject to the exclusive jurisdiction of the United States, including the District of Columbia and the recently acquired islands, a system of primary industrial education, to the end that all children may become intelligent, skillful, efficient, and self-supporting citizens.

Section 2.—That in these schools agriculture and the ordinary arts of civilized life shall be taught practically to all youth who apply between the ages of thirteen and eighteen. Instruction shall include the sciences which underlie these arts, and every pupil shall be required to work with his hands not less than four hours daily under the direction of

such schools, with adequate farms, buildings, and a competent force of teachers, and that such schools be free of debt: provided further, that all pupils shall work with their hands for four hours daily for five days of each week of the term."

For years the importance of agricultural training has been urged upon our colleges and academies, but the spirit of conservatism bound instructors to the classics, and today we face the demand for teachers competent to lead in such a movement as is outlined in this bill, but we are unable to supply it. Shall we train the children and the youth, every one of them, for the practical duties of life? Is it not time to plant a garden by the side of every school?

Is it True Only in Germany

A writer in the *Bibliotheca Sacra* (July) speaks thus of German universities and their influence: "There can be no doubt that most of the German universities are now, if not entirely, to a very great extent, filled with theologians of the most radical tendencies. Then there are scores of theologians who represent a milder form of rationalism at each of the seventeen German universities. . . . In reality there are perhaps only two or three universities to which I should advise young men to go, with some hope that their Christian faith would remain unshaken and unscathed. But these are somewhat out of the way, and scarcely ever attended by foreign students."

The writer then names three or four institutions, the instructors in which are "staunchly Lutheran, but positive and Biblical in their views and thoroughly equipped for their calling." Scepticism and unbelief engendered by the teachings of evolution and higher criticism, control the minds of a large number of the university students in America, as well as Germany.

A Promotion of the Sciences

Chicago University is changing its curriculum. "Latin and Greek," says the *Chicago American* (Sept. 22), "will be relegated to the background. Science, English history and mathematics are to be advanced

to the importance which the ancient languages now enjoy.

This important change in the educational plan of the Rockefeller institution will be made on the recommendation of the investigating committee appointed to review the university's system of studies.

"Science will be made the most important branch of study. Instead of being elective it will be compulsory. The applicant for a degree of Bachelor of Arts will be in a position to dodge Latin or Greek; or probably both.

"Education must keep pace with modern thoughts and ideas," said a member of the investigating committee. The importance of science has been emphasized threefold in the past five years. The scientific man is the educated and polished man. While Latin and Greek are invaluable in development of the mind, and should be taken up by every thorough student, still, in a limited course, it must be admitted that science is much more important."

Agricultural Training for Women

The *Review of Reviews* (September) is authority for the statement that "The Countess of Warwick is at the head of a movement in England which has for its object the education of the daughters of professional men with large families and small incomes. The object of the countess was twofold. She wanted to make a new opening for educated women by training them in the lighter branches of agriculture, and at the same time to benefit the farming interest by raising an army of trained women to do battle in its service. Starting with twelve students in 1896, one hundred and sixty-eight have now attained a longer or shorter course. Every student who has been through the full course has obtained a salaried position on leaving. In 1900 two six-room cottages were built, and two large greenhouses erected. Nine and one-half acres of land were rented for practical work. The students were instructed in gardening, poultry-raising, bee-keeping and dairying."

THE New York State Teachers' Association sent a set of questions to business and professional men in New York City about public school boys that they employ. Four hundred and ninety-nine answers were received, and they contain some valuable information. *The World's Work* (November) is authority for the following summary.

"There is a significant preponderance of opinion in favor of teaching all boys the elements of book-keeping. Nearly all the answers lay great stress on the advantage of learning at an early age how to keep accounts neatly and accurately; and a majority think that boys should be taught in school something about actual business transactions."

It adds further: "The public school boys are satisfactory as regards truthfulness, cleanliness, and ambition to succeed, and less satisfactory in punctuality, reliability, manners, and ability to follow instructions. They are deficient in economy of time and in economy of material. The recommendations that those who answered these questions made to the Teachers' Association may be summarized as a preference for thoroughness in a few studies rather than a smattering of many."

Reading between the lines, the Christian teacher may find thoughts worthy of careful consideration.

YEARS ago, Dr. Edward Everett Hale, while in the country, noticed that large quantities of apples were allowed to waste on the ground, because the farmers could find no market for them. He arranged to have the fruit sent to him in Boston, and raised enough money among his friends to enable him to handle it. In this way began the Apple Mission of Boston, which has grown until one year's shipment alone was six thousand bushels, and cost one thousand dollars to pay freight charges and the expense of distribution. Farmers willingly gave to the cause such fruit as they did not sell. It is hard for us, to whom apples are so well known, to realize what such a gift means to a city child, and Dr. Hale tells of finding children who had never known the taste of an apple.—*Select-ed.*

The Sabbath School

A Plan For 1903

BY MRS. L. FLORA PLUMMER

For a number of months the officers and teachers of our Sabbath schools have been engaged in a study of the little volume "Testimonies on Sabbath School Work." Each month a few questions upon the lesson assigned have been sent out to each State Sabbath school secretary, and these have in turn supplied them to the local schools. In many schools this study is a part of the regular teacher's meeting program. A few extracts from letters will show that this work has been appreciated:—

One superintendent writes: "We took up the study in teachers' meeting. I very much enjoyed studying the questions on the Testimonies. They are such a help in bringing out the meaning."

Another says: "Our teachers meet just before the Sabbath school hour. They use the studies, and think them quite helpful."

And still another: "Our Sabbath school is progressing nicely and doing good work. We like the lessons very much. Our school urges that the teachers' study of the Testimonies be continued."

The president of one of the Southern conferences wrote: "The Testimonies on Sabbath school work are so helpful. We design that each of our schools shall have a sufficient number of copies to make its work in every way profitable and practicable."

A state secretary of a conference having twenty-one schools says: "All the schools have sent for the books, and I think they will take up the studies."

Space forbids the multiplying of these extracts, but there can be no question as to the importance of this study. The lessons given point out the means by which the Sabbath school worker may be a successful laborer with God. If the principles laid down in this book were studied by each teacher and officer, we should have a most wonderful reform in Sabbath school work.

We should hear of conversions in every school, and it would certainly mean a new experience both to teachers and pupils.

The December study will complete the book in the present form of lessons. Beginning with January, 1903, we shall study the book by subjects. This will prove more interesting and valuable, no doubt, than the past studies. Those who do not now take up this study may never have so favorable an opportunity again, as doubtless the plan will be discontinued when the book has been studied by subjects.

We especially urge that each superintendent plan to begin this new series of studies in January. The officers and teachers should supply themselves with a copy of the book "Testimonies on Sabbath School Work." Order it of your State Tract Society. The questions will be sent to the superintendent each month by your State Sabbath school secretary. If you do not receive them, write to your State secretary for them. Anyone may take up this study himself, without help from others, and it may very properly be given a portion of the time of the teachers' meeting, where such meetings are held.

What excuse have we for neglecting the instruction which the Spirit of the Lord has given? We are living in perilous times, and if we would be used of the Lord to advance his cause, we must heed his voice when he speaks. The salvation of those over whom we have been appointed as teachers, may depend upon the carrying out of the instruction given to us. We cannot afford to be careless, indifferent or negligent. Shall not all unite in a careful study of what the Lord would have us do, and as we study, work as never before to bring our plans, our methods, and our lives in harmony with the instruction? Then shall we see a revival of interest that will make our schools "one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."

—

"As a church, if we would stand clear in the judgment we must make more liberal efforts for the training of our young people."

Branch Sabbath Schools

Most encouraging reports are coming in from the branch Sabbath school work. Brother Amos E. Everett, writing from Georgia, says: "There are at least two little Sabbath schools, carried on by isolated members, that are bringing in rich returns. Two young ladies in different places, who are alone in the truth, gather in the children on Sabbaths, and teach them as well as they can. The Lord is blessing their efforts, and they now have classes averaging fifteen pupils each."

Sister Ida Nelson writes of the branch school at Lincoln, Neb.: "Our school is prospering, and the interest is increasing. The lady at whose home we have the school, is very much interested, and asks us to bring her reading matter. The children take great pleasure in learning the lessons well, and we have taught them many Bible stories and Bible texts. The lady says she is going to meet with us at College View some Sabbath. I am hoping that she may be won for the truth."

A report in the Minnesota *Worker* shows the wonderful possibilities in this plan when carried on by faithful, energetic workers. This sister who writes, says: "Our branch Sabbath school has gone far beyond anything we had looked for. It now numbers seventy-one, with an attendance last Sabbath of forty-two. The members are divided into four classes. The Lord has wonderfully blessed in the work, and I am having some blessed experiences that give a deeper joy than anything in the world. It means hard work, for every Sabbath we have to go out and bring them in, but the Lord has richly rewarded our efforts. I am becoming acquainted with many of my neighbors that I would not meet in any other way, and almost without exception, they are warm friends. The children all over this vicinity call me the 'Sunday school woman;' although I always call it the Sabbath school. Some of the parents, men as well as women, say that they are coming to our Sabbath school too. Of course I am glad to extend to them a hearty welcome.

I gave them a picnic last week, and forty-eight children went with us. You should have heard our program. The school is held at my home, 706 Geranium street, St. Paul, Sabbath afternoon at four o'clock. I am deeply interested in the work, and pray that I may have strength to continue it."

An isolated sister writes to the Minnesota secretary of her little home school: "We are having our Sabbath school at home. We conduct it as if it were a large school. We have blackboard exercises, which the children like, and it helps to impress the lessons on their minds. Even our little boy, two years old, can take the pointer and tell some of the lessons after we have had ours. We have cards with Scripture verses inscribed upon them, which the children learn. We leave the drawings on the board through the week, and there are always some other children who are interested in the pictures coming in to look at them. That gives us a chance to do missionary work. Enclosed find fifty-six cents collection."

A sister who is entirely alone in living the truth, studies her Sabbath school lesson at a regular hour each Sabbath, and reports to the State secretary. At the close of the last quarter, she sent in five dollars for missions.

Are there not many who will read these lines who will be encouraged to make a beginning in this work? MRS. L. F. P.

Co-operation Between the Sabbath School and the Day School

BY FLOYD BRALLIAR

The Sabbath school has just two objects—the conversion of the unconverted, and the preparation of the converted for missionary work. Any Sabbath school where the work is not carried on with these objects in view, fails. Every lesson should be taught with this in mind. But have we seen these results following the work of all our Sabbath schools in the land? Have our children been going out from their influence mighty to battle for the Lord? If not, why not?

The Wise Man has said, "As a man think-

eth in his heart, so is he." What we think determines what we are. Not what we think once, nor twice, but the general trend of thought.

Here is a true picture of many homes. On Sabbath morning the family get up late. After breakfast the father says, "Boys, have you studied your Sabbath school lesson?" "Not yet." "Then hurry and get it." After a hunt, the paper is found; and in a listless way they look over the lesson for a few minutes. In the hurry to prevent tardiness at the school the few vague ideas they had grasped leave them. When they enter their class they know nothing of the lesson, and so do not care about the recitation. Children like to recite what they know, otherwise they have little interest in the class.

Too many teachers have prepared their lesson in the same way, and a spiritless, insipid recitation is the result. When the recitation is over, the boys have been so bored that they do not stay for the other service. They know that their teacher has only gone through a form, and that he took no more interest than they in preparing the lesson. They conclude that the whole thing is a farce. Boys like real things.

But suppose they have a teacher born from above (I thank God there are such teachers), who has made prayerful preparation for his work, and is interested in the lesson. The class is interested in the recitation—interest is catching—and the boys go home and prepare the next Sabbath's lesson.

This is one day in the week. The other five days they go to the public school, where thoughts of God are never instilled into their minds and they seldom hear his name except in derision or blasphemy. They listen to vile stories and indecent suggestions until such things cease to be repulsive. Daily they are taught lessons of infidelity and doubt.

Do not become excited. I distinctly remember how doubt was instilled into my mind until I graduated from the high school with the firm belief that Christianity was a delusion, fit only for ignorant and

weak minds. Yet, as a boy, I attended Sabbath school; I had a faithful teacher, and was soundly converted; but what did that avail me against all I heard at school?

I know this experience is repeated all over the land. I meet young people in all parts of our conference who are passing through just this experience. We cannot think thoughts of evil, thoughts of doubt, worldly thoughts, six days in the week and develop into strong Christian men and women on the seventh.

Our Sabbath schools prove ineffectual because they are obliged to work at so great disadvantage. Our youth are not converted and trained as workers in our Sabbath schools, and they never can be as long as the Sabbath schools are left to battle single handed. The vital question before our people is not alone how to better our Sabbath schools, but what to do with our boys and girls six days of the week, that the work done on the seventh day may not be undone in the other six. There is but one remedy. It is found in the Christian day school where the teachings of the Sabbath are reinforced instead of forgotten.

We can never expect our children to become interested in working for the development of the character of Jesus in men, until they know what that character is, and their interest will increase just in proportion as their knowledge increases. Do we not want them to be taught of God *every* day? We not only want them to be so taught, but will we not provide means for them to be so taught?

The Review

BY S. N. CURTISS

Whether conducted before or after class study, and whether the previous lesson or the lesson of the day is reviewed, this exercise should be the most interesting one of the day, and should be so conducted that all may feel that they have a part in it and are necessary to its success.

The lesson should be taken up from a new point of view; not to dwell upon some unimportant detail or to develop some fine-

spun theories, but let the central thought of the lesson be made prominent—let it stand out like a monument—and then around this group the other portions, developing them all from the students' answers and fitting them in appropriately, harmoniously, connectedly. In this way each student will carry home with him a picture of the lesson in which the important spiritual lessons will stand out vividly. Thus each one gets the benefit of the study of all the others, and the Bible, which may have seemed dull and uninteresting to some, takes on new beauty and attractiveness.

The review exercise is not a time for sermonizing, nor for long experiences, but the leader should, by short, lucid questions, bring out what is most important in the lesson, calling on individuals to answer, and occasionally asking a general question which the school may answer in concert.

It is not best for the same person to conduct the review every time. Teachers or pupils may be called upon to do this, but they should be persons who will make the study interesting, and they should be notified far enough in advance to enable them to make thorough preparation. The ideal reviewer must be so full of the subject, so familiar with it, that he will not need a lesson pamphlet for reference.

New York City.

Soul Winning

"He that winneth souls is wise," say the Scriptures. There is something pleasant in the idea of *winning* souls. Every one naturally objects to a compelling power, while it is really delightful to yield to an influence that is alluring and attractive. The power and effect of a winning spirit in contrast with a spirit of force, is well illustrated in the old fable of the North Wind and the Sun. A controversy arose as to which of these was the more powerful. The test was the removal of a traveler's cloak. The North Wind made the first attempt, in support of its challenge, and blew with all its force. The traveler bent before

it, but he only fastened his cloak more securely about him, and exerted all his strength in resisting the power that battled with him. Again and again the North Wind expended its fury upon the man, but he was determined, and successfully combated the effort to take from him his cloak.

Then the Sun made a trial. Its soft, warm rays were turned upon the traveler. In a few moments the cloak was unfastened, and very soon thrown wholly aside, without even a show of resistance. Apparently the surrender was willingly made,

As teachers, we need always to remember that there is not strength enough in methods, not power enough in argument, not force enough in the most eloquent appeals, to bring one soul into the fold of Christ. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." And his Spirit is a spirit of love. Teachers who are successful soul winners are those who win the hearts of the children. Love is not to be had for the asking, but it may be won. Children are very responsive, as a rule, and their love is easily awakened. Only let a teacher possess a lovable character and an appreciation of childhood, and the hearts of the children will turn to him as certainly as the flower turns to the sun. Let the children find a true friend in their teacher, and their hearts are won. A declaration of friendship is not convincing. It must be proved by the placing of their welfare above your own ease. Says Mr. Wesley: "Let love *pant* in your heart, sparkle in your eyes; let it shine in all your actions. Whenever you open your lips, let it be with love, and let there be in your tongue the law of kindness. Your word will then distill as the rain, and as the dew upon the tender herb."

We who would win souls have ourselves been won by a Saviour's love. It was not the beautiful theory of the truth, not the unanswerable argument of the plan of salvation, not the forcible denunciation of sin, that won our hearts. It was the power of the Saviour's love, as shown in his tender appeals, his loving entreaties, his comforting promises, and most of all in his per-

sonal sacrifice in our behalf, that moved our hearts to respond to his love. When a teacher's heart really makes those same tender appeals, loving entreaties, and comforting promises, and a teacher's life is as truly laid down in sacrifice for others, then will that teacher win many souls to righteousness, and the promise of Dan. 13: 4 (margin) be fulfilled.

MRS. L. F. P.

"Send Us a Real Live Missionary"

BY M. BESSIE DE GRAW

"This," says Rev. J. F. Daly, "is the unvarying cry." But until the clergy are afire, it is useless to expect the laity to be so. There is not a single instance of a minister really interested in foreign missions, praying and working for them, who has not met at length with an encouraging response from a certain number of his people.

"The standing difficulty at home is lack of information regarding the work abroad. The churches all have abundant material. What they want is an educational campaign. There is no lack of printed and written information—reports, magazines, books, etc. The materials need careful and systematic use. Hence the need of the living voice of the informed and enthusiastic advocate of missions. Education is not the work of missionary deputations—general education in missions is outside their function. They come to illustrate the teaching. It is the ministers at home who must take up and carry through this campaign of education in missionary motives, principles, and history."

The Foreign Mission Board endeavors to keep before the people the latest information concerning mission work in the home and foreign fields. The *Review & Herald* and the *Signs* are the means of communication. It is the privilege of the Sabbath school, the day school and the home to present this information to the children.

Does the Sabbath school of which you are a member give any definite information on the subject of missions? If not, would it not be well to introduce the study? The superintendent of the Berrien Springs

(Mich.) Sabbath school is conducting a very profitable mission study during a part of the hour usually devoted to the general review. Natal, Buluwayo, and the missionaries recently sent abroad, have been subjects of general study for the past few weeks. It is the plan to study the geography of the country as well as the missionary effort and the laborers now in the field.

If you bemoan the indifference manifested in missions, begin a systematic study, support a missionary in some field, correspond with some missionary, do something to put yourself and the children in touch with live missionaries, and before you know it some of their life and enthusiasm will animate your soul.

Let Them Sing

Children become restless by sitting still. To stand and sing a lively song, will rest the mind and body. If some of them cannot sing the tunes correctly, urge them to open their mouths, and make some kind of a sound. If they feel that they are not criticized when doing their best, they will be encouraged to learn. In the Sabbath school which I attended when a little girl, Prof. Frederick Griggs was the chorister, and he always gathered the children on the front seats at the beginning of Sabbath school, and made them feel that the singing depended upon them. I have attended many Sabbath schools since, but have never seen one where all the children seemed to take such a lively interest, especially in the singing.—*Olive Jones.*

ELIJAH, the day he was translated to heaven, was visiting the schools of the prophets, the schools that had been established through the ministration of the prophet of God. So he was superintendent of Christian education in the kingdom of Israel and Judah in his day; and in doing this work he turned the heart of the fathers to the children by revealing to them a proper education for their children. There is nothing that will bring about the proper relation in families like uniting them in one grand work.—*William Covert.*



The Lesson



INTERMEDIATE DIVISION

Lesson I-IV. January 3, 10, 17, and 24, 1903

The Plagues of Egypt

SPECIAL POINTS

The object of the plagues.
God's love shown in his judgments.
How Pharaoh's heart was hardened.
The seven last plagues.

SUGGESTIONS

It is very necessary in the teaching of this lesson to make it apparent that the plagues were sent in love and mercy; and this can only be done by showing their object. From a careful reading of the notes printed in the *Instructor*, it will be seen that the very nature of each plague was such as to destroy the confidence of the Egyptians in the gods in which they vainly trusted, and to lead them to him who alone could save. Show that the plagues were sent for their correction; and "whom the Lord loveth he chasteneth," in order to save them. That this was their object, is shown in the fact that as soon as the Egyptians showed the least sign of repentance, the plague was stayed.

The next point—the hardening of the heart through the rejection of love and mercy—should be made very personal and practical. Every time we turn a deaf ear to the pleadings of God's Holy Spirit, every time we hear his voice and do not obey its promptings, we are forming a crust over our hearts, and making it much harder to yield to his influence. The very hardness of heart that destroys the wicked is itself the evidence that the Spirit of God has long been striving with them, and they have resisted his efforts to bring them to himself.

This lesson has a close connection, which should be made apparent, with our own time and the plagues that will fall just before the coming of the Lord, when he has set his hand a second time to gather his people and bring them out out of bondage into the promised land. Show from Ps. 91 how God's people will be protected when the plagues are falling on the earth, even as the Israelites were sheltered in Egypt.

Lesson V. January 31, 1903

The Passover

This lesson may be made more vivid, and a sense of how much the sprinkled blood upon the door-post meant may be impressed upon

the children's minds, by reading L. W. Herrick's poem, or telling the Jewish legend upon which it is founded.

A little girl, the first-born child of her parents, on the night of the Passover thrice dreamed that her life was in danger; for the destroying angel was about to enter the home, because there was no blood upon the door-post. At each awakening she told her fears to her father, who soothed her with the assurance that he had given strict orders that the blood of the lamb should be sprinkled as commanded. At last, to quiet her, he carried her to the door, at her request, that she might see for herself that all was well. But when he looked for the token, he started with horror to find that there was no sign, no warning that their door should be passed by. In eager haste (for it was near midnight) he applied the blood himself, and the child at once sank into a sweet, restful sleep.

"Christ our blest Passover is slain for us;

The blood of sprinkling for our sins is shed;
Have we the atoning sacrifice *applied*?

Made sure our entrance to the promised land?"

A striking text to use in this connection is Heb. 12:24, which states that the blood of sprinkling speaketh—and it speaketh better things than that of Abel, which cried for vengeance. The blood of Jesus speaks to our hearts perfect safety and peace, and it forbids the destroying angel to enter our dwelling, because he has atoned for all our sin.

"The sprinkled blood is speaking
Forgiveness full and free,"

and also the hymn in "Christ in Song," "I Will Pass Over You When I See the Blood," will be found most appropriate to help to impress this lesson.

Show that God is impartial; he did not choose to save the Israelites and slay the Egyptians. He did not look to see if the people in the house were Israelites or Egyptians, nor if they were good or bad; he said, "*When I see the blood, I will pass over you.*" So it is not by any works that we can do, but according to his mercy he saves us.

PRIMARY DIVISION

Lesson I. January 3, 1903

The Message to Pharaoh, and the Waters Turned to Blood. Exodus 5-7.

TEACHING POINTS

Israel turns to God.

Persecuted for doing right.

God's power manifested.

Examples of Moses and Aaron.

DELIVERANCE MEANS OBEDIENCE.—God delivers those who obey him. When Israel received the word of the Lord that the time was near when they would be led out of Egypt, they turned to God. A study of the following texts,—Ezek. 20:5, 12; Ps. 105: 43-45; Deut. 5: 14, 15; Ex. 5:5,—leads to the conclusion that the observance of the Sabbath was one matter in which a reform was carried out. This thought must be presented very simply for children of this grade.

THE POWER OF GOD.—The miracles shown before the king and his people, were designed to exalt the power of God and show the utter powerlessness of the gods of Egypt. The first miracle "destroyed the serpents, which among the Egyptians were objects of worship; thus evincing, in the outset, that their gods could neither help the people nor save themselves."

THE RIVER.—As the people were dependent upon the yearly overflow of the Nile for their crops, they came to reverence the stream as a god. Even its fish were regarded as sacred. Besides the physical discomfort occasioned by the turning of its waters to blood, the people might see that the God of Israel was greater than the gods which they worshiped.

"**AS THE LORD COMMANDED.**"—Impress the lesson of the memory verse. No easy task was set for Moses and Aaron; yet they honored God by faithful obedience. Just so may children honor him in the "hard things" that come to them to do. *Love obeys.* The lesson may be further emphasized by writing on the board, beneath the memory verse, a list, drawn from the class, of some of the ways in which children may show their love by obeying.

Lesson II. January 10, 1903.

Plagues of Frogs, Lice, and Flies. Ex. 8.

TEACHING POINTS

The warning message to Pharaoh.

Disobedience brings hardness of heart.

THE WARNING REJECTED.—God did not bring the plagues upon the king and his people without giving him the opportunity to repent. He is merciful and gracious, long-suffering, and "full of compassion;" yet he will by no means clear the guilty. By rejecting the warnings, the king was left without excuse. Tell the children of the warning that God is sending to

the world today, and help them to see how it should affect their lives.

HARDENED HIS HEART.—In explaining to the children the meaning of this statement, it may be helpful to use the illustration of a little child whose mother asks it to give up something that it ought not to have. They may have seen the soft arms stiffen—*harden*—as the little one determined not to give up. The mother does not harden the child's arm, except that she asks it to give up what is not best for it to keep. The king's heart was like the child's arm,—when he would not do right, the Lord's asking him to do it, only made his heart the harder. Every time that one resists a good impulse, every time he refuses to be guided by the gentle voice that speaks to his heart, telling him, "This is the way; walk ye in it," he is making it harder to yield to God next time. It is by thus refusing to obey, that people come to have hearts which, like the wicked king's, turn altogether away from that which is good. But, on the other hand, when a heart yields to God, and gives up its own way, all the hardness goes out of it, leaving it tender and gentle.

A brief review of the preceding lesson will aid in fixing the order of events in the minds of the children. Pictures of the scenes touched in this lesson will also be helpful.

Lesson III. January 17, 1903

Plagues of Murrain, Boils, and Hail. Exodus 9.

TEACHING POINTS

The gods of Egypt smitten.

The power of the magicians fails.

Fear does not bring obedience.

THE GODS OF EGYPT POWERLESS.—The Egyptians, by their system of brute worship, had come to regard as sacred many of the animals affected by the sixth plague. "They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses. Thus, by one act of power, Jehovah manifested his own supremacy, and destroyed the very existence of their brute idols."

FEAR DOES NOT GIVE TRUE OBEDIENCE.—Read with the class verses eighteen and nineteen of Exodus 9, and show them how plainly the Lord had told Pharaoh what was coming, and how patiently he had urged him to prepare to meet it. God's love made everything easy for the king; but Pharaoh turned away, he would *not* obey. When Pharaoh was frightened, he promised to let Israel go; but as

soon as the storm was gone, and he was no longer afraid, he was no more obedient than before. Press the very practical lesson to be drawn from this incident gently home to the hearts of your class, helping them to understand why fear cannot bring forth true obedience. God honors the obedience that comes from obedient hearts—the love that obeys as quickly when things are peaceful and pleasant as when there is cause to be afraid. *Fear hates.* LOVE OBEYS.

In the general review, the memory verse, printed in colors on the board, may form the basis for a little closing talk about our Refuge—how he was a refuge and a present help to the children of Israel, and how he is the same things to us. Close with the song, "A Shelter in the Time of Storm," (No. 441 of "Christ in Song.")

Lesson IV. January 24, 1903

Plagues of Locusts and Darkness.—Ex. 10.

TEACHING POINTS

The king's refusal to yield.

Moses stands firm to obey God.

Pharaoh rejects God's message.

GOD'S PROTECTING CARE.—In the midst of the plagues, the Israelites dwelt in safety. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Most of the children who have studied these lessons will think of the time of the seven last plagues. Draw their attention to the fact that those who dwell in safety *then*, will make the Lord their trust *now*. By simple illustrations emphasize the conditions of protection—"whoso hearkeneth,"—and help them to understand what it is to hearken to God.

HARD TO DO WRONG.—People sometimes think that it is hard to do right. The truth is that *the wrong way is the hard way*. Every step in Pharaoh's experience proves this. But the way of wisdom, the way of the Lord, is pleasantness and peace.

Read "Patriarchs and Prophets," pp. 270-272.

To fix in the minds of the children the number of plagues and the order in which they occurred, the following suggestion may be helpful. Have drawn on the board nine circles, each to be numbered. Open the lesson with a brief review, and call for volunteers to name and describe the first plague, writing it in the first circle. Proceed in this way with the seven already studied. Of course the two remaining

circles will not be filled till the day's lesson is covered.

Lesson V. January 31, 1903

The Passover. Ex. 11: 1, 4, 5, 7; 12: 21-33.

TEACHING POINTS

Disobedience brings death.

Obedience—protection, life.

Object of the Passover feast.

Christ our Passover.

A DIFFERENCE.—The Lord "put a difference between the Egyptians and Israel." That difference was obedience. All who believed that he would bring the plague, and fulfilled the conditions of deliverance from it, were preserved. God does not love one person or one people more than another. In *every nation* those who fear and obey him are "accepted with him."

OBEEDIENCE THE TEST.—The smallest details of the directions laid down for the children of Israel to follow in the short time before their deliverance, were exactly carried out. Carelessness, forgetfulness, would forfeit God's protecting care. It was not enough to be ready to start the instant the signal was given; it was not even sufficient to have prepared and eaten the lamb. If all this had been done, and the blood had not been sprinkled above the door, the destroying angel would not have spared the first-born in that home. Neither would it have been sufficient simply to believe that the blood was applied. It must be *seen*. So a mere acceptance of the fact that Jesus died to save men, and that his blood cleanses from sin, will not save one who does not accept the sacrifice for himself, and whose life does not *reveal* his faith.

THE CHILDREN REMEMBERED.—Direct the minds of the class to the fact that God thought of the children when he instituted the feast of the Passover. He wanted them to know how he delivered his ancient people, that they might understand his love for man, and know of the One who was to shed his blood to deliver from the bondage of sin.

Be careful to explain all the unfamiliar words and phrases used in the lesson; as, "first-born," "lintel," "unleavened," etc. This is a caution that needs to be often repeated.

KINDERGARTEN DIVISION

Suggestions for Adapting the Primary Lesson to Kindergarten Children

Lesson I-IV. January 3, 10, 17 and 24, 1902

The Plagues of Egypt. Exodus 7-10 inclusive.

TEACHING POINTS

Moses' and Aaron's message to Pharaoh.

Pharaoh's increased cruelty to the Israelites. Waters, including sacred river Nile, turned to blood.

Frogs cover the land.

Dust becomes lice. Magicians recognize "the finger of God."

Swarms of flies. None in Goshen.

All animals, even the so-called sacred, become diseased. Cattle of Israelites protected.

Boils on man and beast, priests and magicians not excepted.

Hailstorm proved a test of faith. Those who feared God gathered their cattle under shelter.

Plague of locusts.

Darkness for three days. Egyptians worshiped sun, moon and stars.

PRACTICAL LESSONS

Moses was blamed by the children of Israel for the added burdens which were imposed upon them. This caused him to pray earnestly, and the Lord gave him comfort in the assurance that his people would surely be delivered. Show that if difficult tasks, misinterpreted motives, taunts of schoolmates for adhering to principle (such as being honest, living the truth, helping the weak and aged), are all carried to God in prayer, he will give peace and happiness in our hearts, which far outweighs the pain.

Every ray of light rejected by Pharaoh—every opportunity of believing in the true God, rejected by him, rendered his heart harder. God sends rays of light through our consciences every moment of the day. Let us listen to them and obey them, lest we harden our hearts. We, like Pharaoh, lessen our power to resist Satan every time that we yield to sin.

Make a strong comparison of God's protection for his people in the last days with his protection of the children of Israel during the plagues.

SUGGESTED ILLUSTRATIONS

Take a piece of candle wicking, or any strong string made up of many threads which you can separate and pull out. Our characters are like this piece of cord. Every sin weakens it like a strand removed, and every victory strengthens it, as an added strand strengthens the cord.

Upon the blackboard draw a rock which would suggest a place of refuge and protection. Above the rock, in the form of an arch, print the text: "My God is the Rock of my Refuge." Ps. 94:22. A little below the drawn rock pin

the picture of a child, and underneath print the words: I am safe only in Jesus. If possible, show a picture of angels guarding little ones in danger.

Lesson V. January 31, 1902

The Passover. Exodus 11: 4, 5, 7; 12:21-33.

TEACHING POINTS

The announcement of the tenth plague.

Duties of the children of Israel prior to the Passover.

The first Passover feast.

The falling of the plague.

Pharaoh and the Egyptians speed the departure of the children of Israel.

The yearly celebration of the Passover.

Jesus the true Passover Lamb.

PRACTICAL LESSONS

God shows the same long-suffering mercy towards us that he manifested toward the Egyptians. "If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten."

Moses had been forbidden, on pain of death, to enter Pharaoh's presence. But he fearlessly appeared before the great monarch, because he was bearing a message from the Lord.

Obedience to God's requirements brings salvation. Partial obedience is disobedience. "Had the Israelites . . . slain the lamb but failed to strike the door-posts with blood, or had they gone out of their houses, they would not have been secure.

Jesus, the Lamb without blemish—the true Passover Lamb—can wash away all sin and prepare us for our Heavenly Canaan.

SUGGESTED ILLUSTRATIONS

Let the teacher draw a fence, intended to form an inclosure, with a gate lacking just a little of closing the entrance. That field is practically an open field. The partial doing of a right thing does not in any way answer for the doing of the whole. The man who misses the train by one minute, or by one second even, falls as far short of his purpose as the man who is a half hour late. A duty half performed can never pass for obedience.

Show pictures in "Patriarchs and Prophets," pp. 275-280.

Draw several doorways on the blackboard, marking the door-posts with red crayon. With the flat side of a dark crayon mark the passage of the destroying angel, descending to those not marked with red crayon, and passing over those thus marked.

Further help in teaching these lessons will be found in the Primary and Intermediate notes.

With The Teachers

I Wouldn't Be Cross

I wouldn't be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile;
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with people at home;
They love you so fondly; whatever may come,
You may count on the kinsfolk around you to
stand,

Oh, loyally true in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, ah, no!
To the pilgrims we meet on the life path, we owe
This kindness, to give them good cheer as they
pass,

To clear out the flint stones and plant the soft
grass;

No, dear, with a stranger in trial or loss,
I perchance might be silent, I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, dear, I wouldn't be cross.

—Margaret E. Sangster.

Geography

[The whole world is a mission field, and in the preparation of missionaries this thought should be kept constantly before the class. Why study the earth and its people? Because we are preparing to carry the gospel to all nations. The geography class should be a most enthusiastic company of young workers who are daily adding to their knowledge of needy fields. This is the reason that the *ADVOCATE* frequently contains sketches of various missions, or speaks of the lives of different missionaries. Mr. Joseph Booth, who is now in the heart of Africa, while in America related the following story. Add the incident to your collection of material for the geography class, and after reading it in class, study the country in which this missionary is now laboring. D.]

There is something better in Africa than wild beasts. In December 1892, I was looking for a place to build a house. I had permission from a certain chief to choose any site I liked. When I came to the summit of a hill I saw about six men sitting around a fire. They had drawn the

branches of a tree over them and tied them together in such a manner as to form a shelter, and had built a fire and were comfortable. But when they saw us come up the hill, they looked at the little child and then at me, and pointed to the warm place at the fire; and then went out and stood in the rain and gave us the fire. It seemed to me such an unreasonable thing, when we were clothed and strangers, that they would voluntarily give us the preference. There is a wonderful amount of good in the African. I was so charmed with their actions that I decided to build the first house on that spot; and at this moment, unless it has burned down, there is a large brick house, the headquarters of an industrial mission, standing there.

Let me tell you another incident that shows the natural kindness of the African. I was anxious to go westward. The country to which I was going was a country where the white men were not allowed. The chiefs were powerful, and it was considered a very dangerous thing to go among them. After journeying some little distance, there came to me the brother of the chief. He was a muscular, active, fine-looking fellow. He came up to me with thirty men armed with spears and shields, and told me that if I went any farther they would kill me. I said to them, "Do you kill your friends in this country? I bring you a message from the Son of God. (For all the tribes believe in an unrevealed God). The Book of God says, 'Fear not them that kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. You are a big, strong man, with your arms and soldiers, but you are the man to fear. I have nothing to fear. You need not be in a hurry about killing me; you can kill me any time you like, because I am not going away.'" That chief changed on the spot. I was never more struck than with the change. His old body seemed to fall back. I looked at him because he was such a big man. It seemed that the Spirit of God had smitten him with conviction; and he led me to a hut, and told me I could say

on anything I had to say. We spoke quite a long time. For seven days that man came and spent from about eight in the morning until the sun was falling. I would have to talk quite a long time to tell you all of the conversation. I was amazed at the questions and the far-seeing remarks of that man.

As I taught him some of the sayings of Jesus Christ, he said to me, "What did the Son of God say that the chief should do?" I said, "I will tell you. He said that 'He who would be great among you, let him become the greatest servant.' That is the work of the chief. He must serve his people, not press his people down. I have come to this country to tell you this is grieving God." Over and over again he would say, "These words are great, great, exceedingly great. I have buried them in my heart." I would often try to repeat the same thing in another form, so as to make sure he understood, but I could not catch him in that way. He would say, "That is the way we teach children in our country; we tell them twice." It made me ashamed.

When I came to the subject of buying land (there are eight stations now in that country), I told him I wanted plots of land. He said they were tired of the way of war, and if God had sent us to teach men the way of peace, they wanted to learn the way of peace. They work in a wrong way. We must show them how to work in a right way. I always teach them that God's first command is that we shall replenish the earth and subdue the earth because it contains gifts for men. And so this chief said that that thought was beautiful. Yes, it was true. God had made the earth and I was a man from God. Any place that I wanted where there were no villages and no gardens I could have. I could use God's land for his work. I said, "But it is our custom to pay." When I pressed payment upon him, this man said, "Why do you pay?" "Because it is the custom of our people." Said he, "You have been telling me some bad customs of our people. Perhaps your people have bad customs too. Why do you pay for land? You can't con-

sume it. It is a gift of God. Why do you pay us for that which you cannot carry away? If it were a goat or a sheep, then you could kill it or consume it. Why should you pay us for the land when you are coming here to teach us?" I explained to him that some day there might be trouble if I did not pay him, and he said, "In your country, do you take payment from your friends?" They had received me and believed me that I was a friend. Had we such a custom that we took payment from our friends? And so I could not get along on the payment plan. Ultimately I got them to accept a present to distribute among the people as an acknowledgement of the gift. I have learned to think that there are native gentlemen.

How to Aid the Memory

An intelligent observer says:

A child remembers only what it can understand.

If the parents and teachers will study this statement carefully and appreciate its importance, they will find themselves better able to deal with the young minds.

A child is often accused of bad memory and stupidity when the trouble really lies with the instructor, who fails to make sure that the child has thoroughly understood one thing before passing on to another.

A great, and at present unavoidable, calamity in our system of education is this:—

Children are in large classes. The instruction cannot possibly be adapted to the individual needs of each, and it is usually the brightest children that set the pace for the duller and carry them off their feet.

Often a child is said to have a dull memory when the main trouble is failure either to make the child thoroughly understand what you want it to remember or failure to interest it in the information which you impart.

Ninety-nine children out of a hundred would not be able to remember over night the formula of the new law of gravitation—"directly as the mass and inversely as the square of the distance." Not one child in a thousand would know the meaning of the

words, and not one in ten thousand would be interested if it did understand.

Did you ever know a child with so poor a memory that it would fail at the end of forty-eight hours to remember the sentence:

"You will find a box of chocolate drops in the second drawer, left-hand side, front room, third story."

The second sentence is really more difficult than the former. But all children would remember the second sentence; first, because they understand it, and, second, because it interests them.

Of course, there is such a thing as memory without understanding. The writer of this column knew a boy who, without knowing the meaning of a single word of Latin, learned by heart the whole of the Sixth Book of Virgil's *Æneid* and won first prize in a competition for Latin recitation.

Such learning is usually only temporary and without value.

Old people realized this when they wanted to impress on children's minds the location and meaning of landmarks.

It was the rather brutal custom to take the children once a year, point out the landmarks to them, and then give them a good beating with a stick. In this way the children were forced to take an interest in the landmarks, and they did not forget them.

Everybody knows how children, taught certain words entirely by rote make no effort to understand their meaning.

The following are very common mistakes made by children whose memories are appealed to without the aid of their understanding or interest.

One child in its prayer every night said:
"Fa should I before I wake."

It was fourteen years old before it knew that it was supposed to be saying: "If I should die before I wake."

Some other children sang the refrain to a hymn: "Charley Long, Charley Long," instead of "Toiling on, Toiling on."

Many boys sang the refrain, "Liver on a stormy day," instead of "Liberamus Domine."

Another child wondered why "Mary Joyce" should break bones. The line of

the psalm read: "The bones which thou hast broken may rejoice."

These examples and many others, including the famous "Consecrated cross-eyed bear," instead of "Consecrated cross I'd bear," might be quoted.

They are intended to interest you and to fix this fact upon your mind:

You ought not to decide that a child is slow in memory or deficient in intelligence until you have made every honest effort possible to interest the child in what you have to teach it, and made sure that your teaching is done in a way that appeals to the child's understanding.—*Chicago American*.

Educational Value of School Gardens

Henry Lincoln Clapp, in *Education*, thus states the educational value of gardening in connection with school work:—

"In a school garden properly conducted, children become so deeply interested in accomplishing a certain, definite, near and understandable result,—the raising of flowers and vegetables,—that they learn to work hard without being conscious of effort. I said to a boy, who is one of the most indefatigable workers I ever saw, 'Why, you are the hardest-working boy I know.' 'Yes,' he said, 'I know it; but it's fun, just the same.'"

Mr. Crosby, of the office of Experiment Stations, in the United States Department of Agriculture [*Outlook*, Aug. 2], says:—

"The school garden movement is but a part of the general movement to get away from the pernicious all-book system of education back to nature,—the nature study movement. It furnishes the living, growing plant instead of the text-book description,—truth instead of a fabrication of truth. It is especially valuable in the city, because city children have so few opportunities for observing nature first hand. Instead, they are given imperfect drawings and cardboard models, from which they are expected to imagine the real things that they have never seen. This is hard work,—work that makes wrinkles and weak nerves."

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Children's Page
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A Foolish Rich Man

Jesus once told this story:

"There was once a rich man who had a very fertile farm. He began to consider to himself what he should do, as he had nowhere to store his crops.

'This is what I will do,' he said; I will pull my barns down and build bigger ones, and store all my grain and good things in them. I will say to myself, Now you have plenty of good things put by for many a year; take your ease, eat and drink, and enjoy yourself!

"But God said to the man, 'You foolish man, this very night your life will be demanded. Who will get the good of all your preparation?'

"And so it is with those who lay by wealth for themselves and are not rich for God."

Who Is My Neighbor

"A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and then went off leaving him half dead.

"It so happened that a priest chanced to be going down by that road. He saw the man, but passed by on the opposite side.

"In the same way a Levite, too, came up to the spot, but when he saw him, passed by on the opposite side.

"But a Samaritan, traveling that way, came up to the man, and when he saw him, his heart melted at the sight. He went to him and bound up his wounds, dressing them with oil and wine, and then put him on his own animal, and led him to an inn, where he took care of him,

"The next day he took out four shillings, and gave them to the inn-keeper. 'Take care of him,' he said, 'and whatever more you spend I myself will repay on my way back.'

"Now which, do you think, of these three men, "asked Jesus, "proved himself a neighbor to the man who fell into the robbers' hands?"

"The one who took pity on him," was the answer. Jesus said: "Go and do the same yourself."



Progress

Emmanuel Missionary College

One is reminded of Christ's words to Nicodemus "Except a man be born again," etc., in watching the progress of this reborn college. The institution lived one life as Battle Creek College; and as in its new location it repeats its childhood experience, it is with the hope that the years will witness the development of a school which can give a real spiritual mould to the character of every student trained within its walls.

The second year's work began October 15th. During the preceding summer months fifty or sixty young men worked under the direction of Brother Baird in the erection of buildings. These students began with little skill, but the buildings grew under their hammers, and with the growth of the buildings there was a parallel development of character. It is the first time in the history of the denomination in the United States that an institution has been built by student labor. It was a test of a principle made known to our schools, and the results in every way warrant the effort required to accomplish the work.

The school opened without ostentation. Elder Spicer, secretary of the Foreign Mission Board, spoke briefly of the object of the school and the needs of the field which should be met by this institution.

The examination and classification of students was an interesting feature of the opening days. Credit cards and diplomas may indicate what a student has known in days gone by, but Emmanuel Missionary College wishes to know the present working ability of its students, and so each applicant for admission is examined in the common branches. In every case the questions are extremely practical. I had an opportunity to talk with many after the examinations were over, and almost invariably students would say "I see plainly that I have studied isolated facts, and it is difficult for me to make a practical application of my

knowledge." The willingness to be thorough,—to begin at the foot of the ladder, if need be, and work up, is very commendable.

The Training School now turns to the preparatory industrial schools and expects to receive from them students who have a thoroughly practical knowledge of the common branches. Heretofore our patronage has been drawn altogether from the secular schools, but the establishment of church schools and intermediate schools, whose object it is to give practical instruction, should materially change the conditions which we have met in the past.

Last year the school was conducted in rented buildings. This year it is in its own home on the College farm. Although crowded and lacking many conveniences, the ninety students in attendance are happy and contented. More than that, they are themselves grappling with questions which concern the management of the school, the conduct of the boarding club, running the laundry, etc., etc., things which make them think, and prepare them to handle the same questions intelligently when they become field laborers. D.

Kansas Teachers' Institute

BY B. E. HUFFMAN

Upon my return from the summer school at Berrien Springs, the church school teachers of Kansas were called together for a brief study of the principles of Christian education. The institute opened in the Congregational Church at Junction City, Kansas, August 31st, with twelve teachers present. As we studied the great controversy between truth and error, from its origin in heaven to the closing conflict on earth, noticing the long-suffering of God, and his patience in teaching faith and obedience to the few in all ages, the hearts of the teachers responded by a deeper consecration to the work of training the children and the youth. Before the institute closed, three more joined us in the study. Professor Bralliar spent one week with us, and his services were much appreciated.

Those who attended are enthusiastic in expressing their interest in the church school work. To them, Christian education means a great deal more than it did before the institute. An examination was given September 21st and 22d, and ten were granted teacher's license.

Some of the conference laborers visited the institute, and expressed themselves pleased with the spirit manifested by the teachers. The annual camp-meeting and conference immediately followed the institute, at the same place, and in the conference proceedings, the committee on plans introduced the following recommendation, which was accepted unanimously:—

"We recommend, That another institute be held next spring, just before the opening of the tent season, and that all church school teachers, Bible workers, and young ministers be encouraged to attend."

This time for the State institute was thus arranged, that the teachers might also have the benefit of the summer school at Berrien Springs or Union College, and so that the young ministers and Bible workers could go directly to their summer fields of labor.

Texas Teachers' Institute

BY MRS FLORA H. WILLIAMS

In August, at the close of the camp-meeting, a teachers' institute was held at Keene. Although the attendance was not large—probably the attendance at none of the State institutes is large at present—the interest shown by those who were present was commendable. The heat was intense, and the teachers were worn by a ten days' camp-meeting, but they showed their love for the work they had chosen.

During part of the time, Professor Covert, principal of Keene Academy, was with us, rendering valuable assistance. Local ministers, Academy professors, and an experienced nurse, gave counsel and help.

A Bible lesson and a practical demonstration of some treatments for disease, found a place in our daily program. We believe that none of our schools should fail to

teach the children how to give the simple treatments—not merely by telling them how it is done, but by showing them experimentally. There is nothing children more thoroughly enjoy than the treatment lesson. Each treatment should be reviewed until it is so thoroughly understood that the dullest child will make no mistake in giving it.

About thirty papers were presented during the institute. The papers exhibited care in preparation, and were a credit to those producing them. Some in Oklahoma, Arkansas and Texas who could not be present, sent in their contributions for the general good of all; and seeking to benefit others, they themselves were benefited.

The following were some of the subjects presented: "Love the Foundation of the Teacher's Work;" "How Shall We Govern;" "Special Training Necessary for the Church School Teacher;" "Industrial Work in the Church School;" "The Bible the Foundation of all Studies, and How to Make it So;" "Art of Questioning;" "Co-operation of Teachers and Parents;" "Health Work in the Church School." A review of "Living Fountains" was presented in half a dozen papers.

The thoughts of one paper, especially, showed that the writer had gained them on her knees. And right here let me say: the schoolroom is not the place where the real Christian teacher gains his victories; they are gained in his closet at home, and become evident to others in the schoolroom. More about teaching the grammar lesson to that dull boy, is learned on the teacher's knees, than some people ever suspect.

We believe we were made better men and women and better teachers by the work done at the institute.

The last two days were spent in examination, and teacher's licenses and teacher's credentials have since been granted. Our questions were reasonably difficult. We feel that no teachers should have better literary qualifications than our church school teachers. We find that the patrons appreciate the fact that their teachers have passed a critical literary examination.

Southern Union Conference

The educational problem is a very practical one in the South, and it is gratifying to note the way in which the Southern Union Conference grapples with it. At a recent conference meeting the following recommendations, which show that vigorous and well-directed efforts are being put forth, were accepted:

"We recommend that all who enter the church school work as teachers, and all teachers in mission schools under the direction of the Educational Committee of the Southern Union Conference, be asked to pass an examination to be given them by the Educational Committee. To all who shall give evidence of their fitness to teach in the above-mentioned schools, the Committee shall grant a suitable certificate, which when signed by the educational department of any conference, shall be considered valid as the credentials of that conference.

"The diploma of one of our training schools, however, shall be valid as a certificate upon which local conferences may grant missionary credentials.

"We recommend, (a) That each teacher report monthly to the educational secretary of the State; and that the educational secretary report quarterly to the secretary of the educational committee;

"(b) That the daily record book prepared by Emmanuel Missionary College be used in our church and mission schools, and that the Southern Publishing Association be asked to keep a supply of these books in stock.

"We recommend, That our conferences be encouraged to establish industrial preparatory schools to meet the needs of the youth between the church schools and the training schools, and that our churches be urged to place their youth in these schools as soon as the proper age is reached or the prescribed church school course is finished.

"We recommend, That our school system include home schools, the work of which shall be as carefully outlined and closely related to the whole as is the work of the

church, mission and other schools. These home schools to provide first for those children under eight to ten years of age, and second, for older ones who are deprived of church school privileges.

"We also recommend, That each educational secretary seek out the isolated families and encourage the same relationship with them as he sustains toward other schools, and that, through correspondence and suitable literature, parents be urged to take up their God-given responsibilities.

"We further recommend, That as an aid in this work, a club of the *Advocate of Christian Education* be taken by each school, and that the members of these schools sell the magazines, turning the money into the Sabbath school donations."

A New Preparatory School

Two rented cottages, a small building donated for class purposes, two earnest instructors and a few good students, form the nucleus of the first intermediate industrial school in the State of Indiana.

Three miles from Boggstown the people of Indiana have begun the erection of two buildings for intermediate schools, but as these buildings could not be made ready for students before next spring, it was decided at the State meeting to begin work in temporary quarters. Accordingly, Brother Machlan, of Wisconsin, after spending several weeks in Woodland Industrial Academy and a short time at Emmanuel Missionary College, moved his family to Boggstown. He lives in the cottage with the boys, insuring constant fatherly supervision to the youth who attend the school.

Sister S. B. Kinner who has been connected with Healdsburg College, the Honolulu Mission school, and Emmanuel Missionary College, is now matron in the Boggstown school.

To begin in a small way with opportunity for growth, is a safe course to pursue. And it can truthfully be said that at Boggstown this is the policy. Friends and patrons donate fruit, vegetables and household furniture. The expense is divided equally

among the students. This gives both parents and children a personal interest in the details of the management. Every youth in Indiana should have the privilege of attending such a school. It should not be long until other schools of a similar character are started in other parts of the State.

D.

A MAN who, after years of experience in the secular schools, has finally consecrated his life to the cause of Christian education, writes: "For several years my school work has been very unsatisfactory to me. I could not do what I desired to do for the young people placed under my care, and yet under existing circumstances I could see no way out of the difficulty. After I became a Sabbath-keeper I was more discouraged than ever. I felt that I could no longer teach in the public schools. By reading the *ADVOCATE* I was led to see that there was a better plan of education than that followed by the public schools. Since reading "Living Fountains" I perceive more clearly than ever the narrow rut in which the public school teacher is compelled to travel, and it is clear to my mind that a system which harmoniously develops the threefold nature of man is the true system of education. "My heart has been made to rejoice over the possibilities now offered to our young people through the medium of Christian schools, and my earnest prayer to God is that he may use me as a humble instrument to help carry out this great work." The name is withheld because the statement was not made for publication, but readers of the *ADVOCATE* will probably have frequent opportunities to read articles from his pen. The proper training of the children is a subject which touches hearts.

D

MISS LIDA ACKLEY, writing from Byrd's Creek, Wis., says: "When I returned from Berrien Springs the church members at this place thought it would be impossible to have a church school, as there were only two children of school age belonging to Adventist families. After holding two or three

meetings and laying before the parents the blessing it might be to the community, they voted to have a school, provided we could find enough pupils. I then visited the homes and received the promise of ten children. We elected a school board, fitted up a room with six or seven desks, and opened the school. At the end of one week we were obliged to put in more desks. Our present enrollment is nineteen. The children are very much interested. This is my first experience in church school work, but I would not exchange the experience of three weeks for all that I gained in the public school work."

MISS FARRELL, superintendent of the church schools in Wisconsin, writes of one of the young women in her State who was sent to a church whose members were decidedly lacking in faith, but who was successful in organizing the school. She says: "The teacher did bravely in organizing the school. It was amusing to me to hear her relate the conversation which she and the elder of the church carried on. He was so fearful that they would go too fast and start the work of the school too soon. One man who makes no profession of Christianity is now sending five children, and paying five dollars a month for the privilege. I visited in this home yesterday, and the father said that one thing he noticed was that none of his children had to be urged to go to school."

PEARL WEST, teacher of the church school at Lincoln, Neb., writes thus of the experience which her children had in selling *Life Boats*. "The club came Monday. The furnace was out of order and the school-room cold, so we decided to sell papers. The club of one hundred copies was divided among the children, and almost before I knew it the entire number had been taken. The supply did not meet the demand. Tuesday morning the children were eager to give their reports. This is my idea of a testimony meeting in school. We have twenty-five pupils, and the work is very enjoyable."

Publishers' Page

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THE ADVOCATE,
Berrien Springs, Mich.

The Advocate.—With this, the December issue, the *Advocate* completes its fourth year. It began life as a local periodical representing Battle Creek College. The second year its influence widened, and it received recognition as the organ, not of a single school, but of the church school movement. The third year it was adopted by the Educational Department of the General Conference as a representative of educational interests in all parts of the world, and at the beginning of the fourth year of its existence the combination was formed with the *Sabbath School Worker*,—an outward evidence of a silent effort to unite Sabbath and Christian day schools, a movement begun sometime before, and which, in the nature of things, was inevitable.

The new year, 1903, will witness some changes in the appearance of the journal, but its mission remains the same.

It had a natural birth, and it has a mission. These two conditions are indicative of life and vitality.

The friends of Christian education have been very considerate of the *Advocate*. Many words of appreciation have been received by the managers. Such messages are appreciated. Every educational worker is considered, by virtue of his position, a co-worker with the editors and publishers. For assistance and suggestions given in times past, a word of thanks is due. In the future we shall hope to continue our work together in the great cause of Christian education.

A Splendid Opportunity.—*Read and see if this does not mean you.* The Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of January, 1903. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fifth year this work has been carried on, and hundreds are availing themselves of it. Our pupils during the year 1902 nearly doubled in number those of any previous year. Studies in eleven subjects are given, among which Christian Help Work and care and treatment of the sick are prominent. Our lessons have recently been revised and enlarged, and are in every way improved. The tuition fee is three dollars, which barely covers the cost of sending

out the lessons, correcting the replies, and returning the reports to the pupil. The text-books required for this work are furnished at actual cost price. We shall organize a new class in January which will continue one year (some finish in six months), and shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address, Correspondence Department Sanitarium Training School, Battle Creek, Michigan.

Train "Number Eight," the Detroit and New York Express of the Grand Trunk Railway System, which leaves Chicago daily at 11:05 a. m., for Detroit, Mt. Clemens, Niagara Falls, New York and Philadelphia; carrying wide vestibule coaches, cafe-parlor car and Pullman sleeping cars, is much sought by the experienced traveler, because of its quick time and unsurpassed accommodations. Information, time tables, etc., will be furnished on application, by Geo. W. Vaux, A. G. P. & T. A., Room 917, 135 Adams st., Chicago.

Correct English, edited by Josephine Turk Baker (subscription price, one dollar), is a thoroughly practical monthly magazine. As stated by the editor, the distinguishing characteristics of *Correct English*, and the point wherein it differs from many works on the same subject, is "that it shall indicate only what is correct and what is incorrect as stated in the great records of usage." Private opinion is not the basis for deciding disputed questions in English. Address, *Correct English* Pub. Co., Evanston, Ill.

The Boy, edited by Miss Lucy Page Gaston, of Chicago, in behalf of the anti-cigarette movement, again put in a pleasing appearance during the month of November. Owing to unsettled conditions, its publication was discontinued for a time. Friends of *The Boy* gladly welcome its return. As a means of reaching the young men and youth of your community, circulate *The Boy*. Address, 1119 Woman's Temple, Chicago, Ill.

The Life Boat has made a marvelous record. From a circulation of five thousand, it has leaped, in less than a year, to seventy five thousand copies per month. Each issue is placed in the hands of hundreds of prisoners. Thousands of copies are sold on the streets of Chicago. Every town should be supplied. Address, *The Life Boat*, 28 33rd Place, Chicago, Ill.

Miss Meda Kerr, who is teaching at Joplin, Mo., writes: "Enclosed please find two dollars and fifty cents in payment for a club of fifty *October Advocates*. We could sell more if it were not for the fact that we are building a house of worship and nearly all the means goes into that. Our enroll-

ment is fifteen." This testimony speaks well for a church school.

Mrs. F. W. Phelps, who, with her husband, is teaching a church school at Moon, Wis., writes: "Please send us one dozen copies of the October Advocate. The children are eager to sell *Life-Boats* and *Advocates*. We may want more later. The Lord is blessing in our work, and we consider it a great privilege to teach the young. We have an attendance of thirty-three."

Good Health for November (Good Health Pub. Co., Battle Creek, Mich.) contains a number of interesting articles which show the relative value of flesh foods and a vegetarian diet. This is not by any means all of value in this issue, but this alone is to parents and teachers worth the price of the magazine.

A club of twenty-five. "We have decided to order a club of twenty-five Advocates. The children are eager to sell them." Mrs. B. A. Wolcott, teacher of the primary grades in Cedar Lake, Mich.

"The Advocate is growing better every month. I do not see how any one can afford to be without it," writes Winnie Wasson, of Nevada, Ia.

The American Mother, Dr. Mary Wood-Allen, editor, now published at Battle Creek, Mich., contains valuable suggestions for mothers' meetings.

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