

# CHRISTIAN EDUCATION

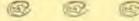


"I'LL FIND A WAY OR MAKE IT"

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## "I'll Find a Way, or Make It!"



It was a noble Roman,  
In Rome's imperial day,  
Who heard a coward croaker  
Before the castle say,  
"They're safe in such a fortress;  
There is no way to shake it!"  
"On! on!" exclaimed the hero;  
"I'll find a way, or make it!"

Is power your aspiration?  
Her path is steep and high;  
In vain he seeks her temple,  
Content to gaze and sigh.  
The shining throne is waiting,  
But he alone can take it  
Who says, with Roman firmness,  
"I'll find a way, or make it!"

Is learning your ambition?  
There is no royal road;  
Alike the peer and peasant  
Must climb to her abode:  
Who feels the thirst for knowledge  
In Helicon may slake it,  
If he has still the Roman will  
"To find a way, or make it."

Is education worth the getting?  
It must be bravely sought;  
With wishing and with fretting  
The boon can not be bought;  
To all the prize is open,  
But he alone can take it  
Who says, with Roman courage,  
"I'll find a way, or make it!"

— John Godfrey Saxe.

# CONTENTS



	PAGE
FRONTISPIECE, High Achievement	
Dreams and Realities .....	3
Christian and Secular Education, THE ASSOCIATE EDITOR .....	4
What I Am Getting out of My School Work, SYMPOSIUM .....	6
How I Am Making Ends Meet in Getting an Education, SYMPOSIUM .....	11
Why We Operate Denominational Schools, O. J. GRAF .....	16
School-Days in Retrospect .....	18
Some Fruit of Educational Effort Twenty-Five or More Years Ago .....	20

## Editorial

Notes .....	23
The Economy of Educating Ourselves .....	24
Openings for the Educated .....	25
The Educational Rights of Our Children .....	27

## Contributed Articles

The Missionary's Educational Equipment, J. N. ANDERSON .....	29
The School as a Factor in Mission Work, T. M. FRENCH .....	34
Called to Be a Teacher, GEORGE W. RINE .....	36
The Teacher's Compensation, E. D. KIRBY .....	39
The Teacher's Dream (poetry), SELECTED .....	42
The Work of the Home School, MAGGIE E. COLCORD .....	43
Publishers' Page .....	46
Advertisements (Educational) .....	47, 48





If you have built castles in the air, your work need not be lost;  
That is where they should be. Now put foundations under them.

— Thoreau.

# Christian Education

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## Dreams and Realities

**D**REAMS are usually thought of as ethereal, evanescent, fantastic nothings. They are generally associated with overbuoyant, inexperienced youth, men and women in their dotage, or with people of fanatical temperament. They are made a thing of jest and of contempt.

If we look into the Old Testament roll of heroes, we find that the one stainless, spotless character, of whom not one sin is recorded, — one who rose from personal obscurity to the rulership of a mighty nation, — was a dreamer!

But God gave him his dreams. They were a symbolic forecast of his life career. We believe in God-given dreams. But we do not believe that they are necessarily given in a "vision of the night." When the heart is kept pure and the motives sincere, God still directs — not, perhaps, through a dream according to the dictionary definition, but through aspiration, through ambition, through love, through the drawing of the Spirit's power, through a pressing, unsatisfied sense of incompetency and a righteous longing for higher achievement. There is a way to higher achievement, but we must *find the way, or make it.*

It is good for a young man or woman to look up. The Christian is born from above. Thenceforth he should say, "I will lift up mine eyes unto the hills, from whence cometh my help." Air-castles are all right if we only transform them into realities. Every castle was built in the air before it was built on the earth. In the process of building on the earth the eye must be kept on the "pattern showed to thee in the mount."

"God does not bid the youth be less aspiring. The elements of character that make a man successful and honored among men, — the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance, — are not to be crushed out. By the grace of God they are to be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth."

"All the varied capabilities that men possess — of mind and soul and body — are given them by God, to be so employed as to reach the highest possible degree of excellence."

Dream; but do not stop with dreams. Press them into realities.

## Christian and Secular Education

BY THE ASSOCIATE EDITOR

THE education of the Christian differs in two essential respects from that of the secular man. The dominant notes in Christian education are character and service. Character is the badge, the expression of genuine Christianity, and true Christian living always bears the impress *ich dien*, I serve. Indeed, it is activity that gives it genuineness, that makes it a reality.

According to the parable of the talents, there are degrees in the capacity to serve. This capacity is dependent, first, upon the original gift. Working through the laws of nature, which are his own laws, God endows every man with a certain ability. He then gives each one responsible work to do "according to his personal ability."

The degree of one's capacity to serve is not determined altogether, not even chiefly perhaps, by the outright gift of nature, but, secondly, by the beneficiary's treatment of that gift. Talent is bestowed in embryo, in a potential form. It has its beginnings like all things in nature that *grow*. The possibilities are all there, wrapped up in small compass, visible only to the eye of faith and experience. These possibilities are an outright gift, but their development rests responsibly and finally with the recipient.

The oak is in the acorn because God put it there, ordaining that the oak should have its beginning in the form of the acorn. But the acorn could never become the oak without the continual exercise, in its development, of the same power that put the germ of life within it. The ear of corn, with its hundreds of grains, is the result of unfolding the possibilities wrapped up in the original single grain. But only by the constant operation of the same creative power that gave it original existence, can the acorn or the grain of corn feel after and assimilate that which causes it to grow up to the full stature of the oak or to the full corn in the ear.

In the case of man, all these laws hold good. As the accident of soil and climate has much to do with the kind of oak that results from the acorn, so environment plays an important part in determining the resultant man.

But, since man is a higher order of being, a creature of intelligence, there soon develops in his case the added element of individual choice, and therefore of moral responsibility. The acorn can not become anything but an oak. The man may choose whether he will become a stalwart oak or a cumbersome tare. But even if he *choose* to become an oak, he finds that in his struggles to *execute* his choice, he is compassed about with many infirmities. He *can not* become what he chooses to be. As the acorn can not become the oak without the soil, the rain, and the sunshine, so man can not attain his ideal without the living bread, the showers of mercy, and the sunshine of love supplied through the gospel.

This makes place for what we commonly call religion. If a man will employ its provisions, it is possible for him to grow into what God designed him to become. "Every man's life is a plan of God." As surely as God designed the oak when he made the acorn, so definitely does he mark out man's life career. But he leaves it ultimately with man whether or not he will thwart that purpose. We may therefore truthfully say that every man's destiny lies largely in his own hands.

We must not infer from all this, however, that the getting of religion completes the work of fulfilling the Creator's design; it only begins it. Religion puts a man in the best possible condition for developing his natural gifts, and connects him with the source of power necessary to daily growth. This accomplished, it is the divine arrangement that individual capacity be determined in large part by personal course of action. True Christianity does not countenance laziness, presumption, or anything akin to them. Activity is the heaven-appointed law of growth, physical, mental, or spiritual. Potential ability is God-given; the resources, or capital to trade upon, are God-given; then the Master takes his journey straightway, and the steward is left to do the trading.

This trading upon Heaven-bestowed talents is the work of education. We believe in the old-time etymological definition of education — *a drawing out*. The acorn is drawn out into the oak. The grain of corn is drawn out into the full ear. Human possibilities are drawn out into the full stature of *man*.

But when we speak of education as a drawing-out process, it must be remembered that this is a *secular* definition. While we believe in it as far as it goes, it is not a complete definition. Just as the corn and the acorn can not be drawn out to their full capabilities without an infilling through the agencies of soil, sunshine, and rain; so human possibilities can not be drawn out to their full purpose without an infilling through the gospel agencies of truth, mercy, and love. The secular definition of education is a sufficient, in fact the only rational, basis for the work of the secular school; but the only adequate definition for Christian education, fundamentally speaking, is *a drawing out AND a filling in*. This process makes a man whole, "thoroughly furnished unto all good works."

Comprehensively speaking, then, Christian education means the drawing out of character as the essential ingredient in ability to learn well, to live well, to serve well. When we say character, we mean first of all spiritual peace and power, for this is the vital difference in result between Christian and secular education. But we include also all the disciplinary virtues commonly called culture (of the right kind), for Christian education embraces them all. It is a blending of two processes. God holds us as responsible for the one as for the other.

# What I Am Getting Out of My School Work

AS VIEWED BY STUDENTS NOW IN SCHOOL

*D. W. Dillen, Southern Training-School*

BEFORE I was privileged to attend one of our schools, I often found myself wondering what there is to an education, or of what use an education would be, that it requires so many years of patient toil, and oftentimes unpleasant privations to obtain it. The questions would come to my mind, Is it worth while? Does it pay? But since it has been my privilege to attend one of our academies, these questions have been replaced by one of greater magnitude, How can so many afford to deny themselves the blessings of getting and having an education?

I will speak briefly of some of the great blessings I have received from my short school life. First, is the social phase. To be daily associated with young men and women from various parts of the country, in one large, well-regulated and well-disciplined family, under the supervision and personal care of kind Christian men and women, is no mean thing. To the boy and girl that have been reared on the farm or in a workshop, not having enjoyed the blessings of school privileges, their meeting together at the dining-table, in the home parlor, in the chapel, and at various social functions, affords a drill intended to put one at ease anywhere.

Then the different courses of study — how unlike they are from what I thought them! How often as I looked up into the heavens by night and regarded the glittering gems in the vaulted sky, I would ask, What are all these, and for what purpose are they here? Astronomy has revealed to me the secrets of the sky, has made it an open book that can be read. Botany brings me close to the beautiful in nature, and reveals how God clothes the lily in such beautiful raiment. Chemistry makes simple the combinations in the food I eat, the water I drink, and the air I breathe, making life more real and attractive. History has led me over the paths that great men have trod, and told me of their wondrous works in literature, science, and mechanics. My study of the Bible with men who, after years of study and prayerful communion with its Author, minister the word to me day after day, has been much more to me than I can estimate or tell. Instead of accepting other men's ideas or explanations of the Scriptures, it has taught me to study to show myself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," able to give to every one that asks an answer for the hope that is within me.

An education is something we can not barter or lose. It is something we can take anywhere with us, and it is always worth one hundred per cent. So, with all our getting, let us get an education.

*A Student of South Lancaster Academy*

Education, insight, inspiration,— these three are the chief benefits my school life at South Lancaster Academy has brought to me. I came here seeking the first; the other two were added as the result of contact with the daily life of the school during the three years of my attendance.

My expectation to gain an education in those things that are most worth while has not been disappointed. Space is not sufficient to speak of the many broadening influences found outside the regular, daily class work, or of the opportunities for self-development given in our ministerial band, Bible workers' classes, canvassers' institutes, and seminars. It is enough to say that these features offer advantages not to be found outside our schools.

But better than the mere education of the mind and development of the talents is the broader view of our work, the deeper insight into the needs of the world, which our school affords me. Here I first became truly acquainted with our missionary operations, and realized the loud and earnest appeal the world's need is making for strong men and women.

To crown and make effective all that I have gained in this school, there has come the inspiration to reach out and grasp every opportunity for service. One can not come to this place, and see and hear the things that I have seen and heard, without being mightily stirred with a desire to throw his whole life into the work of this eleventh hour.

*Florence Guthrie, Walla Walla College*

What am I getting out of my school work?—I know of no better way of arriving at a just estimate of this than by considering my standards upon entering Walla Walla College, and what I know them to be now.

Attendance at the Seattle public schools had instilled into my mind, as it had into the minds of many of my schoolmates, a high regard for culture and scholarly attainments, with little or no respect for the distinctly religious or spiritual. I enjoyed the society of cultured and refined people,— people who were not Christians, but who believed in fair dealing in all things, and in as happy a life as might be. Such people very naturally would be surrounded by only that which is lovely and agreeable.

Realizing that culture is a matter of growth, I decided to follow the advice of my teachers, and obtain a thorough literary training by completing high school and then finishing in some well-reputed college or our own State university.

After having attended high school long enough to consider my Christian relatives terribly old-fashioned, especially in their religious notions, I was prevailed upon to please them, and try at least one semester at Walla Walla College.

But Walla Walla College did not suit me. Being a rather old

building, it did not compare favorably with the fine new high school I had been attending. It wasn't so thoroughly up-to-date, and nothing seemed very promising. However, school work soon took my attention, and the building didn't bother me any more.

My roommate, a genuinely Christian girl, older than I, seemed to me rather plain, but she was very kind. From the time of my entrance into college, her influence was over me. She had tact enough not to broach religious subjects in words, but by her life told me what words (idle tools that they are) could not have told. The dormitory life seemed pleasant, but more wonderful than all was the Sabbath afternoon social meetings, where young people, not just a few like my roommate, but many, seriously testified to their determination to give up all for the lowly Jesus.

The semester drew to a close. Impulses had come to my heart which I understood, but which pride would not let me heed, for I could not explain them to my friends at home. The next year found me again enrolled in Walla Walla College. This year I took up the study of the Bible with interest, but, owing to previous reading of fiction, found it hard to memorize Scripture. History was always a delight to me, doubly so when used to corroborate statements made thousands of years before the events themselves transpired. Then what joy when I realized that I could prove my Bible chronology, formerly so dry, now the subject of keenest interest!

Study with a desire to arrive at the truth, can have but one result — conviction that Jesus is the veritable Saviour of the world; that each one of us owes him a debt of gratitude payable only by the full surrender of our lives to his service; that such service must necessarily be that of self-effacement and sacrifice; that he pays the highest price for service ever offered, that of eternal life.

From that time onward my course of study was determined. Nothing should be taken into consideration which did not have a direct bearing on preparation for active work. Having learned early that there is "no victory without labor," I decided that lack of effort on my part should not stand in the way of a creditable knowledge of this truth and the ability to teach it to others. As for culture, it might well be learned of that One altogether lovely.

What I have gotten out of my school work may be summed up as change of standard,— social, scholastic, and religious,— and joy in the Master's service.

*A Student of Emmanuel Missionary College*

What am I getting out of my school work? — I do not think it possible for me to know now the full answer to this question. Only work out of school will make clear to me what the gains from my work in school have been.

Yet there are some benefits whose worth appears, at least in part, even now. One of these is growth in ability to study. This

means growth in power to concentrate thought, to persevere at difficult tasks, to distinguish important from unimportant facts.

Another one is knowledge of where to study. To know who has written upon a certain subject, who is authority upon it, is a great aid to the student in school, and will prove to be no less helpful to the student out of school.

But if I could say nothing more than this, then would it be evident that I had missed the greatest peculiar good to be gained from school work in a Seventh-day Adventist college. That special good is this: To get a right aim in life by having made sure of the grounds of our faith. Since coming to this school my purposes have been completely changed, so that the things to which I once aspired no more seem to me worthy to be called aspirations; the truths that I had learned, in secular schools, to doubt, I now believe without reservation. This good has come to me from the nature of my school work and from the character of the faculty and the students with whom I work.

*Alphonso N. Anderson, Union College*

What am I getting out of my school work? This is a practical and businesslike question.

What returns am I gaining from the expenditure of money and years in taking a course in one of our colleges? Facing the question squarely, looking it straight in the eye, I answer, "Truth." Truth is what I am getting, and "truth is the highest thing that man can keep."

But what kind of investment is that? laughs one, in derision. What can truth do in this rushing, fighting, money-grabbing world? What can truth do to bring dollars? Can it build sky-scrapers, tunnel mountains, span broad rivers, construct aeroplanes, flash wireless messages? Can it do any of the mighty works of this progressive age? Mighty works? — Yes! Mightier works than these can truth do. It can cleanse the carnal heart, cure the leprous spots of sin, and make men free.

Having sought to know truth, God's truth, simple and lovely as it is in all its purity, free from the taints of evolution, Higher Criticism, or any of the false theories and hypotheses that are taught in worldly schools, I am not satisfied with merely being made free myself from Satan's snares. I want to reach out to help others. So I am getting truth, not merely as a shield and buckler, but also as a weapon of aggressive warfare. In all my studies I am seeking those elements which strengthen my character, give me a clearer, broader, stronger mind, help me better to sympathize with fallen, suffering men, and to be more able to extend them a helping hand. This is what I am seeking. Though I am very dull and slow to learn, yet I feel confident that God is giving me some of those things which I seek.

*A Student at College of Medical Evangelists*

Here are a few principles I am learning while at school:—

1. That "the fear of the Lord is the beginning of wisdom."
2. That attention to small things is the right road to success.
3. To cultivate positive traits of character, not indulgences in trifling words or acts, which only cheapen one's influence.
4. That there is more satisfaction in standing for principle than in all other pleasures in which I may take part.
5. That to have a clear mind I must be regular in my habits, — a time for everything and everything done on time.
6. That it is as easy (by a little effort) to look on the bright side of life as it is to be a pessimist.
7. That to win success I must have a fixed aim and a solid purpose which know no retreat.

*Mary Barrett, Mt. Vernon College*

At the beginning of this school year I realized that in order to obtain what I desired, it would be necessary for me to put forth more than ordinary effort in my work. This I have endeavored to do. What I have received in return is more than I had expected.

I have received valuable knowledge from my studies this year, especially from the Bible. The help I have received in the class work has given me a greater desire to study the Bible for myself and to lead a better and nobler life. My school work this year has been a source of pleasure, not only in learning new things, but in overcoming some of those things which seemed most difficult. From the association with students and teachers I have gained.

As I have studied and thought of the great harvest-field and the need of workers, a greater desire than ever before has come to me to devote all my talents and strength to the work of my Master.

*A Canadian Student, Alberta Industrial Academy*

First of all, I am learning that the Saviour is a friend at all times. I have found that he is able and willing to help, not only in great trials or perplexities, but in the smallest tasks of life. One time I was asked to take a position in our academy Sabbath-school which I did not feel capable of filling. I was completely overpowered with the thought, and was sure I could not do it. But in going forward with the duty the Lord gave me strength, and I was surprised to find how easily the work was accomplished. Thus it was proved to me that when we come to something too hard to do in our own strength, then we receive our greatest blessings.

Although I have gained many precious lessons in the classroom, I have found that in the kitchen also, and elsewhere, there are lessons taught. Last evening as I came into the kitchen a little late, I found the matron quietly taking my place; nothing was said about my being late, but I learned a lesson of patience and kindness which I shall not soon forget.

# How I Am Making Ends Meet in Getting an Education

AS TOLD BY SOME WHO HAVE LEARNED HOW

*A Student of Emmanuel Missionary College*

It is true that in every task we undertake in life the degree of success with which we shall be rewarded depends upon the character of the efforts that we make. The student who says, "I will," and who means it, will succeed in the school of life.

With this simple thought impressed upon my mind, and with a combination of good health and courage, I entered college two years ago. The money I had saved was just enough to pay my expenses for one term, but I desired to complete the year's work. I did not let this apparently insurmountable obstacle dampen my enthusiasm. I worked on the college farm in the afternoon, and when not required to be in school, to defray my expenses. During that winter I hauled coal many nights for the college. I had an irresistible determination to plow through regardless of my financial circumstances, and, with some frugality, I was able to make ends meet for that year.

While attending college this first year, the scholarship plan of earning a way to school arrested my attention. When school closed for the year, I entered the canvassing work, with the goal before me of earning a scholarship for the ensuing year. I put enthusiasm into my work, and the Lord blessed me wonderfully, so that in eleven days I had sold more than enough books to give me a full scholarship. Success attended my work through the summer, and I finished an excellent delivery just before entering college this year. I now have charge of the college bookstore, which I operate between class periods. This enables me to pay my incidental expenses. Thus, with the aid of my scholarship, I am making ends meet again this year.

*A Canadian Student, Alberta Industrial Academy*

At the age of fifteen the Lord gave me the opportunity to attend camp-meeting and to meet for the first time with his chosen people. I remember, as I entered the large meeting-tent and heard the voices united in praise to God, my heart thrilled with joy, and I thought, "Surely this is like heaven."

I had been taught to keep the Sabbath in a way, yet knew little or nothing of the truth; but God in his mercy opened my heart to understand and accept the glorious message. I gave him my all, and was baptized at that meeting.

One afternoon at a young people's meeting the minister called for those to rise who were planning to attend school the next winter. I felt that there was somewhere a lowly spot in earth's harvest-field where I could do something to hasten the message, and that I needed a preparation. I did not see any way of getting the means,

but felt that if God wanted me there he would provide a way. Three winters now, I have attended our academy, and the Lord has, in answer to prayer, helped me in various ways to obtain the means for doing so.

My parents were getting old, and I was the only one at home to help them, so I felt it my duty to remain with them, and earn what I could, knowing that "every little helps." The first year a brother who realized my need of schooling, helped me. The second year I was helped in various ways, one of which, I might mention, was in trapping muskrats in the creeks and lakes. Being reared on a farm and accustomed to all kinds of rough work, I did not mind this, but thought it good exercise to go to my traps before day-break on those sharp November mornings. I was anxiously looking forward to the time when I should be back in school again.

This year I earned most of my way working at various little tasks. In the spring, after returning from school, I started my educational fund by shearing my father's flock of sheep. This, as well as trapping, was not altogether a pleasant task for a girl, but it and raising some chickens gave me financial aid. I was trying to raise some sheep, but it seemed I was not to be successful in this, for my two old sheep and their lambs were killed by stray dogs. I spent a short time canvassing for our magazines on my way home from camp-meeting, thereby adding to my small fund as well as gaining many good experiences. I also milked our five cows, and my mother gave me the milk of one to use as I pleased. I sold the butter made from this, and so by little helps I was again graciously permitted to attend school. During this time I have made my home with my sister living near the academy.

*Daisy L. Berry, Southern Training-School*

I was largely deprived of an early education, as I did not have the privilege of attending school regularly. I studied at home, though, for I was very anxious to obtain an education.

During the year 1907, I began to realize that the Lord had a work for me to do, and I was unprepared for it. I did not have the money to pay my way in school, so I sought him earnestly who "holdeth the wealth of the world in his hands," that he would open the way for me to go to Graysville to fit myself for a place in the work.

In the summer I went into the canvassing work. Two of the Missionary Volunteer societies in the Louisiana Conference helped me some, and I was enabled to go to school in the fall, by boarding myself, and exercising economy in everything; my expenses averaged about eight dollars and a half a month.

When school was out, I did not return to my home in Louisiana, but worked for the school, cleaning house and canning fruit, till school opened the following fall. I stayed in the dormitory that year, and continued to work all I could and carry my school work.

I again entered the canvassing work in May, '1910, to earn means to go back to school. The Lord blessed my efforts, and I made enough to pay my tuition and book-stand account, but could not pay board or car fare. I made arrangements to work for my board in a Christian home, and ordered *Watchman* and *Life and Health* to sell on my way to school. I laid my plans before the Lord, and asked him to help me sell the magazines. I made my best records in the periodical work on this trip. I am glad for these experiences. It brings heaven nearer, and makes his service sweeter.

*Chancy L. Premer, Union College*

When I became a Seventh-day Adventist, I realized more fully than ever before the necessity of obtaining a good education. But as was the case with thousands of other young people, I did not have the necessary funds to carry me through school. I did have some faith, however, and was willing and able to work. I have since learned that these three elements are worth more to a student than all the money in the world; for, if one has good health and is willing to work, he will find many ways to help himself.

Before I was converted, I worked for a physician, doing his chores and driving for him nights. For this work I received my board, room, and laundry while attending high school. I stayed with him three years, or until I was graduated. The spring I was graduated, I was converted and entered the canvassing work. I earned a scholarship that summer, and came to Union College. When I reached here, I had fifteen dollars above my scholarship, for clothing and other incidentals. But as soon as I became acquainted and showed myself willing to work, there were plenty of opportunities for me to earn what money I needed.

When school closed in the spring, I went into conference work, and as I was a beginner I did not receive much pay; but when school opened in the fall, I came back with good health and strong arms with which to meet my expenses. I had no trouble in obtaining work, as there is always plenty of work around a large institution. Although I am not earning enough to pay my full expenses, I am earning more than enough to pay for my room and board, and can easily earn enough in the summer to pay the remainder. I find this keeps me very busy, but I believe it is good for a student to be kept busy, as it will enable him to do more when he leaves school. I can truthfully say that despite all the little self-denials that have come so far, I do not regret having to work my way through school.

*A Student of South Lancaster Academy*

To make ends meet while getting an education, is a problem that all have to solve who are not rich in this world's goods.

I have spent the past two summers in the canvassing field, the

first summer making a full scholarship, and the second one making more than two scholarships. So I have proved to my entire satisfaction that with the blessing of our Heavenly Father, faithful efforts will bring success to all those who are willing to work.

Of course, it takes work, and hard work, too; but what can we obtain in this world without work? Is not the prize — an education for the Lord's work — worth our most earnest efforts?

Two great advantages to the scholarship plan are that it relieves one's mind from all worry about monthly bills, and leaves him free during the year to spend all his time on his studies.

Then, too, we have the blessed privilege of knowing that the Spirit of the Lord is present to do its work upon the heart of every person who reads the books of truth we sell; and as some persons will accept the message in this way, it will secure for us stars in the crown we hope to wear in heaven.

*Benjamin Hoffman, Walla Walla College*

One's education, in order to be a complete equipment for a life of service, can not lack a course in "making ends meet." This implies problems that can not be solved by either geometry or physics, but only by a practical experience. Many students do not have this question to meet, some one else making the ends meet for them; but a few who are unfortunate, nay, fortunate enough, paradoxical though it may sound, to have both educational and financial ends to look out for. Because of this question, many a young person who should be in training for work in God's cause is not in school, but carrying on the work of the world, or staying at home on the farm waiting for some streak of fortune to make it possible for him to get an education.

Much has been said and written on the indispensable characteristic "stickability." There is no better way of acquiring this ability than by having to work one's way through; because he who does this has ever to withstand the strong temptation that comes to leave school and go out to work. So let none stand idly by and wish for an opportunity to go to school. It can be done.

After four years in this college, during which time I had to work my whole way, I have come to feel thankful that God so ordered it, and I am sure I am better off for it. Besides the good discipline afforded, the physical condition of students who have done this is almost invariably better than that of those who spend all their time poring over books; and ninety-nine times out of a hundred they make as good progress in their studies. True it is that one does not find time to play ball or do many other things common to college life, but often that is gain rather than loss.

*James E. Lewis, Nashville Agricultural and Normal Institute*

Of the forty dollars which I had when I came here July 1, 1910, not one cent has been paid out for school expenses, as I have been

able to make my way and carry class work at the same time. My first work was on the farm cultivating corn with a mule and a double-shovel plow. This was new work to me, as I was accustomed in Wisconsin to a team of horses and a riding cultivator. Next came work in the dairy, then with the sheep, and later carpentry and repairing. The work is changed from time to time to give each one an experience in the different departments. Thus the student not only works his way, but gets many practical lessons at the time he is doing it.

Since my arrival, I have taken the following studies: history of education, psychology, algebra, plane geometry, and rhetoric. The class work is arranged so that some attend class while the others are at work. This makes it possible for the manual work about the institution to be carried on all day.

*Howard J. Detwiler, Mt. Vernon College*

In "Christ's Object Lessons," page 334, are these words: "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practise economy."

Endeavoring to make ends meet while getting a Christian education, with poverty staring me in the face, these words have been a great encouragement to me. After earning my entire way through school for two years, I returned to my home and planned to spend the vacation canvassing, and thus earn enough money to enable me to return to school the next year. But duty called me home, where I spent the entire vacation helping my parents on the farm and receiving but small wages. Then came the question, How shall I make ends meet and yet attend school?

The wages I received during the summer were sufficient to purchase whatever books and clothing I needed for the school year. A short time before school opened, I received a letter from a kind brother in the faith living near the college, who offered to give me my board and room and also to pay my tuition if I would come to his home and do a certain amount of work. I accepted the proposition. In this way I am able, by rising early and working late, to make my entire way through school.

I do not have time, neither do I desire, to engage in ball-playing or other amusements in which many of the students participate. Even though I feel tired after the day's work is done, there is a peace which I enjoy when going to rest, which can not be otherwise realized, when I know that I have improved the moments during the day.

Even though I have found it a struggle to make ends meet while getting my education, nevertheless it has been an excellent experience for me. I have learned the value of the moments as they come to me hour by hour and day by day.

# Why We Operate Denominational Schools

BY O. J. GRAF, PRESIDENT EMMANUEL MISSIONARY COLLEGE

AS a denomination we are conducting five hundred seventy-nine church-schools, and eighty-three intermediate schools, academies, and colleges, valued at nearly two million dollars. One thousand one hundred seventy-two teachers are employed, and eighteen thousand three hundred seventy students are in attendance.<sup>1</sup>

In view of these figures, the question naturally arises: Why do we, in this land of splendid free schools, maintain a separate school system of our own? Why all this expenditure of means and effort? Why does the loyal Seventh-day Adventist parent sacrifice — perhaps sell a horse or one or two cows — that John or Mary may attend one of our academies or colleges, when just across the way from his home is a well-equipped high school, college, or university, where the son or daughter could be educated at much less expense? Why do our church-members unite in self-sacrifice to support a church-school when near at hand is a school where tuition is free? Is it all worth while? Does it pay?

While it is true that our schools are improving in equipment and efficiency every year, and we really have reason to be proud of the progress being made and the results obtained, we certainly would not say that we are operating denominational schools because we have larger libraries, better laboratories, finer buildings, or teachers of greater learning, as the world counts learning. We readily agree that we do not hope to surpass the public schools in these respects; so the question still remains, Why *do* we operate denominational schools?

The reasons are abundant and well founded, and the results more than justify our course. Only a few of the more prominent reasons can be given here. I bring no railing accusation against the public schools; for, notwithstanding the fact that many of the most prominent educators of this country are coming to believe that the public schools are falling far short of doing the work it was hoped they would do in developing strong, upright, honest citizens, — notwithstanding this fact, I say, it may perhaps be safely said that, under the circumstances, these schools are doing as well as should be expected of secular schools, which, from the very nature of the case, are deprived of religious training, without which moral training loses its power and efficiency.

The Bible can not consistently be taught in a state institution. Many teachers either ignore it or do not believe it; for this reason, even if there were no others, we should be justified in maintaining our own schools. In these secular institutions not only is the Bible largely ignored, but false theories or doctrines, such as evolution, are being taught in every grade from the kindergarten to the post-

<sup>1</sup> These figures are based on the statistical report for the year 1909.

graduate courses in the universities. Such theories are incompatible with Bible truth. As the one is accepted, the other is rejected. So when we remember that "the Word of the eternal God is our guide" to eternal life, it helps us to realize the great danger there is in subjecting our children and youth to that training which is so diametrically opposed to the teachings of God's Word; for "what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

In our own schools the teachers not only fear God and believe his Word, but their ideal is to make the Bible their guide in the teaching of every study, as far as possible to show forth in every lesson the great God, our Creator and Redeemer. The students are not trained for self, but for God; not for time, but for eternity.

The subject-matter taught in the schools of the world is not the only source of danger to our youth who attend these schools; but in their association with those who do not fear God is brought to bear an influence even more subtle and effective in leading them from the truth than in the teaching of the school. The party, the dance, the secret society, and the various sports and daily associations tend powerfully to draw our most promising youth farther and farther from the straight and narrow way.

How often when son or daughter has married one not in the truth, when the love of worldly gain or position has swept him from the moorings of his faith, which once seemed so strong,—yes, how often, when the world has snatched their most precious treasures from their very hearts, when from all appearances it is too late,—do parents wake up, ready to make the sacrifice for Christian education, which, if made a few years before, might have saved a precious soul!

But we must not only save the souls of our young people; we must also train workers to give the message which God has committed to us, to every kindred, tongue, and people, and that without delay; and these workers need training for their work. Who shall train them? Surely not the world. It is no more absurd or unreasonable to send a young man to a blacksmith to learn the carpenter's trade than it is to send our young people to the schools of the world to receive their training for gospel service. No, the church, through its Christian schools, must give the needed training. Notice carefully these forcible words:—

"Our schools are the Lord's special instrumentality to fit up the children and youth for missionary work."

The revelation of God's will should leave no parent in doubt with respect to his duty toward the education of his children; it also, beyond the shadow of a doubt, not only justifies but positively demands that we operate denominational schools.

## School-Days in Retrospect

Early in the year we sent out a list of questions to a number of our older workers, bearing upon their education in our schools. From the responses received, we have gleaned the testimony given below. With but one exception, all these workers have been out of school for twenty years; some for thirty, and some for thirty-five. They are therefore capable, from the standpoint of time and experience, of placing a just estimate on the value of their schooling in practical work, as well as wherein it came short.—ED.

QUESTION: *What estimate do you place upon the value of your attendance at one of our schools, from the view-point of your subsequent work?*

Very valuable indeed, but my time was too limited to get what I so much needed.—*O. A. Olsen.*

It has determined my whole life-work.—*G. W. Caviness.*

The value of this school work I can not estimate. I have often wondered what would have been the result had I attended a worldly school. I fear I should not be in the work to-day.—*W. B. White.*

I value more than I can express the help I received during my stay at the dear old college in Battle Creek.—*R. A. Underwood.*

I find it impossible to express the value of these school-days. Under God I owe to them all that I am or may have done in the cause of God. A halo is over them,—a light that grows brighter as the years go by. The mere thought of them touches the deepest chords of feeling, and prompts an offering of grateful praise to Him who made such advantages and privileges possible to me in the days of impressionable youth.—*Alma E. McKibbin.*

The chief value to me was in learning, somewhat, how to study, and to love study.—*W. A. Spicer.*

The two full years I spent in the Battle Creek school I consider more valuable than all my other schooling.—*George O. States.*

The lasting benefit secured from the advantages enjoyed is beyond computation.—*F. D. Starr.*

These years were invaluable to me in developing for the work, especially the home life under Prof. S. Brownsberger as preceptor.—*J. A. Burden.*

I am deeply grateful to all my teachers in the Healdsburg College, and my service in this cause is the best expression of my profound appreciation of their help. I value those school-days very highly, for they have greatly aided me in becoming a well-seasoned, earnest, courageous worker for God.—*H. W. Reed.*

All I have done in this work is to be credited to my training in school.—*D. W. Reavis.*

Whatever good I may have accomplished in the world is the result of the training I received at South Lancaster Academy; whatever evil I have done, I charge up to myself.—*C. M. Snow.*

Good, what there was of it.—*W. C. White.*

QUESTION: *Wherein would you do differently if you could have your school-days over again?*

I would not stop short of finishing at least one of the higher courses. I regard a thorough preparation a great saving of time, to say nothing of fitness for better service.—*O. A. Olsen.*

If I had my school-days to live over again, I should press forward and attain a higher standard of education. That I did not do this, has always been a deep regret in my life.—*W. B. White.*

I was only a part of two years in Battle Creek College. I think the mistake I made was in not continuing longer at school.—*R. A. Underwood.*

I would study the laws of health most diligently, and practise them conscientiously, also the art of housekeeping—domestic science. In other words, I would first prepare for my life-work as a *woman*. I would add to the studies I took, Greek, and if possible, Hebrew, as an aid to the better understanding of the Bible. I would thus prepare for my life-work as a *Bible teacher*.—*Alma E. McKibbin.*

I would work harder and with more definite aim. In those days our work called only for ministers; and as I did not expect to be a minister, I had no special aim.—*W. A. Spicer.*

I would spend at least double the time in one of our schools, and instead of waiting seven years before entering the ministry, I would begin the work at once if I could.—*George O. States.*

While learning, I would at the same time gain a larger experience in practising and teaching what I was learning,—treating the sick, hygienic cooking, canvassing, holding Bible readings, teaching, and preaching. It is a wonderful stimulus to a student to know that he is learning to practise and teach what he is learning, and that he can go from the school directly into the mission field.—*Isaac Morrison.*

I would put in more time in school, and would be more thorough in the common branches, such as grammar, English, rhetoric, mathematics, history.—*J. A. Burden.*

I would not take seven studies at once, as I did part of the time. I then had none of my lessons perfect, only those I recited to Professor Bell; those had to be perfect.—*F. D. Starr.*

I would try to be more studious, have a more definite aim, and work harder to attain it.—*C. M. Snow.*

If I could have my school-days over again, looking at them from my present view-point, I would enter one of our colleges and continue there until I completed the college course.—*H. W. Reed.*

I would continue longer if possible. I attended morning (5:30) and evening schools while working in the Review and Herald Office, and after saving money went to the college as long as it lasted. Then I returned to the Office and worked again till I had saved enough to carry me a little further.—*Mrs. G. B. Starr.*

If with the knowledge I have now, I should give more time and systematic study to languages — Hebrew and Greek — and to history.—*M. C. Wilcox.*

Begin younger, stay longer, work harder.—*D. W. Reavis.*

I would get my schooling earlier in life, when it would be absorbed better.—*G. H. Heald.*

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## Some Fruit of Educational Effort Twenty-Five or More Years Ago

IT is of exceeding interest to look back to the early days of educational effort by this denomination. Of the many impressive things that might be said of those times, we must confine ourselves, for present purposes, to one,— the very large proportion of students that went into active gospel service, and the substantial, enduring character, for the most part, of their work.

Battle Creek College was founded in 1874, thirty-seven years ago. From our recent correspondence with some of the older workers in the cause, and from other sources, we have gathered a representative, though not complete list of men and women who attended this our oldest school a year or more, and left school from twenty-five to thirty-five years ago to take a responsible part in proclaiming the advent message.

It has seemed to us that it would be inspiring to our young people and encouraging to parents and educators, to print here a considerable list of such names. In addition to the testimony printed elsewhere in this number, these names themselves speak loudly for the value of our early denominational school work, and suggest very forcibly what we have a right to expect from our present increased educational facilities. The date following the school represents the years in which the bearers of these names attended and *left* the school for active service, so far as we have been able to gather information. It is quite possible that errors may appear in this list, but it is sufficiently accurate for the purpose intended.

W. E. H.

## Battle Creek College (1874-86)

A. G. Daniells  
 O. A. Olsen  
 W. S. Hyatt  
 Mrs. F. D. Chase  
 Mrs. Flora H. Williams  
 L. A. Smith

R. S. Owen  
 W. B. Sprague  
 James Bartholf  
 E. T. Beebe  
 D. B. Oviatt  
 William Chinnoek



BATTLE CREEK COLLEGE.

RETAILED IN 1874.

E. H. Gates  
 W. B. White  
 H. Nicola  
 Rodney S. Owen  
 A. O. Burrill  
 Geo. E. Tenney  
 J. W. Boynton  
 Richard Sisley  
 Joseph Smith

G. W. Colcord  
 W. A. Spicer  
 N. W. Allee  
 C. B. Hughes  
 Dr. Maria Edwards  
 I. H. Evans  
 S. N. Curtiss  
 L. R. Conradi  
 R. C. Porter

W. D. Salisbury	Dan. T. Jones
D. W. Reavis	R. F. Andrews
A. D. Olsen	A. Swedburg
J. E. White	Hattie Warren
L. T. Nicola	A. J. Haysmer
S. H. Lane	Mary Ann Davis
D. E. Wellman	H. C. Bisney
E. J. Waggoner	N. Clausen
J. W. Loughhead	H. W. Cottrell
Marcus Ashley	H. W. Decker
E. B. Miller	Eugene Leland
Eva (Perkins) Miller	Isaac Morrison
W. J. Fairchild	G. B. Starr
R. A. Underwood	Victor Thompson
Knud Brorsen	Judson Washburn
Helen Morse	C. D. Rhodes
Volney Lucas	Jennie Thayer
E. W. Farnsworth	E. J. Van Horn
M. C. Wilcox	J. F. Stureman
J. H. Dortch	Baxter Howe
Angelia Washburn	W. W. Sharp
Samantha Whiteis	G. E. Fifield
Mrs. F. L. Mead	A. J. Read
D. C. Babcock	C. H. Jones
O. A. Johnson	A. Brorsen
I. J. Hankins	W. A. Colcord
G. W. Caviness	John W. Covert
F. F. Byington	P. L. Hoen
J. H. Haughey	C. McReynolds
C. C. Lewis	Wm. Ostrander
Martin Olsen	F. D. Starr
W. C. Sisley	J. W. Watt
E. B. Lane	Julian Spicer
Marshall Enoch	H. P. Holser
O. C. Godsmark	Frank H. Gage
D. A. Robinson	Peter Howe
Mary K. White	Winnie Loughborough
W. C. Wales	Mrs. W. H. Saxby
Emma Miller	Dr. J. R. Leadsworth
E. G. Olsen	R. F. Andrews
Cordie Hayes	H. W. Carr
Frank Allen	J. O. Corliss
Mary Chinnock	I. H. Crisler
M. B. Miller	R. M. Kilgore
F. E. Belden	E. E. Miles
G. B. Thompson	G. K. Owen
W. D. Dortch	George O. States
A. J. Breed	W. C. White
Georgia B. Burgess	Sarah McEnterfer
Myrtle G. Parker	Jessie B. Daniells
William Covert	Chas. H. Thompson

# EDITORIAL

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## Notes

**S**URELY we ought to conduct a more vigorous and successful campaign for education this summer than we did last. This is our second attempt to make this journal an effective help in filling our schools and in setting forth the urgent necessities of obtaining an education. We may therefore look confidently for greater and more lasting results.

**T**EACHERS and prospective teachers will find matter in this number that is worthy of serious thought. The sacredness of their calling, its responsibilities, its all but limitless demands, might tend to repel rather than attract the young man or woman who senses these things, were it not for the rich compensation that both accompanies and follows faithful service. Let no one who has the gift of teaching shrink from the task of qualifying for its proper exercise. Let those who have already enlisted be of good courage in pressing the battle to the gates.

**I**T is inspiring to think that the school is not only a means of development and training for future service, but that the school itself may become a fruitful agency in the open field of missionary effort. The school idea appeals to all classes and conditions of men. Even the raw unsophisticated native, heathen or otherwise, soon learns to value and seek after what the school can give him. As a means of affording intimate, daily, personal contact of the Christian worker with the subjects of his labor, and of exemplifying the principles of truth taught, the mission school has no equivalent. No other kind of work opens the hearts and the homes of the people to the same extent. Love me, love my child. The school idea is the best of bait. Do not forget it, ye fishers of men.

**P**ARENTS will be deeply interested, we believe, in studying the excellent material presented in our themes on Christian and secular education, why we operate denominational schools, the educational rights of our children, and the work of the home school.

**A**MONG our advertisements we wish to mention in particular two schools which occupy the paradoxical and somewhat delicate position of having all the territory there is, yet none they can specifically call their own. These are the Foreign Mission Seminary, the missionary recruiting station, and the Fireside Correspondence School, the remover of the last excuse for not educating ourselves.

W. E. H.

## The Economy of Educating Ourselves

WE are so accustomed to talking of how much it costs to get an education that we seldom stop to think how very economical it is to educate ourselves. We once heard a preacher say that if he knew he had only one year in which to do a certain work, he would spend the first six months getting ready for it. How extravagant that would seem to some people! Yet how truly economical of time and strength it is to sharpen the ax before we cut down the tree. If we are inexperienced in wood-cutting, we might learn after a sufficient number of experiments how to grind the ax to give it the keenest and most enduring edge. But if we would seek the advice of a veteran woodsman, on how to grind the ax and how to fell trees, we might begin our first day's work on almost an even footing with the veteran.

So it is with all the callings of life. What we ordinarily call education is preparation, a getting ready. No man who has a journey to make, a book to write, seed to sow, a lecture to give, a house to build, ever thinks it loss of time or waste of energy to make adequate preparation; he counts it great gain. It is lack of readiness that brings loss of money, of patience, of opportunity; that begets confusion, weakness, and barrenness of results.

But the man who is wise does not depend upon himself or his own resources in addressing himself to a serious task. He seeks advice and information from others. Other men before him have built houses, written books, made journeys, sown seed, preached the gospel, and have done it successfully. He will examine their work and seek to learn of them the best way — how to attain his ends with the greatest despatch and the least likelihood of loss or failure.

Thus the parent also, with solicitude for the future welfare of his child, seeks to give it the benefit of his own mature experience, so that his son or daughter may assume the responsibilities of life ten or twenty years in advance of the parent at the same age, so far as understanding and accomplishment go. But the parent, finding that his own experience, his ability to instruct, and his time are inadequate to the needs of the child, places it under the tuition of those who make teaching a specialty. In this way the son or daughter may become as well equipped to cope with life's problems at the age of twenty-five as was the parent at the age of forty. Verily, this is economy.

But this is not all of it. True education is not only a preparation, a disposing of the preliminaries, it is also a continual part of the main task. It not only places the beginner in life for himself on vantage-ground, but it has so established the habit of striving for improvement, of seeking the better way, that its possessor advances toward high achievement much more rapidly than he who has only learned to plod along the way of his fathers, or to do merely as he sees others do. Surely, this is real economy.

Given a two years' task, economize by spending the first year in earnest preparation for it.

Given only a brief span of life, enrich it by keeping up daily the processes of education.

Given an opportunity for getting an education, count no present sacrifice to seize upon it a loss, but a gain — not wastefulness, but economy.

W. E. H.

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## Openings for the Educated

WHAT are the incentives for our young people to educate themselves? To any one who is looking forward to secular pursuits only, the answer to this question is so obvious that it is scarcely worth the asking. The occupations of men have become so varied and so highly specialized that the necessity of spending the years of youth in earnest preparation for productive living is daily forced and reenforced upon the senses by the very atmosphere in which we live.

But what are the incentives for the young people of this denomination to educate themselves? We do not encourage them to look forward to secular pursuits only; we continually hold before them the ideal of gospel service. Is the need of thorough qualification for this work as obvious as that for secular pursuits? Is there a place waiting for every one who qualifies? Are there openings for the educated Christian youth in the service of this denomination? We can fearlessly answer yes to all these questions, and shall endeavor to make clear the reasons for our answer.

First, the need of qualifying for gospel service. The young man who has temporal ambitions only, looks out upon the world of sharp competition and rapid progress in every phase of civilization, and senses keenly that if he is to accomplish anything worth while, he must work diligently for it. He must not quail before any difficulty. He must depend chiefly upon his own exertions. He can not expect much mercy or sympathy from his competitors. Success depends primarily upon *him*. Such an attitude tends to bring out the best there is in him, so far as developing his natural powers is concerned.

But how is it with the young man who has dedicated his life to gospel service? Truly speaking, this is the highest type of service to which he can give himself,—as much higher than merely secular pursuits as the heavens are higher than the earth. What attitude should be assumed toward qualifying for such service? It may without question include all that is legitimate and essential of those things that tell for secular success. And more. The resources at the command of the candidate for gospel work are greater than those of the mere worldly aspirant. He should therefore require so much the more of himself.

But gospel phraseology itself, the very atmosphere of religious thought, tends, more or less unconsciously, to lower the standard of personal accomplishment which the Christian sets for himself, unless indeed he is wide-awake to his responsibilities. We say that "salvation is free," it is "all of grace," it can be had "without money and without price;" we speak of the "gift of eternal life," of taking "no anxious thought" for the morrow; all of which is true and proper. But in no sense do these provisions excuse the recipient of divine grace from trading upon his natural talents. Rather, they enable him to gain larger returns. There is scarcely a more scathing denunciation in the Bible than that of the man who did not put his money to the exchangers, nor a higher commendation than that of him who doubled his talents by trading upon them.

In view of this, and in view of the high demands upon the gospel worker, there is need of the greatest diligence in qualifying for gospel service.

Is there a place for every one who qualifies? — Yes; for every one who *really* qualifies there is a place. It is characteristic of gospel service that there is a place for every one whose heart stirs him up, and whom his spirit makes willing. That gospel which does not beget a spirit to serve, and which does not offer a place in which every one can serve, lacks the saving quality that it professes. The work of God is lame to-day for the lack of *efficient* workmen. The mighty themes of present truth are weakly presented because the consecrated speaker lacks command of language, originality, versatility, proper use of the voice, adaptation to his audience. The printed page is wanting in power to convince for lack of coherence, of logical order, of simple arrangement, because of wordiness, of poverty in vocabulary, for lack of historical and Biblical knowledge, of freshness and clearness in style. Money is lost through bad business management and incompetent book-keeping. Second-rate stenographers are employed where the work requires the highest skill. Schools and classes in schools are being taught by teachers with a range of knowledge but little beyond that of their pupils, and almost, if not entirely, without any professional training. The responsibilities of medical practise cry out continually for greater skill and knowledge.

We are not saying that these conditions are general, nor that they exist largely, but we do know they prevail to a larger extent than they ought, in view of what we profess to be doing. As our work grows in extent, more educated ability is required. The highest pitch to which we can raise all our natural gifts, under the blessing of God, will be none too great to meet the increasing demand for efficiency.

To all our young people we would say that if you will see to it that your faculties of mind, your consecration of heart, and your

enthusiasm of spirit are cultivated to their fullest capacity, and your physical energies preserved and strengthened in the doing of it, places of useful and honorable service will not only be open for you, but they will seek you out and press you into the harness. If you who are already in the service could only know how many times the committees on distribution of labor go over their list seeking a man or a woman whose works bear witness of efficiency, and finding but few who can fill this or that urgent call acceptably, it would be an inspiration to you to seek by every possible means to raise your qualifications.

Yes, there are openings for the educated; let us educate ourselves for the openings.

W. E. H.

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## The Educational Rights of Our Children

**E**VERY child has a right to be born well. This right is somewhat facetiously, but truthfully, said to date from its grandmother. If eugenic principles were more generally lived up to, many a child would have the good start in life to which it is justly entitled, rather than be obliged to fight its way along against serious physical and mental odds.

But whether a child is well-born or ill-born, the fact remains that it comes into the world without any choice of its own. This fact alone at once and forever lays upon its parents the highest human responsibility — that of being answerable for another. This is a responsibility that admits of little compromise, of no dalliance, no transference. Those who deliberately assume it should thus reckon with it. Parenthood implies willingness, yes, obligation, to live for another. It means that the parent put the welfare of the child first, that he make its best interests his chief interests.

The parent who clearly understands his position will not regard his child as a servant, will not think that the child exists for its parent's sake. He will rather look upon it as a plant plucked from the parent stock and entrusted to his keeping. The care which he bestows upon it is primarily for its own welfare. He will find his satisfaction in its cultivation, in watching it develop, and he will ultimately enjoy the fruits. But all along he feels that he is living for the child. He recognizes that his child has certain individual rights which are not left for him arbitrarily to determine. He finds his highest compensation in securing to his son or daughter the greatest power to enjoy life, in the right sense, and to serve God and his fellow men.

Nor does it satisfy the privileges and obligations of parenthood that the child be merely *as* his parent. "What was good enough for me is good enough for John," is false and stupid philosophy. If twenty, thirty, or forty years of experience has not showed me

wherein I might have had a better start in life, and how I might have accomplished much more than I have, surely I have passed the time in an aimless, shiftless, unobservant fashion. We can not live our life over, as we often wish we could. The nearest we can come to that is doing for our children what we would do for ourselves if we could cancel our own past and start anew. Then our sentiment will be, "I don't want John to go through what I have, to miss what I have missed, to come to maturity with no greater accomplishments than I have. I can't give him all he needs myself, because I haven't it to give, but I shall see that he gets it somehow."

As surely as our children have a right to be born well, they have a right to be reared well,—to be educated well. This is all implied in assuming the responsibilities of parenthood. If you can not educate your children, do not have children. If you have children, it is your duty to educate them. It is as much their right to be educated as to be fed and clothed. Every Christian parent recognizes that children are the Lord's heritage, for it is God that giveth the increase. Our life is not complete without children. Their care and rearing give play to the best instincts we have. But we are too easily convinced of our inability to do for them what is justly their due. We put other things first in importance. We sometimes misconceive it to be our duty to work for other people's children to the neglect of our own, or selfishly deprive them of school advantages to help us at home. Did we only sense how great a blessing our children were intended to be to us, how sacred are the possibilities wrapped up in them, we should spare ourselves no effort or time to make home attractive to them, to instruct them to the full extent of our own ability, and to provide them adequate instruction and training by others. In short, we would not rest till we had secured to them, at any cost, the full enjoyment of their educational rights.

W. E. H.

# The Missionary's Educational Equipment

BY PROF. J. N. ANDERSON, FOREIGN MISSION SEMINARY

AT the very outset of this article, it is not only admitted but emphatically maintained that the missionary's chief qualification is that of the heart. The spiritual force must, in the very nature of the case, dominate all true missionary work; hence it is the missionary's main power. Failure at this point is at once final and fatal. A man's powers of mind and body may be of the very highest order, yet, lacking the spiritual element, he is wanting in the prime missionary requisite. To this all the powers and talents of the missionary must be fully subject. He deals with spiritual interests, and he is the ambassador of a spiritual kingdom. "By my Spirit, saith the Lord."

While missionary zeal — devotion, spiritual force — is the chief qualification, it is by no means the sole essential to the successful missionary. Industry is a valuable trait in a workman, but it can not take the place of, much less produce skill, without which the laborer in this day of sharp competition struggles in vain. Patriotism is the basis of a nation's life, but patriotism can not make a man a statesman. No government would think of appointing a man to a foreign court on the mere ground of patriotism. His heart might be all that could be desired, yet that could not give him the balance, the judgment, the insight, the personality, so indispensable in representing the interests of a great state. So, too, the missionary who stands for even higher interests, must have mental caliber, a mind preparation, an intellectual equipment. Of all men, the missionary should be a full, complete man, raised to his highest and best, physically, intellectually, and spiritually. His efficiency depends on all these. Mere piety, splendid as it is, will not suffice to fully equip a man to preach the gospel to the heathen; he must have an intellectual training that will greatly enlarge and set free for the highest service all the talents and powers of mind.

Time was when missionary zeal was held to be the one sole qualification in a candidate for service to the heathen. If a man manifested a great concern for the lost, he was by that very fact counted fit for the foreign field. Decades of experience in which the real missionary problem has come more fully into view, have taught all friends of missions that the man who goes to the heathen is of all men in greatest need of a thorough education, both of the mind and of the hand. His cause is the greatest of all causes, and his investment — his all — is fuller than in any other sphere of human activity. In proportion as his task is difficult and vital does he need a training that will raise him to the highest point of efficiency.

The situation that confronts the missionary in the heathen world is radically different from that in the home land. Nor does this fully express it — it is baffling and defying. He scarcely steps off his steamer before an alien tongue strikes meaningless sounds on his ear. His linguistic education may be liberal, yet here he finds nothing in common. It is as if he had by some strange accident fallen in with a lunar race. In the prevailing manners and customs, the missionary will soon come to see that back of this heathen speech is a mind whose habits of thought are strange, even as its pictures and ideas are unlike his own. In the lives and intercourse of the people, he will find principles of living and standards of morals that challenge his most careful study. Add to this, as is often the case, a most subtle philosophy, and the missionary's task becomes by no means child's play. It only increases his perplexity to find that this philosophy, social order, civilization, has had the effect of begetting in the minds of the people a well-mannered, but nevertheless a very rigid race pride, which is all too manifestly displayed in a feeling of superiority and self-sufficiency. But after all, these difficulties are but the outer works guarding the seemingly impregnable inner citadel. The supreme test of the missionary's spiritual and intellectual skill is in dealing with the heathen conscience, which is practically dead.

First, then, as to the language; for it is here that the missionary first feels his helplessness. As in every undertaking, first things must be attended to first, and the missionary has no alternative if he would win. He must seriously address himself to the acquisition of the language of the people for whom he is to labor. His God could, if he so chose, miraculously endow his messenger with full knowledge of that heathen tongue, but his will in general is that this desirable end shall be attained by persistent and painstaking effort. Successful language study is not to the strong or the great mind as such; men of ordinary intellect can acquire languages. Yet in the case of these foreign (heathen) languages it requires both time and mental effort to get possession of the language to the point of making the missionary efficient. Habits of studiousness deeply embedded in the life of the missionary and the effective power of mind application (the result of training) are invaluable aids to the missionary in this his initial attempt to get ready for his task. But it is not enough that the missionary be able to speak the language; he must penetrate deeper. That language, while it will lead him to the very mind of the heathen, will not, or rather can not, receive and convey his message. The very simplicity, or rather the poverty, the inadequacy, of the heathen language is a source of great perplexity to the missionary. His own language is pervaded with Christian ideas, and so becomes a ready medium of spiritual truth. With the heathen language the reverse is the case. Like the people, the language is heathen, and

needs a new birth in order to communicate the divine message. For hundreds of years the language of China, for instance (and what shall be said of dark Africa?), has been prostituted to idolatry and heathenism, until the whole language is poisoned. In this situation the missionaries of China are giving to that language a new birth. Religious terms are being freed from their old associations, and new, spiritual ideas are being infused into words that for millenniums have been laden with idolatry. This may not be regarded as missionary work, but a slight acquaintance with the actual facts in the field will readily show that it lies at the very basis of all missionary effort. In view of the foregoing shall we conclude that the missionary's education, his mind preparation, is of little moment?

But let us follow the missionary still another step as he moves on to his appointed tasks. To all who look to him for instruction, and indeed to all who know him, he stands as the leader, the teacher, both in point of example and of instruction. He is to them the model teacher, the model preacher, the source and personification of all true culture and knowledge. He is expected to be the inexhaustible fountain of all human needs. Indeed, does he stand for less than this very thing? Is it not his privilege, no less than his duty, to be the intellectual life of the little Christian community he seeks to raise out of heathen sluggishness and superstition to the rich heritage that is theirs in the gospel of Christ? The greater the darkness into which the missionary goes, the more clear and invincible should his light be. It is contended by some friends of missions that the illiterate, degraded heathen, being raw, primitive, and void of everything pertaining to the intellectual, are by that very fact readily reached by missionaries of meager education and scant intellectual vigor. Is not the reverse rather the truth? The poorer the soil, the more skill is required on the part of the husbandman. The darker, the more ignorant the heathen mind, the heavier is the burden on the missionary. Conceive how he must, as it were, open the mind of the heathen to the reception of new ideas, all of which must in turn be communicated to him through the medium of a new (native) language, itself, perhaps, the result of the missionary's intellectual ingenuity and toil. Primary work is more delicate than that in the higher grades.

Next to teaching orally the gospel to the heathen, is the still more exacting task of creating a literature that will both deepen and extend the elementary teaching of the missionary. To us, as a people this is practically untrodden ground. We have, indeed, made noble beginnings, but they are mere beginnings, and the great field of literature-making lies before us in all the vast heathen lands. It is not possible, nor is it necessary, that every member of the mission force be directly enlisted in this work of creating a literature, yet this fact can not be put forward as a reason why only the few

should be educated. The special talent to "write" is rarely recognized until it has been discovered in the field, when the missionary finds that he is out of reach of educational and literary aid. In common with all candidates to the foreign field, he should have had a mind-training that would afford him a foundation on which to build a successful missionary career in any line of endeavor.

In this connection still another word is to the point. This very important work of literature-making is not well done by a mere mechanical process that carries over from one language to another the arguments, illustrations, and process of reasoning of a given text. Such literature gives no impression of thought or originality — it has neither brains nor heart. It requires much ability and intellectual preparation to make a tract or a book read in the words and thoughts of the native. Literature must have the power of the message, but it must also have the view-point and the flavor that will make it intelligible and palatable to the man who otherwise would not be induced to read it.

But mere translation work, good as it is, will not suffice in creating a literature for even a heathen people. It is at best more or less unsatisfactory; it lacks warmth and personality. The best literature is that which comes fresh from the heart and mind of the one who has thought and lived the truth on the very soil and in the very atmosphere of the people for whom he is laboring. It is readily admitted that genius can meet this case, but we can not always wait for genius; and the fact remains that most of the excellent literature that has been and is being produced in the foreign field, is by that species of genius that is the product of a well-disciplined and amply furnished mind. The one talent that has been multiplied by education and discipline to five or ten is more reliable as a rule than genius, the spontaneous, free gift.

In still another direction missionary work demands a trained workman. It is now freely admitted, and in most cases stoutly insisted that educational work is a leading factor in all mission fields. There are some lands (Japan, China, India) where this is one of the absolute conditions of missionary success; and, furthermore, the educational policy that falls short of providing modern subject-matter and up-to-date methods is doomed to dismal failure. The spirit of modernism that is sweeping over those nations demands the best there is. The best education our normal schools and colleges can give is none too good for the educational work in the foreign fields where the difficulties are greater and the "aids," so varied in this land, are practically nil. The rougher the material and the cruder the tools, the more skilled should be the workman.

It is well known that the heathen (especially the Oriental) mind differs widely from that of the West, and in some respects it must be said that it is quite inferior as well; but it must not from this be reasoned that work among the heathen presents no tests of the

intellect. Our imagined intellectual superiority consists rather in the fact that we are by contrast strong in our own field of thought than in being their superiors absolutely. In fact, when the last word is said, it must be admitted that all we have of excellence or superiority is due entirely to the gospel. In this particular their disadvantage is almost infinite. The hard problems that our Christian faith solves so readily have in many instances been the life-study of the man we seek to help. It is to our credit, and a long step toward winning him, if we have a right understanding of his intellectual difficulties. It will greatly aid us in so representing to him the gospel that it will appear attractive. We may not have much admiration for the philosophy of the Indian, yet in order to help the man we must deal with him as we find him; and in this instance philosophy, irrational as it is, plays a large part. It requires education to meet such a situation, and as we prepare for it, we are only conforming to the principle of that great missionary who would be all things to all men. This is but the rec-



AS THE SCHOOLBOYS BUILD IN WEST AFRICA

ognition of the fact that the missionary must meet the heathen mind and conscience more than half-way.

The foregoing paragraphs have dealt with the missionary's needs from the view-point of his efficiency. His mind-training, his education, is his weapon of aggressive warfare. It is more than that, it is a personal asset, indispensable to the missionary's own individual life. He needs steadiness of purpose, balance, insight, judgment; and all these are, indeed, the net results of a thorough education. But what is still more important, this mind discipline is his capital on which he trades. It is the fountain that gives him breadth and outlook. Set down, as he is, in the midst of a barren waste that is constantly sapping the very springs of his life, he is able, not only to give off to others, but to invigorate and replenish his own mind. He is a growing, fruitful missionary.

## The School as a Factor in Mission Work

BY T. M. FRENCH, PRINCIPAL WEST AFRICAN TRAINING-SCHOOL

No one who has carefully studied the history of the early church and watched the progress of the second advent message in the earth, can justly deny the value of the school in missionary effort. It has always been and will always be a potent factor in the promulgation of the gospel of Christ in heathen countries.

The great Teacher, realizing that his personal efforts for a perishing world would be limited both in time and extent, "ordained twelve, that they should be with him, and that he might send them forth to preach." He looked upon the great populous countries in spiritual darkness, and his divine plan took in a wider proclamation of the glad tidings than he personally could effect. He opened a school for the training of workers to herald the gospel to all men.

In this training of men to continue the work he had begun, our Saviour did not overlook the value of daily instruction and association. Note the words: "To be with him." This association with the great Teacher, the perfect pattern, in his every-day life and his work of uplifting a fallen people, is what largely wrought the marvelous transformation in the lives of the apostles and their methods of labor. The proud, impulsive Peter looked upon the humility and forbearance of his Master, and became a humble, untiring witness of the cross. The self-seeking John beheld the self-sacrificing love of his Saviour, and that love was afterward manifested in his own life and became the theme of his teachings. The faithless Philip, by becoming acquainted with the trustful Son of man, found the Way, the Truth, and the Life. Thus one by one these apostles yielded to the molding influence of the Master Worker, and were prepared to do that greater (more extensive) work to which the Saviour looked forward when he should go to his Father. That work of the Saviour, seemingly begun in a small way, culminated in the spread of the gospel to every known country.

Instruction comes to us that we have lost much by not educating and using the native talent in our mission fields. As with the great Missionary so with the under-missionary. His time and influence are very often limited. By associating young men and women with himself, the life of Christ revealed in his life carries with it the most powerful influence for the complete conversion and transformation of the student's life that can be exerted. A proud, selfish native boy, one day as he was working with his teacher, said: "I can't understand why you left everything so pleasant at home, and came out here, and work as hard as you do for us." That boy finally realized what prompted his teacher to make such a sacrifice, when he yielded to a Saviour's love and consecrated his own life for the salvation of his people. One day an old gen-

tleman brought his nephew to us to educate. This boy had been the rounds of the large coast cities, and was fond of telling what he had seen and heard and the wonderful things he could do. His voice could be heard above the others at any time, boasting of himself. We thought him a hopeless case. But at last he gave his heart to God, self was lost in Christ, and he is now earnestly preparing to go forth and reveal a Saviour's humiliation to others.

The school is not only an effective means for the conversion of



A CART MADE BY STUDENTS

souls, but it is often the only means of reaching people in heathen countries at all. Engrossed with superstition and error as they are, it is almost impossible to reach the adults with the gospel by preaching. I have seen the school succeed in raising up a good company of believers when all other efforts failed. The children and youth carry the truth to their relatives in a way that tells upon their hearts. As an illustration: A youth who had been converted in one of our mission schools, made a visit to his relatives. His uncle, seeing such a marked change in his life, was led to remark: "Can it be that this is the boy who left us a few months ago?" It was not long before that man accepted the truth, and became "a new creature in Christ Jesus." The son of a very influential native king came to one of our mission schools, and applied for admission. He was accepted. We learned that his father had spent much money upon him, but all efforts to educate the boy and make him useful in the world had failed. But the transforming power of Christ, working in these schools, can change the most hopeless life. This youth became a diligent student, an excellent workman, and a consecrated follower of Christ. The father of this young man visited our mission at two different times, and earnestly requested that we come among his people and open our work.

# Called to Be a Teacher

BY PROF. GEORGE W. RINE, PACIFIC UNION COLLEGE

TEACHING is an art, a fine art, and as sacred as it is fine. A real teacher is, accordingly, an artist. Like any other artist, the teacher must not only possess original aptitude for his art, but must equip himself with the skill and power that can come only from adequate methodical training. Aptitude is necessary to spontaneity, or naturalness, in teaching; systematic training is necessary to intelligent procedure or method. Aptitude enlists the teacher's heart in his work; training enlists his intelligence. Both these conditions are prerequisite to effective teaching.

The touch of the teacher, like that of no other worker, is formative. For long periods our young people are intimately associated with their teachers, who are expected to fashion them into Christian men and women of an approved type. A charge so fraught with consequences is committed to nobody else in the community, not even to the ministers; for though these have a more searching aim, they are occupied with it but a small fraction of the time. He who takes up the work of teaching assuredly takes up a serious, sacred and difficult business. It should be entered upon, therefore, with deliberation and in the fear of God; for, once engaged, the teacher gives his best, gives himself. Real teaching is a sacrifice, a consecration to a sacred ideal.

Dr. Palmer, of the faculty at Harvard, says he knew a professor in a large university, who, angered by the refusal of the president to increase his salary on his being called to another college, impatiently exclaimed, "Mr. President, you are banking on the devotion of us teachers, knowing that we do not willingly leave this place." The president properly replied, "Certainly; and no college can be managed on any other principle." That president's reply was a succinct statement of a fundamental principle which must underlie all genuine educational endeavor; namely, *devotion* to the school and its work.

The profession of teaching offers no pecuniary inducements. Real teachers are drawn to the profession by the love of it; they regard teaching as the most vital of the fine arts; they resolve to give their lives to mastering its subtleties. The true teacher engages in his work with a passionate devotion that takes little account of the income received. It is interest in his work that predominantly holds him. His heart is in his work, and for this no pecuniary equivalent is possible. The real compensation is in the intrinsic excellence of the work itself. The work of the teacher can never square itself by an equivalent exchange. He does not give so much for so much. A mere trade aims primarily at personal gain; the work of teaching, at the exercise of powers beneficial to mankind. It is the *outgo* of the teacher's work that is important; his *income* is incidental.

A teacher in a great university tells us that one of the students who had just been graduated came to him and asked, "Do you not think I should become a teacher, as I am fond of books, and in the work of teaching books will be my daily companions?" The student received this answer: "A noble profession, but quite unfit for you. I would advise you to become a lawyer, a car conductor, or something equally harmless. Do not turn to anything so perilous as teaching. You would ruin both it and yourself." This teacher goes on to say that the inquirer was under a misconception, as the teacher's task is not primarily the acquisition of knowledge, but the impartation of it, an entirely different matter. Observe that it was a passion for books, not for human well-being, that inclined that young graduate to become a teacher. Such a motive, his adviser saw at once, would result disastrously in the work of even secular teaching. What shall we say, then, of him who, from a similar motive, would engage in teaching that is designed to be essentially Christian? He who would be a teacher in a Christian school must be able to say, with his divine Prototype, the great Teacher, "For their sakes I sanctify myself."

Good old Thomas Fuller said, quaintly, "God moldeth some for a schoolmaster's life." This is literally true — true, according to positive Scripture teaching. In the fourth chapter of Ephesians we are expressly taught that a supreme aptitude, or genius, for teaching is a gift of the divine Spirit to some — not to all — in the church. Aye, teaching is as distinctly a divine gift as is the work of an apostle, of a prophet, of an evangelist, or of a pastor. The work of the Christian teacher, as well as that of the other classes of gospel workers here named, is designed to contribute to the perfecting of the saints, to the edifying of the body (the church) of Christ. Assuredly, then, the work of Christian teaching should be taken up with the same degree of forethought, of prayer, and of dedication to such work, as should the work of the pastor or the evangelist. It is evident that young people should not be urged indiscriminately to choose teaching as a vocation.

It is true that as the years go by, we need more and more competent teachers. Full well does the divine Master of the house know this fact; and surely he has made the supply equal to the demand. Among his people there is a sufficient number of young men and women possessing an inborn predilection for teaching to supply all our schools, if only these young people are prayerfully sought out and given adequate training. But before any person decides to make teaching his life-work, he should deliberately, by prayer and self-study, ascertain with certainty whether the Master has really endowed him with the gift of teaching or with a gift for some other line of Christian service. Especially do our school officers — trustees, secretaries, and superintendents — need to exercise special care and circumspection in choosing teachers or in

urging young persons to become teachers. How prone we all are to forget that He who confers the gifts of service asks expressly, "Are all apostles? are all prophets? are *all* teachers?" Every one knows that this is a strikingly emphatic way of declaring that all are not prophets, all are *not* teachers.

If a person is called of God to the work of teaching, he is sure to be a person of sterling character, of undoubted power for intellectual and spiritual leadership. It should be remembered that the greatest thing a teacher ever brings to a pupil is not subject-matter, but the uplift and inspiration which comes from heart contact with a great and true personality. Pres. Charles F. Thwing once made an interesting study of the responses of fifty representative men to the question as to "the best thing a college does for a man." The entire drift of the testimony was that the most those men got from college was inspiration from life contact with great leaders. The subjects taught in the college received a very small percentage of credit. Dr. Charles H. Parkhurst said, "While books can teach, personality only can educate." Henry M. Alden testified, "The best thing that Williams College did for me was to bring me within the scope of Dr. Mark Hopkins's inspirational teaching." President Thwing sums up the whole matter in saying, "A comprehensive inference, therefore, to be derived from these letters is that the best thing that the college has done for its graduates is in giving a training which is itself *largely derived from personal relationship.*"

While our schools should be manned with teachers of adequate or even rare scholarship, they can never spare the intimate personal touch of men and women with "character-begetting power,"—power to inspire others to do and live their absolute best. I can not doubt that the prime factors in an ideal Christian school are always persons, not things, not books. We can not be too thankful for the undoubted fact that we are in the midst of a great awakening to the overweighting importance of genuinely Christian education; but let us not for a moment imagine that mere courses or methods or organization can ever take the place of the one requisite, the personal touch of high, spiritually transfigured personalities.

In the interests of simple honesty, the teacher must be thoroughly qualified to teach what he professes to teach. He can not begin in character building with a fraud. Thorough training and scholarship can not be too strongly insisted upon. There is real virtue in the teacher's having a masterly grasp of the subjects he is to teach. But it is love and devotion that put fire, life, power into his knowledge. You can not touch the life of a child or a youth for good until you have interfused all that you have and are with a mighty love in your soul for God and for his little ones.

## The Teacher's Compensation

BY PROF. E. D. KIRBY, UNION COLLEGE

IN writing of the teacher's compensation, I have left salary out of consideration; for two of the greatest teachers taught without salary. Socrates refused to accept pay for his services, lest he should not be free to choose his pupils, and no one ever thinks of associating money with the labors of the divine Teacher, Christ.

When scarcely more than a boy, I began teaching in a district school. As I recall this, my first experience as schoolmaster, it seems to me that I thought little of the salary, but instead loved teaching for its own sake; that is, nothing else seemed to me so pleasant as the acquisition of knowledge, and next to that was delight in imparting knowledge to others, or better, helping them to gain it for themselves.

The little glimpses that I had obtained of what men had thought and done, revealed, it seemed to me, an Eldorado of wealth in intellectual riches exceeding the fairest dreams of Spanish adventurers. What could be more alluring than to go in quest of such treasures, or to lead others in such quest?

Another compensation for the work of teaching was, in my case, as I doubt not is in the case of most teachers, the friendship of pupils. Then and in all succeeding years of my teaching I have felt, with few exceptions, that our relation was that of friends. I am persuaded, too, that this is the right relation; for Christ, the greatest teacher, said to his disciples (pupils), "Ye are my friends." And now, when years have gone by since last seeing former students, something not infrequently occurs to remind me that the friendships thus formed in school are not forgotten. One illustration of this, which afforded me much pleasure, occurred not long ago. A party of former students of mine met in Rome, and visited, along with other places, the Colosseum. This we had studied together in Roman history and antiquities, and the students had prepared drawings of it for class recitations. Now that they had met here, they went back in kindly remembrance to student days, and shortly afterward I received a picture of the Colosseum, accompanied by the message: "Affectionate greetings from Rome from your former students: W. E. Howell, Hattie B. Howell, Frederick Griggs, Blanche E. Griggs, H. R. Salisbury, Lenna W. Salisbury."

Years had elapsed since they had gone out from the college halls, but a visit to the Colosseum brought back the days when we had studied it together; and the card with the picture of the ruins brought evidence that "out of sight" is not always "out of mind." To the old teacher who is vaguely conscious of oddities and idiosyncrasies that demand toleration on the part of his friends and associates, and who is painfully conscious of the imperfection in

even his best work, such a reassuring, kindly message comes as an encouragement to more earnest effort, in the hope that maybe after all the Lord accepted and blessed the will for the deed.

Twenty-three years ago I was offered a position in Battle Creek College. I was at that time a student in Michigan University. My purpose and ambitions had changed so that I now wished to fit myself for service in the cause of the One who had done so much for me. Without knowing or asking the salary I was to receive, I accepted the place. What my fellow teachers could get along on, would surely be enough for me. If I had before valued knowledge, because "knowledge is power," I now held it to be valuable as a power for a definite end; workers were to be trained for the field.

I was much impressed with the college as I found it at that time. The faculty was earnest and capable, and the brightest young people of the entire denomination were there, not only from the United States, but also from other parts of the world. I know it is the rule to purchase flowers for our friends only after they are dead, and to spare words of commendation until the workers for whom they are spoken can no longer hear them, but I should like to depart from this rule long enough to say that in the energy, dignity, and unfailing courtesy of the president, Professor Prescott, I constantly found cause for admiration, while no teacher or student can forget the sunshine and courage of Mrs. Prescott, in whom these qualities seemed as natural as life itself. The morning chapel talks held up before teachers and students exalted ideals of manhood and womanhood, and these ideals were beautifully exemplified in the lives of the president and his wife. Perhaps I was the more impressed by these and by my other fellow teachers because it was my first experience in the work of our own schools. The influences set in operation then are still to-day, I am persuaded, active in the lives of thousands.

How often earnest prayer was offered by the faculty for the Lord's presence and blessing that students might be converted and trained for workers. And now as the years pass by, everywhere over the world are scattered the boys and girls who were students at that time. In many cases how much more has the Lord wrought than we dared hope. Last summer I was permitted to attend a convention at which were present teachers and presidents and principals of schools from all over the United States. The platform was nearly filled with Battle Creek College students of former days, — not so young and free from care as when they sat in our classes; the hair of many of them was, as one of them expressed it, "sprinkled with crayon dust," and in their faces and tones were the strength and earnestness that came from burdens borne and victories won. As I listened to papers and addresses and heard of deeds accomplished, I felt that for me as one of their teachers the compensation was immeasurably greater than I had deserved.

Not the smallest compensation of the teacher is the companionship and inspiration of fellow teachers. There is hardly any other profession that is less materialistic in its aims than that of teaching. Teachers are, perhaps justly, open to the criticism of being impractical; they live too much in books, in the realm of ideals. They teach and believe too much what ought to be, and not what is. Yet the influence and memory of such associations has satisfaction and charm that can not come from a life where every one is for himself, and where values are measured in dollars.

Some of the compensations of the teacher I have tried in a rambling, reminiscent way to enumerate, but only as seen in time and with the eye of human understanding. "Over there," however, when we shall no longer "see through a glass darkly," when "He shall see of the travail of his soul, and shall be satisfied," we also shall then see more clearly what the Lord has been able to do through us, or, perhaps, in spite of us. Our greatest wonder will then be that he, in his infinite goodness and mercy, could at all have been willing to use such imperfect instruments in his work.



Washington Herald

TO WHAT EXTENT ARE WE TEACHERS RESPONSIBLE?



## THE TEACHER'S DREAM

THE weary teacher sat alone,  
While twilight gathered on;  
And not a sound was heard around—  
The boys and girls were gone.

"Another round, another round  
Of labor thrown away;  
Another chain of care and pain  
Dragged through a tedious day.

"Of no avail is patient toil;  
Love's strength is vainly spent,—  
Alas!" he said, and bowed his head,  
In lonely discontent.

But raising soon a saddened face,  
He started back aghast;  
The room by strange and wondrous  
change  
Grew to proportions vast.

It seemed a Senate hall, and one  
Addressed a listening throng;  
Each burning word all bosoms stirred;  
Applause rose loud and long.

The sad spectator thought he knew  
The speaker's voice and look;  
"And for his name," he said, "the  
same  
Is on my record book."

Slow disappeared the Senate hall;  
A church rose in its place;  
A preacher there outpoured a prayer,  
Invoking Heaven's grace.

And though he spoke in solemn tone,  
And though his hair was gray,  
The teacher's thoughts were strangely  
wrought—

"I whipped that boy to-day."

The church was gone—a chamber  
dim  
Was next obscurely shown;  
There 'mong his books, with earnest  
looks  
An author sat alone.

"My idlest lad," the teacher said,  
Filled with a new surprise;  
"Shall I behold his name enrolled  
Among the great and wise?"

Now, rising humbly to the view,  
A cottage was descried;  
A mother's face illumed the place,  
Her spirit sanctified.

"A miracle!" the teacher cried;  
"This matron well I know  
Was but a wild and careless child  
Not half an hour ago.

"And when she to her children speaks  
Of duty's golden rule,  
Her lips repeat in accents sweet  
My words to her at school."

The scene was changed again, and lo!  
The schoolhouse rude and old;  
Upon the wall did darkness fall,  
The evening air was cold.

"A dream!" the sleeper wak'ning said,  
And paced along the floor;  
Then whistling slow and soft and low,  
He locked the schoolhouse door.

And walking home his heart was full  
Of peace and trust and love and  
praise,

And singing slow and soft and low,  
He murmured, "After many days."

— W. H. Venable.



# The Work of the Home School

MAGGIE E. COLCORD

THE question has been asked, "What is the work of the home school?" The answer comprises so much that I shall only attempt to offer a few thoughts. "How shall we order the child? and how shall we do unto him?" are momentous questions for every parent.

Do not send your little ones away to school too early. The mother should be careful how she trusts the molding of the infant mind to other hands. Parents ought to be the best teachers of their children until they have reached eight or ten years of age. Their schoolroom should be the open air, amid the flowers and birds, and their text-book the treasure of nature.—*C. E.*,<sup>1</sup> p. 170.

The home school is preparatory to the church school, but deals not so much with books as with the moral and physical development of the child. It has in its province the possibility of laying a substantial foundation for a true Christian education. It is the school of all schools in which the parents should be most interested, because of the plastic nature of the child mind. It is the planting season, in which are sown seeds of thorns or flowers, brambles or roses, and which will surely grow and bear fruit for eternal life or eternal death. This is a school which has no holidays or vacations, and it depends upon the parents what kind of school it shall be. It may be the best or the worst our children will ever attend.

The Jewish fathers and mothers kept their little ones always with them as their loving companions. The Lord told the Israelites to write his commandments on their houses and on their gates, to teach them to their children when they were sitting in their house or were walking out; when they were lying down or rising up. It is not so much that we take a special period each day for study and recitation with the children, as it is that while we go about our work and come in contact with various things during the day, we draw lessons from them and teach the child what it is able to comprehend—"line upon line, precept upon precept, here a little and there a little."

A blackboard in the home is an invaluable aid in helping the children to memorize Scripture texts or any other lesson which requires repetition and time. It is also very helpful in holding the child's attention and indelibly fixing upon the mind by way of illustration, no matter how crudely drawn, the lesson story which we wish to teach.

Just as soon as the child can understand, it should be taught about God and heavenly things. Things of nature should always be associated with the Creator of all these beauties. If the proper association is made in early childhood between the Creator and the blessings we daily enjoy, the mind will in after-life naturally turn with thankfulness to the Giver of all good things.

<sup>1</sup> C. E. indicates "Christian Education;" E., "Education;" H. L., "Healthful Living."

The Jewish child was taught that there was music everywhere all through nature. The stars sparkling in the heavens sang a grand sweet anthem of praise to God; the breezes hummed little loving songs; the sea sang a low, rich undertone; the fluttering leaves on the trees — everything made music, and all praised the great, loving Creator together. Religion taught in this way and music occupied his time every day during the early part of his life.

So far as possible, let the child from his earliest years be placed where this wonderful lesson-book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all his works, learn of the Creator.— *E.*, pp. 100, 101.

As the child beholds the faded flower, the withered grass, the dry leaves, the brier, and the thorn, we must tell him that this is the result of disobedience, and if disobedience is allowed in his little life, the blight of sin will finally destroy his soul.

The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct them and patiently answer these little inquiries.— *H. L.*, p. 151.

A mother should begin very early to teach her children to be helpful in the home. As a part of their physical culture let them do certain duties about the house that will bring into action different sets of muscles. They can very early begin to learn lessons of neatness and industry by putting away their playthings, wiping knives and spoons, helping smooth the covers on the bed, and running many little errands which will save mother, and at the same time be giving them exercise and training their activities in the right direction.

Number work may be taught as they count out the knives, forks, spoons, napkins, chairs, etc., for the table; and otherwise.

Language work should certainly begin early. How shall we lay the foundation? by talking baby talk, or by beginning with correct English? The subject-matter for conversation should always be carefully considered. If in the course of conversation the child speaks incorrectly, it should be corrected by the parent. The child will thus form the habit of using the proper forms of the verb, pronoun, etc., and will not have things to unlearn when he takes up the study of language proper in the school, but will simply learn why he uses the forms of speech as he does.

Story-telling has a large place in the home school. Children love to have stories told and read to them, and this is a wonderful means through which to teach many beautiful lessons.

In all that men have written, where can be found anything that has such a hold upon the heart, anything so well adapted to awaken the interest of the little ones, as the stories of the Bible? In these simple stories may be made plain the great principles of the law of God. Thus by illustrations best suited to the child's comprehension, parents and teachers may begin very early to fulfil the Lord's injunction concerning his precepts. . . . The use of object-lessons, blackboards, maps, and pictures, will be an aid in explaining these lessons, and fixing them in the memory.— *E.*, pp. 185, 186.

Fiction, fairy tales, and untrue stories should not be taught to children. It causes them to lose interest and faith in that which is true and genuine. It is very difficult for a child who has been used to hearing fairy stories to believe in the wonderful miracles of Jesus as being true, and of heaven and the angels as being an actual reality instead of their being beautiful fairies in a wonderful fairy-land. The magic wand that is being waved over the minds of the children in many schools to-day is fast transforming them from the real to the unreal, from the true to the false, and is unfitting them for the realities of life. When I picked up my babe a few evenings ago, she said, "Mama, tell me a story about Jesus." So I told her about him when he was a little child with his mama. Then she said, "Now tell me about the angels." Thus she suggested her own story subjects for the evening. Children do not tire of these stories, but love to hear them over and over.

Pictures also form a very important part in the child's educational world, and here again the parent must use much wisdom and care in the lesson taught through the pictures studied. The pictures that hang upon the walls, which are daily before the children's eyes, have an unconscious influence upon their lives. If you do not wish your boy to be a soldier or a rough-rider, do not place before him pictures that will suggest such a life.

It is quite a fad nowadays for business men to present their patrons with calendars; but many of the calendars should never be placed before the eyes of the young people.

I once heard of a mother whose heart was breaking because her boys, one at a time as they grew up, went to sea. As she had reared them inland, she could not understand where they had acquired a taste for sea life; but the secret of it was that on the wall at the foot of their bed hung a picture of a full-rigged ship tugging with the waves. It was the first thing their eyes beheld when waking in the morning and the last thing they looked upon at night. Another mother placed on the wall near her child's bed the picture of a little child crossing a foot-bridge over a ravine; the hand-rail was broken near the center of the bridge, and at the dangerous place stood her guardian angel to protect her from harm. One evening the child said to her mother, "Mama, when I am afraid I think of that picture, and then I know my angel will take care of me."

If you doubt that pictures have an influence, just take a good look at the outline of a yawning baby and see if you do not begin to yawn. Look at the picture of a sweet, smiling face and try to frown. Look at a snarling tiger and try not to growl.

"Let the children be taught that as they open their minds to pure, loving thoughts and do loving and helpful deeds, they are clothing themselves with His beautiful garments of character."

## Christian Education

H. R. SALISBURY - - - Editor  
W. E. HOWELL - - - Associate Editor

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### Summer Assemblies

So far as we have information, on going to press, the following teachers' institutes and summer schools are to be held:—

Summer school, Mt. Vernon College, June 7 to July 19.

Summer school, Emmanuel Missionary College, June 14 to July 26.

Summer school (for Central and Northern unions), Danish-Norwegian Seminary, June 27 to August 10.

Teachers' institute (followed by summer school), Walla Walla College, July 18-25.

Educational convention, Oakland, Cal., July 2-8.

Summer school, Lodi Normal Academy, July 16 to August 14.

Summer school, Keene Industrial Academy, June 8-29.

Regarding attendance at the institute in the North Pacific Union, the educational secretary writes: "We expect every teacher of our church, intermediate, and training-schools to attend the institute. Nothing but sickness or death, or some other very serious reason for absence, will be accepted. The union conference committee will be present, which means the presidents of all our conferences in the union. We include business managers, preceptresses, matrons, cooks, and all connected with the industrial departments as teachers."

Teachers of the Pacific Union will have opportunity to attend the annual session of the National Education Association to be held in San Francisco, July 8-14.

### Things to Keep in Mind

This is our second annual Campaign number.

It is out six weeks earlier than last year.

Including the regular list, we circulated 10,000 of the first Campaign number.

We know personally of several who attended school the past year as a direct result of reading the Campaign number; doubtless there were many more.

We believe this second Campaign issue is better than the first.

We ought to circulate at least 25,000 this year.

All our teachers and educational workers should make a special effort this summer to increase the permanent subscription list.

We have already entered upon plans to make Volume III much better in both make-up and contents.

The outline and notes for the Teachers' Reading Course will run through the next volume.

Union secretaries and local superintendents stand in a place of advantage to organize and push the circulation of this magazine.

We are working hopefully toward the end of issuing our journal monthly for ten months in the year. This very desirable end means stronger lifting on the subscription list.

#### *Subscription Terms*

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50 or more copies, one order, 4 cents a copy.

Address Christian Education, Takoma Park Station, Washington, D. C.

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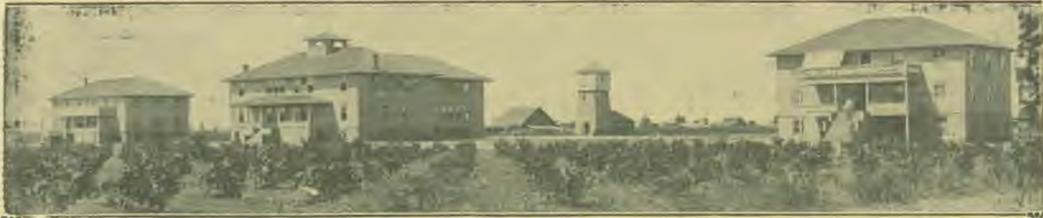
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