

# CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

«Educate» «Educate»  
«Educate»

—  
OUR ORIGINAL MESSAGE

## CAMPAIGN NUMBER

TEN CENTS A COPY

WASHINGTON, D. C.

## THE NEED FOR MEN

God give us men ! The time demands  
Strong minds, great hearts, true faith, and willing hands :  
Men whom the lust of office does not kill ;  
    Men whom the spoils of office can not buy ;  
Men who possess opinions and a will ;  
    Men who have honor ; men who will not lie ;  
Men who can stand before a demagogue  
    And damn his treacherous flatteries without winking ;  
Tall men, sun-crowned, who live above the fog  
    In public duty and in private thinking.

— *Holland.*

## BE STRONG

Be strong !

We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift.  
Shun not the struggle ; face it. 'Tis God's gift.

Be strong !

Say not the days are evil,— who's to blame ?  
And fold the hands and acquiesce,— O shame !  
Stand up, speak out, and bravely, in God's name.

Be strong !

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long,  
Faint not, fight on ! To-morrow comes the song.

— *Babcock.*

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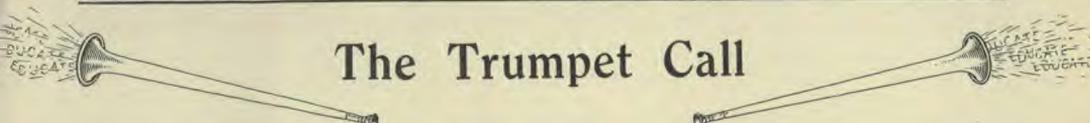
*For biographical sketch, see page 46*

# Christian Education

Vol. III

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No. 6



## The Trumpet Call

MANY years ago, before it could be said that we had a system of education, the reveille of the denomination was sounded in the sharp, clear, bugle tones, "Educate, Educate, Educate." It was sounded then, it is sounding still.

When a solemn message was sent to the Hebrews of old, its key-note was intensified by repetition, "dying, thou shalt die," "blessing, I will bless thee." The sonorous Greek urges home its word of cheer in a similar way, "Rejoice in the Lord alway, and again I say rejoice."

But neither of these modes of emphasis is adequate to these times of culminating intensity, when men's ears are filled with a babel of other sounds. The message must be reenforced by double repetition; it must be thrice uttered! Let the trumpet make a certain sound.

Is there a responsive stir in the camp? Is there a sound of going in the mulberry-trees? Is there a hum of bees in the clover? If we can trust our ears, there is, thank the Lord. But we fain would hear the hum of action at a higher pitch.

To the young man and young woman, this original message spells, "Educate myself." Take the initiative. Launch out into the deep. Bring her to land.

To the parent, this stirring message echoes, "Educate my children." Count the cost. Take thy bill and write quickly, O. K. Spare no means.

To the leaders, this reverberating message never ceases to sound, "Educate and train, Educate and train, Educate and train." That "dearth of educated ability among us" must be removed, lest it become a dirge.

From out the depths of heathen darkness comes the cry, Send us a teacher. At home the volume of work is swelling faster than the roll of efficient recruits. Many a toiler is carrying a double load because there is none to share his burden. Veterans are mustering out. Fresh troops must come to the front.

Lift up, lift up, lift up the standard among the people.

# Read the Signs on These Educational Guide-Posts

PUT UP BY ONE WHO KNOWS THE WAY<sup>1</sup>

THERE is a *dearth of educated ability among us*, and we have not men who are sufficiently trained to do justice to the work.



There is much to be done in the world, and it is *not profitable to set novices to work* upon those matters that are of the highest importance. The apathy, the indolence, the inattention that has been manifested in regard to education is marvelous; but it is well pleasing to Satan. God would have us *arouse from our indifference*, and no longer allow the intellectual powers to run to waste.



The minds of men need *literary as well as spiritual training*, that they may be harmoniously developed; for without literary training, men can not fill acceptably various positions of trust.



O that all might search diligently to know what is truth, and study earnestly that they might have *correct language and cultivated voices*, that they might present the truth in all its elevated and ennobling beauty!



Let no one imagine that he will drift into some position of usefulness. If men would be used to work for God, let them *put to the stretch their powers*, and concentrate their minds in earnest application.



Men are to appreciate the talents entrusted to them, and *take advantage of the opportunities* placed within their reach. Let the *mental powers be girded for work*, and by vigorous exertion let the mind be enlarged and developed.



Many who know the truth, still do not understand it in such a way that they could hold their own in its presentation. They are not prepared to present it in such a way that its sacred, majestic character will be clear to the people. Instead of less discipline, they need *more thorough training*.



It is impossible for any one to foresee to what he may be called. He may be placed in situations where he will need quick discernment and well-balanced arguments, and therefore it is for the honor of Christ that *well-educated workers should be multiplied* among us; they will be better able to communicate the truth in a clear, intelligent way, and the truth should be presented in a way that will be as free as possible from defects.



There is more need now than ever before that our young men and women shall be *intellectually qualified* for the work. The mind receives its tone and efficiency by *thorough discipline*.

<sup>1</sup> These extracts are all taken from one article in the book "Christian Education."

# Distinctive Features of the Christian School

## VITAL DIFFERENCES IN THE TEACHING OF ENGLISH

BY PROF. N. W. LAWRENCE, WALLA WALLA COLLEGE

WHAT difference does it make which school I attend? What matter is it whether I send my children to one school or to another? Geography is geography, arithmetic is arithmetic, history is history, and reading is reading. Two and two make four in one place the same as in any other, and a pronoun must agree with its antecedent in gender, person, and number. Why should I go to extra trouble, expense, and possible privation to patronize a denominational school, when right at my very door, perhaps, is a well-equipped state school teaching the same general facts and principles? Why should I sacrifice to help maintain separate institutions while the privileges of these excellent state schools are free?

These are live questions to many whose interests are solicited in behalf of our own institutions. They merit an answer, and should be answered; for there *is* a difference, and it *does* matter. While it is the purpose of this article to consider but one branch of learning, the principles of demarcation between schools, and between the teaching of subjects in them, are largely the same, applying with much the same force to all lines of study.

There is no one branch of education more fundamental than language. It is the vehicle of thought and communication in all branches of business and learning, fundamental alike in the pursuit of both temporal and spiritual good. But language is simply language, and why should there be concern as to how it is taught? Only a few of the more vital differences can be presented here, which for convenience, will be considered under three heads — Motive, Matter, Method.

### Motive

The common school is the organ of the state. It is established in the interests of the state. It is intended to make intelligent, thrifty, loyal citizens of the commonwealth, whose interests and powers may be counted on for the support and protection of the state in times of peace and in times of war. These motives in themselves are good, they are to be commended when laid on a foundation of truth, equity, and nobility of character. But when separated from these,— as in the very nature of things they are likely to be,— they are subject to the common tendency to greed, guile, and graft. Selfishness and self-service become working principles from childhood by the motives held out and the methods employed. Strife and contention are fostered in principles, if not openly, by the system in vogue, and it is no marvel that from the

mixed elements brought together in the common schools the product should be of the earth earthy.

On the other hand, the motive of self-sacrifice, and of service to God and man is held first of all in every plan and effort of our denominational schools. The culture of true manhood and womanhood, the development of thrifty, law-abiding citizens, become even more imperative in these schools than in the common schools of the land, from the fact that a higher motive, a higher model, a more perfect standard is set. In brief, the ruling motive in our schools is, to make the most of God-given ability, to extend the gospel of the kingdom, to win souls for eternity.

But such results as these are possible only under the tuition of those in full sympathy with the motive. Current news provides a daily reminder of the great need of such teaching. With the very wheels of business, social, and political organization ever turning in lines of graft and self-aggrandizement, how can we hope for better things from the product of these mills! Like begets like; such as is sown shall be reaped. Friend, beware! Choose a school — a teacher governed by the higher motive; for there is a difference.

#### Matter

The matter in language study is of great importance. The Good Book gives us the far-reaching principle: "By beholding we become changed." The mind is peculiarly susceptible to the influence of the matter it contemplates, and yields imperceptibly to the fanciful, the exaggerated, the unreal; or, on the other hand, to the practical, to the solid, to the enduring.

It has been said truly, "The chief requisite of language is that it be pure and kind and true — the outward expression of an inward grace." Heart culture, then, lies at the foundation of language study and expression. Therefore, not only should care be used in developing technical accuracy in form and structure, but the subject-matter presented to the pupil for study and for example should itself inspire a love for the pure, the kind, and the true.

Here again the work of a conscientious painstaking teacher in full sympathy with the true motive underlying Christian education and culture becomes of the utmost importance. In this age of fable and story, when the awakening interest of childhood and youth must be turned to the highest pitch in order "to develop the imaginative powers properly" (?), there is great need of instructors who with painstaking care, winnow the chaff from the wheat, and ever keep before the pupil models of purity, kindness, and truth. Thus the student's grammar, his diction, his style in thought and speech, will become fragrant with that which is lovely, which is noble, which is just. The opportunity of the Christian teacher of English is well-nigh limitless; and fortunate, indeed, are those pupils whose training in language is taken in schools of right character, and under teachers of Christian worth.

### Method

The Christian ideal forbids all those forms and methods that tend to selfishness. Method in the technicalities of language teaching has done much to systematize and elevate the standard of work done in the common school; but the general use of head-marks, prizes, and other similar incentives to rivalry puts the stamp of worldliness upon them, closes their doors to him who cares—to them who observe the difference. Is it strange that with these practises constantly before the pupil, wrought in the very web and woof of his training even from early childhood to maturity, with the Bible eliminated from his daily class work, and with moral instruction made only incidental to his regular program,—is it strange that the tendency of American life to-day is away from the true moral, unselfish culture of former days?

Yes, there is a difference, not so much in technical details as in the broad principles governing the character of the work done, and influencing results in the after-life. Character building is the chief element and end in the work of true Christian education. Shall we place ourselves or our children where the chances for reaching the ideal are obviously restricted, or where every possible aid and encouragement is brought to bear to insure success? There *is* a difference. It *does* matter.

### TWO WAYS OF STUDYING SCIENCE

BY PROF. F. W. FIELD, PACIFIC UNION COLLEGE

AS we were exchanging views on education, knowledge, and faith, my companion spoke of his two children, and remarked how different they were in their mental make-up. One day his little girl came to him with an egg, and asked,—

“Papa, what is in the egg?”

“There is a chicken in the egg,” he replied.

The answer was satisfactory and conclusive, because she had confidence in her father’s knowledge and veracity.

“But my boy is different,” said the father proudly. “He would be inclined to question such a statement, and to investigate the egg for himself.” And such a mental attitude seemed to his father highly commendable.

But suppose this twelve-year-old boy, with a doubt for his starting-point, and only his own untrained powers of observation for a guide, should try to find a chicken in an ordinary egg. It would not take him long to conclude that his father was either ignorant or untruthful. For how could the boy be expected to solve the problem of life wrapped up in an egg?

How like this boy with the question of the egg and the chicken is the wisest and most-experienced investigator in grappling with many of the deep problems in the realm of science. The trained observer may trace all the changes in an egg, by which its formless material is transformed into a living, moving chick; and the mar-

shaling of all these facts gives us the wonderful science of embryology. But the mystery of life, the cause of all these wonderful phenomena, remains unexplained. It has been well said that in propounding questions to Nature, we can never find the answer to the question, Why? We can only tell *how* things are, and *how* they come about, the final reason lying beyond the reach of our most searching investigations, in the inscrutable mystery of matter and energy.

The little girl, with her truthful confidence in her parent-teacher, took the direct road to knowledge. She did not at once understand all that was taught her; but she wisely accepted the guidance and help of one whose superior knowledge qualified him to be her instructor.

In the same way the Christian student of nature, with a sense of his many limitations, seeks the instruction and guidance of his Heavenly Father. Such an investigator draws his facts from observation, as do others; but he interprets these facts in the light of the truths and principles made known in the Word of him who is perfect in knowledge. His text-books are the book of nature and the Book of inspiration. He finds the solution of the mystery of the egg in the declaration of the inspired psalmist, "With Thee is the fountain of life." Any question concerning the "origin of species" or "spontaneous generation" is answered at the beginning of his investigations rather than at the close, and in the light of the true answer he pursues his subsequent studies.

So there are two ways of studying science in the world. The one is founded on the doubts of the agnostic; the other on faith in the word of the Eternal. Attend a school where the former system is followed, and your capacity for doubting will be greatly increased and strengthened. Attend a school where faith in God is inculcated, and you may rely upon his promise to guide you into all truth.

## TWO METHODS OF HISTORY TEACHING

BY PROF. C. L. BENSON, UNION COLLEGE

THE spirit of our age is similar to that encountered by Paul in Athens, where the people spent their time in telling or hearing some new thing. To-day there is a strong tendency to challenge all that is old and enduring, and seek to bring forth some new interpretation or philosophy. The Bible, instead of being revered as God's sacred word, is treated by the critical mind merely as Hebrew literature; instead of being made the basis of public-school, normal, and university education, it is cast aside as old-fashioned, out of date, and unscientific, fit only to be classed with myths and fables.

Under such instruction the majority of young men and women make shipwreck of their Christian experience. In these schools evolution takes the place of a direct command of God in bringing the world into existence; and the caprice and ambition of men, instead of the ruling hand of the Unseen One, who is patiently working out the counsels of his own will, are regarded as responsible for the removal and the setting up of

kings, for the growth of nations, and for the rise and fall of empires.

The settlement of Abraham and his descendants in Palestine, if accepted at all, is regarded in the secular schools as a mere change of home and surroundings. But the Christian school recognizes God's leading in the establishment of this important geographical highway, which was traveled by Egypt, Babylon, Medo-Persia, Greece, Rome, and the medieval nations. Here Israel, if faithful, would have been the head of nations in revealing Jehovah.

Again, the seventy years' captivity is regarded by secular writers as merely the working out of a king's personal policies. Nebuchadnezzar's plan was to remove all insurrectionists from their native lands to the Tigris-Euphrates country, where he could watch them. He simply carried out this idea when in 606 B. C. he led the children of Judah to Babylon. But the child of God recalls, "Nebuchadnezzar, my servant."

The decree of Cyrus in 536 B. C., to the casual student, is simply a reversal of Babylon's policy. Cyrus sends all captive people home, thus seeking to bind his empire together more securely. But the Bible history student hears the words of Isaiah in 712 B. C., one hundred seventy-six years before they came to pass, "Cyrus is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

The history courses as generally taught in the schools are either for cultural purposes, or for the sake of the facts, to show how the evolution of man in society has taken place. This change of the prehistoric man into the social factor of the twentieth century is presented as entirely dependent upon the will and progress of man. From such instruction the student learns to distrust God and his Word, and to rely entirely on his own individual efforts.

How different are the purposes and premises of history study in a Christian school! Here the fear of the Lord is esteemed as the beginning of wisdom, his word as the Alpha and the Omega. Here the curtain is drawn aside, and we behold, behind, above, and through all the play and counter-play of human interests and power and passions, the hand of God working out his own purposes. At every step his power is seen overruling the events of history to serve one end. Every change, every revolution, is in God's mind merely a movement toward the consummation of the great plan of redemption.

The Christian student does not study history for the cultural training or the facts; to be sure, he gets these and properly so, but he is seeking above all to think God's thoughts after him by tracing the great controversy between Christ and Satan over individuals, churches, and nations, from the garden of Eden to the second advent of Christ. Daily he is constrained to recognize his personal relation to this conflict. He studies the great lines of prophecy and sees their fulfilment in the actions of human beings. By such a study, faith in God is fostered and cultivated in the student, and there is begotten a yearning to pass these treasure-truths of history on to others who do not discern them.

## WHY GO TO A SEVENTH-DAY ADVENTIST SCHOOL?

I BY LEWIS LISKE, MANITOBA

WHY attend a Seventh-day Adventist school? Why not go to the high school nearer home? Why spend money for railroad fare, etc., and leave the comforts of home? Is it because Seventh-day Adventist schools are better equipped? Is it because of the "good times" I can have there? These are questions that put themselves over and over again to me when I decided to go to school last fall.

As I have had an experience in both, the only explanation I could make to justify my going to a Seventh-day Adventist school, and which, I hope, will make the way plainer for those who may yet be undecided in this matter, is this: I am a Seventh-day Adventist. And I want to be a real one. In the common school I came in contact with people that were worldly-minded. I studied heathen authors, novels, exciting stories. The ambition to be somebody in this world was held out to me; in the experiences of nine out of ten of the high-school students this is their ideal. And this is not all, Seventh-day Adventist young people many times give up the principles of their faith, disregard the voice of God, and lose their aim in life; and an "aimless life is a living death."

I am now in the Alberta Industrial Academy, and have the association of Christian students and teachers. Fictitious literature is eliminated from the course of study. The Bible is the rule by which everything is governed. The giving of the gospel to all the world in this generation is the chief aim held out to me. A true Christian life is encouraged. And last but not least, I feel that the dear Lord has some humble place for me in his great vineyard.

II BY H. O. SWARTOUT

AFTER eight years in public schools and four years in our schools, I say to every Seventh-day Adventist young man and woman: Go to school, and be sure it is one of our schools, too. You will find ten energetic, purposeful, enthusiastic young men in our schools to every one in worldly schools of the same size. It is not alone in the Bible classes and religious instruction; but something seems to be in the very air itself surrounding our schools that spurs young people on to make the most of themselves for the glory of God.

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## You Must Win Your Spurs

YOUNG men talk of trusting to the spur of the occasion. That trust is vain. Occasions can not make spurs, young gentlemen. If you expect to wear spurs, you must win them. If you wish to use them, you must buckle them to your own heels before you go into the fight. Any success you may achieve is not worth the having unless you fight for it. Whatever you win in life you must conquer by your own efforts; and then it is yours,—a part of yourself.—*President Garfield.*

# If I Were a Boy Again

I BY GEO. B. THOMPSON

As one looks back over the years of life, so many opportunities seem wasted, so little accomplished, and so much to be done, that the most fruitful life seems almost empty. Life at best is short,—a little span between two eternities,—the greater part of which has passed before we learn how to improve it. We look at the lengthening shadows, and mourn that we have toyed with a few pebbles on the shore while an unexplored ocean of priceless knowledge stretches before us. We long for a “second chance”—an opportunity to live the years over once more.

Were I a boy again,—at life’s threshold,—I should resolutely turn from the pleasures, fame, and wealth of this world, and surrender myself unreservedly and unconditionally to God to be used in his service.

I should endeavor to employ every hour of time in something useful, studying the best authors, feeding my mind with that which is pure and wholesome, storing up knowledge to be used for the good of the human race perishing within sight.

I should set my face like a flint, determined in spite of poverty or any other obstacle, to secure a college education in some Christian school. If there were no way to do this, I should make one, at all hazards, though it required a degree or two in the university of hard knocks to do so.

First of all in school, I should master my mother tongue, and so be able to speak the “King’s English” with precision and power. In this age of light there is no valid excuse for not doing this.

I should endeavor to learn *how to read*. What greater accomplishment is there than this? I know of none. Yet good reading is almost a lost art. As God’s workmen we ought to be able to read his Holy Book and sacred song in a clear, impressive way.

I should extend my study of language at least far enough to be able to read the Sacred Scriptures in the ancient Hebrew and Greek, the tongues in which they were originally inspired. To this, if possible, I would add some of the more modern tongues, without which in this age of travel one’s field of usefulness is apt to be circumscribed.

I should do my best to gain an adequate knowledge of the history of the world, the rise, decline, and fall of nations, especially those within the sweep of the prophetic telescope; as also of the great field of science interpreted from a Bible standpoint, so necessary in this progressive age.

In other words, I would have a definite aim in life, a “one thing,” as Paul expressed it, be it the ministry or some other line of gospel work, then bend all the energies of my mind in the attaining of such knowledge as would enable me to do the chosen line of work in the best possible manner. An old clergyman was asked upon a certain occasion by a young man how to become a good preacher. The old man said, “Fill up the cask! fill up the cask! fill up the cask! then if you tap it anywhere you will get a good stream.” This excellent advice for preachers is just as good for teachers and all others.

II BY O. A. JOHNSON

If I were a boy again, and understood as well as I do now the urgent demands for thoroughly educated and well-trained workers among us, I should put forth every effort to complete the best course offered by our schools. Nor should I stop until I had accomplished it.

No one knows how much a person feels the loss of collegiate training until he has entered upon the work without it. It is absolutely essential that a worker in God's cause should be fully instructed in all the Bible doctrines relating to the message now due the world, and have a thorough knowledge of history, both civil and ecclesiastical. The more scientific knowledge he possesses, the better will he be qualified to labor for the higher classes. A person who has mastered the Greek and Hebrew so well that he can read the Bible in these languages has a great advantage over those who can not. This I know from experience.

Greatly have I felt myself crippled in my work for the want of this early training. I am sure I could have accomplished much more in a shorter time if I had received the necessary education before I entered upon the work as a minister and teacher.

III BY F. M. WILCOX

If I could live once more the years of my life which have gone, I should early choose my Creator as my first and chief counselor, making every ambition and plan subservient to his purpose for my life.

I should seek to lay in a good store of physical and nervous energy by obedience to nature's laws. I should avoid dissipation, should keep quiet, steady hours, be temperate in eating and drinking, and abstemious in all my habits of life. I should never shirk hard tasks, nor waste time in useless idle sports, but should take such clean, wholesome recreation as would strengthen both mind and body.

I should seek to obtain the best possible mental equipment for my life-work, by first obtaining a good general education. Then as it became clear to me what God wanted my life-work to be, I should obtain special training for that calling. If I purposed to become a farmer, I should not be content with following old-time methods, picking up such knowledge as I could obtain from association with my neighbors; but I should attend an agricultural college, and acquire a good working knowledge of scientific methods. If my purpose were to engage in literary work, then I should seek special preparation by studying the original tongues, especially Latin, Greek, and Hebrew, by obtaining a good knowledge of history, and by acquainting myself with the best literature of the world. The reading of novels and light worthless literature, I should avoid as a waste of my time, and a lessening of my capability to acquire the useful and substantial.

All this briefly, and more, should I do if I were a boy once more, and could view life from a boy's standpoint as I view it now from the standpoint of a man. But it is given us only once to pass this way.

We can not retrace our steps, nor can we spend our time grieving over wasted opportunities or regretting what might have been. We who are older grown can only redeem the past as we improve the present and the future. But perhaps from the mountain heights of our experience we may speak a word of admonition to those in the valley below — to you, boys and girls, who stand in the opening doors of life's opportunities — and lead you to realize that the present is the golden period of all your lives.

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## If I Were a Girl Again

I BY L. FLORA PLUMMER

ANY young person might well be pardoned for paraphrasing Robert Burns's familiar words: —

“O wad some power the giftie gie me  
To see mysel as I *shall* see me.”

Had the gift been mine when I was a girl, I should have consecrated my life absolutely without reservation to the service of God, for I should have realized that without this surrender all knowledge that I might gain would be “vain,” all wisdom that I might attain would be “foolishness.” A man returning from Africa with the whole of his fortune invested in one glittering diamond amused himself while on board the ship by tossing up the gem and catching it as it fell. The time came when he failed to catch it, and the jewel fell into the ocean. That man was not so foolish as was I when in youth I tossed about “the pearl of great price” as carelessly as if it were a bauble of little worth. It is only by God's mercy that it did not slip from my grasp forever.

Had that gift been mine as I stood upon the threshold of womanhood, it would have revealed to me the value of a Christian education, and the fact that I must have it even at the cost of the greatest possible effort or the greatest possible sacrifice that I or my people could make.

In beginning school work, I should at once try to develop in my mind the power of concentration of thought. Careless, irresponsible, unreliable, superficial, forgetful persons abound because of the lack of self-discipline in this fundamental principle.

I should hoard the minutes as the miser hoards his gold; for nothing is so valuable, so irredeemable, so wholly gone when past, as time.

I should strive hard to conquer difficulties. We may be either the master or the slave of environment, of temptation, of the ordinary school task, of every opposing force.

I should esteem faithfulness above brilliancy of attainment; honesty above apparent achievement; sacrifice as a blessing to be greatly desired; the opportunity to help another as a sacred duty. Higher ground in study, higher ground in experience, higher ground in service, should be my daily endeavor were I a girl again.

II BY ALMA E. MCKIBBIN

If I were a girl again, I should desire first of all to be fitted for life as a woman,— a daughter, sister, wife, mother, friend, and neighbor.

I should not depend entirely upon schools and teachers for my education. These are valuable aids, but can never wholly fit one for life.

I should learn how to preserve my health. To this end I should be thorough in physiology, anatomy, and hygiene.

If I were a *child* again, I should cultivate and develop faith in God. I should not wait until the days of youth, but in the hours of early childhood, before I learned to doubt, I should form the habit of believing God.

I should make a special effort to develop the memory. I should read only what is worth remembering, and remember what I read. I should commit large portions of Scripture, and review them so frequently that they would never be forgotten.

I should study little children; be confidential with my elders; prudently reserved with my youthful companions.

I should become acquainted with the natural world,— the rocks, trees, birds, the clouds in the sky, the fish in the sea, and the animals upon the land. Later I should be thorough in the study of botany, zoology, and physics, and learn as much of other sciences as I could.

I should read history in the light of revelation, and study literature only after my taste had been formed by a study of the classic of classics — the Bible.

I should study Hebrew and Greek that I might read the Scriptures in the original, and Latin sufficiently to appreciate the English language.

Though I have no "music in my soul," I should insist upon being treated as if I had. The same with drawing.

Last of all, I should take a course in a normal school, but not until I had acquired a good education, for I deem it inconsistent to inflict incorrect English, misspelled words, and unscientific facts upon the pupils of a "model" school!

III BY LAURETTA KRESS, M. D.

Looking backward, if I could retrace all my steps from girlhood up, what should I do? — I should plan early for my education, wasting no time, but laying a foundation for future studies that would give me a profession. Young people are inclined to think there is an abundance of time for everything. That is true in some things, but with education it must be acquired in the early time of life, when the mind is active, keen, and retentive.

If I were a girl again, I should study with the thought in mind that after being graduated from high school, I should take a medical course. There is a great field of usefulness for women in this line of work. Where we have one we ought to have one hundred studying to qualify themselves for the great work of helping their own sex.

I have never been sorry for the years I spent in study. I wish I could have had more.

# The Need of an Educated Ministry

BY A. G. DANIELLS

No calling to which men devote their lives requires for its successful accomplishment a truer, broader, and more practical education than that of the gospel ministry.

The gospel minister is a man with a message. His message is for all time and to all men. It relates not only to this life, but to the life which is to come. It is for the whole man — soul, mind, and body. The proclamation of such a message calls for men of large vision.

The sole authority of the minister's message is the Bible. This book is of divine origin, and is the only true revelation of the gospel. It is a book of history, prophecy, law, morality, and righteousness. The gospel minister is called to preach this word to men. To do this intelligently and convincingly, he must understand the book. He must acquaint himself with the countries, places, and times with which it deals. He must understand its prophecies and the events of history that fulfil them. God's justice as set forth in the law, his mercy as revealed in the atonement, and the ground and character of faith through which the sinner is justified, are subjects so vast as to tax the powers of the best informed and the most highly cultivated minds.

But it is not only the great message to be delivered that calls for an educated ministry. Education, culture, and intellectual power are required to deal with men and women of varied stations and attainments. Many are entrenched in subtle, fascinating errors. The minister is to dislodge these, and plant the truth of the gospel in their place. This will require great wisdom in all places, and special gifts and attainments in some places. Like the apostle Paul, who encountered "certain philosophers of the Epicureans, and of the Stoics," the minister must meet his opposers "on their own ground, matching logic with logic, philosophy with philosophy, eloquence with eloquence," thus demonstrating the superiority of gospel truth.

The education needed by the minister to make him strong and efficient in his calling must be secured by the most careful, thorough preparation. As far as possible, this preparation should be made before one enters upon his regular labor. The mind should be trained and disciplined for intelligent, accurate work. It should be put in possession of certain useful and necessary information that will be required for frequent, if not constant, use. The study habit should be formed for the broadening of the education after entering the ministry.

In no other calling are one's deficiencies so fully exposed to public gaze as that of the ministry. From the day one enters upon this work until the close of his career, he is before the public. Lack of information regarding his subject, a limited and defective vocabulary for expressing what he knows, and a rude, uncultivated manner of delivery will be detected at once, and will, of course, cause serious criticism and

hamper his work. If, perchance, these defects may be overlooked in the young beginner, because the hearers hope for something better later, the young minister will do well to recognize this considerate attitude of his congregation, and do his best to make decided improvement.

With all the excellent opportunities we now have for securing a good, practical, all-round education, there can be little defense for lack in this direction. Any one who has the genius for the hard work required to make a success in the ministry will find a way to obtain the education required.

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## The Value of a College Training in the Mission Field

BY J. L. SHAW, SUPERINTENDENT INDIA UNION MISSION

A COLLEGE training is an aid to the missionary in at least three very important ways. In the first place, no young man can take a college course in an accredited school and obtain his degree without learning to triumph over difficulties. He develops that element of stick-to-it-iveness so important and necessary in the mission field. The missionary must learn to persevere. William Carey said just before his death, "There is nothing remarkable in what I have done, it only required patience and perseverance." By those who should tell of his work in after-years he wished to be accredited with no other genius than the ability to plod. It takes years to establish a mission station, and the man who is to be successful must not be afraid of hard work and much of it. He knows the road is likely to be a long one, and that difficult problems will have to be solved. For the attainment of this, a college training, with the many trying tasks imposed yet mastered, is a strong aid.

Then again a well-rounded education better fits the missionary for a variety of work. I have been asked in my fifteen years of mission experience to act as principal of an academy, pastor of a church, minister of the gospel, chairman or secretary of various boards and committees. I have been obliged to edit different papers and journals; to direct sanitariums, treatment-rooms, dispensaries, and food factories; to keep books; to start and foster printing-offices, a carpenter shop, a broom factory, and a dairy and farm. In all these there has come the feeling of ignorance, insufficiency, and the need of better training. Yet I have ever been grateful for the help which I obtained in college, without which I could not have attempted the diversified duties which have come to me in the mission field.

Third and last, I would mention the broader view of life made possible at college. The association with superior minds, if they be pious, can not fail to make lifelong impressions for good upon a young man at an important and formative period in life. Never shall I forget the change in aspiration which came to me while in college. I had long in-

dulged a passion for the West. I wanted to shoot a gun, ride a horse, and be a cowboy; having already had one year of that sort of free life, I wanted more. But when I came away from it and fell into the association of young people in school with higher aspirations, and came under the tutorship of God-fearing teachers willing and ready to inspire their students with holier desires, my mind changed, the old desires faded, a new ambition took hold of me, and there I made the definite decision to offer my services to God and fit myself for his work. And that decision, made more than a score of years ago, I have never yet seen to be wrong. It has been a strong anchor amid the trials, perplexities, and vicissitudes of mission life, for which I am thankful first to God, then to a devout and pious mother, who encouraged and aided me in college, and lastly for the molding by devoted college instructors and the association of a large number of fine-spirited, ambitious, noble young persons, one of whom since then has been to me in the work of life in the mission field more than I can frame in words.

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## Prepare for Something Better

A GREAT many people prefer to slide along the line of least resistance, to get along just as easily as they can, to paying the price in preparation for something better. They are not willing to prepare themselves for a wider, larger place. They know that their education is deficient that they lack special training; and they know that they could manage, somehow, to repair their deficiencies, but they lack the energy to do so. They prefer to slide along in an easy-going way, with the least trouble possible to themselves.

How many wrecks, how many incomplete and wretched lives we see everywhere because people did not think it worth while to prepare for much of a career! They thought they would get just a little education to help them along — just enough for practical use. They did not think it worth while to dig down deep and lay broad foundations. They did not see life as a whole.

The reason why the lives of so many people are mean and stingy and juiceless is because they put so little into them; they make such a meager preparation in education, in culture, in training, in thinking. Their harvest is small because they sow so little and such inferior seed.

If the youth expects a rich, golden harvest, he must prepare the soil; he must do some good sowing in the seed-time.

You can not take out of your life what you have not put into it, any more than you can draw out of a bank what you have not deposited.  
— *Marden.*



## EDITORIAL



### Two Superlative Needs

**T**HE Seventh-day Adventist system of education has two superlative needs: to raise its teaching efficiency, and to fill its schools. Efficiency in teaching is the alpha and omega, the first and the last, the beginning and the end, and the whole thing. The real school is in the teacher; it never can be elsewhere.

If the method is not in the teacher, it is not in the schoolroom; no text-book nor manual nor outline will put it there. Neither piety nor learning will supply it. No discipline nor apparatus nor location will make up for it. Aside from a natural aptness to teach, there is only one way to acquire method; that is by being taught in the right way, by a master teacher. The one thing above all others that made world-honored teachers out of humble fishermen was their three years' association as learners with Him who taught as never man taught, who imparted truth by such method that to get the truth was to get the method. So far as we have record he never spent one hour instructing his disciples *how* to teach; it was sufficient that he embodied the *how* in *what* he taught them.

If a teacher is deficient in knowledge, no method will supply the lack; nor will books on the shelf, nor good pay, nor an institute, nor even consecration. Only one thing will provide it, and that is to get the spade and go to work.

If there is no enthusiasm in the teacher, nobody else is going to catch it from him. If his work does not seem to him the greatest there is, it will be to pupils just as flat and colorless as it really is. If it emits no glow, it will light and warm nobody. If an eager spirit does not keep the teacher on the *qui vive* for every note of progress and every turn for improvement, he will never become an honor to his art.

Spiritual power must enter the pupil and the school via the teacher. If he is not a storage-battery or a transmitter, he is a short circuit, a waster, to the vital current. God said to Moses, "He [Aaron] shall be to thee instead of a mouth, and thou shalt be to him instead of God." So it is with the teacher.

What would be the results of greater efficiency in teaching? They would be many, but chiefly two: It would fill our schools; it would fill our serried ranks of workers. It would draw our youth, like a magnet, to our educational centers. Where the clover blooms, there will the honey-bees gather. It would relieve us largely of the necessity of "drumming up" students, and might make a Summer Campaign num-

ber of our journal less necessary for this purpose; we could spend our energy on better things.

We ought to cease depending alone upon the consecration and loyalty of our people to turn their children from the secular schools to our own. We should so increase the efficiency of our teaching and training that it will measure up in quality with the best there is to be had anywhere. Our schools would then *command* the confidence and patronage of our people. The youth would then flock to our schools as they did to the university of Wittenberg under Luther's teaching. Let us as teachers take our share of the blame for empty seats and parental indifference.

What is the status of our school attendance? According to figures carefully compiled by the General Conference statistician, there are in the United States alone 29,529 Seventh-day Adventist children of school age (seven to twenty-five years); while in our schools in the same territory are enrolled 15,056. This means, in round numbers, that 15,000, or *one half*, of our children and youth are either in the secular schools or not in school at all. For the entire world it is more than one half.

Some time ago we read in a Washington newspaper that the United States Commissioner of Education made "the striking assertion that less than fifty per cent of the children in this country between the ages of seven and eighteen years are attending school," and that Commissioner Claxton has "outlined plans of a national campaign *to get these children into school, and to increase the efficiency of school-teachers.*"

The nation's needs are our needs, but ours are intensified in proportion to the greater work we profess to do for our children themselves, and to the greater work we are preparing them to do for others. Let us adopt the nation's policy, but in reverse order: increase the efficiency of our teaching, and so get these 15,000 children into our schools.

W. E. H.

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## The Value of a College Education

**W**E wish to discuss this much-mooted question from one viewpoint only: Does the giving of the third angel's message to *all* the world demand among the givers of it the benefits to be derived from a college education? If so, then there is imperative need of giving and getting such an education; and its value to us is in direct proportion to the greatness of its need for the work to which we have dedicated our lives and our children.

The advent movement was humble in its origin, and all along its followers have come largely from the common people, who in all ages have heard the voice of the Master gladly. But the bidding of the Master is, Go ye into *all* the world, and preach the gospel to *every* creature. Not into all the world geographically alone, but socially as well; not to certain classes only, but to every creature, of whatsoever rank or station.

This is an age of enlightenment. The diffusion of knowledge was

never so rapid nor wide-spread. The means of getting an education have been brought to the very fireside of the humblest peasant; and the humble peasant has risen to the station of honor and the seat of the mighty. To live in such an age and breathe its atmosphere, is enough to arouse the most dormant faculties of the mind into earnest activity, and to put the keenest edge on the appetite for knowledge and for power to do.

But the intensity that is taking hold of these times is not an un-mixed good. The subtle forces of evil are making their inroads everywhere. Some of the keenest minds, the best-cultivated intellects, are yielding themselves to the deceptions of Spiritualism, of heathen philosophy, of papal intrigue, of decadent Protestantism, of skepticism and infidelity, of evolution, of Higher Criticism. These forces are used as weapons to combat the truth for these times. They must be met boldly in the open arena. The intellectual centers of the nation, those strongholds of the most insidious error — the large cities — must be entered. God has stored the Christian's arsenal with weapons that are not carnal — the Bible, science, history. It is the Christian's part to polish and whet these weapons, and he is given all the faculties of mind and heart to do it with, besides the faithful teacher throughout the land to help him. The weapons burnished and primed, he must be trained and drilled in their use,—tongue and pen must be made eloquent.

Let us pause a moment and listen to what those say who have crossed swords with the enemy, and who therefore sense deeply and discern clearly their need. Turn to another page in this journal and read — if you have read, read again — what three men and three women say they would do if they could live their youth over again. Note such expressions as these: —

“No one knows how much a person feels the loss of collegiate training until he has entered upon his work without it.”

“I should seek to obtain the best possible mental equipment for my life-work by first obtaining a good general education.”

I should obtain a Christian education “even at the cost of the greatest possible effort or the greatest possible sacrifice that I or my people could make.”

“It is absolutely essential that a worker in God's cause should be fully instructed in all the Bible doctrines relating to the message now due the world.”

“The more scientific knowledge one possesses, the better will he be able to work for the higher classes.”

“I should do my best to gain an adequate knowledge of the history of the world, especially that within sweep of the prophetic telescope.”

“A person who has mastered the Greek and Hebrew, so that he can read the Bible in these languages, has a great advantage over those who lack this knowledge. This I know from experience.”

“First of all, I should master my mother tongue. In this age of light

there is no valid excuse for not being able to speak the 'King's English' with precision and power."

"I should take a course in a normal school, but not until I had acquired a good education, for I deem it inconsistent to inflict incorrect English, misspelled words, and unscientific facts upon the pupils of a 'model' school."

"I should set my face like a flint, determined in the face of poverty or any other obstacle, to secure a college education in some Christian school."

From a mission school up on the frontier of India come these words: "If the teacher in charge of a mission school is qualified to carry his pupils on in higher mathematics, history, and science, he will be able to keep the students longer under his influence and to direct their minds in right channels of investigation."

The superintendent of a union mission, who has spent fifteen years in the foreign service, writes: "I have ever been grateful for the help I obtained in college, without which I could not have attempted the diversified duties which have come to me in the mission field."

Consider this also from a veteran worker who has been honored for years with the supreme organic leadership in this cause: —

"It is not only the great message to be delivered that calls for an educated ministry. Education, culture, and intellectual power are required to deal with men and women of varied stations and attainments. Many are entrenched in subtle, fascinating errors. The minister is to dislodge these and plant the truth of the gospel in their place. Like the apostle Paul, who encountered 'certain philosophers of the Epicureans, and of the Stoics,' the minister must meet his opposers 'on their own ground, matching logic with logic, philosophy with philosophy, eloquence with eloquence,' thus demonstrating the superiority of the gospel. God's justice as set forth in the law, his mercy as revealed in the atonement, and the ground and character of faith through which the sinner is justified, are subjects so vast as to tax the powers of the best informed and the most highly cultivated minds."

These stirring words from our contributors are not the fanciful theorizing of some fossilized scholastic, nor the cant of a philosophic dreamer, nor yet the brilliant-hued painting of some astute politician; they are the words of sober reflection, deliberately uttered; they are the matured wisdom of all but a lifetime of enlightened observation and of unselfish service.

Add to these the words of one who has been from the beginning the angel of the advent movement on earth, and, so far as the testimony of the tried, discerning worker goes, we believe the question raised at the opening of this article is answered: —

"There is more need now than ever before that our young men and women shall be intellectually qualified for the work. There is much to be done in the world, and it is not profitable to set novices to work upon those matters that are of the highest importance." W. E. H.

## Catholic Educational Activity

**I**F there is one religious body above another which sets a just estimate upon the value of education in pursuing its ends, that body is the Roman Catholic Church. Its working policy on the importance of education early in life has almost passed into a proverb: "Let me mold the child up to twelve years of age, and I care not who has the child after that." To interpret the true meaning of this, we must add "so far as making him a Catholic for life is concerned;" for no Catholic leader is content to stop the schooling of the child at twelve, even with the assurance that his religion is fixed at that age. No; no Catholic educator — priest, prelate, or pope — knows any abatement of zeal till he has raised every loyal son and daughter to the zenith of educational efficiency to serve the ends of the church.

One discerning Protestant observer gave this as his opinion not long ago (*italics ours*): "Mark me, *on account of the parochial school*, the Catholic Church is to become the universal or the conquering church of America's future,"—a sentiment very dear to every Catholic heart, and already become in essence a papal pronouncement.

But the educational policy of this religious system for our country is by no means confined to the parish school. A writer in the *Catholic Educational Review* about a year ago said:—

If we are satisfied to keep our boys and girls until they have passed the primary grades and are then willing to turn them over to schools which, at best, ignore God and are often anti-Catholic, to be ultimately graduated from some infidel university, need we be surprised to find them estranged from the religion of their childhood? They may have become intellectual giants in the world of letters, but in matters of religion they are mere pygmies. . . . In season and out of season we must endeavor to perfect our parochial system. We must establish Catholic high schools everywhere, at whatever cost, which will prepare our students for Catholic colleges and universities where religion is fostered, morality, both public and private, is inculcated and safeguarded, that leaders may be formed who will stand for God, home, and country.

The Catholic Educational Association has had the question of establishing Catholic high schools under consideration since 1906, and at its convention in Cincinnati in 1908 passed this resolution:—

That we make every effort, not only to strengthen our present splendid parish-school system, but also to equip in as perfect a manner as possible, to maintain in all vigor, and to multiply, wherever necessary, our academies, high schools, colleges, and universities, which are coming to be more and more recognized as the only safeguards of faith for a period of life most in need of such aid; the only protection of that lofty citizenship which the church has ever cherished and the only effective means by which the tides of modernism and infidelity, now threatening both country and church, can be stayed.

Pursuant of this policy, eleven Michigan parishes have combined forces and established, in Grand Rapids, a "Catholic Central High School for Boys" and a "Central Catholic High School for Girls," with an attendance a year ago of 150 each. This is only one example of activity in this direction in many parts of the country.

Looking toward provision for higher education under Catholic aus-

pices, the nucleus of a university was established in Washington, D. C., in 1889, with the formal approval and expressed pleasure of Leo XIII. It has now grown into an organism of five schools,— the Sacred Sciences, Philosophy, Law, Letters, Sciences, with five affiliated colleges,— and is called The Catholic University of America, with Cardinal Gibbons as chancellor of the university and president of the board, Cardinal Farley as vice-president, and Rt. Rev. Thomas Joseph Shahan, S. T. D., J. U. L., as rector.

With the university is connected the Catholic Correspondence School, with a registration of more than six thousand, which the professor of education says has “helped in no small measure” to reach the teachers in all parts of the country with the influence of this educational center at the nation’s capital. In January, 1911, the *Catholic Educational Review* was founded by the Department of Education, to aid in the educational propaganda whose purpose is “to quicken the consciousness of our Catholic educators to the need of more thorough system and coordination in the work of our schools.” In July, the first session of the University Summer School was held, with an attendance of sisters from fifty-six dioceses and thirty-one States. In October, the Sisters College was formally opened—the realization of one of the “fondest hopes” of the apostolic delegate, Monsignor Falconio, who “pontificated on that occasion and gave the Sisters College his blessing.” On December 1, a tract of fifty-seven acres adjoining the university campus of sixty acres was purchased for the site of this college, which will be a “little cloistered city” in itself, involving an expenditure of more than \$1,000,000. More than sixty religious communities of various orders throughout the country have already signified their intention to keep a number of their sisters at this college, and to build and maintain their own houses for residence, each group with its sleeping-porches, secluded gardens, and complete cloisters.

The founding of the Sisters College is regarded by the university authorities as one of its greatest achievements. Its purpose is to do for Catholic teachers what city training-schools, State normals, and university departments of education are doing for secular teachers, and through this means to supply the “need of system and organization in our Catholic schools.” It is said that “the colleges will have an attendance of two thousand in two years and of ten thousand in ten years.” Not long ago the university professor of education said in an interview:—

It is scarcely possible to estimate what the Sisters College will mean for the church in the United States. Bringing the leaders of the teaching sisterhoods, and the young priests who are preparing to be diocesan superintendents, to the Catholic University for a thorough training in academic and professional subjects, will secure unity and system in our Catholic schools which could scarcely be attained in any other way. . . . The Pope, with his quick insight into the practical situation, was delighted at the project which means so much for Catholic education. . . . No one understands better than Pius X the function of the Catholic teacher, and no one could have shown keener appreciation of the teacher’s work than he did when he said, at the end of Monsignor Shahan’s explanation of the project: “This is the ideal scheme!”

According to the *Washington Post*, Cardinal Gibbons has received from Pope Pius X and transmitted to the American hierarchy "the first papal document of an official character that has reached this country since the elevation of Cardinals Farley and O'Connell." This document "makes known that the Vatican has taken the university under its especial patronage, and purposes developing it to an extent beyond the dreams of its distinguished founders." The Pope says:—

We are fully determined on developing the Catholic University, for we clearly understand how much a Catholic University of high repute and influence can do toward spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth is in our judgment equivalent to rendering the most valuable service to religion and country alike.

In this letter "the Pope urges all the religious orders in this country to establish colleges and schools or studios about it [the university], and requests the bishops of the country to encourage and enlarge the plan already adopted."

Thus there is growing up at the nation's capital what its leading newspaper calls a "Catholic City of Education," and what the promoters themselves style "this great Pontifical University" (whose dome we can all but see from our office window), an educational propaganda which the Pope is determined to make "of high repute," and which its founders say "must necessarily lead to a unified system of Catholic education in this country."

W. E. H.

## Interesting Facts and Figures

**F**OR some weeks we have been gathering facts and figures whose summary will doubtless be of much interest to the reader. It is to be regretted that these statistics are not more complete, but enough responses from school and field workers have been received, we believe, to make the report quite representative. First is the present enrolment of seventeen colleges and academies, with the number of graduates in prospect this year:—

	ENROLMENT	GRADUATES IN PROSPECT
Union College .....	309	27
South Lancaster Academy .....	240	23
Walla Walla College .....	218	20
Foreign Mission Seminary .....	173	..
Emmanuel Missionary College .....	172	26
Pacific Union College .....	160	8
Mount Vernon College .....	160	13
Keene Academy .....	149	10
Lodi Normal Institute .....	138	20
Clinton German Seminary .....	120	..
Fernando Academy .....	111	14
Bethel Academy .....	98	20
Danish-Norwegian Seminary .....	98	..
Oak Park Academy .....	98	6
Alberta Academy .....	90	..
Oakwood Training-School .....	85	8
Southern Training-School .....	80	4

From the reports of these same seventeen schools, we gather the following significant facts regarding their students the current year: —

	NO. STUDENTS
First public stand for Christ .....	197
Not yet taken their stand for Christ .....	143
Previously attended church-school .....	730
Working their way (in part) .....	520
Working their way (entirely) .....	320
Students credited on labor (one year) .....	\$46,682.10
Gone into the work the past three years .....	780

The following data supplied by twenty-two superintendents and secretaries, while not representing all the territory in the United States, yet make plain certain proportions and conditions well worth noting: —

Number of churches having schools .....	362
Number of churches having no schools .....	1,154
Number of churches having no schools, yet having six or more children of school age .....	470
Reasons given why the latter have no schools: "Children too scattered," "lack of interest," "lack of means," "lack of competent teachers," the latter with emphasis.	

Add here the general status of our school attendance in the United States as noticed on another page: —

Number S. D. A. children of school age (7 to 25) .....	29,529
Number S. D. A. children in our schools (all ages) .....	15,056
Number S. D. A. children not in our schools .....	14,473

These facts and figures set fairly before us the problem we have to work on this summer.

#### Self-Helping Students

One other item in the report of these seventeen schools, not noticed elsewhere, is the responses to the question, "How does the scholarship of self-helping and of all-pay students compare?" Here are typical answers, with those from colleges indicated: —

- Self-helping students average 87%; all-pay, 88%.
- Scholarship of self-helping is equal to and usually better than that of all-pay.
- Scholarship of self-helping is fully as good as all-pay (college).
- Ordinarily the self-helping rank higher in scholarship and deportment (college).
- The self-helping fully equal to all-pay (college).
- About the same when self-helping take lighter work.
- Self-helping make better grades in studies and deportment. The difference is marked.
- Scholarship of self-helping is far superior (college).
- Too much work lowers the scholarship (college).
- Self-helping and all-pay compare as 1 to 5.
- Self-helping usually less trouble and more studious, but not necessarily more brilliant.
- Those who have earned a scholarship by canvassing are more keen to learn and to prepare for the work.
- Average term standing of five working their entire way is 97; of five of the best all-pay is 96.
- In scholarship self-helping rank with all-pay.

W. E. H.

# Come to School Next Year

## Earnest Calls From Some Already There

George H. Simpson — Emmanuel Missionary College

THE training I have received in college during the last three years has changed the whole course of my life. Until three years ago, I had been out of school since I was fifteen, a period of ten years. During that ten years my spare moments were spent in idle talk or foolish pastimes. Now every spare moment is devoted to training my mind for broader service. I have learned how to find real joy in study. Then, too, my school work has given me an entirely new view of life. My ideals have been raised infinitely higher than they were, and my sympathies for my fellow men have been broadened. I have gained a clearer knowledge of this truth and an increased desire to carry it to others.

Gladys McDill

The need of trained intellects is imperative. Worldly enterprises demand specialists. God calls no less urgently for "efficient, well-informed workers." There is a place of training for every honest-hearted youth.

If the truth is new to you, to become firmly grounded in its rudiments you need the atmosphere of school life. Surrounded by youth of kindred aspirations, through books illustrated in lives about you, you grow into rare appreciation of the wonderful message.

It may be you are in the field, and you feel your lack when you meet men and women whose subtle arguments you find hard to answer. The college training brings a keenness of intellect and a discernment of character which is acquired in no better way.

The half-hearted youth needs college life to help him appreciate his privileges. If he enters whole-heartedly into this life, faith is renewed, truth grows more beautiful, and his place in the work becomes undeniably fixed.

When your call to training comes, however formidable seem the barriers, step out by faith, and God will enable you to surmount the most impossible. To get into training is your part. God does the rest. Make college your goal, and reach it at any cost.

Harriet Beardsley

A good practical education, including at least one trade, is a better fortune for a youth than an estate with the drawback of an empty mind. A carpet manufacturer said that high-school girls could operate the machinery much faster and better than those who possessed no intellectual training. God can use any consecrated mind, but the trained intellect is of far greater service. Is it not better to lengthen the preparation than to shorten the career?

Merritt C. Warren — Pacific Union College

The afternoon's work was over, but I did not start to my room, for the beauty and quietness of the woods induced me to remain for a few minutes' meditation. Upon glancing at my work gloves, which I had carelessly dropped, I noticed that they retained the shape of my hands. One seemed to be reaching out as in the act of grasping another hand, while the other was so lying that the index-finger pointed to heaven.

Is it not our work to reach out and help men where they are, then point them to the soon-coming Saviour in heaven? Come to school with us, and let us prepare to do this work well. Determine to come, do all you can to carry out that determination, and trust God to do the rest. I know from experience that he will not fail you.

Clare M. Hodges

If you knew that when you are a few years older you were going to be called to teach a class in mathematics in some well-known academy,

So nigh is grandeur to our dust,  
So near is God to man,  
When Duty whispers low, Thou must,  
The youth replies, I can.  
— Emerson.

what would you do?—Study diligently to make yourself competent to fill the position, would you not? If you knew that in a few years you were to be called upon to erect one of the great buildings for the Panama Exposition, what would you

do?—You would spare no effort to become capable of executing those duties. Suppose you knew that in a few years you were to be sent to represent your State in Congress, would you delay one day in beginning to prepare yourself for the office?

Did you ever think that you *are* called upon to fill a place that is more significant than college chair or Congress Hall? You are called to carry a great message to the world about you, a work in which you will be doing as much for mankind as the greatest teacher, builder, or statesman that ever lived; and you are called upon to do it for the Master of the universe, the Lord of lords. Do you not think it wise to educate yourself in a Christian school, so that you may be competent to bear the responsibility acceptably?

Burnie Leonhardt — Meadowglade Academy

A few years after my mother became an Adventist, I was placed in Meadowglade Academy because she had decided that the public school was not doing as much for me as one of our own schools would do. I did not at that time appreciate the advantages of being in a Christian school. I was studying only for a worldly position, and intended to break away from all religious restraint as soon as I was a little older.

Not suddenly, but little by little and unconsciously, my desires and ambitions have changed, and attending Meadowglade Academy has had

a large part in doing this. I am now preparing to have a part, in one way or another, in our great world-wide message, and I am in school seeking a better preparation for this work.

Do not let anything keep you from attending one of our schools. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Olah Cresap

In the public schools, we are taught many things that are contrary to the Bible, such as the evolution of man and the evolution of the world. We do not have the right kind of associates, for even the very best of Christian young people will grow careless and indifferent spiritually when they are thrown constantly among other young people who have no knowledge of the truth and care nothing about it. This I know from my own experience, as I have always, until this year, been in public schools.

I fear there are many who think, as I used to, that it costs more to go to our own schools than they can afford. Bear in mind that the Lord will provide some way for every honest Christian boy or girl who really wants to enter our schools and is willing to work diligently.

Those who have the most difficulty in getting an education are usually the ones who appreciate it most and put it to the best use.

Clayton H. Palmer — Adelpian Academy

When I finished the eight grades of public school, I looked forward with much eagerness to the following fall, when I could take up high-school work. But instead, I entered the Adelpian Academy, although it took much persuasion on the part of my parents before I would consent to this. The novelty of my new surroundings soon wore off, and I longed for home and high school. Everything was so different! Little by little, however, I grew to like the school. Less and less I thought of high school and my old-time associates. There was something, which I could not then describe, that caused me to have a higher regard for my future. Such thoughts never entered my mind while attending the secular schools. This is my second year at this academy, and I am learning to like it more each day. The instructors try hard to instil into the minds of their students the value of a noble character; they impress upon the young people the necessity of making every moment count; and, what is far more essential, they teach them a thorough knowledge of God's Holy Word, by his help creating a desire to become workers in the fast-ripening field. The teachers also have a personal interest in the welfare of each pupil, which, unfortunately, can not be said of most of our public-school teachers.

I would advise any one who wishes to get an education that he can feel proud of, one that will be of use to him, spiritually as well as intellectually, to enter one of our schools this coming fall.

Mabel B. Richardson

A Christian school is a wonderful place. It prepares the mind for a glimpse into the beyond, and every earnest seeker for truth who has come here for a preparation longs for the privilege of serving God.

My experience here has been a blessed one. I have been rescued from a world of sin, held from again sinking into the depths of hopelessness, and taught the wondrous truth that the Master died to save me. I am learning to act from principle, not from impulse, in both studies and outside work. I am learning concentration in my studies, and forbearance in every-day trials. The daily contact with the teachers has proved a spiritual uplift, and the simple declaration, "We are praying for you," has sent a thrill of hope and courage through my heart more than once. My path has not always been easy, but every mistake and sin seems to prove a step upon which to rise again. Every correction and reproof has been given in a way that removes the sting and leaves only a desire to improve and profit by that mistake.

We are not silent and sober here, but joyous and happy in our work of preparation. Kindness seems to be the prevailing element in the school. My studies daily unfold new wonders, and most wonderful is the love of God for me. I know now that all I may ever hope to be, I owe my Saviour through the Adelpian Academy.

Effie Nelson — Southern Training-School

<p>When I was about sixteen, I had a great desire to get an education, which so far had been rather limited.</p> <p>Does the road wind up-hill all the way? Yes, to the very end.</p> <p>Will the day's journey take the whole long day? From morn to night, my friend.</p> <p>— Rossetti.</p>	<p>I wanted to go to one of our schools, but the problem was how to make both ends meet while at school.</p>
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Our State canvassing agent visited my home occasionally, and each time would speak to me about earning a scholarship by selling magazines. At last I decided to try, with the result that by working hard, and putting in full time during the summer months, I have been privileged to attend school two years, and pay all my expenses, besides having enough left for incidentals.

I expect to continue in this way until I have finished my course.

George H. Jeys

In many ways, the student who is working to make ends meet, has a great advantage over his fellow students who have no responsibilities of this kind. He learns lessons equally as valuable to him as any he learns from books: the value of minutes,—a lesson that many never

learn,— lessons of self-reliance and of perseverance. These lessons will be invaluable to him when he leaves school, and takes up his life-work. Let all who must work for an education "thank God and take courage."

**P. F. Richert — Clinton German Seminary**

To many minds the questions may come, Why must I attend school? Why not take up some line of work at once, the Lord will help? Experience has taught that in school is the best place and our best opportunity to begin the work which the Lord has for us to do. Our schools are established, not only to give us a knowledge of books, but to teach us how to use the talents which the Lord has entrusted to us. To be successful in our work we must have a solid foundation. Our weapons must be sharp, yes, they must shine. When we promise the Lord that we will work for him, we must begin at home, in our own hearts; we must learn to know "Mr. I," and to adapt ourselves to others. So, dear reader, when the urgent call "Come to school" reaches you, remember that the Lord has a work for you to do, and that in school is the best place to receive a preparation for it.

**Pearl R. Schneider**

Come to school next year. Where there is a will to gain an education there is a way. One way has already been made by the canvassing work, in which all can take part, girls as well as boys. It will take some sacrifice on our part, but what is that compared to an education? Many of us here at the German Seminary have resolved by the help of God to earn our scholarships in the canvassing field this summer and return to school next winter. Come join our band.

**Roy Mershon — Walla Walla College**

First, make up your mind that you are going to school. Second, pray God that he will open the way. Third, exercise faith. If you have enough money to pay your fare and one month's tuition when school opens next fall, start with a firm determination to win. Discouragements will come, but meet them at every turn and do not give way to them. Trust God; he will do his part, but remember we must do ours. It will mean hard work and plenty of it, but the reward will come in increased efficiency. This is the plan I am following with success.

**Wilhelmina Jensen**

Last August I gave up my cherished plan of completing the literary course offered by one of the higher educational institutions of my home State, and came to Walla Walla College.

My year's work here has given me a view of history and of the study of English that otherwise I should not have obtained. I have seen that facts of which historians are absolutely certain substantiate the Bible accounts, and thereby aid in establishing its authenticity. The Bible I have found to be the source of the world's best literature, and the chief

agency in enriching and ennobling the language of the English-speaking people.

As I look into the future, I now see a field rich in the gold-mines of truth, a boundless field of opportunities for service to which I can devote my life and find true enjoyment. Consequently, the presentation of the Bible both as a literary treasure and as the inspired, unchangeable, correct guide of life, has become the specific aim of my future life-work.

#### B. W. Abney — Oakwood Manual Training School

Come to Oakwood school next year, because this school is the intellectual center of the colored Seventh-day Adventist South. It stands for Christian education to the fullest extent, and teaches principles that the colored man can not get in any other colored school.

If any people need help in this age, it is the Negro in the South; since this is true, you should come to Oakwood as soon as possible to get an education that will fit you to be a help to your own race, for they are starving in the midst of plenty, and dying in the midst of life.

Before I came here, my object was worldly fame, which is only a shadow; but since coming, I have ceased to grasp at shadows, and am

Heaven is not reached at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

— Holland.

now reaching after the substance — heavenly things. Scales have fallen from my eyes.

Industries here are blacksmithing, broom-making,

printing, sewing, cooking, and farming. If you have no more than sufficient means to pay your fare, come and work your way. This school will prepare you to be the man or the woman of the hour.

#### C. K. Wilson — Bethel Academy

Should I and can I attend school? is the question in the minds of many young persons. As a student who has met the same question and has it to meet every year, I would urge you to attend school next year at any cost.

Those who are not in school little realize the value of an education. "Education is but a preparation of the physical, moral, and intellectual powers, for the best performance of all the duties of life." The student who has to struggle to obtain this education is the one who will make use of it, and round by round will climb the ladder of success.

You may think you can not meet expenses; obstacles too numerous to mention will present themselves; but no obstacle, however great, can stand before the person who sets to work with a determination. Be a Napoleon and say, "There shall be no Alps," and you will succeed.

Harry Bossert

After you have once entered a school for an education, you can not be induced to leave it.

Doris Johnson

If you do not see your way clear to attend school, remember that others have succeeded with no brighter prospects than you have.

L. Lambert Moffitt — Laurelwood Academy

Can't afford it! You mean you can't afford to do anything else. Fellow young people, above every other thing it is our duty to acquire a thoroughly practical education. We owe this to ourselves, to our parents, to our nation, to our race, and to our God. We are under solemn obligations to make the world very much better for our having lived in it; but in order for us to do this, we must receive an efficient preparation.

Do you question the efficiency of our schools? If so, compare their finished product with the standard of educational efficiency,— the ability to develop *men!* Our schools send forth pure and healthy, enlightened and broad-minded, philanthropic and spiritual men and women into the world.

As a student I am persuaded that Christian education is *the* opportunity for us youth which we can not afford to miss.

H. C. Baumgartner — Mount Vernon College

For several years before I came to Mount Vernon College, I had felt my inefficiency as a worker for the Master, and my need of getting a Christian education, but seemingly great obstacles were in my way. By stepping forward in faith, some of these obstructions were removed, and I came to school.

I am confident that it was the best thing I could have done, for besides the valuable training I am receiving, I have the privilege of associating daily with conscientious Christian teachers and students. Such associations have a good influence on a person.

I have found out that canvassing is a good way to procure the means. It has enabled me to be in Mount Vernon College this year. It may do the same for you.

H. O. Swartout — Foreign Mission Seminary

Do you want to be in closer touch with what is going on in the nation, and in the world? Would you like to live where a short walk and a five-cent car fare takes you to a place where you can find that history reference you have hunted for so long, or that latest book on science, or politics, or industrial and social conditions? Would you like to become better acquainted with the men at the head of our work? Do fresh, first-hand reports from missionaries in the field interest you? Do you want to hear about China and India and Africa from those who have been there? Would you like strong, purposeful, energetic, Christian young men and women to associate with every day? If you can answer

yes to all these questions, or to any of them, a bit of my personal experience may help you. I had all the wants that these questions indicate, and more. I came to the Foreign Mission Seminary. The wants are being supplied.

Walter A. Nelson

Knowledge, to be of value, must be practical. To be practical it must be ready to give to others; and by giving, it becomes more a part of the giver. That is what this school is doing for me. For instance: four days of the week in the historic and prophetic review class we study the prophecies, tracing their fulfilment to the very sources in history. In the pastoral training-class, held Sundays and Mondays, we young men study the preparation and construction of sermons, and how best to give to others the truths we learn; then every Sunday we conduct public service in churches or halls rented for this purpose. The young women who are members of the Bible training-class, give Bible readings in the city at least once a week. By doing practical work, I am not only benefited, and receiving a preparation for service, but am actually in the work, telling others of the soon-coming Saviour.

Gladys M. Seely

"A student receives culture from the study of books and from coming in contact with the men who are accomplishing things." If you could be here, you would know that this is true of the Foreign Mission Seminary, for this school is certainly accomplishing things. It is a foreign mission school, but it does not neglect its home missions, realizing that they afford a training for later life-work. One day of each week is devoted especially to the sale and distribution of our literature, to practical Bible work in the city, and to jail work. A dispensary has been started in a poor section of the city, with two of our students in charge. In this slum district two students are conducting a Sabbath-school and kindergarten for the poor little waifs. So you see at this school if you do not get out and hustle with the rest, you are out of it. We are a very busy school, but we need your help, and you need ours; so come to school next year and prepare. Sacrifice! Plan for it! It's worth it. Ask any of the students here, they will tell you so.

Susie Haynal, Saskatchewan

Find a way or make it. If your father or uncle needs a man to work out in the field shocking grain, harrowing, raking hay, or hauling grain to town, tell him, "Let me do it for you, and then I can have that money to pay my school expenses." He will say, "All right, I shall be glad to do so." This is speaking to some strong girl accustomed to hard work.

My father was not able to get help in the neighborhood and needed somebody at once. I told him that I would rake hay and help him and grandfather to load it. He was glad to have me do this. Then again during harvest-time my three sisters and I, with very little help, shocked all the grain.

In the fall, all the men went with the thrashing-machine, leaving two teams at home. So I harrowed forty acres of summer-fallow twice. When our day's work in the field was done, we milked the cows and helped mother in the house. Then when she sold the butter and eggs, she helped me get my clothes, and father was very willing to pay my way through school; and I know he would much rather trust the work to his daughter than to a stranger.

This is my second year in school, but when I realize how much it has done for me, I do not regret the days of hard labor on my father's farm. The Lord helping me, I shall canvass this summer and earn my tuition for next year. The work will be threefold — gaining an experience, scattering the literature, and earning my school expenses.

Roscoe Hippach — Alberta Industrial Academy

When I stop to think where and what I might have been had I not

come to this school, I can not help saying that the school has worked a miracle for me. I had lost all interest in other schools, but on coming here I learned to like it, and became desirous of getting a good education. Now I would not take all that the world could offer for the help the school has been to me.

After going to school one term my whole ambition was set on getting back the next year. I was quite young, but by the help of the Lord I have succeeded in getting to

school every year since by selling our books.

You can not afford to stay away from school for money, or anything that the world can offer, for the world's offers are incomparable to the advantages afforded by our schools. Come to school next year and see for yourself. Do not let anything stand in your way.

Robert Kitto, British Columbia

Three short years have passed since I received an inspiration to attend one of our schools. At that time the president of our conference urged me to make the best of the many school opportunities. I soon found myself mingling with students of very different character than those of my former public-school days. All worked in unison and seemed bent on some set purpose. Studies became more enjoyable each new day. When the academy term closed, I went away with many good Christian experiences, and a determination to return the following school year. God has blessed me wonderfully since that time; and with a definite aim in view I am pursuing my studies with a greater zeal than ever before. I appreciate very much the lessons on etiquette, and the manner of presenting ourselves to the world; but best of all are the Bible lessons.

#### HOW IS IT?

"The year's at the spring,  
And day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn:  
God's in his heaven —  
All's right with the world!"

— Robert Browning.

How is it with you?

# Never Acknowledge Defeat

BY MELVIN O. BRADFORD

WHILE reading about the remarkable success of some who have earned a scholarship or worked their way to graduation in a very short time, my mind has turned to those who, like me, are of the multitude of mediocres. Of course I admire the bright, brainy phenomenon who is always at the head, but there is room for only one there, and the most of us must not be discouraged because we are of the humbler multitude who follow after.

I am pleased to read the reports of those who have made a scholarship in a few weeks during the vacation, but what of those who with hard, faithful labor have made only a part of theirs? Shall they give up and acknowledge defeat? — Never! During the war of '61 the Confederates insisted that they defeated General Grant many times but he did not have sense enough to know it, and kept advancing. History shows us that he was not defeated as long as he did not know it, and acknowledge it by giving up.

So I want to encourage you who find it hard to work your way through. Is it hard? Does it seem impossible? Does it look as if the cost were more than the worth? Remember that goods purchased at the ten-cent store, or articles had for the asking, are not carefully treasured and do not last long; but that which costs us much effort is prized accordingly and wears in proportion.

As I think back to my school-days I should like to name over to you those students who were never brilliant but always faithful, who could be depended upon for steady, persistent application every day. You will find these names connected now with responsible positions in our institutions or blazing trails into the depths of heathenism and idolatry.

I recall the boys who worked their way clad in gingham shirts and patched clothes, sawing wood, scrubbing floors, doing farm chores, working early and late to eke out their scanty fund; to-day their names are known from the Atlantic to the Pacific. Some of those boys could not make all their expenses during the summer, and even with what they could earn during the winter failed to keep out of debt; but they were of the kind who never learned to spell "failure" or pronounce "can't."

Now I do not want you to get the idea that I am preaching procrastination or advocating anything less than the very best effort you can put forth, but never measure your success with another's yardstick. The Lord has given you talents, but he has given you only *your* talents, and holds you responsible for your talents and *only* yours. The man with one talent was not condemned for failing to gain five talents, but for making no effort to increase that which was entrusted to him. If you can earn a scholarship in four weeks, you are culpable if you use more time; but if twelve weeks of good, earnest, prayerful labor are needed to attain the desired end, you can not merit the Lord's "Well done" unless you put in that time and *succeed*.

Read the lives of men through whom many have been turned to righteousness, and you will find that prayerful, earnest, consecrated, persistent effort, and not brilliance, was what achieved success.

I am thankful that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the poor of this world rich in faith.

May we all be able to say with Paul not only "I have fought a good fight," but also "I have *finished* my course, I have kept the faith."

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"It is the man who has the staying power, the pluck, the persistency and grit which never lets go, which keeps eternally at it, who wins in the end. As a rule, meteoric men have very brief and disappointing careers. Do not be discouraged because there are other men around you who are so much more brilliant than yourself. Brilliancy has not accomplished one half so much in the world as mediocre ability with staying power, persistency, and stick-to-it-iveness."—*Success*.

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## Send Your Children to Our Schools

ADVICE BY SOME WHO HAVE BEEN SENDING THEIRS

I HAVE a great interest in all our educational institutions, because I especially appreciate what they have done for our own dear children.

We have educated four children in Keene Academy, and still have three there. Our youngest girl will finish the Normal course this year and enter the church-school work. Our two oldest sons attended school here and at Battle Creek College, and both are now in the mission fields. So you can see why the school question is so dear to my heart.

In view of the shortness of time, a speedy preparation for the finishing of this message is needed. Let us as parents who believe this truth see to it that our children receive this preparation.

MRS. ALMA FRENCH.

It is not easy to say just what our church-school has done for my children. I do not believe I shall know till I examine the books of heaven. I can not tell what my children might be had they not been educated in a Christian school.

I have two girls taking the tenth grade, a boy taking the sixth grade, and this year a little girl taking the second grade. They have had practically all their schooling in the church-school or at home, and while I can report nothing marvelous as the direct result, I have seen a steady growth in uprightness. They have a knowledge of God's Word, which is sure at sometime in life to prove a priceless treasure, even if it is not all that to each of them now.

Our church-school here has provided for our children good, clean, healthful mental food, in both precept and association, as against much that is foolish and worthless given as instruction in the secular schools.

ELIZABETH NICKS.

I appreciate very much the privilege of sending our children to our colleges and church-schools. We have at present four of our children and one daughter-in-law in Mount Vernon College, and I can not thank our Heavenly Father enough for what the school has done for them. My highest desire for my children is that they get a preparation to work in the Lord's vineyard. Our children have earned most of their way so far by selling our periodicals and books. Sending children to school means sacrifice; but the King's work demands haste, therefore we should send them to our schools at any cost. MRS. REUBEN G. DETWILER.

I have a son who was fast drifting toward the world, but who, after entering our academy, changed his whole life, and is fitting himself for the ministry. I have also a daughter in one of our church-schools who expects to become a teacher, and another who wants to be a nurse. I therefore feel that I have great reason to be grateful that we have schools of our own. It is a sad thought that any one who can possibly send his children to our schools, should send them elsewhere. While it is true that our schools do not succeed in saving every child that attends them, yet the difference is so great between sending to our schools and sending to the secular schools that it seems little less than reckless to send them where they will not get the education the Lord has ordained for our dear boys and girls. A GRATEFUL FATHER.

I want to say a few words to show my appreciation of what our denominational schools have done for our children. We have three who have never been to the public schools. I think I can safely say that they are as far advanced in the subjects taken as the public-school pupils of the same grades. In addition to this they have a good solid knowledge of the Bible, and are able to give an answer to any one who asks them a reason of the hope that is in them. MRS. NIS HANSEN.

In 1902 we took our children from an excellent public school and put them into our own school here at College Place. I have never regretted the change. If we believe that Jesus is coming soon, why should we spare any pains in preparing our children for that event?

Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous. The teachers in our church-schools and colleges realize this, and everything is being done that can be done to educate our children to meet these issues. I am truly thankful for what our schools have done for my children. MRS. WINA COOK.

The agencies of evil are more active than ever before in seeking to deceive and destroy our children. Aside from the home, no influence is so potent and far-reaching in controlling the decisions, character, and destiny of souls, as that of the school. Let us therefore place our children under teachers who love God, reverence his Word, seek to protect the pupils from every evil influence, and endeavor to train them to labor for God. J. M. WILLOUGHBY.



# The School in Other Lands



## Our Industrial Mission Schools

BY T. E. BOWEN, FOR THE MISSION BOARD

OUR industrial mission schools as carried on in Africa, India, and elsewhere, are regarded by the Mission Board as among the most successful efforts put forth to win souls to Christ in heathen lands to-day. Into these schools young men and women of the very best are gathered. Here they are taught their own language, drilled every day in a systematic study of the Scriptures, given a practical training in agricultural work by actually raising corn, cotton, potatoes, peanuts, etc., and caring for the stock; while the girls are taught how to cook, sew, and attend to domestic duties. What is most important of all, they are trained in giving the third angel's message to their own people, by going out into surrounding villages upon Sabbath days or upon missionary tours, to preach and teach and minister to the sick. When sufficient experience is gained, these same students go out and establish out-schools, many miles into the interior, under the general superintendency of the missionary.

During the past few years, especially in South and East Africa, our mission schools have accomplished results far beyond the most sanguine expectations of even the workers themselves. Our mission at Barotse-land is already self-supporting; and several others are fast nearing this goal,—an object-lesson, surely, of what may be accomplished by laying hold of the natural resources at hand, and turning them to account as aids in giving the gospel to those perishing in heathen darkness.

It is through the visible means of our agricultural-industrial mission schools that it has pleased the Lord to manifest his power in achieving some of the truly wonderful results we see to-day in our mission expansion, resulting in such a fruitful harvest of souls.

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## Gain the Favor of Rulers

BY W. C. WALSTON, BULAWAYO

SCHOOLS are the best means of gaining favor with those rulers who have the good of the native at heart. The inspector of native schools, on a recent visit to us, was so much pleased at what he saw that he prolonged his stay for some time. He said that we are endeavoring to benefit the native in the best possible manner, and expressed his purpose to call the attention of the head government officials to our mission station as a model for others in Rhodesia, saying that our methods are such as will develop the native as will those of no other school which he had visited.

# The School as a Missionary Center Among the Heathen

BY JOEL C. ROGERS, NYASSALAND

THE mission has no energies to be wasted. The staff is always short, yet facing many opportunities. Every available resource of the mission must be directed to the specific end of saving heathen souls. Therefore the missionary opens a school, and around it center all his operations. Practically, each native who comes to him is like a new-born child. His perceptions open little by little. He is in a new world the moment he reaches the mission. The school becomes his *factotum*, until little by little he grows into a *Christian*. To illustrate this is to tell the story of each individual native convert.

The native home is open to the missionary and the native evangelist

as teachers. Mpusadala is the name of a native chief — a heathen of the heathen. His group of villages is in the mountains, near the Portuguese boundary of a vast unopened field. We want to plant the light there. I visit Mpusadala inquiring if he will allow us to enter his villages. He holds back. A whole year passes,



MISSIONARY'S TENT AND RICKSHAW. KITCHEN IN REAR.  
CARRIER IN FRONT

with visits, prayers, and plans, but little progress. Finally, the young boys of the neighborhood say to Mpusadala: "Now we want you to let them come here, so we can have a school to learn like other boys. We want to learn to read and write letters, so we can talk even to our absent brothers." And the school idea prevails.

A trained teacher who has been at our mission normal two or three years goes with his wife to that group of villages. The wife has also had some schooling, and is a Christian. The school begins. The *school* is two native Christians who have reached a few steps ahead of the villagers in Christian civilization.

These villagers, like Paul's Athenians, are "All, and their foreign visitors, used to devote their whole leisure to telling or hearing about some new thing." (Modern N. T.) Beer drinking, obscene dances, sacrifices to spirits of dead ancestors, "smelling out" offenders with the poison ordeal, and other practises unmentionable here, occupy the days

and nights of Mpusadala's villages. A death is the occasion for wailings too pitifully hopeless to be described; too awfully mysterious to be imitated. All relatives and friends gather at nightfall at the hut of the dead. Drums and tom-toms and wailings alternate and mingle in most piteous despair. There is no sleep in that neighborhood to-night, nor the next, nor for many nights.

Our teacher and his wife approach the mother as soon as the confusion permits. They



TEACHER, WIFE, AND SONS (OLDEST A TEACHER) AT  
MONEKERA OUT-SCHOOL, NYASSALAND

comfort with the teaching that the loved one sleeps, and is not in torment nor returning as a spirit of vengeance. Day by day, as the mother wails, our teacher's wife sits by, a silent sympathizer, planting now and again a seed of gospel hope in the ground of the sorrowing heart.

The mother listens in

inquiring silence: "Can this wonderful news so contrary to all our customs be true?" she inwardly asks. In the little grass school the teacher has already taught his hundred little boys and girls (and a few older ones) to memorize, "Blessed are they that mourn, for they shall be comforted." His morning lessons have been of a Saviour's birth. Perhaps he has reached the raising of the widow's son at Nain. Day by day, now, all these villagers are talking of strangely new things. Little by little their hearts are unconsciously changing — getting converted.

At the end of a year our teacher is allowed to be present and assist at the burying of their dead. The wailing is less hopeless, the confused drumming to frighten away the returning spirit is neglected by half the people; only the aged cling to it still.

At the end of two years, the missionary is called to that district to perfect the instruction of a dozen or more candidates for baptism. The chief now welcomes him and brings presents of food and offers the best house for his accommodation. After instructing the candidates for two weeks, a baptism is celebrated in the clear, cool mountain stream.

While here, the missionary notes some of the brightest boys, and invites them to the training-school. Next year two of them return as teachers to other outlying villages.

This is not a highly colored picture of what I have read. It is the yearly experience of many years of service in Africa. Africa and every other heathen land need many loving masters of the teaching art — masters of the art of holy living amid trying conditions of raw heathenism, masters of self-denial, imitators in life of the Teachers of teachers.

# The Native School as an Evangelizer

BY L. J. BURGESS, INDIA

THE value of the school as an evangelizing agency has been so well established by the experience of many missions among the heathen of India and other countries for years past, that I feel free to express an opinion in regard to their value, although my own experience is limited to less than two years in this special line of work.

To bring a heathen out of the dense darkness of superstition and give him an intelligent knowledge of the plan of salvation and of the teachings of Christ, seems to require more than two or three sermons. It is a process of education which must take place either before or after the person nominally accepts the name of Christ. From what we have seen it seems to us most desirable that the teaching be thoroughly done before baptism is given. There are two positions taken in regard to this. Some missions work upon the plan of baptizing as many as possible and as quickly as circumstances will permit, with the hope of educating afterward. This results in larger numbers, but quality is very much sacrificed for quantity.

The school brings the student out of his old environment, and places him under the constant instruction and influence of the teacher, whose spirit and teaching he soon begins to imbibe. From day to day the process of transformation goes on, and if the under-teacher is really under the control of the Master Teacher, he must soon see the pupil being transformed into the image of Christ.

Besides the direct results seen in the lives of the pupils, the influence extends beyond the school into the homes. Seeds of truth soon begin to drop among the parents and relatives, and the way is prepared for the teacher to enter there with his message, at vacation time or as opportunity comes. When he visits a village, he finds himself among friends ready to welcome him and his message.

The influence of the school is also exerted upon the government officials of the district. They watch the progress that is made, frequently visiting the school, inspecting the buildings, and observing the manner of teaching and the course of studies. If faithfulness is seen in everything, they carry away a favorable impression, and they are led to inquire more in regard to the principles of the society operating the school. They are usually much interested in the industrial side of the work, and give it their hearty encouragement.

It is a fact that the native is better adapted to bring the gospel to his own people than is a foreigner. He goes among them without attracting attention to himself. He is well acquainted with their way of thinking. He knows what has brought light to him, and can give them the same help. The school has been found by all missionaries in India to be the most satisfactory way of preparing the native to go out as an evangelist to his own people.

The native of India has a thirst for knowledge; not only of the common branches, but many of them are ambitious for higher education. Therefore, if the teacher in charge of a mission school is qualified to carry his pupils on in higher mathematics, history, and science, he will be able to keep the students longer under his influence and to direct their minds in right channels of investigation.

Of all qualifications of the teacher, we hardly need suggest that the graces of the Spirit are most necessary. Of these, meekness and patience stand first. "Learn of Me; for I am meek and lowly in heart." The native teacher is a keen observer and reads the actions of his teacher. He is quick to recognize love manifested in the life, and responds to it.

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## Thorough Teaching the Need of the African Native

BY W. H. ANDERSON, BAROTSELAND

YOU must remember that the natives through Central Africa are very ignorant. While they have good minds and strong minds, they have never had any education at all. All through that interior country are hundreds and thousands of people, not one of whom has ever had an opportunity to go to school.

The thing we need in that field is thorough teaching. I went into Africa as a teacher, and I have spent most of my time in school work. I do very little preaching, but an immense amount of teaching. We find this a very successful way to reach these people. It is true that all my teachers preach, but it is also true that each one of them spends a great deal more time teaching than he does preaching. In that field we follow out the instruction that has come to us in the spirit of prophecy, "Educate, educate, educate the people." You can not educate the people very much by simply standing up and preaching to them. You must get them into the school, and you must get right down close to them, and educate them. You must get close to their hearts and lives. So we make a great deal of our school work. We hold our men fast to the school work, year after year, to that steady grind, so that when they go to the out-stations they will be able to teach a respectable school.

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## The Bugle-Call Can Not Make a Soldier

MEN look with admiring wonder upon a great intellectual effort, like Webster's reply to Hayne, and seem to think that it leaped into life by the inspiration of the moment. But if, by some intellectual chemistry, we could resolve that masterly speech into its several elements of power, and trace each to its source, we should find that every constituent force had been elaborated twenty years before, it may be in some hour of earnest intellectual labor. Occasion may be the bugle-call that summons an army to battle; but the blast of a bugle can not ever make soldiers, nor win victories.—*President Garfield.*



## The School in Actual Soul-Saving Work

BY R. B. THURBER, BURMA

I USED to think I talked too strongly on the importance of the school in actual soul-saving, but my work in a foreign land has strengthened my conviction. As my experience in bringing the heathen to Christ grows, my faith to that end increases also. It is always being on the ground, and daily pressing home the great truths to pliable minds, that count most after all. The school is at once a drawing card of Christianity, and the founder of stability in the evangelized natives. As more than two points are necessary to be known to determine the path of a planet, so many whisperings of "This is the way" are essential to settle the course of a soul. And the school is at it every day.



The \$1,100 with which to erect this building was raised among the people in Burma on the strength of our system of education, which appeals strongly to them.

One of our boys shows no outward sign of Christianity's having the least effect upon him, yet the seed is growing, almost unknown to him. In a letter he recently wrote to his teacher, he said, "Please whisper me a little secret of Bible. Every day I am planning to learn Bible. Please pray for me to turn my heart away from Satan."

The threefold education appeals to the people of the East. It is hard for them to rid themselves of cherished ideas, but they want the truth, and the riddance will come. We can get a heathen boy under our daily influence through the school when we can get access to him in no other way; not excepting medical work, for he is afraid of foreign doctors, or has free use of the government hospitals. Rich and influential men are giving us money and favor as a school, while they would not or could not do anything for our religion, as such. Yet they know just what we teach and our object in being here.

The school is the great training-center for native workers. It alone can do that work effectively. It provides the "tarrying in Jerusalem," which is so necessary, and also gives a stimulus for the field. Our boys who were recently baptized have become so full of good things and so fired with the burning of the Word that they can not wait till the vacation to get out with the truth to the people. And this is no empty enthusiasm. They have been at the work before, and know its hardships and rebuffs. The daily discipline of the school has told for good.

For school work among the heathen, all-round men are needed,—those who can use head, hand, and heart with facility. Success comes only when every tie that binds to the home land is severed, and the work entered with whole-hearted consecration, the one object being to finish. They must be plodders, resourceful, and patient, patient, patient.

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## Work Your Way Through School

BY W. H. ANDERSON

I WORKED when I was in school. The little education I got I worked for. I am exceedingly thankful that I did. I paid my way one year in business college by working in the brick-yard four hours every afternoon, in Logansport, Ind. I do not know but the lessons I learned out in the brick-yard have been as helpful to me in my missionary experience as the lessons I took in the college building. When I came to South Africa, I knew about as much about making bricks as I knew about keeping books. I was able to build a house. I have little sympathy for a person who is not willing to work his way in school; because he gets an experience and a training in that thing that is worth just as much, perhaps a little more, to him than what he gets out of his books and in the schoolroom. While I was in Battle Creek College I was night-watch at the Sanitarium. I would get up at one o'clock every morning, watch until seven, and then go to school during the day. So I know what I am talking about when I advise young people to work their way in school. I did it for seven years.

# An Appeal for Teachers

BY SARAH E. PECK

FOR many years this people has looked to its colleges and other advanced schools for recruits to the great army of gospel laborers. In the finishing of the work we are to look for workers not only to the college, but to the church-school as well. The word of counsel is that not a few but *all* the children of Seventh-day Adventists "should be permitted to have the blessings and privileges of an education at our schools," where the Bible is made "the foundation of every branch of study, that they may be inspired to become laborers together with God." We are told that wherever a church is established, a school should be organized, and that the work of the gospel minister is not finished until provision is made for the children of these new converts to learn the truth for this time.

Over and over again is this instruction emphasized — not merely in reference to large churches, but to small companies, where there may be no more than six children. Over and over again have we been counseled to take our children out of the secular schools and place them in our church-schools, that they may be carefully instructed in Bible truth. The experience of Israel in gathering their children out from among the Egyptians that they might not be smitten by the destroying angel, was written "for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents he sends the warning cry, Gather your children into your own houses; . . . establish church-schools, give your children the Word of God as the foundation of all their education."

Soon, like Daniel, many of our children will be deprived of homes where this truth is honored, and will be exposed to dangers and temptations that, unless they are thoroughly grounded in this message, will cause them to waver and fall. "And the Lord of heaven is looking on to see who is doing the work he desires to have done for the children and youth." He is looking on to see who are fitting "themselves as teachers, that others may be trained and disciplined for the great work of the future," prepared to "do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up."

During the past decade special efforts have been made by our General Educational Department to build up the elementary phase of our educational work, and while the work still seems in its infancy, the General Secretary, with his wide view of this work, recently said: "There is no department in our educational work where such growth is being shown and such earnestness being manifested as in the upbuilding of our normal departments."

But the work is scarcely begun. The teaching of our children can not be done efficiently without more and better-trained teachers. This

age of rapidly developing interests is no time for us to drift along with the thought that *sometime* we intend to devote ourselves to teaching the children of God's people. Who is ready, without delay, to consecrate himself to this work with a consecration that money or honor or position or anything else can not cause to waver,— with a consecration that finds its highest joy in toil and sacrifice, such as our early workers in this cause knew? Remember that "on the great clock of time there is but one word — *Now!*"

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### THE DECISIVE HOUR

ONCE to every man and nation comes the moment to decide,  
 In the strife of Truth with Falsehood, for the good or evil side;  
 Some great cause, God's new Messiah, offering each the bloom or blight,  
 Parts the goats upon the left hand, and the sheep upon the right.  
 And the choice goes by forever 'twixt that darkness and that light.

—James Russell Lowell.

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#### URIAH SMITH — EDITOR AND AUTHOR

In making the selection for our frontispiece, we chose, not the latest nor even one of the later pictures of Elder Smith, but one which represents him at the period of his greatest productive power as author and in the fulness of vigor as editor. This picture is reproduced from the steel engraving used in the first combined edition of "Daniel and the Revelation," in 1884, this volume being the pioneer subscription book of our denominational literature.

We do not hesitate to hold up Uriah Smith to our young people as an example of the self-educated man, of the Christian gentleman, and of literary culture and power. He attended Phillips (Exeter) Academy for three years (1848-51), completing the first year of a college course. The next year he spent in earning money to continue his college course, but as his employer failed in business, his earnings were lost, and he never entered school again as a student, but began teaching public school. During his first year he heard and accepted the advent message after studying it carefully for three months. He entered the employ of the Review and Herald the following spring (May, 1853), after declining an offer made to him and his sister to teach in an academy at one thousand dollars a year, with board and room. He became editor of the Review and Herald in December, 1855, at the age of twenty-three, and continued with slight interruption for almost fifty years, until his death in 1903.

With the Heavenly Watcher at his side, he pursued his studies and writing at home in the evening after his day's work in the editorial office was done. Many a time, while associated with his son Parker as a student in college, I have seen him there, in his study, tracing out a Greek or a Latin root or construction (sometimes consulting us) or delving into the historical past and the prophetic future, that he might give with precision and power the message due the world. The influence of his example has always remained with me. By diligent self-cultivation he ever grew with the message he espoused in his youth. He wrote with clearness and power, having the rare ability of waxing eloquent in thought and giving it adequate expression without allowing "fineness" of language to obtrude itself between the reader and his theme. We are thankful for such an inspiring example as was his while he lived, and for the noble legacy of works he has bequeathed to the cause which he loved.

W. E. H.

## Home-School Evolution



CAN it be true — this little boy  
In kilts the same I kissed  
Three sunny Junes ago! What joy  
Went with me to the tryst  
Beside his cradle! Weak and wee,  
I blessed him in his dreams —  
And now behold the sturdy child —  
A miracle it seems!

\*\*\*

O mystery of motherhood!  
This merry little lad,  
Sometimes so very, very good,  
Sometimes so very bad,  
Who has so many ups and downs,  
Adventures and hard knocks;  
Is he the dream of swaddling clothes,  
And kilts and curly locks?



\*\*\*



This ruddy youth that whistles home  
Light-hearted out of school,  
So bright he warms his mother's heart  
In weather drear and cool,  
Is he the little lad that vowed  
So many "won'ts" and "can'ts,"  
When, four years old, he strutted  
round,  
In his first pair of pants?

\*\*\*

What miracle of good and growth  
The mellow years have done —  
The step without my gate — my door —  
My son — my loving son!

. . . . .

Ah, mystery of motherhood,  
Why dream upon the past?  
The babe, the little boy, the youth —  
Behold the man at last!

— *Aloysius Coll.*



# A Letter to Parents

BY MRS. MINNIE TOWNSEND, VERNDALE, MINN.

DEAR FATHERS AND MOTHERS: I have often wished that I could do or say something to encourage other parents to make an effort to have a home-school, as we have had during the past three years.

Knowing of the worldly influence in the public schools and being unable financially to hire a teacher, we decided to have our own school and act as teachers ourselves. Our plan has been to open our morning session at 8 A. M. and work until 11 o'clock. Then after two hours for dinner and other necessary work, we have a two or three hours' session in the afternoon. Sometimes during the long winter evenings, we have had very interesting drills in writing and arithmetic. In all our work we have tried to follow the course of study outlined for our schools. We have three children — Roderic, who is now sixteen years of age; Beth, twelve; and Webber, nine.

We realize that we have missed some advantages which the public school offers, but when we see the spiritual life developing, we feel well repaid for all the efforts we have made to train our dear children in the fear and admonition of the Lord. As we see them grasp the great truths in God's Word and govern their own lives by them, we know this plan of giving the child a Christian education is of value untold. Aside from the hours spent in study and recitation, we find the time spent in morning and evening worship a great help, especially since the children have commenced to take part in prayer and are learning the Morning Watch verses. As we see them developing healthy bodies, pure minds, and a love for this great truth, with a desire to help others, we can ask for nothing more, unless it is power to do more ourselves. God has wonderfully helped us, for I have been able to do all my housework, as well as carry on our school work.

Yes, dear mothers, I do leave some things undone, but they are such things as are of less importance than the salvation of our children.



## EDITORIAL NOTE

[From a letter accompanying the following article we learn that the work of this home-school has been done under conditions of more than ordinary difficulty. Though the mother of four children at the age of twenty-four, Mrs. Lawson had the true sense of responsibility for the welfare of her children. Starting school work for them at home in the autumn of 1908, she failed in health about the middle of the year, and again the second year, but managed to do one school year's work in the two years. The last two years her health has improved, and the school work has gone on uninterrupted, with the results pointed out in her article. Surely other mothers whose children have no access to a Christian school, will gather inspiration from this example.—ED.]

# A Successful Home-School

BY MRS. ELIZABETH LAWSON, ANDERSON, IND.

I HAVE tried many plans for my work, but the one that has proved most satisfactory to me, where there is so much to be done, is to have study periods in the afternoon and evening. In this way I can busy myself with some of my manifold duties, and yet spare time to help with a difficult problem or to answer any question that may arise in the child's mind in regard to the lesson.

In the morning the work is taken up and followed according to the program, for each child has a written program of his own, both manual and mental. The work that is really necessary is attended to, but overtaxation is avoided lest we begin our recitations tired and become dull.

Our opening exercises can not be very much prolonged, but as often as possible we have a talk or reading on some interesting theme, besides the song and prayer. The daily program for recitations is much the same as that of the church-schools, the studies carried being the same as are outlined for them. The older pupils have time to look over their lessons again while the youngest is hearing his Bible story and rehearsing the lessons previously prepared. By having the lessons well prepared beforehand and having now only three pupils, the recitations can be finished by noon if they are begun reasonably early.

It will, of course, be understood that a set plan can not be so strictly adhered to in the home-school as is possible where the school work alone is carried on; for many circumstances and conditions arise to prevent this — things that necessarily and unavoidably break in, that must be attended to from the standpoint of right and justice. I think I have read somewhere, however, a statement which says that "selfish interests and temporal wants must be put aside," and I do not believe in allowing insignificant things to encroach upon the time that should be devoted to study.

I began with the oldest lad just entering the seventh grade. It took the first two years to complete this, inasmuch as I was able to teach only a few months each time. He went to my sister in College View, Nebr., the next year, entered the church-school there, and finished the eighth grade. He is now in Beechwood Academy, taking the ninth grade in everything except Bible. In this he was promoted the first week to the tenth grade. He is almost fifteen years of age.

The next lad began at the fifth grade, finished it during the first two years, and is now taking seventh-grade work, being thirteen years of age.

The little girl of almost eleven years has made an average of a grade each year, beginning at the second, and now being in the fifth grade.

The youngest boy is almost nine years old, had never been in school, and has now taken about one month's work in the third grade.

Besides the regular work, I have also given a little time to instru-

mental music, and the oldest child at home plays several pieces in ordinary church music.

Of course, any one who has the care of a house can readily see that this work can not be carried in this way without practising economy of time; therefore we adopted the two-meal system for the winter. I do not do my washing for the most part, but have a few times during school months. The ironing is done on the "instalment plan," each child being able to do his own if necessary. The sewing must be done as far as possible between school months; and so on through the whole round of duties.

The Lord is able and willing to provide a way and give us wisdom in all that he has called us to do, and I give him the praise and glory for all that may be accomplished by humble obedience to his will.

I enjoy CHRISTIAN EDUCATION very much, and have received many useful suggestions from its pages.

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## Do Not Forget

Do not forget, teachers and parents and all, that the General Educational Department is now ready to supply you the following new publications: —

Spelling booklets for Grades 2, 3, 4, 5, .....	5 cents each grade
Pioneer Pictures, Set I (4 pictures), 10 cents a set; 3 sets, 25 cents, post-paid	
Teachers' Reading Course, Year One .....	5 cents
Blackboard Suggestions for Oral Bible .....	3 cents
Elementary Wood-Work .....	3 cents
Construction Work in the Elementary School .....	4 cents
Language in the Primary Grades .....	2 cents
Outline Lessons in Prophetic History .....	5 cents

The last six in this list are issued as Educational Bulletins, Nos. 1, 2, 3, 4, 5, 6, and include all the cuts and diagrams originally used in the serial articles.

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## Summer Assemblies

So far as we have been able to gather information up to the time of going to press, the following summer schools and teachers' institutes are to be held: —

**Joint Summer School** of the Pacific and North Pacific Unions, Portland, Oregon, on the Willamette and Columbia, June 27 to August 7. For both normal and academic study. Twenty-two instructors.

**Summer School**, Emmanuel Missionary College, June 12 to July 24. Normal and academic. Students carry one half the number of studies allowed during the college year, but will give them double time. The college gives credit for their work. For the normal work, a model training-school will be conducted.

**Summer School**, Mount Vernon College, June 12 to July 24. Normal and academic. Teachers chosen from the college faculty. Students complete two one-term subjects, and receive credit. Teachers' reviews and methods.

**Summer School**, Northern Union Conference, Maplewood Academy, Maple Plain, Minn., July 27 to August 8. Time equally divided between review work and methods. Three o'clock hour for Round Table talks and for lectures.

**Teachers' Institute**, South Lancaster Academy, July 3 to July 24. Five instructors. Instruction largely lectures and Round Table talks.

**Teachers' Institutes**, Central Union Conference. An institute to be held in each local conference. Instead of a union summer school, teachers will be assisted to attend the Union College Normal Department next year during the regular session.

**Summer School**, Oakwood Manual Training School, June 3 to August 23. For students who work their way through school. The lighter studies will be carried.

# Christian Education

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

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Entered as second-class matter, September 10, 1909, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

WE wish to call special attention to our five-page advertisement by the Pacific Press Publishing Company of books and supplies for the elementary school. Teachers will enjoy reading anew this description of valuable helps in the schoolroom, and should take particular pains to call the attention of parents to them, for parents will find in them the very things most needful for the home-school.

WE believe that our readers will enjoy with us the neat and much-enlarged school advertising in this number. Truly our colleges and academies are rising to a sense of their dignity, and are wisely adopting the economical policy of giving themselves adequate publicity.

WORD from our German Seminary says that an Educational Campaign number is being issued in German this year. They will use some of the same matter found in this special issue of CHRISTIAN EDUCATION. Our English readers can doubtless assist in circulating that very important number.

STUDENTS are doing unusually well in earning their school expenses by selling the Temperance Annual of the *Youth's Instructor*. This number is just as good for use all summer as when it first came out, and its sale will do incalculable good to the buyer as well as to the seller.

THE April number of the *Medical Evangelist* contains an account of the medical council recently held at Loma Linda, including valuable papers and discussions by physicians in attendance. It is intended to begin in the June number a historical sketch of our medical missionary work from its inception.

## Terms of Subscription

Single subscriptions, one year, 50 cents.

In clubs of five or more, one order, one address, 35 cents.

## Summer Campaign Number

### PRICES

From 1 to 4 copies, 10 cents each.

From 5 to 40 copies, one order, one address, 5 cents a copy.

From 50 upward, one order, 4 cents a copy.

### ORDERS

The following definite orders were received before going to press:—

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Union College .....	1,200
Pacific Union College .....	1,000
Mount Vernon College .....	1,000
Keene Academy .....	500
Walla Walla College .....	250
Laurelwood Academy .....	250
Plainview Academy .....	100

Some of these say they expect to order more later. This special number will be useful till school opens and later, but we should like the orders to come in as early as possible. Our first edition will be ready for filling orders May 24, which is two weeks earlier than last year. We hope our school representatives will enjoy the use of this number as well as we have its preparation.

NUMBER 3 of the *Washington Foreign Mission Seminary Record*, dated January-March, 1912, contains the annual report of the president of the Seminary, and several brief articles by teachers and students on special phases of the Seminary work. This number may be had free on application to Prof. M. E. Kern, Takoma Park, D. C.

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Over \$8,000 lately invested in improvements and equipment. All the buildings have been remodeled, papered, and painted. Central heating and water plants installed. New furniture purchased for the rooms. Cement sidewalks laid. New cottage erected. Campus graded and sowed.

## ENROLMENT

The attendance has more than doubled the last two years. Fourteen conferences are represented in this year's enrolment.

## EXPENSES

Board ranges from \$4 to \$8 per month for the average student. Tuition, room rent, heat, light, and home supervision are \$8 per month.

## INDUSTRIAL

Over \$3,000 worth of work was given to students last year. Many earn part or all of their expenses by labor.

## LOCATION

Sixty miles southwest of Chicago. Plant is built on a bluff overlooking the Fox River valley. A picturesque brook, shady groves, gardens, and fields are on the school farm.

Beautiful, illustrated catalogue mailed free to any one interested. A postal will bring it.

## FOX RIVER ACADEMY

SHERIDAN

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ILLINOIS

# Bible and Nature Series

## of Text-Books



IN harmony with the actions of the Educational Department, the Pacific Press Publishing Association has published beautiful Bible stories, easy reading lessons, and simple singing lessons, for the first three grades, or school years, as follows:

1. A series of "Oral Bible Lessons or Talks," with memory verse connected with each, covering the Gospel story from Creation to Redemption.
2. A series of three carefully graded readers, known as "True Education Readers" 1, 2, and 3.
3. "The Standard Graded Course of Sightsinging" Books 1 and 2, together with the "Standard Graded Course of Sightsinging Hand-books for Teachers."

### Outline by Grades

A list of the text-books issued by the Pacific Press Publishing Association  
Arranged by grades

Grade	Reader	Bible	Nature or Elementary Science	Singing	Helps
1	True Education Reader 1	True Education Reader 1	True Education Reader 1	Graded Course 1 & 2	Poster Patterns No. 1
2	" 2	" 2	" 2	"	" 2
3	" 3	" 3	" 3	"	" 3
4	" 4	McKibbin's Bible Lessons 1	Bible Nature Series 1	"	Nature Study Note Book 1
5	" 5	" 2	" 2	No. 3	" " 2
6	" 6	" 3	" 3 (In preparation)		" " 3
7	" 7	" 4 (In preparation)			

### Helps and Text-Books Grades One to Three

1. MEMORY VERSE POSTER PATTERNS.—To assist the parent and the teacher in impressing these "Oral Bible Lessons or Talks" in the very strongest way, a series of Poster Patterns has been prepared

to illustrate the more important memory verses in the series. These pattern outlines have been drawn by Delpha Sheffer Miller, a normal teacher of wide and successful experience. From them the child



Sample of silhouette scissors cutting made from Poster Patterns  
Full size pattern card 5 x 7 inches

can trace or cut on white or colored paper such pictures as will indelibly impress the memory verse on its mind. The attention of even the very smallest children can thus be easily secured and held.

There are 32 patterns for each of the first three grades — 96 in all. The patterns for each grade are wrapped separately. Price 25 cents each, or 75 cents for the three. In ordering, please state the grade for which the pattern is desired.

2. READERS.—“True Education Readers” 1, 2, and 3 put the child in possession of a complete key to English reading, and also familiarize him with the most important Bible truths. Three times over they tell of God’s plan for the earth in the beginning, the successive steps in the work of Creation, something about each of these steps, a sketch of certain selected Bible child biographies, including the life of the perfect Child, Jesus, His work, His sacrifice, the plan of salvation finished, and the new earth.



THE FIRST TIME.— In simple language, by attractive pictures, and the best methods of teaching and reading,

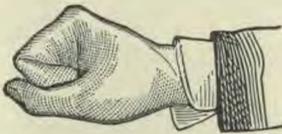
“True Education Reader” No. 1 fixes upon the child’s mind in his first school year an outline of the beautiful Gospel story from Creation to Redemption.

THE SECOND TIME.—Enriched by many illustrations, enlarged by additional topics, made more interesting by sketches from the lives of insects, birds, and animals, the incidents of the Gospel story are given the second time in “True Education Reader” No. 2.

THE THIRD TIME.—“True Education Reader” No. 3 tells it again, and in connection with it, brings in a variety of other matter, such as poems, biographical sketches, Bible selections, our Saviour’s parables, simple lessons on physiology, geography, and botany, and adapts it all to the growing intelligence of the child in his third school year, for whose use it is intended.

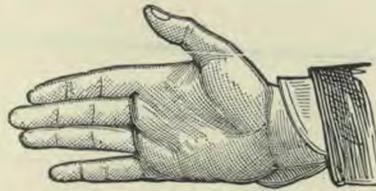
No. 1 contains 204 pages .....	60c
No. 2 contains 256 pages .....	60c
No. 3 contains 304 pages .....	75c

3. SIGHTSINGING.—Music is an important factor in the child’s school life; and “Standard Graded Course of Sightsinging,” by Prof. Gerard Gerritsen, formerly of Walla Walla College, and later of Berrien Springs, Michigan, presents methods which recommend



**DOH**

The Firm, Strong Tone



**SOH**

The Bright Tone

themselves to educators generally. The children are taught to connect the value of various tones with some manual sign, as “doh,” the firm, strong tone, “by the closed hand;” “soh,” the bright tone, “by the open hand,” etc. This adds materially to the interest children take in their music work.

Ruled examination blanks are inserted at the close of each section, for the convenience of students and teachers. As these blanks are perforated, they may be easily removed for correction. Note Books Nos. 1 and 2, combined in one paper-covered volume, cover all the requirements for grades one to five. Price 35c. The manual

or handbook for teachers covers the entire series. Contains 202 pages. Price in cloth cover, \$1.00.

## Grades Four to Seven

In grades four to seven this outline is enlarged to contain:

1. A continuation of the reader series, consisting of readers 4, 5, 6, and 7.
2. A series of four Bible lesson books.
3. The elementary science series, known as "Bible Nature Series" 1, 2, and 3, together with Note Books 1, 2, and 3.
4. A continuation of the Sightsinging series, known as "Standard Course in Sightsinging" No. 3.

## Text-Books for Grades Four to Seven

1. READERS.—"True Education Readers" 4, 5, 6, and 7 continue the reader work of grades one to three. A special feature of these readers is that they provide in a natural way all of the work in English needed for the first six grades. This study of closely related subjects — such as reading, language, spelling, etc.—in their natural setting, tends to reduce the confusion in the mind of the pupil, and insures more efficient work. Prices are as follows:

Book 4, 348 pages .....	\$1.00
Book 5, 353 pages .....	.90
Book 6, 442 pages .....	1.00
Book 7, 392 pages .....	1.00

2. BIBLE LESSON TEXT-BOOKS.—"Bible Lessons" Nos. 1, 2, 3, and 4 develop and adapt to the growing comprehension of the child the oral Bible studies of the preceding three years. Carefully and reverently has Mrs. Alma E. McKibbin, a teacher of long experience and marked ability, worked out, question by question, and lesson by lesson, the books comprising this series. During the years these lessons were developing, carbon and neostyled copies were passed around and successfully used by hundreds of teachers in class room work. Later, temporary editions were printed. They proved so satisfactory that the author was encouraged to revise and rewrite the entire series for permanent use. In entering upon this revision, she has secured wide counsel, and has had the assistance of competent artists.



- Book 1, Creation to death of Joshua .....\$0.90
- Book 2, Judges to Esther and the Restoration .... .90
- Book 3, the time between the Old and the New Testament, including sketch of John the Baptist, and the life and crucifixion of Christ ... 1.35
- Book 4, not yet ready.

3. **ELEMENTARY SCIENCE, OR "BIBLE NATURE SERIES."**—A natural development of geography, physiology, and the other elementary sciences, with the Bible and nature as a basis of study.

It presents in three graded texts elementary studies in nature, including introductory lessons in geography, and lessons in elementary physiology.



Believing that the great Master Builder proceeded to build this world in an orderly and logical manner, each step revealing plan and method in His work, the order of Creation has been adopted as the order of progression in the development of the lessons in each of the three books of the series.

Following the lessons in nature work, the student is prepared for an introduction to the elementary sciences as separate studies. Having been introduced in the "Bible Nature Series" to the subject of geography, and having mastered all of that subject usually included in a primary geography, he should now be able to complete an advanced geography in the seventh year. Likewise, a text in physiology is now needed, and may be completed in the eighth year.

- Book 1, 322 pages, 223 engravings, 6 colored maps \$1.20
- Book 2, 432 pages, fully illustrated ..... 1.35
- Book 3, not yet ready.

"**BIBLE NATURE NOTE BOOKS.**"—To accompany the "Bible Nature Series," Note Books have been prepared for the pupil's use. They are profusely illustrated with appropriate and beautiful pen drawings, and greatly aid the teacher in carrying on nature study work. They contain 112 pages each, and are bound in heavy paper covers. Price forty cents each. A series of helpful outline maps is furnished free with each book.

4. **SIGHTSINGING.**—Number 3 of the Standard Graded Course of Sightsinging by Prof. Gerard Gerritsen, paper covers, price 25c.

The foregoing books may be obtained at all tract societies and S. D. A. publishing houses. A special discount to teachers on desk copies quoted on application to your conference superintendent.

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- What about prize-worship in the schoolroom ?
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- Cutting up live things in nature study ?
- What about grammar, and the rest of those so-called "dull" studies ? "tedious" reviews ?

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¶ One chapter is a whole program for a help-each-other meeting of teachers. The points are to be thought about, to be talked about, to be applied every day in the schoolroom.

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List price, \$1.00; special price to teachers taking the course, 80 cents.

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Seeley's Foundations of Education	- 1.00	The Teacher and His Work	- 1.00
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Who's Who in Mythology	- .75	Potter's Advanced Geography, Teachers' Edition	- 1.50
Fox's Essential Steps in Reading and Speaking	- 1.50	German Texts With Foot-notes and Vocabulary, each	- .50
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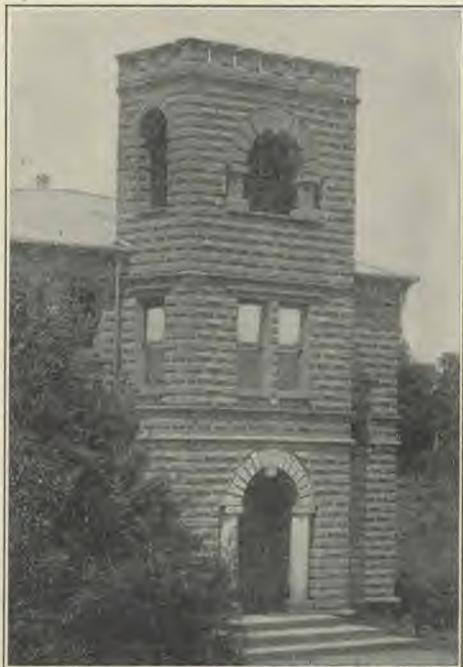
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Journalism  
English Literature  
American Literature  
Biblical Literature

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Algebra  
Geometry  
United States History  
General History  
Church History  
New Testament Greek I  
New Testament Greek II  
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Latin II  
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# MOUNT VERNON COLLEGE

S. M. BUTLER, President

## MISSIONARY WORK

"In regard to the Mount Vernon institution [then a sanitarium] I would, could you hear my voice across the broad Pacific, say, 'Let the buildings be converted into a seminary to educate our youth.' . . . I have been shown that . . . there should be located school buildings in Ohio that would give character to the work."—*Testimony, 1893.*

That is our credentials. Mount Vernon College was divinely ordained to train workers who "would give character" to the work of God. More than 250 workers have gone from the institution.

A canvass of the student body during the last term of 1911-12 showed that fifty per cent of the students were making definite plans to enter the work. They are distributed among the various departments as follows:—

YOUNG MEN		YOUNG WOMEN	
Ministry	13	Teaching in advanced schools	18
Medical	4	Teaching in church-schools	5
Teaching	6	Music teachers	3
Stenographic work	2	Nursing	5
Canvassing	1	Bible workers	5
Office work	1	Bookkeeper	1
Engineering	1	Business	1
Undecided what line of work	10	Medical	1
<b>Total</b>	<b>38</b>	Undecided what line of work	6
		<b>Total</b>	<b>45</b>
Young Men			<b>38</b>
		<b>Grand Total</b>	<b>83</b>

Twenty-eight of these are training for foreign fields:—

YOUNG MEN		YOUNG WOMEN	
China	8	China	4
India or China	1	India or southern China	1
South America	1	Spanish America	1
Spanish field	1	Undecided which field	1
British Guiana	1	<b>Total</b>	<b>7</b>
Undecided which field	9	Young men	21
<b>Total</b>	<b>21</b>	<b>Grand Total</b>	<b>28</b>

## LITERARY WORK

The class work of the college is as carefully cared for as are the religious interests. The most efficient missionaries are those who have the best intellectual equipment. This can be accomplished only by liberal, well-planned courses, and a strong, united faculty. Both of these are found in Mount Vernon College. The College is prepared to give the very best instruction in all departments. Plans are now in process of execution that will add greatly to the efficiency of our work during the coming school year.

## COURSES OF STUDY

1. College Literary. 2. College Scientific. 3. Normal. 4. Academic. 5. Medical Preparatory. 6. Business. 7. Stenographic. 8. Nurses'.

## IMPROVEMENTS

Among the improvements to be made during the coming summer are: Enlargement and remodeling of the heating plant; extensive changes in the dining-room and kitchen; changes in the normal department equipment; beautification of the grounds; the addition of one or two industries; and, if satisfactory arrangements are made, the installation of our own electric-lighting plant.

## OF SPECIAL INTEREST

- Low rates.
- Work furnished students. More than \$3,000 paid to students last year.
- Beauty of location. In this respect, Mount Vernon stands unexcelled among our schools.
- Healthfulness of locality. Scarcely any sickness in school or community.
- Splendid opportunities for a number of reliable young women to work in private families for board, room, and from \$1.00 to \$2.00 a week additional.
- 1911-12 the strongest and best year in the history of the institution.
- 1912-13 will be better.

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MOUNT VERNON COLLEGE, Mount Vernon, Ohio

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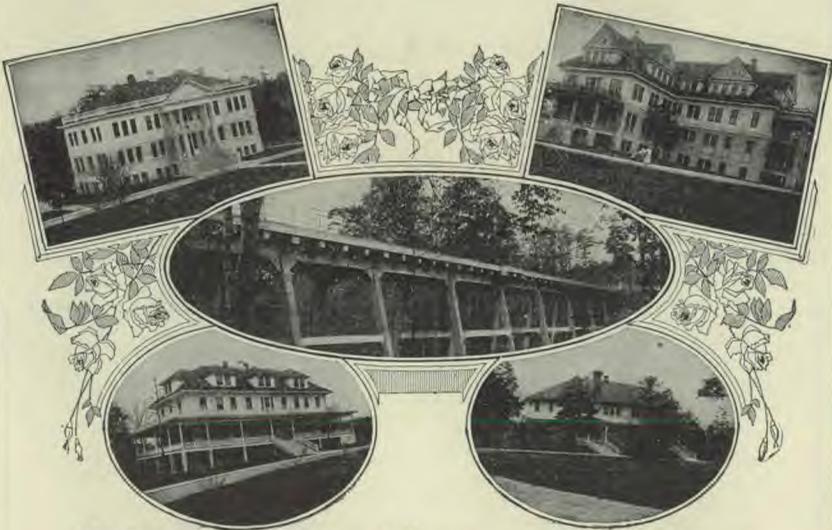
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NEBRASKA

# WASHINGTON

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Training of Missionaries



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### OBJECT

Training of Ministers, Medical Missionaries, Bible Workers, Missionary Teachers, and Literature Workers for Foreign Lands, and the City Work at Home or Abroad.

### PROMINENT FEATURES

Advanced Bible and History Work; Special Foreign Missionary Courses; Pastoral Training, Including Practical Work; Theory and Practise of Bible Work; Daily Lectures by General Conference Men on all Phases of Denominational Organization and Work; Elementary Nurses' Course; A Postgraduate Nurses' Course, Including City Dispensary and Evangelistic Work; Vocal Music and Private Voice; Instrumental Music Courses; Advanced English and English Review; Agriculture; Dressmaking; Cooking; Printing; A General Lecture Course on Science, Missions, History, and Travel.

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Graduates from Colleges and Academies Who Desire a Preparation for Foreign Missions, or a Short Course in Some Special Line in Preparation for Effective Work at Home; Workers of all Classes Who Desire to Become Foreign Missionaries; Workers or Other Mature People Who Desire Instruction in the Message and How to Give It; Graduate Nurses Who Desire Postgraduate Work That They May Become Medical Missionary Evangelists, Medical Matrons, or Head Nurses; Any Who Want Courses in Elementary Nursing, Hygienic Cooking, Dressmaking, or Agriculture.

Write to the President for Full Information and Application Blanks.

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# KEENE ACADEMY



## *The Training-School for the Six Conferences of the Southwestern Union Conference*

The school exists only to train young people for God's service, both at home and abroad. There is a live interest in the Young People's Missionary Volunteer Society. Our graduates are found in the mission fields and in many departments of the work in the home field. Fourteen grades of work are offered. Our school is being organized into departments headed by college graduates. Both Spanish and German are taught. Our commercial department has two Edison Business Phonographs for dictation and other up-to-date equipment. Our normal department is being strengthened. Practise teaching is done under observation. A building will be erected for this department during the summer. We are now soliciting funds to pay for some improvements already made, and to provide other buildings and necessities. Although this work has but just begun, we already have about \$9,000. Our enrolment for each of the past two years has been over three hundred. Our graduates are in demand.

**To Illustrate** The following positions at Washington, D. C., are filled by Keene Academy graduates: Bible teacher and preceptress in the Foreign Mission Seminary; principal and one assistant of the Takoma Park Intermediate School; one stenographer in the Review and Herald Office, and one in the General Conference Office. Many students earn a large share of their expenses in our broom shop and at other industries. We use about ten car-loads of broom-corn per year. Our sewing-room is well equipped. Our carpenter shop has twenty benches, lathes, and other necessary equipment, and is superintended by a man who has had a university training for that line of work. Mild climate, artesian water, excellent health record. Write for calendar. Address

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**EXPENSES.** Tuition and home expenses, \$11 per month. Board on the cafeteria plan ranges from \$6 to \$12 per month.

**COURSES.** College Scientific, College Literary, Ministerial, Advanced Normal, Elementary Normal, Academic, Medical Preparatory, Shorthand, Business.

**FACULTY.** The teaching force is composed of men and women of mature experience in our educational work. Twelve members of the faculty have labored in foreign fields, and other members have traveled extensively abroad, and are thus able by means of lectures and illustrations to do effective work for their classes. All the teachers are persons of recognized ability in their respective departments.

**NORMAL DEPARTMENT.** An experienced corps of normal instructors will conduct the normal work. The normal department will be conducted in a special building composed of six rooms, including chapel, recitation-rooms, and director's office.

**STRONG FEATURES.** An ideal climate and location. A superior faculty. A unique and satisfactory plan of boarding. Strong industrial departments in which students earn \$10,000 a year. Numerous stereopticon lectures descriptive of all parts of the world. A strong medical preparatory course. Efficient commercial courses under the direction of certified teachers. Thorough courses offered in music and art in all branches. Special advantages for studying the Bible in the original languages. Practical education made prominent. Many improvements under consideration.

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IN THE HEART OF THE NORTHWEST



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The usual diplomas and degrees are conferred on the proper completion of our courses.

## INDUSTRIES

Agriculture, Baking, Broom-making, Carpentry and Architectural Drawing, Domestic Science, Dressmaking, Engineering, Printing, Trunk-making, and Typewriting.

## FACULTY

E. C. Kellogg, President; O. A. Johnson, Bible and Pastoral Training; W. E. Nelson, Physical Science; N. W. Lawrence, English and Bible; W. C. Flaiz, History; Miss Winifred L. Holmden, Ancient and Modern Languages; G. F. Wolfkill, Biological Science; Walter I. Smith, Preceptor and Mathematics; Miss Jeanette B. Henry, Preceptress; Miss Clara Rogers, Assistant in English; C. A. Schull, Stenography and Typewriting; J. D. Koch, Penmanship and Bookkeeping; Mrs. Grace Wood Reith, Director of Music; Miss Gertrude S. Shaffer, Pianoforte, Organ, Voice; Miss Anna Ray Simpson, Pianoforte and Organ; Miss Bertha Allen, Normal Director; Miss Eva Cook, Seventh and Eighth Grades; Miss Olive Adams, Fourth, Fifth, and Sixth Grades; Miss Madge Moore, First, Second, and Third Grades; Miss Adaline Chapman, Manual Arts and Drawing; John Isaac, German; Carl Neuman, Assistant in German; C. M. Christensen, Business Manager; C. A. Lessard, Printing; Miss Ethel D. Adams, Dressmaking; Ross Flaiz, Engineering; Austin L. Cummings, Broom-making; Dallas Kime, Baking.

## ENROLMENT

The enrolment for the season of 1911 and 1912 was nearly four hundred.

## CATALOGUE

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