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Christian Education into All the World

BY THE EDITOR

CHRISTIAN education is as universal as the gospel itself. This is so because the principles of Christian education are the principles of the gospel.

The work of the gospel is the restoring of man to the favor of God, from which he fell by sin. The purpose of Christian education is declared in the spirit of prophecy to be "to restore the image of God in the soul."

The gospel cannot be preached effectively except "in demonstration of the Spirit and of power." Christian education cannot be taught successfully except on the basis that "your faith should not stand in the wisdom of men, but in the power of God."

The gospel can do its work in the life only by a man's being "born again," born of the Spirit. Christian education can have its full effect upon the life only when the teacher and the teaching and also the taught experience the new birth. Here is where Christian education and the gospel come together, where their purpose and nature are identified.

If these things be true, it is right for us to conclude that wherever the gospel goes, Christian education and the Christian school are to follow. The principles of Christian education are as adaptable to every nation, kindred, tongue, and people as are the principles of the gospel. They are as adaptable to every individual, of whatever color or language or political persuasion or religious view, as are the principles of the gospel itself.

For the promulgation of the gospel as represented in the Advent Movement we have adopted a slogan that reads:

The Third Angel's Message into All the World in This Generation

One can travel up and down the country in North America, the home of the message, and he can also travel through any of our large outlying mission fields, and find this slogan printed in large letters and in the language required to express the harmony of all Seventh-day Adventist believers anywhere and everywhere in the one common aim of giving the gospel to all the world.

Let us coin another slogan intimately and inseparably related to our general one that embodies the thoughts outlined above:

Christian Education into All the World in This Generation

This expresses the general aim of Seventh-day Adventist schools in their relationship to the gospel work as it goes to the world. Whether our schools follow up the work of the minister and consolidate and establish the work of the church, or whether our schools do the pioneer work of going into communities where the message has not been given and opening the way for the preacher to follow and organize and establish their work,—in every case it is just as true and necessary that Christian education accompany the gospel wherever it goes, as it is true that the gospel must be preached to every creature in all the world.

These thoughts are not merely theoretical. As a matter of fact, Christian education is actually going into all the world. Wherever the third angel's message has been preached and is being preached, the Christian school is following, if indeed it has not been the pioneer. In other words, we can no longer think

of Christian education as a local matter, or a North American affair, but we must think of it in world terms. It is international and universal in its very nature, and in its application in a practical way.

Let us take a brief survey of our schools in all the world, and see if this is not so:

North America.—Seventh-day Adventist Christian education was born in North America, born of the third angel's message, born of the gospel itself. In this country we now have 14 colleges and seminaries, 30 academies, more than 50 ten-grade day schools, and nearly 900 elementary church schools. We have a teaching body of about 1,500, and a student body of not far from 25,000. These schools are distributed over the continent from Maine to California, and from Texas to Alberta and Saskatchewan, 53 degrees north latitude. In addition to these literary schools, we have one flourishing medical college, with a present enrolment of 162, besides a number of medical evangelists and a hundred or more nurses.

Europe.—In the very year that our first college in North America was built, our first missionary went to Europe. In the latter country we now have 50,000 believers, with a college of over 200 in England, and five or six training school centers on the Continent. Since the war, conditions have opened up through a wonder-working providence, for a decided educational advance. Several new schools are already definitely planned for in Scandinavia, in Germany, and in the Latin countries, and even elementary schools are already beginning to open.

Africa.—Africa has long maintained a training school for whites and nearly a hundred school centers for the blacks. In the latter case the school is the pioneer agency of the gospel, and the mission school has already penetrated to the heart of the Kongo country, with another training center on the West Coast.

South America.—The great continent of opportunity to the south of us is using

the school both as a pioneer agency and to establish the work of the evangelist. Five training schools have already been established,—the oldest in Argentina, one in Brazil, one in Chile, one in Peru, and one two miles and a half above sea level in the Lake Titicaca Indian Mission field, for the training of Indian teachers to man forty schools already established,—and opportunities for forty more are being pressed upon us.

The Far East.—Among the vast millions of China, Japan, the Philippines, and Malaysia, the Christian school has made its way. At Shanghai is a central missionary college for the Chinese field, with preparatory schools in a considerable number of the provinces,—some for boys, some for girls, and some for both. In the Philippine Islands is our academy and training school, with an enrolment the past year of 170 fine Filipino boys and girls, hungry for an education. This is the second largest school in the mission field. At Singapore a training school is maintained for the instruction of believers in the English, Dutch, Chinese, and Malay languages.

Southern Asia.—India, with her myriads of people, is enjoying the blessed benefits of Christian education in a variety of schools, some for boys, some for girls, and some for both, distributed over the country from Burma to the Afghanistan border, and from Ceylon to the Himalayas.

Australasia.—In far-off Australia is one of the brightest shining lights in the field of Christian education—Australasian Missionary College, more familiarly known to our people as the Avondale school. Founded and fostered under the direct supervision of Mrs. E. G. White, it is serving that southern continent and the islands of the Pacific, and is contributing workers to India and the Far East.

Surely it is not too much to say that Christian education must accompany the gospel into all the world, and that it is thus going as an accomplished fact.

Youth and God's Program

C. A. RUSSELL

IN writing to Timothy, his "own son in the faith," Paul says, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12. And John puts it this way: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2: 14.

In the book "Education," page 271, we read: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" and again, through the spirit of prophecy, "The Lord has appointed the youth to be His helping hand."

God's program has ever taken into account the youth. His program for today is no exception. The ardor, the earnestness, the enthusiasm, the whole-souled optimism of youth, when directed into right channels, can all but work miracles.

The noble pioneers of this movement, who digged down to rock bottom and there laid the foundation upon which this message has been builded, have nearly all fallen in death. But two or three of those who were active in pioneering the way are left. Their counsel is appreciated, but their days of active service at the front are over.

A young, active, virile army of volunteers is demanded to spring into the gaps, snatch up the fallen banners, and carry the triumphs of the cross over mountain peak and sandy plain, under the starlit canopy of blue, "and then shall the end come."

He was but a child, but he heard. Slipping quietly out of the bed he safely found his way to the chamber of Eli. "Here am I; for thou calledst me," said the obedient boy Samuel. "I called not; lie down again," said the priest. Again

the voice, "Samuel!" and he said, "Here am I," and again hastened away to Eli. The third time the voice called, and Eli perceived that it was the Lord calling the child. "Therefore Eli said unto Samuel, Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, Lord; for Thy servant heareth." 1 Sam. 3: 9.

Then came the awful revelation and the dreaded task placed upon the child. But he did his duty.

The Bible is filled with similar incidents where a great work, a definite program, was placed upon the shoulders of the young.

David could not work in Saul's armor, but the intrepid, dauntless shepherd boy, with his simple sling and five smooth stones from the brook and his unshaken faith in the living God, could lay the boastful, taunting Goliath upon the sod.

Joseph, a mere youth, but firm in the integrity and purity of his young manhood, could resist the tempter with the words: "How then can I do this great wickedness, and sin against God?" Thrown into the dungeon, he became the light of the prison. "But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatever they did there, he was the doer of it." Gen. 39: 21, 22. Who ever heard of all the prisoners in a State penitentiary being put in charge of one of their number!

Should they, the Jewish boys, eat as did other boys? Think you it was any test? "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." Dan. 1: 8. The test was on. Daniel and his companions stood firm. And God vindi-

cated. Three of these same boys a little later walked with the form of the Fourth to and fro in the furnace of fire. A victory gained makes easier the next. A defeat suffered leads to easier overthrow in the next conflict.

But time would fail me to tell of beautiful Queen Esther, who came "to the kingdom for such a time as this;" of eight-year-old Josiah upon the throne of Judah; of Isaac, the willing sacrifice on Mt. Moriah; of the little maid of Israel whose name, even, we do not know, but who fearlessly witnessed in the home of Naaman, the Syrian; of the young man Timothy, to whom it was said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

When the "fulness of the time was come," I am sure God sought out the purest, the sweetest, the noblest, the best Hebrew maiden in all Judea to become the mother of the child Jesus. And the story of the boyhood of Christ reveals the true symmetrical development which is God's ideal, and should be ours. "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." "Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:40, 52.

The story of the struggles of the Christian church during the centuries of persecution, is one of glorious tribute to the heroism and loyalty of youth.

As I write, there is before me a copy of that wonderful painting by Edwin Long, "Christ or Diana." The beautiful young woman in her robe of purity stands before the shrine. The censer is held out to her. "Only a few grains of incense and you are free," whispers her lover into her ear. The priests of Diana, the vestal virgins, the hardened soldiers, look into her face. She sees them not. Her upturned face is bathed in a soft glow of celestial light as she is led away to the arena for the populace to gloat over as her delicately molded limbs are torn away by those ravenous beasts of

prey. Glorious, triumphant death! May I tell again the story of Margaret, the maiden martyr of Solway Firth? Read it again in "Youthful Witnesses:"

"There was living in Glenvernock a man of means, named Wilson, who conformed to the Episcopacy. His children, however, Margaret, aged eighteen, Thomas, sixteen, and Agnes, thirteen, would not attend the Episcopal service, 'but fled to the hills, bogs, and caves,' says the old Scottish writer, Wodrow, 'though they were yet scarce of the age that made them obnoxious to the law.' Young as they were, their parents were forbidden 'to harbor them, supply them, or speak to them, or see them.'

"The boy got away to Flanders, across the sea. The two girls were finally seized and condemned to death at Wigtown. The father was allowed to purchase the freedom of Agnes, but Margaret was led out to die along with another Margaret, a M'Lauchlan, aged sixty-three.

"They were to be tied to stakes, set in the Wigtown sands at the mouth of the Solway, so that the rising tide would cover first the elder Margaret, then the younger, except they renounced the Covenanter faith. . . .

"And still the tide flowed in,
And drove the people back, and silenced them.

The tide flowed in, and rising to her knees,
She sang the psalm, "To Thee I lift my soul" [psalm 25].

The tide flowed in, and rising to her waist,
"To Thee, my God, I lift my soul," she sang.
The tide flowed in, and rising to her throat,
She sang no more, but lifted up her face;
And there was glory over all the sky,
And there was glory over all the sea,—
A flood of glory,—and the lifted face
Swam in it till it bowed beneath the flood.
Thus Scotland's maiden martyr served her God."

"Truly the grace of Christ has sustaining power for those whose trust is in the living God. At the stake, as the poem says, young Margaret sang the twenty-fifth psalm — 'from verse seven downwards,' says the old writer. Here are a few of the verses in the Scottish psalm book meter, inspired prayers and promises that were Margaret's strength and support that day:

"My sins and faults of youth do Thou, O Lord, forget:

After Thy mercy think on me, and for Thy goodness great.

"Now for Thine own name's sake, O Lord, I Thee entreat

To pardon mine iniquity; for it is very great.

"Mine eyes upon the Lord continually are set;

For He it is that shall bring forth my feet out of the net.

"Turn unto me Thy face, and to me mercy show;
Because that I am desolate and am brought very low.

"O do Thou keep my soul, do Thou deliver me:
And let me never be ashamed because I trust in Thee!"

"So the young girl prayed in the psalmist's words as the waters rose. All thought of who was looking on was banished; Margaret Wilson had seen the elder Margaret far out go down beneath the waves that now crept higher and higher about her with every wash of the incoming tide. And these words of God, expressive of communion with Him, held true. The divine words are sufficient for the supreme hour when the soul is face to face with God and eternity.

"The cord that held her close to the stake was loosened once, as the waters were covering her; and she was drawn up a bit, and asked finally to yield her faith and conform.

"No," she cried, "no; let me go. I belong with the Lord's scattered people."

"At the very last, as the waters rose about her neck, Margaret repeated or read from her treasured Testament the closing verses of Romans 8. How truly does the believing heart in dire need turn to the word that answers always with comfort and hope!

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . .

"Nay, in all these things we are more than conquerors through Him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"How sweetly, powerfully, must the words have come! They were all-sufficient then for one true heart; they are surely all-sufficient still for the heart that believes.

"Then Margaret prayed, says Wodrow, and 'while at prayer the water covered her.'

"As her face turned upward on the wave, said those who watched, the sun burst through a rift in the clouds, full shining in glory upon her face as it sank below the waters.

"Much more to be noted is it that the glory that is above the brightness of the sun shone into Margaret's soul. And through her, again, as through others aforetime, was left the witness for all time that the promise of God never fails: 'When thou passest through the waters, I will be with thee.'"—*"Youthful Witnesses," pp. 125-129.*

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But

in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved."—*"Testimonies," Vol. IX, p. 17.*

God's program for our youth calls for sincerity of heart, oneness of purpose, and fidelity to principle. Men are needed who can be no easier moved from the principle of right than can the rock of Gibraltar be blown up by a stick of dynamite,—men who will be true though the heavens fall,—men who would die rather than sin. God give us young men and young women like this, and His program will soon be carried out.

A Problem

Given: A world that is dying today,
Dying without God,
Mad in pursuit of pleasure or gain,
Aching hearts bleeding from sorrow and pain,
Homes that are saddened for hearts that are stilled,
Hungry-eyed victims with misery filled,
Millions are helplessly looking this way,
Walking earth's green sod.

The Solution

Needed: Young Christians with hearts true as steel,
Fearing naught but sin,—
Men who to conscience and duty are true;
Men who will stand whether many or few,
Firm as Gibraltar, though standing alone;
Men who can pray straight through to God's throne;
Men who can love and men who can feel,
Free from dross and tin.

IN all our school work, what is the greatest need? The unhesitating answer is, Common honesty of workmanship—actually doing with the necessary studies what we are professing to do. Better schoolhouses are needed; more apparatus is needed; libraries are needed; health lessons are needed, physical education is needed; thrift lessons are needed; manual training is needed; vocational education is needed; the bright, the interesting, the cultural, the broadening subjects are all needed; but the one prime educational need is real practical mastery of the rock-bottom studies, without which the others are much more like houses built on the sand.—*South Carolina Education.*

The Christ Education

MARION E. CADY

I. Its Meaning

1. *A Christian Doctrine.*—Christian education is a Christian doctrine, along with Christian baptism, the Christian Sabbath, and other doctrines based on the example and teachings of Christ. The baptism He received, and the Sabbath He kept and is lord of, form the bases of these two fundamental Christian doctrines. Christian baptism is the Christ baptism, and the Christian Sabbath is the Christ Sabbath.

What shall we say of Christian education? According to the above reasoning regarding baptism and the Sabbath, Christian education must be the Christ education, having its sanction and authority in His life and teachings. It is the education He received during infancy, childhood, and youth, and the education He imparted as the greatest teacher of the human family.

2. *The Doctrine Believed and Practised.*—Seventh-day Adventists profess to believe in this great doctrine of Christian education, and recently the Sabbath school lessons for one entire quarter were upon this important theme. The children, youth, and older people in all our churches were called to this study, and much interest was manifested in the lessons from Sabbath to Sabbath. Are we putting into practice this wonderful doctrine so recently studied, and giving the children and youth the same kind of educational advantages and opportunities that Jesus enjoyed and that fitted Him to be the greatest teacher the world has ever known? Let us briefly consider the educational process that developed the child Jesus so that when only twelve years of age, the wise men were astonished at His wisdom and knowledge.

II. Its Process

1. *Human and Divine Instructors.*—Joseph and Mary were Jesus' human teachers, and with great interest they watched His unfolding life. Besides visible human teachers, He also had in-

visible, divine instructors co-operating with Him and His parents. The Holy Spirit and holy angels, in their ministry and care, are often brought to view in the record of the childhood and youth of Jesus. He often acknowledged their co-operation with Him in His ministry, and promised their co-operation with all who would accept Him as their Saviour.

2. *What Jesus Studied.*—Some idea of what Jesus studied during childhood and youth can be gained from what He taught during His ministry. The following subjects are clearly indicated:

a. *The Word of God.*—His frequent appeals to the Scriptures as authority for the truths He taught are often prefaced by the words, "It is written," showing that He had been a diligent student of the word of God and was able from memory to quote passage after passage as occasion required. He reproved the scribes and elders for their lack of knowledge of the Scriptures and of the power of God.

b. *The Works of God—Nature.*—"The kingdom of heaven is like," is another expression that Jesus often used in speaking His parables to the disciples or to the multitude. The truths of the kingdom of God were illustrated and illuminated by the abundant use of the objects of nature. This shows that when a child and youth, Jesus must have been a diligent student of the works of God, as well as of His word, and that he must have delighted in gathering spiritual teachings from God's two books,—the Old Testament of Scripture and the older testament of nature, which He used to shed light one on the other.

c. *Study of Human Life.*—That Jesus was a close student of human nature is revealed in many of the parables which He uttered. He who "knew no sin," became "sin for us," and "was in all points tempted like as we are, yet without sin." He knew the promptings and strivings of sin in the human heart, and was able

to read the hearts of men as an open book. The parables of the unjust judge, the good Samaritan, the talents, and others, show how clearly Jesus understood the secret motives of the heart, and that He had no need of being told; "for He knew what was in man."

3. *The Threefold Development of Jesus.*—One short verse of Scripture indicates the educational process: "The child grew [physically], and waxed strong in spirit [spiritually], filled with wisdom [intellectually]: and the grace of God was upon Him." Luke 2:40. In other words, the educational process employed

b. Sanctification.—The transformation of character which results from the fixation of the Christian graces and principles in the heart and life.

c. Glorification.—When the work of character transformation is completed by the sanctification of the flesh and spirit, then the body will be glorified and "fashioned like unto His glorious body."

d. Translation.—This indicates the transfer of our home from earth to heaven. Having become heavenly in character, we are fitted to live in heaven.

e. Exaltation.—Christ, who on earth showed us "the way" in education, is



Student Colporteurs

developed symmetrically the physical, intellectual, and spiritual powers, and God the Father indorsed the plan and co-operated with Jesus' earthly parents in their efforts to give the child Jesus an all-round, symmetrical education.

Christ, the Son of God, proposed to His Father that He be permitted to leave heaven and go down to earth and show sinful man, by His own life, the process of divine education that separates from sin and develops the physical, intellectual, and spiritual powers of the being, so that one is fitted to be enrolled in the school of heaven. The steps in the Christian education process are:

a. Justification.—Christ's righteousness imputed to us by faith, taking the place of our unrighteousness.

now exalted at the right hand of the throne of His Father, and to those who follow in His steps He has left the cheering promise, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Thus we see that Christian education—the Christ education—leads from earth to heaven, even to "where Christ sitteth;" and being with Him, we shall "follow the Lamb whithersoever He goeth,"—from world to world, throughout the vast universe of God. In such exploration we shall behold marvelous manifestations and revelations of the wisdom, power, and love of God and of Christ, the Creator of all things and the Redeemer of the human family.

III. Its Value

1. *Measured by the Ministry of Christ.*

—The value of a Christian education, as well as its meaning and process, is readily discerned in the value of Christ's life and ministry in the world. Before He entered His teens, the superior value of His education was recognized by the rabbis when Jesus made a brief visit to their leading school. His father and mother "found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." Later, when He took up His ministry, "the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes."

2. *Christ's Ministry to Be Repeated.*—This wonderful ministry of Christ when but twelve years of age is cited by the spirit of prophecy as a ministry to be performed by our children who are educated in properly conducted church schools:

"When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the

closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up. Our church schools are ordained by God to prepare the children for this great work."—"*Testimonies*," Vol. VI, pp. 202, 203.

3. *The Supreme Value of Youthful Ministry.*

—The supreme value of Christian education is found in this higher ministry which will be given to a perishing world by many children and youth endued with the power of the Holy Spirit. These youthful witnesses, justified by faith in Christ, sanctified by the Spirit in obedience to the truth, and prepared for translation and exaltation at His right hand, present to the world a living witness of the transforming grace of God to cleanse the heart and life from all sin, and are themselves the greatest asset of the church, and the priceless reward for the sacrifices made in giving her youth a Christian education.

Where There's a Will There's a Way

FREDERICK GRIGGS

THERE are strong wills and weak wills. The strong will brings success; the weak will, failure. A strong will must have an objective; and the worthier the objective, the stronger the will.

A Christian education is the worthiest of all objectives. It is better than gold or silver. It gives the pure joys of this life and a sure hope of the eternal life. It transforms the character. It gives power for service and a true motive to all that one does. The worthiest of all objects that a young man or woman can have is that of securing a good Christian education.

A Christian education can be obtained by every young man and woman who appreciates the true force of the will. Home duties may keep one from attending an academy or a college, but they need not keep one from studying. Olney, the great mathematician, studied mathematics while plowing. His plow was covered with figures made while the oxen rested. Many a farmer boy, many a serving girl, will find life worth while if they will study as they work. No, my statement is not too strong when I say that *every* one, boy or girl, who exercises his will-power, may obtain an education.

Our Fireside Correspondence School offers wonderful advantages to the one who is kept from attending a residence school.

"Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience. . . . If you fight the fight of faith with all your will-power, you will conquer. Your feelings, your impressions, your emotions, are not to be trusted, for they are not reliable. . . .

"Talk faith, keep on God's side of the line. Set not your foot on the enemy's side, and the Lord will be your helper. He will do for you that which it is not possible for you to do for yourself. The result will be that you will become like a 'cedar of Lebanon.' Your life will be noble, and your works will be wrought in God. There will be in you a power, an earnestness, and a simplicity which will make you a polished instrument in the hands of God." —*Testimonies*, Vol. V, pp. 513-515.

By exercise the will becomes strong and vigorous. A worthy object, held steadily before the mind, continually stimulates the will. The world is full of examples of men who have proved the truth of the adage, "Where there's a will there's a way." Booker T. Washington, born in slavery, arrived at Hampton Institute with no money. He was determined to have an education. He was told that it would be impossible for him to stay there without some money, but his will — his purpose — held him there. He did so faithfully and well all that was required of him that opportunity after opportunity came to him to meet his school expenses, and as a result he remained in the school during the four years necessary for the preparation for his wonderful life-work. The principals of two of our strong academies stayed eight years in Emmanuel Missionary College, meeting their expenses and maintaining their families by their labor while there, and completing their college courses.

An education pays. "Massachusetts gave her citizens seven years' schooling. The United States gave her citizens four and four-tenths years' schooling. Ten-

nessee gave her citizens three years' schooling. Massachusetts produced per capita \$260 per year. Citizens of the United States produced per capita \$170 per year. Tennessee produced per capita \$116 per year." But education pays far more to the one who works to benefit his fellow men than to him who works for money. This pay cannot always be so easily reckoned in figures, but it is none the less sure. The uneducated boy who had in his heart a desire to proclaim God's message would ever have remained unqualified had it not been for courses of study in the academy and the college. By means of these he became a strong, spiritual worker for God. His value to men was infinitely greater than can be reckoned in dollars and cents. He had a purpose. This gave him a will to earn the expenses for his education, which enabled him to command the attention of multitudes.

A person who has a strong will has a keener vision, and can see through or find ways and means over or around difficulties that the one whose will is not strong does not find. In Calcutta I visited the zoological gardens and saw a man-eating tiger that had recently been captured in the jungles. Extra strong bars had been provided to secure his confinement. There were other tigers there as large as he, but they did not have the determined will that this one had; hence they did not need the same precautions against breaking out. The strong will of the tiger would enable him to find any possible way out of his confinement. Now if a strong will in a beast will enable him to find a way out of confinement, a thousand times more will it enable young men and women, somewhere and in some way, to break through the limitations of their environment and secure a training that will set them at liberty and make them a power for good in the world.

"SOME men persist in figuring the *manual training* equipment as an expense, instead of an investment."

What Some of Our Leaders Say

Educational Protection Necessary

As we near the end, the importance of our children's having the advantage of a Christian education will become more apparent. The mighty conflict between truth and error becomes more intense as time advances. One of the outstanding objects of true education is declared thus: "Ye shall know the truth, and the truth shall make you free." To know the truth, our children must be taught where the Bible is loved and believed. The masses do not know the truth about the past, present, and future of this world, the nature of man, the plan of salvation, and the purpose of God, because they have been instructed by teachers who have turned away from the word of God.

With the general tendency toward error, deception, and darkness, how can we hope for the salvation of our children if we leave them to float in the mighty tide of error? Surely no innocent, tender child is safe for one day if left to the subtle and seductive teachers and textbooks not in harmony with the truth of God's word. A proper love for our children will provide for them a way to be taught the truth in this time of darkness, and will protect them from the faith-destroying doctrines of this age.

E. K. SLADE.

Best Workers from Training Schools

The worker for any cause or enterprise is much better fitted for that work if from the cradle his education is along that line. We have examples of this in some of our statesmen, as well as in Bible characters. If from infancy the individual has been trained for a specific work, on entering that work he turns everything to the accomplishment of the end which is uppermost in his mind. While it is true that God works miracles and many people who accept the third angel's message become efficient workers, yet it is the rule that the best workers come from our training schools; therefore we must look to them

for our young people who are in training for active work in the Advent Movement. It is highly essential that every school have only such workers as have this one object in view; namely, the finishing of the work of God in the earth in this generation.

The training school is a very necessary part of the denominational machinery. Without an educational system, no denomination can prosper. The training schools of Seventh-day Adventists are inseparably allied to the denomination.

S. E. WIGHT.

Education That Fits for Service

One of the greatest favors we can do an individual is to assist him in securing a Christian education. If we educate, we should give the best. The reason for the existence of our schools is that students may obtain an education which fits them for the service of God and their fellow men. Much that the world calls education is not education at all in God's sight. True education strengthens the mental, the physical, and the spiritual powers.

"It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies." Job 28:15-18.

In order to fill our place in the Advent Movement acceptably to God, we must have a proper training for the work. The teaching and environment has much to do with the formation of character. A person cannot teach the third angel's message if he has never studied it. The schools of the world do not claim to prepare their students to teach the advent message; therefore it is absolutely necessary to train workers in our own schools for the proclamation of the truths which we as a people love and hold.

F. H. ROBBINS.

Schools a Part of the Movement

The relation of our training schools to the Advent Movement may be simply stated as the relationship of a man's manufacturing establishment in which he trains his sons; to his business. The plant is the business, and is the training school of his sons. Our schools are a part of the Advent Movement, where our sons and daughters receive their training. The great objective is the production of well-disciplined, intelligent Seventh-day young men and women for service.

The world expends vast sums upon the education of its youth, to carry on the business of the world. The Advent Movement proclaims the end of the world, which in its very nature is fundamentally contrary to the education of the world. Therefore our training schools take a young person whose ideas concerning the end of the world may be somewhat confused, and building intelligently upon the faith that is in him, graduate him with no modification of his faith in the advent message, but with a great intensification and deepened conviction that time is short.

Our training schools must not content themselves with a mediocre Adventist product. They must produce young men and women of initiative, with hearts aflame, determined to work with unflagging zeal for the salvation of the perishing, bearing the advent message to all the world in this generation. Thank God, we see in the field this product of our training schools, and we trust that their numbers will be greatly augmented in the near future. F. W. STRAY.

Schools of Reformation

When God has had a special message for the world, He has by His providence placed men in training for that work. It was thus in the time of Elijah the prophet. Schools that had been established by Samuel were used of God in connection with His work for that day, and the youth in training in those schools knew the time.

In the great work of the Reformation, training schools were a very important

factor. The most important school in connection with that movement was the university at Wittenberg. Just before the beginning of the Reformation in Germany, the courses of study in that university were being shaped according to the divine will, unobserved by the mother church to which it was then subject. This was made possible by its leading instructors, Luther and Melancthon, accepting the doctrine of justification by faith. "The zeal of the teachers was soon communicated to the disciples. It was decided to reform the method of instruction. . . . Certain courses that possessed a merely scholastic importance were suppressed. . . . The school of Wittenberg was transformed, and the contrast with other universities, became daily more striking." — *D'Aubigné's "History of the Reformation," book 4, chap. 3.*

An Elijah message is to go to the world just before "the great and dreadful day of the Lord." As a people, we have been raised up to proclaim this message, and have been led to establish schools similar to the schools of the prophets in Elijah's time and to the schools of the Reformation period.

E. T. RUSSELL.

Important Relation of Training Schools

The cause of God needs an ever-increasing army of skilled and trained workers. To meet this need, our young people should earnestly seek an education. In God's providence, He has enabled us to establish training schools for the purpose of giving an education of such a character that our young people can be trained for places of usefulness and responsibility in connection with the Advent Movement. It is impossible for us to overestimate the important relation these training schools sustain to the Advent Movement. We see a constantly increasing number of young people entering the work from our training schools.

The question of greatest importance to all our young people is that of obtaining an education. Many will find difficulties in the way of accomplishing this, but all difficulties can be overcome

if determination and perseverance are exercised. Mastering difficulties is a valuable part of life's training and discipline. Our best workers are those who have not allowed obstacles to stand in the way of obtaining the training they needed. This coming school year should see our training schools filled to their utmost capacity. J. L. McELHANY.

Contact with Consecrated Talent

The relation between this Advent Movement and our schools is so close that, to my mind, we could not successfully carry on the work of the message without them. The one is the life of the other.

Without our schools, we should have either a ministry educated in the world, and therefore saturated with infidelity and skepticism, or an uneducated ministry capable of working for only the lower class of people. Without our schools, our workers could not be filled with the spirit of consecration and sacrifice that they receive while in training in Christian institutions, and be really prepared to do efficient gospel work.

In our schools the students come in contact with the best thought and the highest ideals. They have the constant example of noble men and women who are devoting their best talent and energies to educating the youth in our school. Such examples cannot but leave lasting impressions, and the youth, in turn, become workers because of the influence of these consecrated teachers.

It is in our schools that the desire to work for others is born,—that passion for doing missionary work that is never satisfied until it finds expression in real service. Go to the most secluded corners of the earth and you will find men and women who would not be there if they had not caught the inspiration to save souls as they sat in the classroom of some godly teacher. W. H. HECKMAN.

Need of Consecrated, Trained Youth

From all parts of the world there comes the call, "Send us laborers."

From South America, the Orient, the islands of the Pacific, in fact, from almost everywhere we hear the clarion call, "Send us missionaries." Workers are needed to answer these calls,—trained workers who can carry responsibility,—and the call comes to all our young men and women to place themselves in our training schools, where the Lord can develop them; so "our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

A great work is to be done for the world in a short time. God calls for earnest, efficient, consecrated young men and women to go to the four quarters of the earth with this message. Our educational institutions can do much toward meeting this demand for trained workers in the mission fields.

Those who have had an education in one of our training schools have a great advantage over those who have not had this privilege, not only because they are better fitted to teach the principles of the third angel's message, but because this education will be of great benefit in acquiring a new language. Hence the reason that almost all our successful workers in the mission fields are those who have had a training in one of our educational institutions. M. LUKENS.

Schools to Cast Hallowing Influence

For the first six years of the child's life he is almost wholly under the influence of the parents. These are the days greatly to be desired and used by both father and mother in winning the confidence of the child. This confidence will serve as a binding influence when the child enters school.

During the church school period the parents have the child about one half the daylight or active hours. It is, therefore, plain that the parent has about ten years of the child's life during the first fourteen years, or until he passes the eighth grade. He then enters the real school period, when his future passes to

a large extent from the parent to his instructors. His ship of life is now trimming its sail for a great voyage in the sea of humanity, and its final haven is largely a matter of how the sail is trimmed. These years, from fourteen to twenty-two, are most important, a time of great decision both spiritually and mentally. When Saul fell among the prophets, he was turned into another man. So great was the influence of his fellow men that he opened his heart and the Spirit of God came upon him and he prophesied. When God would call out leaders in the days of Moses, the power of God was felt to such an extent that two men prophesied in the camp and God accepted them as leaders. Our schools should hold this sacred place of power, and should cast a hallowing and illuminating influence upon the student, whereby he may be charged with a consuming desire to give all his powers to the service of God and humanity. To sum up, the child is at home ten years and at school twelve years of the twenty-two years of preparation, with the vacations uncertain and the years in school covering the period in life when the larger per cent of men make their decisions for life. From among these we secure most of our missionaries. Therefore our schools should be the home of missionary work, and their product the vitalizing forces of the earth.

WM. GUTHRIE.

Schools at Heart of Movement

They are at the very heart of the movement, shaping the lives of the youth who must carry the message to the world's end. May each school be to the cause of reform now what Wittenberg was at first in the early Reformation,—a place where the student is helped to put first things first and to drink of the very well-springs of Christ's salvation.

Like Gideon's three hundred at the brook, these students are to drink at the fount of learning, with eyes upon the field of service beyond, the drinking at the brook but a means toward the one aim of winning the victory by the sword

of the Lord. "Don't let them stop too long at the brook," wrote one missionary, hard pressed in a far field. He meant that some forget the battle that is on, and like Gideon's 9,700, drink long and deep for the joy of drinking. The fascination of study and the joy of learning things are legitimate delights of school life; but with it all, let us keep the true aim and the one aim full in view

W. A. SPICER.

Develop Hand, Heart, and Mind

The motive power of this great Advent Movement, is love,—love for souls. Its purpose, from the viewpoint of organization, is service. The efficiency of this service is embraced in the consecration and training of the men and women who are expected to give this service intelligent direction.

The prime purpose of our training schools is to stimulate that consecration and give that training which are absolutely necessary to the effective prosecution and successful triumph of the Advent Movement. It is impossible for the untutored individual to render that broad line of efficient service which is given by the one who accompanies his consecration with a trained intellect.

Our training schools form one of the most important spans in the bridge that leads from failure to success in this Advent Movement. They have been established by God for the definite purpose of developing the hand, heart, and mind of our youth so that the powers of each shall converge upon the one true object of life,—the saving of souls.

A. C. GILBERT.

Loyalty of College Product

Our colleges occupy a unique and important place in our denominational work. How would this message ever have grown to a world-wide movement without our colleges as training schools to prepare workers for carrying this truth "to every nation, kindred, tongue, and people"? Any one who will take time to look over our ever-enlarging list of workers in all the earth, will be im-

pressed with the fact that nearly all these workers — ministers, missionaries, doctors, and nurses — have received their training for service in our denominational colleges.

Laying aside what our colleges have done in preparing workers to answer the world calls, they have been a mighty factor in helping many thousands of our youth to form correct habits of living and to develop Christian character, and thus have been the means of holding a very large per cent of our youth to our cause and message. The records show that only a small per cent of students who finish a course in one of our colleges leave the message. Between 95 and 98 per cent of those finishing courses in our denominational colleges remain

true and loyal to the message, finding places as workers in home and foreign fields, or as loyal workers in our local churches, many of them occupying church official connection, and all of them better qualified mentally and spiritually for good church membership. On the other hand, the very sad fact confronts us that only a small per cent of our youth who attend worldly and other schools than our own, go through these institutions of learning remaining true to the message, about 85 to 90 per cent of them drifting to the world, without God and without hope. These facts are a mighty testimony in behalf of our colleges and their place and influence as a factor in this closing message to the earth.

A. R. OGDEN.

Preparation for Mission Service

J. L. SHAW

To a large extent the same training which fits workers for service in the homeland prepares for service in the mission field. He who can succeed in work assigned in a conference or an institution, furnishes the Mission Board the best possible evidence of success should he be asked to serve in a foreign field.

The faithful performance of the duty which lies next, prepares for duties and responsibilities later on in life. Shortly before his death, William Carey, after forty years of remarkable missionary service in India, told his friends he wished the writer of his biography to give him credit for no other genius than the ability to plod. Though a poor cobbler, he led the way in modern missions, effectively made Christ known to the Bengali people, and placed the Old and New Testaments in their tongue. His untiring energy made him able to converse, not in one Oriental tongue only, but in several. Because of service rendered the British government as translator for many years, he was able to sup-

port himself and provide support for other workers. His contributions to evangelization and civilization in India amounted to £46,000.

While some are naturally more brilliant than others, he wins in the end who plods on, making use of each day's opportunities by doing well and thoroughly the task assigned. As the wise man says, "Whatsoever thy hand findeth to do, do it with thy might." Every assigned task done thoroughly, "with thy might," adds to life's usefulness.

There is no prescribed course of instruction which necessarily prepares for missionary service. However well balanced the course of study outlined may be, the student may or may not be prepared for this service. Places of learning, however well located, equipped, and manned, represent largely the human side in training. God must have His way in the student's life. The hand of the great Potter is necessary if the vessel shall be molded fit for the Master's use. To each one He says, "My son, give Me thine heart."

The preparation which comes by each day yielding the life into the hands of the Great Teacher is of first consideration. It is by this means that the heavenly graces are developed in the soul. The fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—are essential in the life of the one who would be a soul-winner, no matter upon what continent or with what people he may be.

A college education without the heart preparation is insufficient. It may bring desire for worldly wisdom and create a thirst for the wells of Ekron. The disciples, who in the opinion of the men of

missionary seems best fitted, he should by all means seek success in that.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy, according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."

The mental faculties should be put to the stretch. It is then they develop and grow strong. To learn a tedious, difficult language and be able to preach, teach, translate, and prepare literature adapted to the people, calls for mental strength



Student Foreign Mission Band

their day were only ignorant men, in the school of the Great Teacher became mighty in word and deed.

It is no small appointment to be an ambassador for Christ in the midst of a heathen people. There are strange faces on every side, the sound of an unknown tongue greets your ear, the habits and customs and ideals of the people are entirely different from those of your native land. In their need the people appeal to you. All that you possess of spiritual, intellectual, and physical equipment is drawn upon.

Common sense is a primary requisite. All the theoretical training of books is of little value without practical common sense that leads to doing those things which should be done first, and doing them in a practical and sensible way. For whatever line of endeavor the mis-

sionary of the highest type. J. Hudson Taylor, the founder of the China Inland Mission, gave the following necessary qualifications for efficiency in missionary service:

"A life surrendered to God and controlled by His Spirit.

"A restful trust in God for the supply of all needs, apart from human guaranties.

"A sympathetic spirit, and a willingness to take a lowly place.

"A healthy body and a vigorous mind.

"Tact in dealing with men, and adaptability to meet new circumstances."

Practical education is essential. Paul was a tentmaker, Peter a fisherman, William Carey a cobbler, John Scudder a physician, Alexander Mackay an engineer. Christ worked at the carpenter bench. There is the location of mission stations, the construction or oversight of mission homes, churches, and other build-

(Concluded on page 322)



1. Canadian Junior College; 2 and 9. Walla Walla College; 3. Clinton Theological Seminary; 4. Emmanuel Missionary College; 5. Pacific Union College; 6. Pacific Union College; 7. Pacific Union College; 8. Pacific Union College; 10. Pacific Union College; 11. Pacific Union College and

A total from all schools of perhaps a few more than 50 normal graduates, including those not represented here, to say nothing of the many more consecrated, efficient, missionary teachers are needed, that through the blessing of Jesus "the multitude," the harvest is where, are the reapers, the young people of teaching talent who will qualify for this needy and important work?



AND BUILDINGS

college; 5 and 7. Hutchinson Theological Seminary; 6. Southern Junior College; 8 and 10. Lancaster Junior College; graduates; 12. Union College.

by the nearly 1,000 places waiting for trained church school teachers! "But what are they among so many!" How greatly more than 50,000 younger members of God's children in His church on earth, may be fed with the living bread! Where, O

High Standards --- Our Goal

G. R. FATTIC

As time goes on, there is an increasing tendency on the part of State departments of education to scrutinize more closely the work being done by private schools. This is showing itself in many instances. Bills before a number of our legislatures indicate the way the wind is blowing. Some of our schools have already come under State supervision. Bills before three State legislatures in the Lake Union are looking toward State inspection and accrediting, and are in a favorable way to be passed. Schools that do not meet the standards will be closed. There will be no sentiment mixed up with it. The standards are high; and as I have studied these bills, I have felt that if we would but meet the standards we ourselves have set for our schools, we should be perfectly safe. The trouble with us largely is that we become weary in well-doing.

It seems certain that if our educational work is to survive, it will be necessary to make a desperate effort to meet the requirements laid down by the General Department in the matter of equipment and accessories, sanitation, grounds, buildings, and organization. It is our opinion that we might save ourselves difficulties arising from legislative enactments if we but accept the principles of Christian education that have been so splendidly laid down for us by the spirit of prophecy. We ought to be "the head, and not the tail," and we have a right to expect the fulfilment of the promise, "the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"We are not conducting a system of side-line schools, neither are we running a side-line in education. It is not only our duty to provide in every way as substantially as does the State for the mental development and growth of the child, but we must also look carefully to the physical, moral, and spiritual development of the child. Our standards and equipment must provide for this.

The technical standard of our teachers must be fixed, and it has been. The course of study must be planned so as to give the boys and girls who come to us opportunities for normal growth and development; and when we have finished with them, they must not only have received the technical knowledge that the public schools offer them, but they must have gained the object for which our schools are established,—the restoration of the image of God in the soul.

For this reason we are asked to man our elementary schools with teachers of at least twelve grades of education, and in addition to this, two years of normal work, and they must be eighteen or more years old. They must be certified. They must not be required to carry more than six grades of work unless the membership is very small. Where there are schools in which all eight grades must be taught, an assistant should be provided. It cannot be left for the individual board to fix the term of school. Our course of study is fixed, and based on a definite time limit for its working out. That limit is 174 days of school. Neither can it be left to the teacher to determine how many hours she shall teach, nor the length of the classes. These must be regulated.

Equipment must be provided, libraries built up as rapidly as it is possible for the church in which the school is located to accomplish this. We must avoid congestion. Our pupils must have an average of eighteen square feet of floor space. The health of our pupils must be safeguarded in our schools as carefully as it is in any school; therefore we have made requirements regarding sanitation, exit, lighting, heating, ventilation, and seating; and the situation of the schoolroom must be above ground, not in a damp, unhealthy basement. The window space should equal at least one fifth of the floor space. Seats should fit the pupils. Ventilated, heated,

and lighted cloakrooms should be provided. All the building should be properly heated, lighted, and ventilated. These things are essential; and in planning for schools, we ought to strive to meet these standards just as rapidly as it is possible to meet them. Some schools may not be able to meet them all at once.

We have very definite instructions that we must plan for a school wherever there are at least six children to attend, and we have been told that a school building is just as important as a church building. We have also been told that this work of educating our boys and girls is the work that "lies nearest to our church members." We have been instructed that the minister who raises up a church in new territory should not feel free to leave his field of labor until all necessary arrangements have been made for the permanent establishment of a church school; so we cannot get behind this question of equipment, when unable to meet the standard, as an excuse for not starting our schools. They must be started, and then we must work to these standards as fast as possible. The Lord helps those who in faith step out upon His promises and obey. He never asks us to do things, and then makes it impossible for them to be done.

The following ten items the Lake Union Conference has selected as the most essential of the standards, and we should plan to meet them when we open our schools next fall:

1. A teacher who meets the spiritual and technical standards.
2. A well-organized board.
3. Proper manual training equipment for woodworking, and sewing or cooking.
4. Proper sanitary and building equipment.
5. As many of the necessary accessories for conducting a playground as can be obtained.
6. A good boarding place for the teacher.
7. A budget, arranged beforehand, covering the school expense for the entire year.

8. Not more than six grades for one teacher.

9. Co-operation with the conference in the matter of certification, examinations, and reporting.

10. A well-organized parent-teacher association.

Health Habits for the First Four Grades as Worked Out in Maine

MRS. MARTHA W. HOWE

EIGHT-PAGE booklets are made by the older pupils, under the supervision of the teacher. The material used is common brown paper. Wrapping paper that has some body to it is best. The paper is cut into sheets five by ten inches, two sheets making a booklet to last six weeks, or one period. These periods conform to the regular school periods.

The record is taken near the close of the day's session, and records habits from the close of school on the previous day to the time the record is being taken. Records for Sabbath and Sunday are omitted at first, but added as the children begin to grasp the idea. Not great records, but truthfulness and accuracy is our aim, that the children may be trained in the care of the body as a means to glorify God.

A pasteboard card five inches square, with pinholes five eighths of an inch apart on all four sides, makes a handy guide, with which four booklets may be pricked at one time for ruling. A prickler with a wooden handle, such as is used in busy work, is a great help. The front page has on it the period number, the name, and the grade of the pupil. Only the six inside pages are ruled. For the small children the pictures may be made but once, in which case the outer row of squares on the two central leaves may be cut off, so that the pictures may be in view as the leaves are turned over. The third and fourth grades, however, will enjoy reproducing the pictures in the first square each week.

The habits for which the pictures stand are as follows:

1. I drank at least four glasses of water today. (Between meals.)

2. I try to have a bowel movement every morning. (Instruction is given to attend to this before coming to school, or failing this, as soon as possible at school.)







3. I washed my hands before each meal today, and kept my finger nails clean.

4. I brushed my teeth thoroughly last evening and this morning.

5. I ate some vegetables and some fruit each day.

6. I slept long hours, with my windows open, last night.

7. I took a full bath on each day of the week that is marked.

	S	M	T	W	T	F	S
							
B. M.							
							
							
							
							
							

When the record is taken, the children repeat "Habit No. 1," and place a dot in the proper square if the habit has been observed. "Habit No. 2" is then repeated, and dotted in like manner; and so on. After the record is taken the squares having dots may be colored in solidly immediately or at a later time in some busy work period. Neater work is done by using a single color for at least one week. The squares representing habits not observed remain blank.

Before launching the health habit plan, it is well to take the matter up in a parent-teacher meeting, that the co-operation of the parents, which is so necessary to the success of the plan, may be secured. At this time make a large

outline of a page of the health booklet and go over it very carefully, that all may realize its importance and possibilities for good. Appeal to the parents to make it possible for the children to observe these health habits.

Thus far in our work in this line we have found the children interested, the parents for the most part glad to co-operate, and the teachers earnestly desirous of doing their part. We feel sure that with faithful co-operation on the part of teachers and parents, there cannot fail to result a higher standard of practical godliness in the home.

Parents' Symposium

What Has the Church School Done for My Child?

I HAVE been sending our two children, a boy eleven and a girl seven, to the — church school. Words cannot express what the teaching has done for them. No one can realize, except those who have children, the difference in the training received in secular school and that received in church school. I have nothing but words of praise for the work of the — church school. The children have advanced more rapidly in their studies than they did in the public school.

My husband, who is not of the Adventist faith, joins with me in appreciation of the good done to our children in the school.

Mrs. A. P. C. (Pa.)

I am sure the church school work has been ordained of God, and that my children are receiving just the training they need to fit them to become earnest workers in the Master's cause.

Mrs. M. H. (Pa.)

The church school has been a great blessing to my child. It has given him a knowledge of the Bible, also taught him to be more helpful, and has given him an interest in the mission fields. It has also been one of the great factors in his conversion.

Mrs. G. C. (Md.)

The church school is largely responsible, I am sure, for my boy's taste for good reading, his enthusiasm for missions, his acquaintance with the Bible, his faith in the power of God, his recognition of the Creator's hand in the created.

I thank God daily that I can send him to the church school and say, "Go, son, hear and believe; for they will teach you only the truth." He has not, in his early years, been forced to hear false teachings which in later years must be put from his mind. I have implicit faith in the church school for my boy.

MRS. MCN. (Md.)

What has the church school done for my child? First of all, it has given a broader understanding and love for the Scriptures; second, a new insight into nature; third, taught kindness to little, helpless things; fourth, developed a stronger tendency toward good morals, pure living, and noble manhood.

MRS. R. W. R. (D. C.)

The church school has continued the training begun in the home. It has called forth the high and noble powers of the mind, and has enabled my children to acquire that moral power and self-control which have made them willing to be obedient, to listen to counsel, to correct wrong habits, to be Bible students, decide for Christ in their life-work, rather than for the commercialism of the world, and to fix their eyes on the broader field of knowledge in God, rather than on worldly education.

MRS. F. M.

The church school has done many things for my boy. From being careless in spiritual matters, he has begun to take an interest in them; and especially is he interested in the Junior Volunteer work.

Studies which were a great hardship to him have been made easier and more pleasing. On the whole, I can see a great change in him, for which I am very thankful. I thank God for the church school.

MRS. C. (Md.)

My children have never gone to any but church schools, so it is impossible for me to make any comparison of the influence of worldly schools and our schools so far as they are individually concerned.

I have noted with a great deal of pleasure that the songs which they learn at school are of a high character, most of them being religious. They have learned to repeat large portions of Scripture. The books which they wish to read are of a missionary character or of a character which will benefit them educationally. I believe the church school has helped to impart to them a desire for the spiritual and better things of life.

MR. L. W. G. (Md.)

Nothing has so changed the life of my husband as a simple, sincere appeal from his children to give his heart to Jesus. This change came about under the influence of the church school.

MRS. — (Mo.)

Words cannot express what the church school has done for my children. I have five going to the church school; the youngest is but six years old, and she can quote many Bible verses. I owe to our church school teacher more than I shall ever be able to pay. I hope I shall never have to remove my children from the care of a Christian teacher.

MRS. G. H. (Ill.)

The church school has meant a great deal to our children and to us as parents. They are being taught that which will help them to fill their places in the world and to stand for principle. We hope it will fit them for a place in the finishing of the work and a part in the reward. We greatly appreciate the work done by our Christian teachers.

MRS. E. A. C. (Ill.)

I am glad to say I am heartily in favor of church schools, for they have done a world of good to my boy. Christian education, together with his home training, has been the means of keeping him in the right way. He leads out in family

(Concluded at bottom of next page)

Children's Symposium

What Has the Church School Done for Me?

THE church school has taught me to appreciate a conscientious teacher; it has taught me many new and wonderful things about the Bible and its teachings. If I had gone to public school this year, I would not have learned these things, and possibly would have lost my hold on Jesus.

ERNEST P., 8th grade.

The school this year has brought me to realize more than ever the nearness of our Saviour's return and the responsibility of a Christian. I must work and labor for the souls of others, and must come closer to my Saviour. I must be kind, loving, cheerful, and obedient always; and must study the word of God and know more of His love.

ELIZABETH S., 7th grade.

I like to go to church school because we there have the study of the Bible. We have sewing lessons, too. Our teachers are nice. Best of all, is our Missionary Volunteer Society, which meets every Wednesday morning.

ESTHER M., 4th grade.

The church school has done this for me: My mind has been developed by studying the Bible every day. It has helped me to learn more of our Lord Jesus Christ. I am so thankful to have a church school to go to. I want to learn more about the Bible so that I may tell others about it. I have always gone to our schools, with the exception of two years. I certainly do appreciate the privilege of having a church school.

WILLIE E.

The church school has done much for me. It has taught me the Bible and inspired me to try to be a Christian. If I had gone to a secular school instead of a church school, I would have missed the Bible study and the Junior meetings which most of our schools have.

MARY E.

I like to go to the church school so I can learn the Bible. I like the play-

ground and the games. I also like the Missionary Volunteer Society and the children.

WALTER R., 4th grade.

Our Seventh-day Adventist youth should be in our church schools so our denomination will be made up of people understanding the Bible. Very few of our young people that go through worldly schools come from them good, faithful believers. Our church school here has a nice playground. Our bodies should be trained physically the same as our minds intellectually.

SEYMOUR Z.

There are many advantages in going to church school. We have a playground and an instructor. We also have good playground equipment. Hot lunch is served at dinner time, which is an advantage. Every Wednesday morning we have Missionary Volunteer meeting. Most of the members are taking the Junior Bible Year and are keeping up to date. I wish more boys and girls could go to church school.

MILDRED U.

I have never been inside of a public school. When I was in the fifth grade, my grandmother brought some "Bible Doctrines" questions home that she was going to use in a class she was teaching. I asked to see the questions. She let me take them the next day, and I wrote the answers to them. Grandmother looked them over and sent them away with the other papers. When I found out the grade I got on this examination, I found that it was 90 per cent. All that I knew about the questions was what I got in church school. Although I have sometimes thought that my teachers were pretty hard on me, I am sorry to part with them.

CLEONE L., 8th grade.

Parents' Symposium

(Concluded from page 311)

worship and does not have a desire to attend places of amusement that our young people should not attend. He has never been to a moving picture show and does not care to go.

MRS. T. (Chicago, Ill.)

The Home School

"Do not send your little ones away to school too early." "Parents should be the only teachers of their children until they have reached eight or ten years of age."—*Mrs. E. G. White.*

THIS section of the EDUCATOR is for the purpose of helping parents who wish to heed this instruction. The editor not only welcomes but solicits contributions from any who are endeavoring to follow God's plan for these little ones. We shall also be glad to answer questions from those who are seeking the right way.—ED.

Walking in Papa's Footsteps

'Twas a Sabbath morning bright and fair;
But cold and crispy was the air,
For all night long the crystal snow
Had fallen and drifted to and fro,
Till hill and valley seemed to be
Foam-capped billows of a frozen sea.

A holy stillness was everywhere,
And Nature herself had knelt in prayer.
No sound of labor from the ice-bound mill,
Even the brook was muffled and still;
No buzz of bee, nor song of bird,
Not even the chirp of a cricket was heard.

The farmer had said at breakfast time,
Before the bells began to chime,
"I only can go to church today,
The snow is too deep for horse and sleigh;
The roadside fences are hidden from view;
I will cross meadow and woodland, too."

Now sturdy Ralph, but seven years old,
Had never a fear of snow or cold;
He felt himself to be a man.
"If papa can go, I'm sure I can,"
He said to himself, "his tracks I see:
He has plainly marked the way for me."

He reached the church. In the family pew
He quietly sat. When meeting was through,
The pastor came, laid his hand on his head.
"How did you get here, my boy?" he said.
"O, it was very easy to find the way!
I walked in papa's footsteps today."

"In papa's footsteps!" said the man of prayer,
"Listen, my friends, take heed, beware!
The children all are following today
In the paths we make, and if they stray
The fault is ours. Take this thought home
And make straight paths in the days to come."

—*Emily D. Elton,*
in American Kindergarten Magazine.

To the Parents of That Six-Year-Old

DURING a recent visit to the primary room of a church school, the teacher was asked the age of her pupils; it was found that there were children there as

young as five years. Please look again at the first sentences on this page, and if you have been planning to send little Mary to school in September, think again.

So often parents in these days feel distressed if their beloved little son or daughter of six has not yet learned to read. The little one next door can read quite well, and therefore their child is getting behind in the matter of education. If these parents would only stop to think, they would realize that there are many things a *little* child needs more than he needs to read. And these things he may acquire without being obliged to sit for several hours a day on a school seat. Of paramount importance is health. A little child needs freedom to run and play in the open air. He should exercise and grow. His outdoor life, with clean, pure air to breathe, will give him strong lungs and good heart action. He will be able to digest simple, wholesome, well-cooked food, and will develop strong muscles. His changing positions and movements will help his body to develop symmetrically. Far too little attention is given by us to the laws that govern proper bodily development and good health.

But of course we should not neglect the development of the mind and heart. Early childhood is the time to lay the strong foundations of character. The principles of God's word should be taught with care. The beautiful stories of the Bible should be mastered and told by the parent, and that means more than merely learning the facts of the story, for story-telling is a real art. Stories of other noble and wise people may also be told. Some short portions of the Bible should be memorized; and when once

learned, we should never allow them to be forgotten. Keep a careful record of verses taught, and cultivate the memory of the child by frequent reviews,—not the dull ones your teacher used to give you, but bright, lively reviews. Perhaps of equal importance are his lessons from nature. Teach him to observe the different flowers, the trees, the grass; to listen to the songs of the birds and the hum of the insects. He may thus learn the love of God as expressed in the things He created. If mothers leave undone the unnecessary, they will be able to find some time to learn some things they have not before known,—things that ought to be taught to the children. This is the time to form the habit of close observation, worth so much to any one, and so hard to acquire in later life.

Every child, little or big, should have some duties which he understands belong to him and to which he must attend. Very early the little one may be taught to pick up his own playthings, and to save mother from leaving her chair by bringing some little thing she needs. By and by he can bring her a drink of water, or a few pieces of kindling for the kitchen stove. And how careful she ought to be not to neglect the warm "Thank you" he likes so much to hear.

When he is assigned a duty, he should be taught just how to do it right, and then his efforts observed till he does it perfectly; for there is the place to teach the child habits of thoroughness, faithfulness, and despatch.

One of the most important things in the training of little children is attention to habit forming. Parents should go about the matter of habit formation simply but scientifically, and never relax their efforts till the habit desired is a fixed matter. Some of the habits that should be formed in these early years are truthfulness, honesty, *prompt* obedience, care at table, courtesy, neatness, kindness to animals and people, patience, liberality, economy, unselfishness, prayerfulness, and speaking only good of others. Do not expect too much to be

learned at once. Because a child has been taught to be honest so far as stealing another's property is concerned is not an absolutely sure sign that he will be honest in regard to *injuring* another's property; for instance, good-sized children who would not appropriate to themselves a fifty-cent piece will deface a building by cutting or marking on it. Make the thing you wish to teach a thing to be desired by placing an attractive motive before the child.

When a child taught in this manner enters school, he will add stability by his presence and help. There is no reason to worry about his progress in books. He already has a good start on his education; his mind is active and grasps with ease what might require real effort on the part of one not so carefully taught. The writer has taken many children on their entrance to school who could read nothing at the start, but who did the work of four years or more in two. Sometimes children become so anxious to learn to read while they are still at home that they teach themselves simply by asking this word and that word.

Health and character are of first importance, and book education comes afterward. Those who follow the path outlined by the All-Wise never have reason for regrets. F. H. W.

The Child Thou Gavest Me

WHAT meaneth this gift to me? It means new responsibility. But it brings a great, new joy. It means care, it means prayer.

Whether in later years it means sorrow or joy depends mostly on the parents. God has been good to intrust us with this tiny likeness of His own image. We lovingly caress this little bit of soft, pink sweetness, and say, "All mine;" but no, only left in my care for a time, for "children are an heritage of the Lord." He is saying to me, "Take this child and train it for me, and may it bring a blessing to thy home."

We look at the little piece of plastic clay, so soft, so easily molded, and again we hear the Giver say, "Fashion a vessel fit for the Master's use."

The would-be potter is not a potter till he has learned his art. He watches another; he ponders upon beautiful forms; he studies the clay to be used; he learns the wheel. In his mind he sees a pattern; he starts the wheel. Will he fashion a vessel to honor or to dishonor? Will the vessel be "marred in the hand of the potter"?

How, oh, how shall I fashion my piece of clay? Often, so often, it is not comprehended that there is a difference in human clay. Successful parenthood is not studied, and the art of being a true parent is not learned. A doctor studies diseases and how to cure them, and how to manage his patients; a lawyer studies human nature as well as law, and learns how to manipulate human minds. The one who intends to be a teacher studies child nature and management, the subjects he must teach, and methods of teaching them. But to being a parent, the most important of all, little or no study is given. Certainly one should train himself for parenthood *before* he is a parent; and afterward the study should continue. This is a course from which one never graduates; there is no diploma, but the fruits of the effort display themselves in the well-reared child.

Each child must have individual study, for even in the same family two brothers may be very, very different. The parents may not be able to explain why, but they are of unlike types and must be handled in entirely different ways. Perhaps the parents understand the one very well, but the other baffles their understanding, and as he grows older, he shows the results of their lack of comprehension.

Wonderful possibilities lie within this child that Thou hast given me. Only by Thy help shall I be able to make the most of these possibilities.

He is just a baby, and some one says, "Wait till he can comprehend and reason a little, and then teach him." But no,

he begins forming habits long before that time. We must not wait, but we must seek God earnestly for wisdom. When the dear baby gets angry for the first time, straightens the little body and kicks and screams, there is a right way of handling him; he may be gently restrained.

It is the privilege of the mother to mold the child largely as she wills, but it takes time, patience, study, and effort. If parents are not willing to give these, we are told that it is a sin for them to take parenthood upon them.

What is half so sweet as the little pink and white baby with bright eyes and a smile like that of the angels? And how easy it is to pet and fondle him and use him as a sort of plaything. God intended us to lavish love on this baby of ours, but He also intended us to be sensible about it. He designed that the child should brighten our home, but did not purpose for us to spoil him. Of course we cannot help noting all the cute doings and sayings through those first years, but we *can* avoid telling all about these things in his presence, and perhaps exaggerating a little because everything he does looks a bit brighter to his loving parents than to any one else. Heaven pity the poor little one who hears all his smart sayings repeated and commented upon. How can he help growing self-conscious and self-important? How can he be expected to be otherwise than the embodiment of selfishness? He comes to regard himself the most important person in the community,—the center of attraction. If he is laughed at and humored when he is a little fellow, he will naturally expect it and become sour if he does not receive such attentions as he grows older. The thing that is "so cute" when the boy is two years old will be repellent, perhaps repulsive, when he is twelve. If we do not want him to do a thing at twelve, we must not help him at two to start forming the habit of doing it.

We must teach this child to obey. It is not necessary to put everything that he can harm beyond his reach. We will put far above his grasp everything that might

seriously harm him, for perfection is not reached by a single bound. When he touches something he ought not, he should have a gentle but firm "No, no," from a very sober face, and a little shake of the head should accompany it. The effort must be persistent, and if he does not readily obey, it must be insistent. We must not forget what we have said to him and let him, in the end, have his own way because of lack of continued attention on our part.

He must be taught self-control. The child who is spoiled by too much attention usually lacks self-control, and here a great deal of firmness is required. Sometimes a child of this class will, in order to receive the coveted notice, resort to very bad deeds to obtain it, and act as if satisfied with the kind of attention that the right sort of child would not care to receive; for instance, a child of about four years was sent to school. The school was large, and he found it impossible to get what he considered his share of notice, but the teacher did not understand that part; so when he threw himself onto the floor under his desk, beat his head on the floor and screamed and kicked, she sympathized with him and tried in every way to find out what was the matter, but to no avail. These paroxysms were frequent. At last she decided on a new course of action. When the boy was again seized by the difficulty, she signaled the pupils to proceed with their work, and she kept on with her recitation, giving no heed whatever to the boy. When his fury was spent, he grew quiet, and at last climbed into his seat; his efforts had not paid for his expenditure of energy, for no one had noticed him. That was the last, so far as the teacher knows.

This child of mine must be taught courage, and he learns this more by example than by precept. But we must take care that he hear no terrifying stories, and that he is not placed in such a situation that fear is naturally engendered.

He must learn to be strictly honest in word and in deed, no matter what the provocation. He must hate deceit; but if

his mother deceives him or others, this can hardly be expected. Parents sometimes think that it is not a matter of great importance that they should do this or that, promised to a child, if it becomes inconvenient to do it; but a child knows no difference between a promise made to him and one made to some one else. By God's help I will keep my promises.

He must learn to be self-reliant. He will learn much of this while learning to wait on himself and to put away his own playthings. How much better for a child to learn to button his own shoes, to put on his rubbers and coat, than to feel that he is dependent on a busy, tired mother for such little acts.

He must grow up to be courteous, and he will never be courteous unless his parents make it their habit to use courtesy toward him and toward others.

We must not frown at the child nor speak harshly to him, but must always combine gentleness and firmness in our dealings with him. Home and father and mother must be so attractive to him that he will not be too strongly tempted to roam. He must know that both father's and mother's ears are wide open to him, and that all he tells them is kept in confidence. Father and mother must be prepared at all times to advise and instruct. Our boy must be kept pure, and must be fortified against impurity. And above all things, he must be taught to rely on his heavenly Father for aid at all times, his home atmosphere being a prayer atmosphere.

Of vital importance to our boy is the matter of a proper education. It must be a Christian education, both in the home and in the school. We cannot afford to trust the instruction of our child to one who neither knows nor loves God. I realize that this child is only given me to give back to the Giver, made ready to do His will. And my prayer should be, Help me, my Father, to so live, so work, so plan, and so pray that I may present again to Thee this child that Thou hast given me, fashioned into a vessel unto honor fit for the Master's use.

F. H. W.

The Angel's Question

"AN angel paused in his onward flight,
With a seed of love, and truth, and light,
And asked, 'Oh, where must this seed be
sown,
That it yield most fruit when fully grown?'"



The Saviour heard, and He said as He smiled,
'Place it for Me in the heart of a child.'

"NEVER will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities." —
E. G. W.



Fair Builders

BUILD thy nest walls higher, robin;
Straws are plenty, mud is cheap.
And, although thy toil be weary,
Toil for sake of love is sweet;
Then, when soon thy little nestlings
Brood beneath thy wings,
They will find their home a shelter
From all harmful things.

Build thy home walls higher, mother;
Fashion all with care,
Adding here a touch of sunshine,
And a starlight there;
Then, when storms of wild temptation
Break thy child's repose,
He will find his home a shelter
Mid a world of woes.

—John Philo Trowbridge.

Home

C. A. RUSSELL

It takes a heap of living,
To make four walls a home;
And it matters not
How much you've got,
Be it cottage or palaced dome;
The main thing here
Is love and cheer,
As life's dark maze we roam.

The fire upon love's altar,
Must cheery be and bright;
And its ruddy glow
Cheers the heart, you know,
And floods the soul with light;
And its radiance fair,
Like a beacon star,
Illumines life's dark night.

So keep the home fires burning
Through morning, noon, and night,
And their light will shine
In your heart and mine
To make the dark hours bright;

For the love light
fair
Reflected there
Will turn the dark to
light.

Our Baby

ONLY a tender flower,
Sent us to rear;
Only a life to love
While we are here;
Only a baby small,
Never at rest;
Small, but how dear to us,
God knoweth best.

—M. Barr.



How We Studied Nature

MRS. PERSIS MARBLE

WHEN I first began to study with my little girl of five years, I wondered how I should ever find time to teach her Bible nature as it should be, for this subject is only properly taught from God's textbook, the great out-of-doors. I prayed about the matter; and by keeping my eyes wide open, I soon found that each day brought its opportunity for study. We began last spring by watching for the first robin. We watched it build its nest, and always kept plenty of material in the back yard for it to use. A little sparrow built her nest over the electric light wires near the back porch, and proved to be quite friendly, so we could watch her ways and habits closely.

During the gardening season there was an endless number of lessons to be learned every day. We not only studied the nature of plants and their growth, but compared the garden to our hearts, and thus learned many spiritual lessons.

Sabbath afternoon has become a feasting time for us. When the weather will permit, we never fail to take a walk or a ride. One Sabbath we learned about the positions of leaves, and the children became familiar with the terms, "alternate," "opposite," and "whorled." Another time we studied the different kinds of leaves and their margins. We brought home specimens of the ones we studied, and pressed them in an old book to be used this winter.

When the milkweed pods were opening, we studied dry fruits and winged seeds while on a stroll in the autumn sunshine.

While driving over the hills, the children learned to name the parts of a hill,—base, summit, slope, etc,—and were able to tell what a valley is.

One day we saw the robins gathering to go south for the winter, and while watching them we talked of God's wonderful care for His creatures. The children said the birds were having a party.

From the things we have observed on our little trips, I have been able to teach

the children about the colors in light, the heat rays, the story of the raindrop and its long ride, air and how it carries sound, of the trees, the grass, the flowers, and the blessing of each to us.

One day this winter while helping my husband in the swamp, we found a large pitcher plant. We took it up and carried it home for the children to study. They spent many a happy hour filling its little pitchers with water and feeding it all the stray flies and spiders they could find. I think they could now tell a pitcher plant wherever they might see one.

This coming summer we are planning more trips, more gardens, and more lessons.

Cultivate Your Child's Confidence and Be His Closest Friend

MARTHA GALAUDET WARING

A LITTLE child begins by "telling mother" everything. Bumps or bruises, joys or sorrows, all are brought to her as naturally as the child draws breath, and this continues as long as he is totally unconscious of himself as an individual.

The time for special care is when he becomes aware of himself as a separate entity. From this time on, a cold look, an indifferent air, an uninterested attitude, a word of ridicule or sarcasm, may wound the child's sense of confidence or justice so deeply that he will shrink within himself and never again show his inmost thoughts or most sacred feelings to his mother or to any one else. Incalculable harm is done through thoughtlessness, even by the most devoted parents, in failing to recognize this stage of the child's development and to reverence his individuality and his right to it. The mother loses the greatest power for good she possesses, and misses the greatest joy and recompense she can have, by not sharing her child's hopes and fears, his troubles and triumphs. Sooner or later the bitter experience will come to her of realizing that her child is sharing these with another person, who must

therefore, be spiritually nearer to him than she is.

There are a few absolutely certain ways of avoiding this catastrophe which have been used over and over again by wise and devoted mothers. One is, never fail to listen attentively and sympathetically, no matter at what inconvenience, giving your best wisdom to help your child see his problem clearly for himself.

Another is, respect your child as an individual being, one as different from all other individuals as God meant him to be. Meet him on his own ground, and do not try to make him conform to a pattern of your own.

Respect your child's confidence absolutely. Once betrayed, it may never be given again.

A young lad of twelve I once knew, told his mother something that greatly interested him, and asked her not to tell any one about it. Later in the day he passed under the bay window in which she and a friend were sitting with their sewing, and he heard her telling what he had told her in confidence. He was rather a quiet lad but very determined, and after the visitor left he went to his mother and said: "Mother, I passed under the window and heard you telling Mrs. Blank what I asked you not to mention to any one. I just want to let you know that as long as I live I will never again tell you anything that concerns myself until I am ready for everybody to know it." And he kept his word, although he was always a most devoted and dutiful son.

Never meet with ridicule or sarcasm, a situation which appears absurd to you; this is fatal.

Perhaps the most important rule of all is, do not be afraid to discuss any subject, to meet truth with truth, frankness with frankness, confidence with confidence. Long ago I told my children I would always give honest answers to their questions in as far as they could understand them, and would explain more as they grew older. Give them scientific truths when they ask for them, rever-

ently and simply, and know the joy of seeing their minds open to the facts of life with appreciation of their beauty and holiness, and of watching their love and respect grow for their father and mother and for all life.

Never be afraid of confessing ignorance. A child thoroughly respects the answer: "I don't know accurately enough to tell you correctly; let us look it up together." This is where father can be brought in with effect, even if he is much away and very busy, for a child can soon learn in confidential talks with mother that father would be just as much interested, just as anxious to help, and just as good an adviser, or perhaps better, if only he were there. Then whenever his advice is especially needed, the matter can be referred to him at a convenient time.

To be a parent is a vocation, not a pastime. God has given into our keeping an individual, not a replica of ourselves for a plaything, and it is not enough to give only our love, which is a natural gift; we must give spiritual insight and understanding, joy in the child's growing and developing powers, and true companionship.

Are Girls More Refined by Nature than Boys?

PROFESSOR M. V. O'SHEA
University of Wisconsin

THERE is a popular belief that boys are crude and rather vulgar by nature. This tradition has become established because girls, after the age of three or four at any rate, seem to be more refined than boys in speech and manners. But the difference may not be a native one; it may be due to differences in training, and especially in environment and companionship.

From early childhood boys are subjected to rough associations from which girls are protected. Boys are permitted to hear obscene language, which girls, speaking generally, never hear. Vulgar

people try to restrain their coarseness when a girl is present, but they never think of doing so before a boy. Even in public performances, as in the theater, obscenity is often indulged in if only men are present, whereas little if anything of the kind would occur before girls or women. Lewd actions are exhibited before boys and men; while girls are never admitted to places where such actions are permitted.

If boys as well as girls were guarded from vulgarity and their activities rightly directed, society would hold the same moral standard for men and women. The late Speaker Cannon held the same standard, and the following story is pertinent: Once at a stag dinner where he was toastmaster, a certain Congressman prefaced a vulgar story with the words, "As no ladies are present, I will tell the following story."

"Pardon me, you may omit that part of your remarks," interrupted Speaker Cannon, "though no ladies are present, many gentlemen are."

Public sentiment always requires that the environment of the girl be more wholesome and refined than that of the boy. If boys are more susceptible, why are they not safeguarded? Will some one who is in the habit of ascribing native vulgarity to boys please answer this question?

Thoughtless, though doubtless well-meaning, people are constantly seeking to improve the environment of girls so as to keep their thoughts, feelings, and conduct wholesome, sweet, and refined; but they let boys grow up under debasing conditions, and then lament over the fact that they are not naturally refined and scrupulous about their speech and manners. Many parents expend more time and money in getting nice clothes for a daughter than for a son, and then they wonder why he is not so particular as she is about his appearance. The result of this general indifference to a boy's esthetic nature is, of course, that the boy, as a rule, is coarser in his thought, speech, and action than the girl. But is

the difference due to sex or to the fact that we neglect the boy and permit him to look out for himself, with the result that he is often subjected to vicious suggestion? It is a wonder that, take boys as they go, they are not worse than they are.

"Cur'ous Little Critters"

ARTHUR W. SPALDING

I HAVE a great deal of sympathy for parents. I once had a couple myself. And I well remember the painful efforts they made to keep up with my eventful progress through the intricacies of an unhappy civilization. And now that for many years I have myself been a parent, my sympathy has acquired that personal quality which alone gives understanding.

The trouble with many parents is, they have lost both memory and imagination; and losing these, they have lost touch with childhood. They have essentially the attitude of my friend Jeb Byers, up in the mountains a few years ago. Jeb was a two-fisted man, who could whip his weight in wild cats, and keep his legs under more moonshine than any other man on the ridge. He was wise in the ways of the wild folk, and not a one of them but had to be wary of his gun, his traps, and his pitfalls. But of his own progeny he knew less. To him they were something to be kicked out of the way when he was drunk, and to run errands for him when he was sober; otherwise —

One day Jeb and I were sitting in front of his cabin; and his children, with a remnant of that spirit of play which nothing can completely crush in the young, were having some sort of game. Jeb looked on with unusual interest while he whittled a stick and cogitated. Finally his philosophy came to focus, and he remarked, "Cur'ous little critters, ain't they?" He might have been speaking of a litter of 'possums he had captured.

"Cur'ous little critters!" Who knows much about them? Mostly we know what we want them to become, and we go heroically at the job of making them it.

If a man is raising corn, he usually has enough sense not to try to make a fourteen-rowed ear out of the first blade that peeps above the ground; but if he thinks he is raising missionaries, he is bound to have a preacher's coat all ready for the boy who wants to go to the "swimmin' hole."

I am engaged just now in an effort to interest grown-ups in some of the things which boys and girls want to do; and I am having some interesting experiences with parents and more-than-parents. The other day I was catechized by a group who wanted to know a number of things, most of which I could not tell them, because they belonged neither to juvenile psychology, with which I am acquainted, nor to adult psychology, which I have looked at. They belonged to Jeb Byers' psychology, "Cur'ous little critters, ain't they?"

"What I want to know," said one business man with ponderous emphasis, "is whether these boys and girls are to wear a uniform." I saw at once that his obsession was the uniform: he hadn't raised his girl to be a soldier! I thought that probably they would not have a uniform; but at the same time my memory leaped back to that wonderful day when as a "bell hop," or call boy, at the Battle Creek Sanitarium, I received my first and resplendent uniform. I was in no wise headed for the battlefield, either in spirit or in ambition, but I had a uniform, and I was both proud and happy. And that memory helps me to understand when I see my young son pin up the brim of his hat, and swagger around in hot putties, and prefer khaki to good serge, even to go to meeting in. But should a business man, buried in cost systems and records of production, have any knowledge of the heart of a boy! He only knows that uniforms are dangerous!

And then a young preacher, already past adolescence, arises to remark that he is opposed to anything which may have a tendency to eventuate in the comparative segregation of parents and children. Well said, brother! so am I; that

is, if I understand you. I am even opposed to such language. And I am opposed to the opposition to doing anything to help the boy do what he wants to do.

The thing that separates between parents and children is not the interposition of a third party, with graces and games and watchwords that steal the boy or girl away. It is rather the refusal of father and mother to take the time or make the effort to think the thoughts and do the things that occupy their children's minds. If a gardener refuses to cultivate his garden, the weeds will take it; and how shall he complain if another, to save the crop, comes in and does the hoeing?

Indeed, I have great sympathy for parents, and it is solidly re-enforced by my sympathy for children. For there is no more pitiable thing in the creation of God than a family separated into two mutually distrustful and misunderstanding camps, because of the failure of parents to comprehend the natures and the desires and the needs of their children. It is the supreme tragedy of transgression, the mocking of the fatherhood of God. May the Lord help us to be one with our children, to work with them and play with them, to understand the stages and the laws of their growth, to be in sympathy with each passing phase of their development, and so to shape our attitude toward them that we shall retain their confidence and their comradeship. We were not made to be like the brutes, following the instinct of procreation only to forget their children after the first few months of dependence. God gave us childhood through a quarter of life's span in order that we might form inalienable relations of interdependence and co-operation, and that we might by the study of these relations learn more and more throughout our lives the lessons of His loving-kindness to the children of men. Let us keep our heritage; let us know our children and our Father.

"A MAN'S freedom consists in binding himself."

Preparation for Mission Service

(Concluded from page 305)

ings, the keeping of mission accounts, the projection of various plans in different lines, including educational, medical, publishing,—all of these call for practical training.

In conclusion, let me lay emphasis also upon the physical preparation in the understanding of one's own body, the laws which govern it, and the primary essentials for strong, vigorous health. And while learning how to keep himself well and strong, the missionary should as far as possible learn how to help the physical infirmities of the people among whom he labors. They are in need, and

know not how to help themselves. Christ preached the gospel and healed the sick. It is the divine plan, and when followed brings success. Our educational system is lame in not providing more training along physical lines so that the missionary may be able to teach and practise the gospel of health, and by helping the sick and suffering find a way of access to the heart.

Preparation for missionary service is too large a subject for a brief article. While touching some points, other necessary ones are passed by. To young people eager for service, this preparation is of primary importance. Let such make use of their opportunities in counseling with those whose age and experience enable them to give wise counsel.

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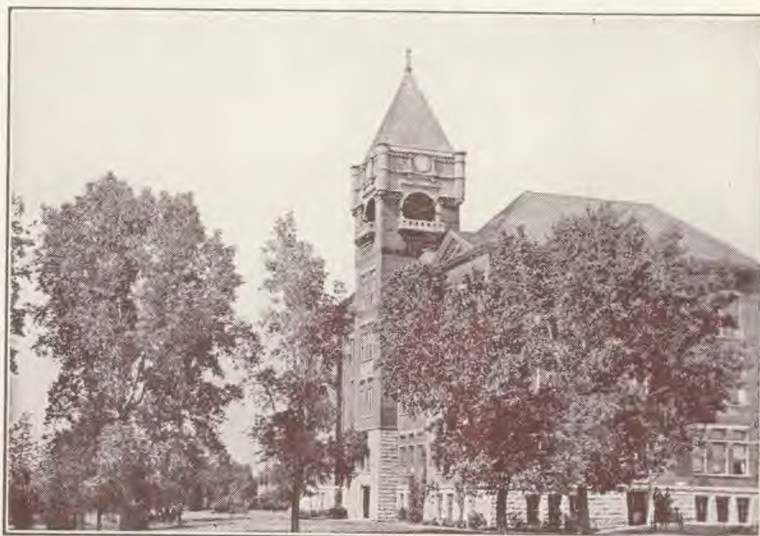
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