

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

DO YOU WANT
AN EDUCATION?

If You Do

LOOK INSIDE

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WASHINGTON, D. C.

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Christian Education

Vol. IV

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No. 10

Do You Want an Education?



VERY touching example of our Father's willingness to help those who call on him in dire extremity, is represented in our frontispiece. For some reason, not explained in the Scripture narrative,— perhaps a result of assuming the responsibilities of a family too young, surely before he had an education,— a student in one of the schools founded by Samuel fell into debt. Death overtook him before he could pay his creditors, and his wife and two sons were left in extreme want. The wonderful story of how the sons were saved from becoming bondmen to the creditor, how the debt was paid, and how the widow and orphans were cared for, is told in the fourth chapter of Second Kings.

The record of this case was not written to justify going into debt, but to teach the lesson of going to God for help in time of need. Here were two boys to be educated, with no father to provide for them, and they about to be taken from their mother by a grasping money-lender. The oil did not stay when enough had flowed to pay the debt, nor until every vessel that could be borrowed was filled. The family must be fed and clothed and the boys sent to school. To meet the emergency, God sent the woman abundantly above all she asked or thought. He did it by increasing the supply on hand while the mother and sons were doing an act of faith in attempting to enlarge their little to fill the measure of their need.

The day of miracles is not past. Mother, father, have you boys or girls who need schooling? Sons and daughters, do you really want an education? Then start in earnest with the capital of strength, ambition, will, and consecration you have on hand, and God that giveth the increase will not stay the inflow till your need is supplied, your want satisfied.

A Message to Our Youth¹

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

Balanced by religious principle, you may climb to any height you please. We should be glad to see you rising to the noble elevation God designs that you shall reach. Jesus loves the precious youth; and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be entrusted with high responsibilities, and to this end they may lawfully strain every nerve.

The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose. The excellence of character that you possess must be the result of your own effort. Friends may encourage you, but they can not do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God, and a blessing to society. Let your standard be high, and with indomitable energy, make the most of your talents and opportunities, and press to the mark.

The true object of education should be carefully considered. God has entrusted to each one capacities and powers, that they may be returned to him enlarged and improved. All his gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God and bless humanity.

I am glad that we have institutions where our youth can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have moral courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model.

¹ From an address by Mrs. E. G. White before teachers and students of Battle Creek College at the time of the General Conference in 1883.

What Is Education to Me?

SENIOR STUDENT'S VIEW

BY A SENIOR IN EMMANUEL MISSIONARY COLLEGE

To some persons education means a diploma framed and hung in the parlor. To others it means the grades recorded on the college books. To still others the accumulation of facts and dates stands for education.

To me education means something vastly different. When my eighth-grade certificate was given to me, I felt little need of further preparation, but my relatives and friends influenced me to continue my work. Each year would seem to be the last, for the financial problem and the long up-hill climb before me stood like insurmountable barriers.

Now I am ready to say that the diploma may be consigned to the attic, the college grades destroyed, and the facts fade from memory, but the ability to wrestle with difficult problems, the knowledge of where to find facts when needed, the general view of the practical side of life, not to forget the "higher training to be obtained through a vital connection with God,"—these are what to me constitute an education.

BY JANETTE L. BIDWELL, MOUNT VERNON COLLEGE

Education is commonly conceived of as spending a time in school and receiving a diploma; but this is not in reality education, although closely connected with it. True education fits one to engage in useful employment for the good of humanity. Examples are not rare of those who bear several diplomas, yet are of no great benefit to themselves, much less to their fellow men. Education is the drawing out, the development to the fullest extent, of all the latent capabilities of the human mind and heart. Not only is it a growth in the possibilities of intellectual and spiritual attainment, but it also includes a suppression of all downward instincts, of all that dwarfs the mind or soul, and the elimination of all unlovely traits or displeasing peculiarities. Education is not the work of a period spent in an institution of learning alone; it is also the continual change through all of life brought about by steady, persevering effort. There are men who have achieved great things, men who have shaped the affairs of nations, who have been well educated in the truest sense, yet who never had opportunities for even a common-school education. Abraham Lincoln is a familiar example. An education is gained, not because a person has many advantages offered him, but because he makes the very best use of those he has, even though they are few. Education is the development of physical, mental, and moral powers to the highest possible standard of attainment, whether this is accomplished in school by the aid of teachers and fellow students, or by personal effort alone under difficulties. It is the formation of character in accordance with the standards which make for present success and for that which will be so reckoned in eternity.

BY HERBERT S. MOULD (E. M. C.)

To me education means the reaching of higher attainments for the purpose of doing others good. Its aim is not to convert the mind into a reservoir, but rather into a living fountain that will bubble over and bring joy to others.

Only Christ can influence the world for good, and inasmuch as all that the world sees of Christ is seen in his followers, it is the duty of every Christian to become an efficient witness for the Master.

I do not desire education to enable me to escape responsibility and labor, but rather to show me what is duty and how to perform it well. Its great end is not knowledge, but action.

True education does not help one merely to do right things, but to enjoy them. It awakens the dormant powers which lie within, and helps a person to use the whole of himself.

From my education I have learned to love to a greater extent the beauty of life, and to turn ever from discouragement and discontent. It has helped me to live upon the hilltops in the sunshine of God's love, rather than to dwell in the dark valleys of despair and gloom.

The great problem of the ages is how to become worth while in the world, how to accomplish, how to succeed. To a great extent, the solution of the problem lies in education, for preparation is the forerunner of success.

What Is Education?

PREPARED FOR AN ENGLISH CLASS (MT. V. C.)

ASK you, "What is education?"

'Tis the light of life's great school;

'Tis the culture, the experience,

Trained to reason and to rule.

Where is found a better safeguard

Than diffused intelligence?

Where a wiser, nobler guardian

Than enlightened common sense?

Education? — Self-reliance;

'Tis an antidote for kings;

Education guides the ballot

And those blessings that it brings.

Those who scale the heights of learning

Bear away the highest prize,

Light for life and all its duties,

Light to gladden dying eyes;

Education routs old dogmas,

Superstition's terrors blent;

Gives us truth unmixed with error;

Makes our faith intelligent.

Light to sense the rights of freemen

In the heart's most secret realm,

Where the only queen is merit,

Conscience sitting at the helm.

Education stirs our being,

As the magic wand of spring

Wakes the woodland, decks the meadow,

Sets the waters murmuring.

Seek then, youth, an education;

Higher joys can not be found

Than in walking paths of wisdom;

All through life such joys abound.

At its word the land and ocean

Yield their treasures unto man;

And the open book of nature

Shows the Planner and the plan.

Love life's school, its toil, its service;

Love its chastening rule and rod!

It transforms the mind's deep treasures,

Leading on to truth and God.

BY GLADYS MC DILL (E. M. C.)

Mounting to the summit of my college years and looking back over the trail blazed by education as it twists and turns in its zigzag path through the years, I am made to realize that my education has been a leading out of the dense entanglement of ignorance onto the glistening mountain-crest of revealed truth. Having reached the top of my miniature mountain, I look beyond, and am humbled by new heights yet to be reached.

I once thought that the crowning moment of education comes with the donning of cap and gown. It seemed to me that he who can wear that time-honored costume is mounted upon a high pedestal, ready for the glad homage of his fellows. Ideals change. Since hearing present truth, education has acquired a deeper significance. It is nothing in itself unless it counts for service. To have an education means to be ready for service. To be ready for service means that brain and hand and heart are trained for loving ministry, while every faculty is keenly alert to the finishing of the work in this generation. Having come to the close of my college years, I realize that my education — although just begun — is my responsibility. Whatever is contained in my mental or spiritual make-up which does not tell for service has been acquired in vain; for the highest education in its last analysis means little more or less than readiness for truly efficient service.

A Personal Experience

BY JAMES E. SHULTZ (MT. V. C.)

If a woodman intent upon the accomplishment of a large task saves time by pausing to sharpen his ax, it naturally follows that he conserves time who pauses in the midst of his labor to sharpen his intellect. The sawyer who wishes to fell a large tree might reason that only those teeth of his saw which are in constant use need dressing, and so neglect both ends; but he who is wise will file the least-used teeth with equal care. Likewise he who wishes to be of the greatest service in the cause of God will exercise equal care in the acquirement of those useful arts whose application may not at the time seem so extended as others.

These facts were not appreciated by me when in school as a youth; for, being impressed with the imminence of Christ's coming and the vastness of the work remaining to be done, I was easily persuaded to make a speedy preparation for the work; consequently I pursued only those studies which my limited experience led me to think I should constantly use. I fear that my experience is common to many of our young people who behold themselves in the mirror of limited individual experience.

A few years after leaving school, I was called to take charge of one of our academies. It was after accepting this call that I felt that my education was entirely too limited, that some plans must be laid for summer school work; but how was I to attend summer school and at the

same time solicit students for the school during the vacation? It came about that I was called to the mission field before I had scarcely started in my work; but on arriving in Korea and seeing the greatness of the work and observing the urgent needs of the people, I was again impressed that a broad training is essential to the laying of broad plans. While at home I had learned to depend upon men of broader training and experience, but in Korea all was different. Nearly all the workers were natives who depended entirely upon those who were sent from America, and there being only one other ordained minister in the field, it was evident that they must draw from our fund of experience.

Ruined health finally forced me from the field, and after a time I was called to take charge of a large church in an important Eastern city. Here, as never before, I was impressed with my educational limitations. Seldom was it that I addressed a public gathering which did not contain many persons whose educational advantages were far superior to mine, causing me ever to reflect that I had "need that some man teach me." I began to pray earnestly about the question. The more I prayed, the more I was impressed that I should return to school. I finally secured a release from my work, to finish my college course. For three years I have been in school. Strenuous years they have been. During this time, I have often been associated with students younger than I, not a few of whom were formerly my pupils in church-school. I found that their plastic minds were often more than a match for mine, which had been taught to deal with actual rather than academic problems; but the experience, while costing me much toil, anxiety, and money, has been invaluable to me. A knowledge of my own limitations, I count to be one of the greatest assets of my college training, not excepting the benefits of acquiring the habit of study.

I would advise every young person to look well to his education in the days of his youth.

A VETERAN TEACHER'S VIEW

BY G. W. BINE

EDUCATION, in its broadest sense, comprehends all those forces and processes that inform and cultivate the intellect; that discipline the will and chasten the emotions; that develop the body and habituate it to the efficient performance of its normal uses; that implant love for truth, a spirit of candor, of breadth, of sympathy, and a supreme regard for truth because of a supreme devotion to God.

Education seeks to put the individual into complete possession of himself by transmitting his potential powers into actual powers. Education is the symmetrical and harmonious development of the body, the head, the heart. A true scheme of education makes the impartation of knowledge subservient to the discipline and cultivation of the mind. Its paramount aim is not to inform, but to develop in the individual the highest physical, mental, and moral perfection of which he is susceptible.

COLLEGE PRESIDENT'S VIEW

BY C. W. IRWIN

THE truly educated man is he who regards his health more highly than his appetite; whose adornment is that of a meek and quiet spirit; whose school-days do not end when he receives his diploma, but each day is school-time in which he learns precious lessons from the Book of revelation and from nature, even to the end of a long career guided by the greatest Teacher the world has ever known.

This truly educated man recognizes the rights of others while seeking to exercise his own. He is not too proud to labor with his hands as part of his practical service to his Maker and fellow men. He is economical, polite, unassuming, intellectual, spiritual, but also resourceful and aggressive. He is apt to teach, whether on the farm, in the shop, in the sick-room, in the editorial office, in the schoolroom, in the business office, or in the pulpit. In short, his education has taught him to do the very best things in the very best way.

BY E. C. KELLOGG

Education includes the knowledge, skill, and training one gets in an institution of learning.

During the past century there has been a marvelous increase in knowledge. Consequently much is now taught that was formerly unknown. This is especially true in commercial, normal, scientific, and industrial lines. We must keep abreast of this knowledge.

In carrying out the round of school duties — studying, preparing work, reciting, and performing industrial tasks under the direction of qualified teachers — one acquires a skill in doing things that is invaluable. The ability to work accurately, feelingly, and intelligently is acquired; and from the fact that the world is overflowing with important things to be done, question upon question to be answered, problem upon problem to be solved, this is more important than ever before in the history of mankind.

No little importance should be attached to the increased general culture one gains by association with teachers and students of good breeding and high ideals, and in connection with this the greater range of influence possible by added acquaintance.

Viewing education in its several phases, seeing what it does for the individual as well as what it enables him to do, is a powerful appeal to every one to accept and to improve its advantages. This appeal becomes particularly strong when we realize that we are living in an age of the greatest educational opportunities and achievements, and the individual must take his place among the educated. It is reasonably expected of him that he will do his part in the great work of life.

What Does "Christian" Mean in Education?

VIEW OF A PROGRESSIVE TEACHER

BY C. L. BENSON

THE greatest of teachers defined education, or wisdom, as the fear of the Lord. The psychologist James calls that man educated who, through terms of the known, can solve the unknown encountered both in books and in all the problems of life arising from his activities as a social being. Let us examine the public-school system of education operative in this country and God's plan of Christian education, and see which meets these requirements.

The public schools are the bulwark of our free nation. They purpose to develop patriotic, law-abiding citizens. As church and state are separated, more than this the Constitution does not permit. Consequently only the intellectual, physical, and social natures are developed. The standards held up before the students are those governing the business and the social world of to-day. One of the results of this condition is the much-deplored commercialism of the rising generation, which underrates everything not promising big money returns. Not only is the study of the Bible omitted, but often the school life and the instruction given there are antagonistic to the principles of that book. Independence of thought and speculation are encouraged with reference to all things pertaining to man and to God, making profane and common the account of creation and redemption. Man-made theories supplant the plain "Thus saith the Lord." As a result, a large number of young men and women from Christian homes are making shipwreck of their faith, and are disqualified for self-sacrificing, soul-saving work.

In contrast with the great public-school system is God's plan of Christian education, which prepares young men and women to serve God and their fellow men. Limited indeed is the vision of that man who sees in Christian education merely an ordinary worldly training with the Bible added thereto. Just as consistently could you say the Christian life is restricted to the times when the follower of Christ has the Bible in his hand and is studying or teaching that.

The purpose of Christian education is to develop the image of God in the soul. God drafts the plan of each life, and this education is the daily working out of that plan physically, intellectually, and *spiritually*.

The methods employed are those that will foster a growing conviction of one's relation to God and his responsibility to his neighbor. The Christian teachers are using their energies to advance Christ's kingdom in the hearts of their students, demonstrating by precept and example that "I can do all things through Christ."

The subjects taught are treated as thoroughly as in the worldly sys-

tem, and with all the additional force of revealing the divine plan in each. The study of science is an opportunity to think God's thoughts after him, foreign-language study becomes absorbing with service abroad as the goal, and history is a new subject when the student recognizes what it is—the unfolding of the great controversy between Christ and Satan as fought out over individuals, churches, and nations. Such instruction is positive and constructive. Young men and women are emancipated from personal ambitions, but are given a new determination to reach the highest degree of efficiency in order to reveal Christ.

Not the least of the benefits of the Christian school is the daily association with students of kindred ambition, hope, and consecration.

Those attending the worldly schools will need to undergo a training similar to that which Moses received in the wilderness, in order to eliminate man-made theories, belief in self, and to permit Jesus to flood their souls as he filled the burning bush.

It is Christian education that will challenge our young men to approach the pulpit on their knees, so that God can use them to preach pentecostal sermons, and it is this that will awaken ambitions to become teachers approaching the standard realized by Christ, of whom it was said, "Never man spake like this man." It is only this that will inspire a man to buy a road into Africa with his life, to thread the jungles that he may locate mission stations, to translate the Bible into unknown tongues, and in the darkest hour of discouragement and hardship to say with Judson, "The prospects are as bright as the promises of God." Christian education alone will inspire a man to say with Cox, when laying down his life after four months' service for Christ on the Gold Coast, "Let a thousand fall before Africa be given up."

VIEW OF A SEASONED PREACHER

BY C. S. LONGACRE

A TRUE and sound Christian education so thoroughly develops all the faculties of the individual that he can render a full measure of his capabilities for the uplift of himself, humanity, and the interests of God. Equipped with this Christian armor, he is prepared to discern between good and evil, to choose the good and shun the evil. Christian education does not take him away from the evil that is in the world, but teaches him how to conquer the evil, how to meet temptation successfully and come off a victor over every foe. It does not isolate him from the rest of the world, but enables him to draw the world nearer to himself and to the Source of all good.

I do not believe that God intended our schools to live secluded, hermit-like lives. If he did want us to get away from the evil that is in the world, why did he not build a fence around the tree of the knowledge of good and evil so man could not get to it? But God put this tree with its tempting fruit right "in the midst of the garden," and put man under a test, giving him the privilege to exercise the right of choice. If a school does not show its students how to live in the midst of tempta-

tion and how to rise after a fall, it does not impart an ideal Christian education, as these are the real issues the student has to meet in life. A school has not done its Christian duty unless it prepares the students to take a worldly text-book, scan its pages, and discern the good from the evil. If more of this were done, our students would not fall into the deceptions that are waylaying some now.

Christian education enables us to surmount all obstacles in the way and to use our defects and defeats as stepping-stones to success. It develops a higher type of true manhood and womanhood, and produces a more thrifty and law-abiding class of citizens for the earthly as well as the heavenly government, than any other system of education has yet developed or produced. Why should we therefore choose an inferior product when the best is within our reach? That life is a failure which does not set before its vision the highest ideal as its goal, and which does not put forth its supremest efforts to reach that exalted pinnacle. The man who prayed, "Give me Scotland or I'll die," got Scotland.

VIEW OF A COLLEGE EX-PRESIDENT

BY C. E. P.

IF sin had not come into the world, the sole meaning of education would have been to *grow* — to unfold from an ideal beginning, under ideal conditions. The physical senses, the mental perceptions, and the soul's communings would blend in one harmonious whole, and by exercise would increase constantly in acuteness, depth, and fervor. The mainspring of action would be the power of an endless life. The motive would be greater likeness to Him whom to know better is to adore and to emulate the more. Unlearning wrong things — on which we now expend well-nigh half our educational effort — would have no place. The combating of hurtful influences, the exposing of error, and the ministry of healing would not consume any of our time or our energy. Life would be one grand involution of power, one ceaseless evolution of possibilities.

In fateful contrast to these blissful conditions, where are we to-day? The stunting, deadening blight of sin is upon the race. The necessity to grow is still laid upon us, but it must be among rocks and thorns and in the beaten paths of hostile men. Our senses are benumbed, our perceptions impaired, our communing disturbed. Life is brief. Half of it is consumed in unlearning, in dissecting subtle error, in resisting evil influences, in acting the good Samaritan, in casting the beams out of our eyes that we may see clearly as far as our neighbor's. Just one thing remains to us unchanged — the motive: greater likeness to Him whom to know better is to love more and serve better. This purpose of the eternal ages will yet be realized.

Its accomplishment, however, lays us under the necessity, under the fearful handicap of sin, of casting our burden upon One who is mightier than we — Christ. Hence the epithet *Christian*, which we graft into that original sole meaning of education — to grow. The nearest syn-

onym to Christian education is Christian growth. This experienced, we may then reveal its secrets to other men in like need with ourselves.

That education, then, which does not acknowledge Christ, which does not point to Christ and reveal more of him continually, which does not represent him and exemplify him as the only possible means of attaining the true end of education in this present life, has missed its mark; it is as unfit for the Christian as the rags of a roadside beggar for the guest at a marriage feast. Just as well try to cleanse a piece of silk with indelible ink as to try to purge the conscience from evil with the dead works of man apart from Christ.

In its application, however, as I conceive it, making education Christian does not mean the turning of the class-room into a Sunday-school, nor the excessive use of religious phraseology in the instruction given, nor presuming upon the Lord to do for us what he expects us to do for ourselves, nor allowing for one moment that the term Christian dilutes the term education, especially in respect of application, thoroughness, depth, and the employment of all the means and methods that generations of human experience have demonstrated to be good. Nor should its scope be unduly narrowed. I have laid out garden plots geometrically and taught students to lay off their individual beds in the same way, with nothing but a string and a stick; but the nearest conception of the infinite I ever obtained was in studying the curves of analytic geometry under a *Christian* teacher, who, after making sure that we grasped the basal geometric conception, would at times conduct us on a tangential excursion into the limitless, unfathomable depths of the invisible universe, in order to disclose to us parts of His ways, that we might long to know more of Him with whom we have to do. And his efforts were not in vain. The impression then made can never leave me, and often sustains me in the hour of trial.

Christian education is as broad as God is. While we can not compass even an infinitesimal part of it in this life, yet we need not be troubled so much over terms and subjects and courses, so long as we are under a practical, conscientious teacher, as over our failure to do broadly and deeply what we do attempt. Christian education is broad enough and potent enough to cover the needs of the most highly enlightened if we but address ourselves to it manfully.

As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power. Men of the greatest intellects, if not guided by the Word of God in their research, become bewildered; they can not comprehend the Creator or his works.—Mrs. E. G. White.

Why Do You Want an Education?

THE FRESHMAN STUDENT'S ANSWER

BY BESSIE FLAIZ, WALLA WALLA COLLEGE

WHEN I came to college four years ago, it was with the purpose of taking a two years' course, that I might be prepared to take up work in a foreign field. But soon I began to realize something of the narrowness of my conceptions of an education; and I resolved that if possible, I should remain in school and complete the college course. As I have continued my work from year to year, and at the same time studied the needs of the foreign fields, I am persuaded that this work requires the best training it is possible to obtain.

The world to-day is looking for men and women who are trained and capable of holding positions of responsibility. As the work God has entrusted to us is greater than that given to the world, so should our preparation for service be greater and better in proportion. My purpose in obtaining an education is to render to God and to men the best of which I am capable.

BY RENA KLOOSTER, EMMANUEL MISSIONARY COLLEGE

To me the acquiring of an education means far more than accumulating a large fund of information. To me it means the awakening of individuality, the development of all the powers of the being. Association with those whose sympathies were broad, whose hearts were sincere and charitable, whose tastes were refined and beautiful, and who combined these virtues with the power to think and to do, early roused in me longings,—longings that only grow stronger and more varied as I seek to satisfy them.

To be able more fully to sympathize with and to understand my fellow men, to learn to see more of the lovely and less of the unlovely in all about me, to be able to read God's love and providence in the mysterious things of life, and to learn to do humbly but well whatever he gives me, is my desire in obtaining an education.

BY FLORENCE SWARTOUT (E. M. C.)

We can not hope for success without an aim. So it is in education. My chief aim in getting an education is to become a more efficient worker for God. I want the training that I am getting, that I may be a true, consistent, and enthusiastic Christian, one who sees the importance of living a devoted *daily* life. I want an education so broad, so high, and so deep that it will ever prove a safeguard against low standards and mean ideals.

BY B. M. BUTTERFIELD (E. M. C.)

I need an education because the hour demands my best service. The times are bringing forth shrewder minds than ever before. There has been no period in the history of the world when the standard of education was so high and universal as it is to-day, and we must meet it.

Morals of Our Youth in Danger

It is a terrible fact, and one which should make the hearts of parents tremble, that the colleges to which the youth of our day are sent for the cultivation of the mind, endanger their morals. As innocent youth, when placed with hardened criminals, learn lessons of crime they never before dreamed of, so pure-minded young people, through association with college companions of corrupt habits, lose their purity of character and become vicious and debased. Parents should awake to their responsibilities, and understand what they are doing in sending their children from home to colleges where they can expect nothing else but that they will become demoralized.—“Christian Education.”

THE JUNIOR STUDENT'S ANSWER

BY BESSIE STEEN (E. M. C.)

DURING the three years that I have spent in college, I have learned lessons that will be a help to me through life,—lessons that one can scarcely learn elsewhere. I am eager to get a higher education because I believe it will give me culture and a fund of knowledge that will help me to understand sound principles, develop my reasoning power, and enable me to form correct judgments. I believe it will give me more tact in meeting, dealing with, and understanding people; for here in school where I mingle constantly and on intimate terms with a large number, representing as many different dispositions, I find that I must regard the rights and opinions of others, and must often yield personal preferences for the good of the majority. I am able to get the viewpoints and opinions of different authors, of my teachers, and of fellow students, which I think will make me broader minded. My last and greatest reason is that a higher education will not only benefit me, but will enable me to do more efficient work in helping others.

BY K. M. ADAMS (W. W. C.)

I want an education, because it will enable me to understand this great big busy world better, and to enjoy my life in it more. I want an education because it will show me truly my place among men, and help me to fill it. I want an education because through it I shall learn to love and appreciate my fellow beings, and live harmoniously with them. I want an education especially at this time in the earth's history, because God has given me the privilege of helping carry the gospel truth to my fellow men; and in order to fulfil this commission creditably, I must prepare myself to present effectively the truth I know.

BY FYRNN N. FORD (E. M. C.)

I want an education that I may be qualified to fill more perfectly the place which God in his eternal purpose has marked out for me. I

want an education to prepare me for complete living. An education confined to theory never can supply the need, but true education is not artificial. True education produces a well-balanced mind and a strong character to bear the responsibilities of this brief life, and to enter upon the privileges of the future immortal life.

My only aim in life, the supreme aim to which all others are subordinate, may be summed up in these few words: To serve Christ, who died for me; and I want an education that I may serve him better than I can without it.

BY W. H. WINELAND (E. M. C.)

The fear of God is failing from the earth. His Word is being trampled upon. His character is being criticized. His love is being questioned. His laws are being transgressed. His everlasting covenant is being broken. False doctrines are being spread everywhere, creating dissatisfaction, unrest, and uncertainty.

I want a Christian education that I may be able to discern between the true and the false; this will instil in me an unwavering faith in Christ, that I may be kept true to duty, to principle, and to God, and that I may exalt Christ among men by pointing them to him as the way, the truth, and the life.

The Man That's Satisfied

I would not be the man that's satisfied
 With his position in the world to-day;
 I should not wish to know that I had tried
 The last time to climb higher on life's way.
 If Fate should grant to-day each wish of mine,
 'Twould be a loss; for then I should not know,
 Throughout the coming years, the joy divine
 That comes with each attainment as I go.

I would not have great riches come to me
 Without my having mingled in the strife;
 I would not be a king, if 'twere to be
 The last of my attainments in this life.
 To be in touch with toilers day by day
 Is to enjoy a fellowship denied
 To kings. There's joy in honest toil, I say;
 I would not be the man that's satisfied.

— Charles H. Meiers.

Where Are You Going to Get an Education?

An Editorial

IN the preceding pages we have presented to the reader the views of a variety of persons who can speak from experience on what to them constitutes education, on the meaning of the epithet Christian applied to education, and on why we seek an education. We are now prepared to ask, Where are you going to get an education?

We do not ask what particular school you will choose; you will find on other pages of this issue a number of worthy schools bidding for your patronage, and it will pay you to examine carefully what they have to offer before answering the question set before us. The real question we mean to ask you now, and the real question you must settle first of all, is, What *kind* of education do you want, and what *type* of school are you going to attend next year to get it?

On the previous pages referred to, you will find the testimony of students who are just beginning, and of students who are just completing, their work in the Christian school; go back and read that with more care. You will find also what the progressive Christian teacher, the seasoned preacher, and the Christian college president and ex-president have to say; it will pay you to read that again, and weigh seriously their tested view of the best kind of education.

In considering the question, bear in mind that education casts the die of your entire life. You will look upon all its problems largely through the glasses your teachers have fitted to your eyes. You will decide its issues chiefly through judgments formed from initial impulses set in motion while you were in school. The fruitfulness of your own life, and your ability to uplift others, will depend quite directly upon the sources of wisdom and knowledge you learned to tap while you were a student. The impress of the school, and of certain teachers in particular, will stamp all you think and all you do. You can not realize this now, but if you could look back through twenty years since you completed a college course, you would attest the truth of all we are saying here. What do you want that impress to be?

Bear in mind also that you may not be deciding the question for time merely, but for eternity. Place yourself under the very best of influences, and you will still find that your salvation must be worked out with fear and trembling. You can not afford to hazard the winning of the eternal prize, even to what in your present unwisdom may seem but a small degree. Better is a little education of the right kind than any amount of the wrong.

We can not decide for you the question of where you are going to get an education; it would not be right for us to do that; but we feel none the less deeply solicitous that you decide it right than if it were a personal question with us and the decision lay wholly with us.

H.

In the Wide, Wide Field

Mission Expansion; Its Meaning in Men

BY L. R. CONRADI

GOD'S designs for his great work on the earth are so clearly portrayed in the Bible that there can be no mistake about them. Not only is the field the world in a general sense, but the gospel of the kingdom is to be preached unto all the world as a witness; and that there may be no mistake in qualifying this expression the revelator says, "To every nation, and kindred, and tongue, and people." This broad statement takes in the civilized and the uncivilized parts of the earth, the Protestant as well as the Roman and the Greek Catholic, the Mohammedan as well as the heathen, the literate and also the illiterate.

In civilized countries, the task is comparatively easy. Here most of the people can read and write. The Bible is circulated everywhere. The soil has been prepared, it yields quickly, and means flow freely. Yet see how men are needed even here! Some forty years ago we sent our first missionaries from the United States to Europe. To-day we have about five hundred gospel workers in Europe, yet most of the countries are scarcely touched. If instead of five hundred we had five thousand, there would be plenty of room for all. This shows what mission expansion means in a single continent, and that a very favorable one.

But when we let our eyes run over Asia and Africa, where thus far but very little has been done comparatively, the task at once becomes an enormous one. There we behold a thousand million in darkness. Most of the people are illiterate. Many are sunk in idolatry or their minds are blinded by the pernicious doctrines of Islam. What, for example, are seventy workers for the dark continent of Africa? To give a fair illustration of what an illiterate country needs on virgin soil, we consider it necessary, where the country is well populated in Africa, to have one mission station, with a white missionary, every fifteen miles. Taking a strip two hundred miles in length and one hundred twenty in width, as we have now on the east side of the Victoria Nyanza, it would mean there alone one hundred missionaries. There are 1,000,000 people who have no teachers, no schools, no doctors, no nurses, and no one to teach them the advantages of cultivating the soil or of developing industries. Had we only the men and means, what might we do for the enlightenment and salvation of the people in that region!

There is sometimes great danger of thinking that because the coming of the Lord is near, surface work suffices. Too many have been imbued with that idea; and as they went out to fields where long, hard,

self-denying work is needed, they only too quickly returned home, working disappointment to the fields both at home and abroad. It is all right in a civilized country, where people can read and write, to mail tracts and to hand out papers, to call this missionary work and to expect some fruits. But even in those countries, the main work after all must be done by the hard-working Bible worker, by the efficient minister, who for days, weeks, and months labor for souls until they finally yield.

But if we turn to the heathen world, a great pioneer work needs to be done before all that. It means a life-work. The worker must learn the language and learn it from the natives, without the help of grammars and dictionaries. He must toil for years until grammars and dictionaries and parts of the Bible have been prepared. He must enter into the customs of the people and into their manner of thinking, and teach them industry as well as agriculture, and be a pioneer in every sense of the word. Such work calls not only for a great number of men, but it calls for men indeed — for all that there is in them, for all they can make of themselves in preparation, and for all the life they have to give.

Thus God's call to-day is for thousands of men and women, but not only for numbers, but for men and women who will count, who are full of the Spirit and full of endurance until the end. The fields are indeed white for the harvest. Harvesters are needed, hundreds and thousands of them. It is a call from God, and the greatest call the earth ever heard. The all-important question is, Who will respond, and respond for life?

Education for Native Work Abroad

BY JESSIE ROGERS

THERE are two general classes of foreign mission fields, the lands of civilized, cultured heathen, and the regions of the untaught savage. The missionary to the former has the lighter task. He needs but to walk softly, with his gospel message, among a people who were cultured in an age when the missionary's own ancestors dwelt in caves and worshiped oak-trees, and his efforts are practically confined to demonstration of the reasonableness of Christianity.

But the missionary to the heathen of uncultured lands must stand sponsor to a people experiencing new mental as well as spiritual birth, a people who have had a foolish myth for every phase of nature, and a thousand fears of the harmless. With the coming of Christianity the spell of the fable is forever broken, old terrors relax their grip, and nothing but the truth will satisfy them. Hapless is the missionary whose mental preparation and equipment leave him unable to give a sensible statement of truth about sun, moon, and stars, and everything on the earth and under the earth which falls tributary to the awakened heathen's insatiable greed *to know*.

The great missions which have stood the stress of years, and have

put a sane and safe mold on new-formed nations, are the missions which were founded by men of the highest order of attainment, whose accurately trained powers were equally capable of "searching out the watershed of a continent, or the structure of the mandible of an ant." But it is the commonest observation of every missionary of experience that the work of the faddy, ill-prepared missionaries who trail through heathen lands, with nothing but fanatical zeal for a backing, lasts only as long as the fuel of their own shallow enthusiasm burns — a mercy!



MORNING DIVISION MALAMULO SCHOOL, NYASALAND

Young people in preparation for mission work in these lands of pitiful conditions need to disabuse their minds of the notion that "anything is good enough for the heathen," educationally. It's a logical thing, and works out with grim precision, that just what a man brings to a mission comes out in that mission, whether it be corn or culture, and the accented feature *will* come out on top. Every

defect in the missionary's own preparation appears as a defect in the natives he trains, and nowhere else in all the world does the muddling of the tyro do such appalling harm.

To make sure of no neglect in either phase of life, many missions of wide operation send out both the missionary teacher and the missionary artisan, each to attend strictly to his own line of work, and this arrangement effects great symmetry of result. But for reasons well known to ourselves, this effectual but expensive plan may not be followed in the solution of our own particular problem, since in nearly every instance the two lines must be compassed by a single individual.

He who volunteers for the delicate business of training the head and the heart, the hands, eyes, and ears of the young people who flock to a mission station, will need every iota of special light and truth, plus all that the world has that is worth the having; for even so, under the stress of actual conditions, his best will prove none too fine; and he needs to pray fervently that his finest be not found too poor.

Blantyre, Nyasaland, British Central Africa.



A GROUP OF NATIVE TEACHERS IN THE OUT-SCHOOLS, NYASALAND, ATTIIRED FOR THEIR LONG JOURNEY HOMEWARD TO THE CENTRAL STATION AFTER TEN MONTHS OF SOLID SCHOOL WORK

The Message to the Cultured Classes

BY B. G. WILKINSON

"DEAR YOUTH, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard. . . . Balanced by religious principle, you may climb to any height you please."—*Mrs. E. G. White, Review and Herald, Aug. 19, 1884.*

"*Be content with no mean attainments.*" This testimony has long been making an appeal, silent and unheeded. It is no difficult task to make men feel contented with ordinary or common attainments. To inspire men to higher achievements is the more serious problem. Too many, in laboring for the conversion of souls, are satisfied to deliver messages worn threadbare by long repetition and unrefreshed by working. Such reformers aim too low. Daniel, because he was of the seed royal, was the special object of Satan's attacks. If the arch-deceiver could gain the Hebrew leader, he knew that the crowd, half his already, would soon follow. Such is the influence of the governing class. It should be the ambition of the servant of God to sit among them—to convert them. One leader gained over is worth a host. They are harder to gain, to be sure; and there is great danger that the worker who seeks their conversion may fall into the temptation to be contented with a name, place, or fellowship among them. Farel, laboring hard

with young Calvin to begin the work at Geneva, planted the workman whose word shook France, remodeled Scotland, and molded the destinies of America. One Paul is worth a thousand Anonyms. The diligent efforts of Stephen to address the highest class were bearing fruit.

"Ambitious for education that you may have a name." There is nothing wrong in these aspirations, says the article above. I pray that God will keep me from ever discouraging any youth who may have these aspirations. It is the work of no one to discourage them, but rather to see that they are balanced by religious principles. To discourage such aspirations is to lose the confidence of these youth. Yet these are the very young people the cause of God demands. With all their getting, the governing classes, the educated classes, the leading classes, lack one thing. It is no special honor to the messenger who possesses what they lack, to lack what they possess. Daniel, acquainted with the God of Moses, was also skilled in all the learning and wisdom of the Chaldeans. Because he was broad enough to appreciate all classes, God used him to speak to all generations. The proper advance will not be made in a religious work conducted on the proposition that all educated unbelievers are condemned. I appeal to workers to qualify themselves to speak to all classes.

I appeal in behalf of all classes. The most intelligent will not be converted by the hundreds and thousands at any time. Much less will they be converted by men who ignore or scorn that training whose value they know. You might as well hope to lead to God the dweller in the mansion by the dweller in the hovel as to use the bigoted ignorant to convert the educated. Learning and culture are the products of God, though their possessors acknowledge him not. Yet many of these yearn for the Living Bread. And God yearns for many of them. But no messenger suspicious of their motives, and proud of his limited knowledge, could convince them of the superiority of his message.

"Aim high, and spare no pains to reach the standard." Never be a member, much less a leader, in any cause which fails to possess a standard. No mother truly loves a child who is unwilling to correct him. Yet unto what shall she correct him if not unto a standard? It is useless to talk of love while ignoring principle. No man has much influence among his fellow men, and certainly not among men of culture and of principle, when he himself possesses no standards. It matters little how great may be his profession of religion. It profits little if he possesses no ideal and has never taken pains to reach that ideal. He should be as was Wyclif: "The power of his genius and the extent and thoroughness of his knowledge commanded the respect of both friends and foes. His adherents saw with satisfaction that their champion stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter."—*"Great Controversy," page 80.*

What Do You Want to Do?

DO YOU WANT TO PREACH?

BY C. SORENSON

CHIEF among the agencies whereby God has seen fit to save a world lost in sin, is the preaching of the word of his grace by men who have a living experience of its power. As a faithful, efficient ministry reaches out into the populous regions of our cities, and gathers in a harvest of souls, there will come into our ranks young people to fill our schools, men and women to strengthen the ranks of believers, and tithes and offerings with which to extend the work in other lands.

On a certain lumber yard there is a sign stating that newels were made there of all kinds of wood,—oak, pine, birch, walnut, and mahogany. That can be done where it is only a question of a mechanical process applied to lifeless material. In the work of the ministry the gift and calling of God are first and foremost. Schools can only aid in developing that which God has implanted. Settle the matter between yourself and God as to your calling for the ministry. Its tasks are arduous, its responsibilities are heavy. Only when the woe is laid upon the heart, is one able to glory in the very necessities of the work and finish his course with joy.

The work of ministering to the bodies of men requires several years spent in preparation along technical lines, after a foundation has been laid in high school and college. Has one any reason to expect success in the more exacting work of ministering to the minds of men darkened by prejudice and false theories, and to their hearts burdened and beclouded by sin, with a training less thorough?

The spirit of this age, trained in shop and laboratory, demands that the minister employ the methods that have brought us wonderful revelations in the realms of science. These demands may be summed up briefly: Report your findings accurately and honestly; verify your hypotheses before you call them facts; be original — come to the origins, or sources.

To develop the type of workers who may meet the needs of the times, schools are maintained among us. First in the line of studies we may well place the English Bible. Its historical content, its great teachings in epistles and prophetic messages, its wonderful doctrines, and the meaning of its great lines of symbols and ceremonies demand study, earnest study, study under the guidance and direction of competent teachers.

History, the great exemplifier of God's dealings with men, beckons the candidate for the ministry to its realms. Others may study to draw lessons from its pages. We who are especially called to unfold the prophetic word are by that very undertaking called to a painstaking study

of history in its great divisions of ancient, medieval, modern, and church history. Research into lines not frequently explored is demanded. Where can that work be done as it ought to be done except in the schools where there are good libraries, and teachers who are capable of directing the work? Schools open up these realms of study to the mind. There are men to-day who are not able to use to advantage the facilities afforded them in the libraries of their cities because they have not had the training of the schools to give them the groundwork.

A knowledge of the languages in which God committed to men the living oracles is an aid not to be despised. Above that we may be justified in placing the study of the mother tongue. The message of God is worthy of the strongest and purest English. "He is a Christian who aims to reach the highest attainment for the purpose of doing others good. Knowledge harmoniously blended with a Christlike character will make a person truly a light of the world."

DO YOU WANT TO TEACH?

BY CLIFFORD A. RUSSELL

YOUR life-work — how can you make it count the most for God? What talents have been given you? How can you best improve these talents?

Misfits are disagreeable. Professional misfits are disastrous. Success or failure lies to a great extent in the choice of your life-work. Many, to-day, are turning off second-class work who might stand at the head had they taken up the line of work for which they are adapted.

Not all can teach. "Teachers are born, not made." In a limited sense, this oft-quoted expression is true. Teaching is a gift of God, and may be cultivated, but not originated. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." Pitiably, indeed, to see children sit under the supposed teaching of a teacher who can not teach!

Do you want to teach? What are the requirements? Are you willing to pay the price? Will you seek to attain the standard?

First, *consecration* — deep, thorough, complete. You must first come to Christ before you can hope to win others to him. "The greatness of a man's power is the measure of his surrender. It is not a question of who you are, but of whether God controls you." No amount of natural teaching ability, no amount of professional training, can take the place of that unreserved surrender to God which must and will precede all true passion for souls.

No nicer work was ever committed to man than that of molding the plastic mind of a child. Small wonder, then, that this instruction has come to us: "The teachers for our schools should be chosen from the *very best class*. They should be experienced Christians who are balanced in mind, men and women (not boys and girls) who have learned the lesson of self-control. Then they can educate and do a work of

larger importance than even the minister in preaching the word. They can prepare the soil that the truth may have effect upon human hearts. Teachers themselves should be what they wish the students to become. They should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits, and should have that true Christian courtesy that wins confidence and respect. All who deal with the youth should not be iron-hearted, but affectionate, tender, pitiful, courteous, winning, and compassionate. Those who naturally are fretful, easily provoked, who have cherished the habit of criticism, of thinking evil, should find some other kind of work, which will not reproduce any of their unlovely traits of character in the children and youth, for they have cost too much."

Second, *aptness*,—the ability to impart instruction. One may know a thing never so well, if he lacks the power to guide another in the pursuit of that knowledge he is a failure as an instructor. The enthusiastic teacher will learn how to enkindle and keep alive a deep interest in every subject he teaches. By his ingenious questionings he will draw out of the student his knowledge of what is being studied, and lead him into a wider view, a deeper understanding of it.

Third, *tact*. The teacher has as many different dispositions as he has pupils. All are not run through the same mold. There are the many infinitely perplexing problems that come up every day demanding solution. If any worker needs sanctified judgment, it is the teacher. He needs cooperation, not criticism. Some consecrated teachers, possessing ability to teach, have miserably failed in tactfulness when dealing with pupils or parents. Lack of good judgment in disciplinary matters has led to many a school wreck, and caused many a rising star to sink into the dark waters of oblivion.

Fourth, *knowledge*. To quote again: "God wants the teachers in our schools to be efficient. Let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences." No one can impart what he does not possess, nor should he be satisfied to possess merely what he wants to impart. In many cases our school work has been crippled, and the cause of Christian education hindered, through the inefficiency of those called to teach. The law of supply and demand applies in our educational work as elsewhere. The demand has exceeded the supply. It does to-day. Nothing more quickly establishes confidence in an educational system than well-trained, efficient teachers.

Do you want to teach? The school needs you if you are willing to pay the price in consecration; if you are apt; if you are tactful; if you possess the necessary education; and lastly, if you love the work. These qualifications make for efficiency. And efficient teachers mean more and better schools for the training of our youth. And better training of our youth means victory and home.

DO YOU WANT TO WRITE?

BY M. E. OLSEN

Do you want to be a writer? Then, first ask yourself, Why? A vast multitude of people read. Many are broken-hearted and need to be comforted. Many are spiritually blind and need to have their eyes opened. Many are weak, and faint under heavy burdens. They need to be strengthened. Do you wish to write in order to be able to minister to such as these? Then you have a worthy motive, and one sufficiently strong to tide you over a great deal of necessary drudgery in learning the art of writing. You have also in such a motive a safe literary guide; for, if you keep the needs of the multitude in mind, you will ever strive after simplicity in style, and you will not fall into the affectation of "fine writing."

The motive for writing having been settled, the next thing for you to consider is the matter. This has been partly determined already. If your purpose is to help people, what is written must be of a helpful character. But there are many ways of being helpful in writing. Try to decide what particular class of helpful writing is best suited to your temperament, what subjects you know most about and feel most keenly over; then determine not to let a day pass without enlarging your knowledge of these subjects. Read what others have said about them. Observe the part they play in the every-day life about you. Study them in the light of the Holy Scriptures and of your own Christian experience. Try by every means to store up knowledge concerning them, so that when you write you will be drawing water out of a full well.

It remains to say something of the manner of writing, so far as it can properly be considered apart from the matter. The two really belong together. "Grip your subject," some one has said, "and the words will surely follow." A good *style* is the outcome in every instance of an honest effort to convey some message to the human heart. If it has beauty, it will be beauty of the severe type, which consists in an exquisite adaptation of the means to the end.

The writer who has a message will seek to master the instrument of expression, just as he will need to master his subject. There is much helpful instruction for writers in various books dealing with the subject. These should be studied as far as possible under the guidance of a competent teacher, who will be able to adapt the instruction to the individual needs of the pupil. If you really desire to be a writer, you should seek the most thoroughgoing preparation within your reach. There are thousands of words in the English language, and there is a great deal to be known and remembered concerning each individual word. Moreover, there is an order in which these things should be learned. If you have never had a sound training in the fundamentals of English grammar, you should not attempt to study rhetoric; for you would lack the foundation upon which to build. Patient mastery of the essentials of grammar, then of rhetoric and English literature, and then

of advanced rhetoric and journalism, always under a competent instructor,—this is the order in which the subjects naturally come. Even after faithful work has been done in all these branches, the promising student, who is always the one most sensitive to his faults, will feel that he has but just made a beginning of learning how to write. Goethe was already an old man when he wrote one morning in his diary, "At length, after forty years, I have learned to write German."

DO YOU WANT TO FARM?

BY J. H. HAUGHEY

THE unselfish desire to farm comes from the Lord. It is a calling, a high calling; and one who continually accepts it as from the Lord is a Christian farmer. But perfection on the farm is just as necessary as perfection in any other calling or profession. The purposes, motives, aspirations, and ideals of the Christian farmer may be just as high as those of any other worker in God's cause in this or any other age. To such a one, while earning his bread by the sweat of his brow, there is health and happiness, patience and perseverance, faith and hope, in the soil. Indeed, to him there is encouragement and opportunity for the development of all the Christian graces. In his relations to the home and the community in which he lives there is manifest a kindly association, friendly hospitality, honest business dealing, and a godly Christian life, ever in strict harmony with the principles of gospel truth. Thus guided, there is no limit to his influence for God in behalf of his fellow men.

In order to the greatest success it is necessary that all should know how to do the work of the farm,—the minister, the school-teacher, the physician, the editor, the canvasser, the Bible worker, and the missionary to foreign fields. Our teachers have been explicitly instructed "to take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner." The same writer, in another place says, "The Lord would have thousands and tens of thousands working upon the soil, who are crowded into the cities to watch for a chance to earn a trifle." And again, "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens." When Christ said, "Occupy till I come," he undoubtedly had in mind the Christian farmer.

If you want to farm, reader, bear in mind that the honest tiller of the soil farms for the Lord; he does his work as unto the Lord, and not in any selfish way as merely for himself. For this reason he, as well as one who would enter any other pursuit in life, should prepare for his work by taking a special course of instruction in one of our schools, where, in connection with intellectual and spiritual instruction, he may receive tuition from the practical as well as the theoretical standpoint. He should learn to do his work in the right manner, at the right time, at the right place, and should be able to give the reason just as accu-

rately as he would give the reason for the solution of a problem in mathematics. In other words, in order to success he must be intelligent, wise, and industrious. He should learn in the garden how to garden both for pleasure and for profit by understanding the soil, how to prepare it, what vegetables to raise, what time to plant, how and how often to cultivate, and when and where to market the products to the best advantage. In the orchard he should learn how, when, and where to care for the trees of various kinds which may best be grown in his chosen locality. In general, on the farm he should understand the principles underlying planting, cultivating, reaping, and rotation of crops. Intensive and not extensive farming should be his aim and endeavor.

Every young man, then, and every middle-aged man who would be a success on the farm should bear in mind, in his relations to his neighbor farmers, the importance of a good school education, as one's influence over others in this time as well as in all ages depends largely upon the intelligence he possesses on topics of general interest to society as well as on particular training in the work of his special choice.

Finally, there is a demand for Christian farmers, missionary farmers, both at home and abroad, which makes it even more necessary that they possess a thorough knowledge of the Book of books in order that, whether in the home land or the foreign field, they may rightly represent in their lives "Him with whom we have to do."

Depend Upon Yourself

In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose thus mastered would prove a most important part of their equipment for the battle of life. . . . Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims. Teach them that life's true aim is not to secure the greatest possible gain for themselves, but to honor their Maker in doing their part of the world's work, and lending a helpful hand to those weaker or more ignorant.—"Education."

Where Are Our Young People To-Day?

An Editorial

THE scope of this question is limited for the present purpose to where our young people are getting their education to-day. We have had this question in mind for many months, but for lack of reliable information have not been able to answer it with much satisfaction. Accordingly we sent out special blanks to our educational officers in this country, to learn as nearly as possible where our children and young people of school age are actually going to school; that is, what *kind* of school they are attending.

To 58 requests sent out we received 31 responses, each representing a conference. Though the returns were not complete, yet the territory represented by them ranges from Maine to California and from North Dakota to south Texas; they may therefore be regarded as representing the average situation throughout the country. If we had complete statistics, we should give the figures, but as it is we give percentages: —

Young people (up to 25 years of age) in our denominational schools.....	44%
Young people (up to 25 years of age) in the secular schools.....	36%
Young people (up to 22 years of age) not in school at all.....	20%

Eliminating the item representing those not in school at all, we have the following result: —

Young people (up to 25 years of age) in our denominational schools.....	54%
Young people (up to 25 years of age) in secular schools.....	46%

This means approximately that for every 5 of our children and youth who are in a Christian school, there are 4 in a secular school.

What Shall We Do?

Are we satisfied to let the situation remain as it is? Are we right in conducting denominational schools at all? If we are, how many of our children and young people should they reach? To ask these questions is to answer them. We acknowledge that our schools are not all in efficiency that they are going to be, but there is a decided coming up in all quarters. Plans are being matured that we believe will greatly help this side of the situation. The immediate thing for us to do is to *push the campaign* this summer for students as we have never pushed it before. There are many ways of doing this, a few of which we suggest here: —

Visit the summer assemblies. Not a meeting of any kind should be allowed to pass without an energetic educational officer or teacher present to visit every child and youth of school age, together with his parents, to learn what is being done for his education, and to plan with them for next year. Set a mark, as it were, on every boy and girl, that the sheep may not be lost among the goats.

Cooperate with the conference officers. No wide-awake officer of any conference is less keenly interested in the education of its children and

youth than are the parents and school men themselves. Do not fail to plan and work with them in this campaign.

Hold confidential parents' meetings. Seek to get the inside reasons why the children are not in a Christian school. Study and pray together for the removal of objections and difficulties. Unfold to them the needs of the message, and the high privilege of living at this time and of working for God.

Keep up a vigorous correspondence. Write letters, enclosing prepared facts and leaflets, to follow up the work begun at meetings and to reach those not in attendance.

Use the Campaign number of this journal. To show our interest in this work of recruiting the schools and to help as much as we can in so worthy a cause, we have prepared, with much extra labor and expense, this special issue. Place a copy of it in every family in your territory, with or without children. The entire laity needs an arousalment on the educational question, and you make no mistake in setting every man and woman to reading and thinking on this subject. Send a letter with each copy, calling attention to some special things in it, and asking a personal response.

Let us leave no stone unturned to make the best campaign on record this coming summer. We must alter the figures given above. Some day we — parent, teacher, and conference officer — shall have to answer the question, "Where is the flock that was given thee, thy beautiful flock?"¹

H.

Spiritual Uplift in Our Schools

THE Christian school has this chief advantage over the secular, that a spiritual atmosphere pervades all its work. In the instruction given, it is recognized that God rules in the affairs of men, that he created and sustains the earth and its inhabitants, and that he condescends to dwell in the heart of him who is humble and contrite in spirit. No opportunity is lost in the teaching of any subject to unfold and reenforce these truths that they may become as fully as possible realities to the student. But the teacher is not satisfied to stop here. There must be special seasons when teacher and student come before their common Maker with deep searching of heart, seeking forgiveness, reconciliation, and greater power to live a godly life. One of these special seasons is the week of prayer. It is gratifying to give in this connection a few index sentences selected from reports of our various schools on the last week of prayer so far as we have received them. It may help our parents to see where the safe school is to put their children.

Mount Ellis Academy: "All received a special blessing, and with the exception of three or four, gave themselves fully to the Lord."

Mount Vernon College: "There was no striking experience, but good, earnest work by most of the students, and a real uplift to the school."

¹ For terms on the Campaign number, see page 390.

Adelphian Academy: "Three students took their stand on the Lord's side, and nearly all took an advance step in the Christian experience."

Walla Walla College: "At our praise service ninety arose at once, and several made a start in the Christian life. Quite a number had been baptized before the week of prayer."

Emmanuel Missionary College: "Great blessing and inspiration were brought to all our teachers and students, and nearly every student took a stand for the Lord."

Fernando Academy: "On Friday evening forty or fifty came forward. Seventy young persons volunteered for service in foreign fields, and on Sabbath twelve were baptized."

South Lancaster Academy: "Quite a few of our students made a surrender to the Lord, and sixteen were baptized, largely the result of work by the prayer bands and the personal work bands during the week."

Southern Training-School: "About one half of the students formed themselves into small bands to pray and work for one another and for others in the school, which resulted in a very marked effect on the spiritual tone of the school."

Campion Academy: "We enjoyed one of the most blessed weeks of our experience, as was testified by nearly every one in the school. All the students were baptized who had not already been baptized."

Union College: "The week resulted in the revival of faith and a renewing of Christian experience by the majority of our students, most of whom had already been converted and baptized. The motto of the school this year is, 'Every Student for Christ.'"

Royal Intermediate School: "During the week confessions were made, wrongs were righted, and the Spirit of the Lord came in to bless. On Friday evening there was a general breaking away from the power of evil, and every one in the assembly-room came forward, either to confess his sins or to reconsecrate himself to the Lord for service."

Williamsdale Academy: "A searching of heart had been going on for some time before the special season of prayer. During the week every student was converted, and eleven were baptized."

Alberta Industrial Academy: "Students and teachers both enjoyed these meetings, and practically every student then in school took part in them."

Summer Assemblies

Summer School, Mount Vernon College, June 11 to July 23, 1913. Special attention will be given to the needs of teachers of the primary grades. Other classes will be formed as the demands may justify.

Summer School, for the Lake Union Conference, at Emmanuel Missionary College, June 17 to July 28, 1913. A faculty of eighteen teachers has been engaged. In addition to the common branches, classes will be conducted in most of the twelfth-grade studies and in the following normal subjects: Primary Methods, Psychology, Pedagogy, Teachers' Method in Geography, Observation and Teaching, Manual Training, Teachers' Nature Study, and History of Education. One interesting feature will be the training-school for observation and practise teaching, which will be conducted throughout the session.

Joint Summer School, for church-school teachers in the Northern and Central Union Conferences, at Union College, July 1 to Aug. 13, 1913. The plan is to give thorough reviews in all subjects necessary for second- and first-grade conference certificates, to offer advanced work in all subjects necessary to secure a first-grade certificate, and to give a certain part of the regular training usually given in normal schools. This work is so arranged that a person taking the summer school work year after year for about four years will receive the larger part of the regular normal training. The school is open to others than church-school teachers. For further information, address M. B. Van Kirk, College View, Nebr.

Summer School, for the North Pacific Union Conference, at Walla Walla College (?), from July 15 to August 26. Classes will be conducted in normal training subjects; such as, methods, manual training, manual arts, and professional subjects. Provision will be made also for teachers to make up academic subjects to apply on their certificates.

Home Education

Conducted by Mrs. C. C. Lewis, St. Helena, California



EDUCATION MATERNELLE

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The Special Privilege of Parents

I HAVE been thinking of the responsibility resting upon the homes of our people. What an opportunity they have to plant the principles of the message in the impressive hearts of the children! We are often told what a splendid work our schools and sanitariums are doing in training workers for the field. But did you ever stop to think, dear parents, that back of the school and back of the sanitarium, lies the home? It may be a humble home, with few privileges and fewer luxuries, but it is the first school of those young people who go out from our institutions of learning as efficient workers. Much, very much, depends on the first years of life.

Sometimes a young man goes to a school or sanitarium for further training, but he is careless in his habits and unreliable in his work. The institution tries in vain to help the lad overcome. Often it succeeds, but sometimes all efforts fail. Is the fault with the institution? The probabilities are that the lack in this young life is to be found in the work of his first school. In his home he was not taught to be careful and painstaking in the performance of home duties. He was not given carefully graded tasks and held responsible for their accomplishment.

The miller can not give us good flour unless we take him good wheat. No more can an institution turn out Christian workers unless the homes do their part in giving the young people proper training in the fundamentals of true manhood and womanhood. What a precious opportunity God has given to parents! They have the first love and the first confidence of the child. They have the privilege of first waking up the young mind, and of molding the character after God's own plan.

In the institution there are many to work for. It is often difficult for a teacher to do that close personal work he would like to do if he were not so pressed with duties, but in the home there is opportunity for individual work. Let not the ordinary affairs of life crowd out the golden moments, but while the boys and girls are growing up give them your companionship. Play with them, walk with them, work with them, be "chummy" with them, and you will be surprised to see how your influence increases over them. If you have not tried it, you do not know what dear, jolly companions your big boys and girls make. It may be that awkward boy and bashful girl of yours are just hungry for you to visit with them in a close heart-to-heart talk about the real questions of life. Their plans for the future, their temptations, their companions in school,— all these are questions of vital interest. In these little twilight visits inspire them to aim high. Hold up before their minds the lives of godly men and women, and encourage them to begin now to prepare themselves for some noble calling. Many of the dear boys and girls are wasting these formative years simply because no one has taken the pains to inspire them to wake up and make something of themselves. Parents, this precious privilege has been given you first; will you exercise it?

A Home and School Problem

BY GRACE O'NEIL ROBISON

WE are facing a real problem to-day, not only in Christian but in secular schools — that of the physical training of the children. Industries of various kinds are being made a part of the school curriculum. Carpentry, gardening, cooking, sewing, and similar kinds of work are being taught in order that boys and girls may be fitted for the actual duties of every-day life, in order that they may learn to apply the knowledge of books to the doing of actual things.

But why is this movement necessary? We can teach these things in the home, you say. True, they *may* be taught in the home, but *are* they? It is only because the home has failed to give this training which is so essential a part of the child's education that it has become necessary to teach these things in the school.

Why is the love of the home fading out of modern life, together with the science and art of home-keeping? Why is the piano taking the place of the cook-stove when there is as much art in food making as in music making? Why is it thought very desirable to become proficient in the knowledge of books, but very undesirable to be obliged to work with the hands? Why are young people eager to occupy positions involving brain work, and avoid those that require physical toil?

Has your attitude as a parent toward industrial work had anything to do with this condition of things? Is your daughter growing up with a wholesome love for dish washing, cooking, and bread making, or does she "just hate to wash dishes" and "detest cooking"? Have you as a father ever said to your son: "John, I want you to have a chance to amount to something in the world, so stick to your books. I'll milk the cow and chop the wood; you spend your spare time on your studies"? As mothers, have you ever said to your neighbor: "I never had an opportunity to study. I was taught only to sweep, sew, and cook. I don't want Mary to make the same mistake in her life, and I'm going to give her the opportunity of studying books"? So the mother cooks and sews, and the father chops wood and milks, while Mary and John are deprived of this necessary training, and naturally come to define education as one thing and manual work as another.

There is another condition that may be responsible also for the careless way in which labor is performed. It is illustrated by the experience of the father who "told his son to milk the cows, feed the horses, slop the pigs, hunt the eggs, feed the calves, catch the colt and put him in the stable, cut some wood, split some kindlings for morning, stir the cream, put fresh water in the creamery after supper, and be sure to study his lessons before he went to bed." Then this same father went to the Farmers' Club to discuss the question, "How to keep boys on the farm." Do you think he had solved the question or was prepared to give advice on so important a subject? Would not the son be justified

in thinking manual work a drudgery, and in looking upon himself as less fortunate than his city friend who did not have to work with his hands?

What a blessing systematic, useful work may be to every boy and girl! and what a privilege to help them view it in its proper light! It will safeguard them against temptation; promote physical growth; prepare for actual life duties, thus increasing their helpfulness and usefulness; train to habits of industry and character building; lead away from superficial thinking, and prove an open sesame into both the problems and the interests of life.

These results may be obtained by every parent in the home. It is what we are trying to accomplish by means of manual training in the school. We need the home influence to help us in bringing about the desired results. We believe we can also be a help to the home. Can we not work together, making the school to help the home and the home to help the school in a way that will secure that all-round development which will mean the salvation of our girls and boys?

Another Letter From Mrs. A.

[It is intensely interesting to see how much can be taught a child without any formal effort. Many mothers will read with interest and profit the following letter from Mrs. A. Notice the lessons taught Allie in number work, direction, and form; also the lessons of courtesy, geography, and number which are taught the older of the children while she plays calling. These colored sticks are a great pleasure. They are profitable, too, as occupation material. One thousand of various lengths can be obtained for fifteen cents, from Milton Bradley Company, Springfield, Mass. Parents are invited to send in questions or brief accounts of experience suitable to the purpose of our Home Education department.—ED.]

DEAR MRS. LEWIS: I had such an interesting time one day last week in my home-school that I must write and tell you about it. It is only a sample of many happy and profitable days I have with the children.

I was ironing. Little Allie, with her small iron and her own little ironing-board, was "helping mama" to iron the handkerchiefs. While one was being ironed smooth, I told her the shape of the handkerchief — a *square*. How many corners? Allie counted one, two, three, four. She learned which is the *lower edge*, and was told to fold the lower edge over to meet the *upper edge*. Then she had an *oblong*. Having already learned the *right* and *left* edges, she folded the right edge over to meet the left edge, thus making another square, a smaller one.

A knock came at the door. I went to greet *Mrs. Blue*, as Millie represented herself to be. I invited her to take a chair. She said, "I can't stay long, for I'm on my way to Salt Lake City." "Shall you take your baby [dolly] with you?" I asked. "O, yes! she is three years old, and she wants to see Leola."

"Is my iron hot?" interrupted Allie. "How are you going to Salt

Lake City?" I inquired of Mrs. Blue. "O, I'll take the train at Sacramento! Can you go on a boat?" she asked. "No, boats carry people on the water, but there is no water between here and Salt Lake City." "How long will it take me to go?" she asked. "I think about two nights and a day. Should you like to see some pictures of the places you will pass and the beautiful mountains you will cross? You may pass through a snow-storm, because it is much colder on the tops of mountains than in the valleys." "O, I hope it will snow, for I like the snow! What is the name of the mountains I shall cross?" A moment's interruption and the old geography showed her the name and picture of the Sierra Nevada Mountains.

"The Mormons live in Salt Lake City." "What are Mormons?" asked Mrs. Blue. "They are people who need to know about Jesus." "My brother has been a missionary for several years," responded my imaginative caller.

"Should you like to take the colored sticks now and play train with them? You can make stations along the way and have people waiting for the train." "O, yes!" A pleasant half-hour was spent with the sticks, then Millie said it was fun to put them away.

She likes to find the ones that go in the one-inch bundle, then those which fit the two-inch bundle, and so on up to the five-inch sticks. I think the children get more pleasure out of their sticks than any other one thing I give them. They make letters, houses, barns, streets, trains, and many other things with them.

By this time Allie wanted to play with the sticks, so they exchanged places. Millie thinks it is fun to iron papa's big handkerchief.

It was soon dinner-time, but in spite of the many interruptions, the ironing was finished, and dinner was ready at the appointed hour.



How the Home Can Help the School

1. THE home can help the school by becoming intelligent on the condition of the buildings and grounds. It should see that the school grounds are neat and attractive, that the buildings are sanitary, and properly heated and lighted, and should cheerfully provide books, charts, maps, and manual training supplies. There should be a small library in every school, of whatever grade it may be. A few good books in a school are a great help to the teacher in stimulating the interest of pupils in their studies.

2. The patrons should visit the school at its opening and as often as convenient afterward. It is a strange situation for persons to deal with the same children and have the same object in view, yet know nothing of one another's plans, purposes, and difficulties. Therefore get acquainted with the teacher. Get her viewpoint of the work. If

she is an earnest, conscientious teacher, she has many difficulties before her. Doubtless she is a stranger to her pupils and their parents. She has many things to learn about the school, the grade of her pupils, and their dispositions. The patrons can help much by being sociable and cordial. Assure her of your sympathy and support. Help her to understand your children. Or, if the pupils are older and are sent away from home to school, a friendly correspondence between the patrons and the school management is of great value in solving perplexities that arise. It is a grave responsibility for teachers to assume, for the time being and to a certain extent, the position of parents to the students, and surely they should have all the help and encouragement parents can give them.

3. The home should see that pupils attend school regularly. Few things are more disheartening to a teacher than to have pupils irregular in their attendance. They get behind in their work, lose the school spirit, and soon become a burden grievous to be borne.

4. The home should encourage and support the teacher in requiring written excuses when pupils are absent. Some parents take a narrow view of this phase of school authority. They deny the teacher's right to require written excuses, and in the presence of their children express the thought that parents have the right to keep their children at home when they please, and the teacher has nothing to say about the matter. No parent should interfere with the successful carrying out of the school plans. But this is just the result if pupils are irregular in their attendance. If pupils know that a written excuse must be signed by the parents and presented to the teacher, there will be less temptation to play truant. It is a safeguard to the child as well as to the school.

5. The home can help the school by cherishing in its own bosom a loving, Christian spirit. "Even a child is known by his doings," and children sent from such a home, neatly clad, and properly trained in courtesy and obedience, are an object-lesson to any school. The school may not recognize it, the children themselves do not know it, but teachers soon learn to count on the saving qualities of such pupils.

6. Parents may help the school by having sufficient grace to allow their children's faults to be pointed out without resentment. The following story illustrates how teachers are sometimes handicapped in their efforts to restrain evil and build character in their pupils:—

A teacher knew objectionable notes were being passed in her school, and being anxious to secure the cooperation of the parents in the interests of the children, she called on one of the mothers. After the teacher told her story, the mother arose and coolly said: "I am sorry you kept my little girl last night. You made her cry about an innocent note she had written. You put evil into her mind she would never think of."

"But," said the teacher, "the note was not innocent. I saw it myself."

"My little girl always tells me the truth, and I believe her now," said the indignant woman, as she shut the door in the teacher's face.

What could that teacher do? With a heavy heart she went on her way. The child was permitted to continue in her course of evil, which may have been more the result of ignorance than otherwise. A little wise counsel and cooperation might have saved her, and encouraged the teacher so that all her work would have been better for the experience.

Another Home-School

FROM CORRESPONDENCE WITH MRS. J.

OUR school is only a home-school, and the pupils are my own children — two boys, five and eighteen years of age. I have taught church-school, in all, about three years, but have spent most of my time in Bible work. Now the only way I could continue my Bible work was to have a home-school, and keep my oldest boy at home to stay with the younger evenings when I am out to my readings. He will probably study at home next year too, but I can not teach him any longer than that. He is now studying the life of Christ, general history, algebra, and rhetoric.

Of course, the children have to help with the housework, but I enjoy teaching them. We have good encyclopedias and dictionaries, and I try to keep good reference books on hand. This costs something, but is not nearly so expensive as sending the children away to school.

Our primary work is very interesting. The younger boy began to study — or rather to learn regular lessons — last January. He has spent only what time he wished, as he is too young to be given formal tasks. But he has learned over sixty words to read. I draw pictures on the board or slate of what we learn about. Then I give him cardboard words like Fig 1, written on both sides. He keeps them in a tin box, and makes fences with them. I give new words as fast as he learns them. We put them in all possible sentences, also read them in books and on the slate. He is so pleased when he finds one of his words anywhere.

bird
bird

FIG. 1

He learned all the letters, large and small, and some of the script, by sewing them on colored pasteboard. When sewed, I fasten them in a string and hang them up. He learned the figures in the same way,

r	o	b	i	n
---	---	---	---	---

FIG. 2

and he reads them often. For spelling, I cut pasteboard in inch and a half squares (Fig. 2). He plays with them and puts them together many times. He has fifteen spelling words now that he knows. We also sing the alphabet. He tries to draw on his slate everything we study about, and he loves to do this.

Our Bible lessons are mostly the Sabbath-school lessons. He knows

all the memory verses, and keeps the cards. He sewed a beautiful rainbow, eleven inches long and three-fourths inch wide, solid with the colors, and so learned them, when we studied the flood. We have "Little Folks' Bible Nature," and have studied the robin, and chickadee, and song-sparrow. He comes many times a day to tell me what "he says." We have studied the heart, and had some lessons in hygiene. Yesterday we learned about the first President of the United States, and he sewed in colors two United States flags draped around Washington's picture, which I pasted on a piece of pretty colored pasteboard. I wish you could see it. It is really very pretty for such a little boy to make. The pasteboard was a box cover, and I cut the picture from an old prospectus of "Prophecies of Jesus." He enjoyed making the stars. January 1 he did not know a letter or a word or a figure. We are very happy with our lessons. I plan to read to him every day in some of our children's books or primers, and he can tell many of the Bible stories by looking at the pictures. "Easy Steps" is such a nice book!

We enjoy our Sabbath-school very much, too. I teach the primary class; and one little girl who has recently begun to keep the Sabbath with her mother, gathers the children together through the week, and teaches them the memory verse and lesson. She says she wishes to be a Bible worker like Mrs. J. when she grows up.

But this is off the subject, only to me it is all one big subject, and I love my work so much that I am bubbling over with it all the time.

Talks to Children

BY MRS. MATTIE KELLEY

Talk XIX

AT one time as Jesus sat by the sea, so many people gathered around him to hear his words that he stepped into a boat on the water, and spoke to the people as they stood on the shore.

The boat belonged to a fisherman named Simon. And after Jesus had finished speaking to the people, he spoke to Simon the fisherman and told him to row his boat out farther into the lake, and to let down his net so that he could catch some fish.

Then Simon told Jesus that he and some other fishermen had tried all night, but could not catch any fish. But he said that if Jesus told him to try again, he would do so.

When he had let down the net, so many fish came into it that the net began to break, and Simon called to the other fishermen to come and help get the fish into the boats. And both boats were so filled with fish that they began to sink.

Many people believed on Jesus when they saw this wonderful miracle, for they knew that no one but the Son of God could do such miracles as Jesus had done.

Jesus wished all the people to know that he was the Son of God, so

that they would believe his words. And he said, "He that believeth and is baptized shall be saved." Mark 16: 16.

Questions

1. At one time, where did Jesus sit as he preached to the people?
2. Where did the people stand?
3. To whom did the boat belong?
4. After Jesus had finished speaking to the people, what did he tell Simon to do?
5. What did Simon tell Jesus?
6. Did he let down the net?
7. How many fish did they catch?
8. Did many people believe on Jesus when they saw this miracle which he did?
9. Could any one but the Son of God do such miracles as Jesus did?
10. Why did Jesus want the people to know he was the Son of God?
11. Who did Jesus say shall be saved?

Talk XX

As Jesus was teaching the people at a certain place, a great many of the scribes and proud Pharisees whom I told you of, and many wise doctors, came to hear what Jesus would say.

And a great many sick people were brought by their friends for Jesus to make them well. The house where Jesus was teaching was so full of people that no more could get in at the door. Jesus did many miracles here, for he made well all the sick people who came to him.

Some men came there carrying a mattress with a sick man lying upon it. They tried to get in at the door of the house; for the poor sick man had the palsy, and wanted Jesus to heal him and forgive his sins.

But how were they to get to Jesus when so many people were crowded all around him? I will tell you what they did. They went to the top of the house, and made an open place in the roof; then by putting some ropes around the bed upon which the sick man lay, they let him come right down in front of Jesus. When Jesus saw how much trouble they had taken to bring the sick man to him, he was sorry for the poor man, and told him that he would forgive his sins, and make him well.

But the scribes and Pharisees would not believe that Jesus could forgive sins, for they would not believe that Jesus was the Son of God. But when they saw the sick man who was lying on his bed, get right up, carry his bed, and go to his home when Jesus told him to do so, they were very much astonished, and they said, "We have seen strange things to-day."

Sometimes little children do what is not right, but afterward feel sorry for what they have done. But remember, children, if we have done wrong, and are truly sorry for it, Jesus is always willing to forgive us if we ask him.

These words that he spoke to the man sick with the palsy are for us, too: "Thy sins are forgiven thee." Luke 5: 20.

Christian Education

H. R. SALISBURY
W. E. HOWELL - - - Editors

WASHINGTON, D. C., JULY, 1913

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From 1 to 4 copies, 10 cents each.
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Order through the tract societies.

Questions

1. Who came to hear what Jesus would say as he was teaching?
2. Who were brought to Jesus by their friends?
3. Was the house where Jesus was teaching, full of people?
4. What did Jesus do for all the sick people?
5. Tell how one poor sick man was brought there.
6. What did he want Jesus to do for him?
7. Had he sometimes done wrong? Was he sorry now?
8. Could they get in at the door?
9. Tell what they did.
10. When Jesus saw how much trouble they had taken, what did he tell the sick man?
11. Would the scribes and Pharisees believe on Jesus?
12. When they saw the sick man obey the words of Jesus, and rise up, and carry his bed to his home, what did they say?
13. Are we sometimes sorry for the wrong we have done?
14. Is Jesus willing to forgive us if we ask him?
15. What words that Jesus spoke to the sick man who had done wrong are for us, too?

Do Not Forget

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

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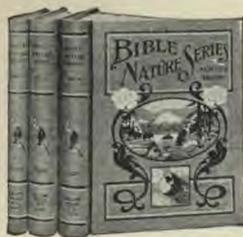
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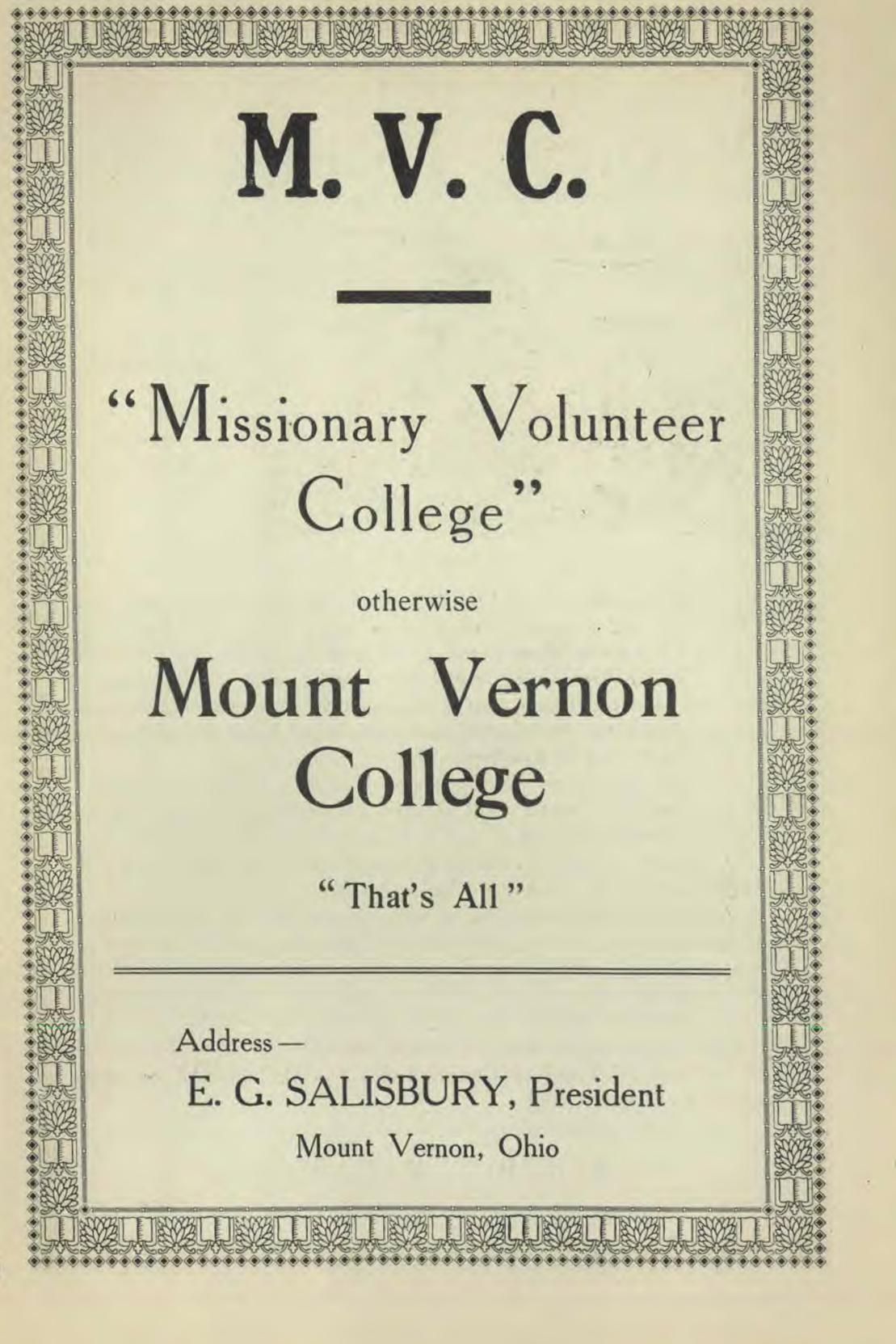
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