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Why You Should Attend the Seminary This Year

M. N. CAMPBELL

THE Eastern Canadian Missionary Seminary is the recognized training school of the Eastern Canadian Union Conference. Its courses of study have been shaped with special reference to the training of workers to this great cause. Strong, experienced teachers compose its faculty. It has the equipment necessary for the teaching of advanced work, and as a result of liberal donations given this summer, the

schools of the world cannot possibly prepare our youth for carrying responsibilities in this message. Parents who have sent their children to worldly schools feel deeply grieved because their young people are not in demand. They should not be surprised at this for it requires a special preparation of mind, soul and body for service in this cause, which our denominational schools cannot give. Youth who



THE SEMINARY

equipment will be brought up to the best that can be obtained, and its library materially enlarged.

The class of students that attends the Seminary is such that a high standard of spiritual and intellectual life prevails and the influence in these respects is recognized over the field. Those who expect to connect with the cause in this field in any department should come to the Seminary for training. The

have a worldly education are not in demand anywhere in this work.

Full arrangements have been made for a strong and enlarged faculty the coming year. Students who desire to become ministers, teachers, Bible workers, colporteurs, stenographers, bookkeepers or workers in any other department of this cause should plan to enter the Seminary this fall. Time is rapidly passing

into eternity and the opportunities to secure an education will soon be past. All who expect to wield the gospel sickle should come and get them sharpened for effective service.

The Seminary opens Wednesday, September 13. All students coming to the institution should send word as to the day and train on which they plan to arrive, and arrangements will be made to meet them and bring their baggage. Address the Seminary, Oshawa, Ontario. The calendars will be sent out this week to all our churches. Any not receiving a copy should write for one immediately. We hope the old students will do their best to bring new students with them and help make the attendance the coming year the largest on record.

Some worthy students will need aid to enable them to attend. No possible investment will bring larger returns than an investment in a young man or a young woman. Give them a little help now to tide them over a difficult place and have the satisfaction later of seeing these same students emerge triumphantly as capable workers who will render efficient service in home or foreign fields. Your satisfaction will be genuine and hearty in reflecting that your timely aid kept that youth from discouragement and helped him to his educational goal and finally to a place of usefulness in this cause. We hope to greet a large company of students Sept. 13, the opening day.

September 13, 1916

Why Sept. 13, 1916? The answer is, that is the day the Seminary formally opens: that is the date the training school for the Eastern Canadian Union Conference resumes its work. Have you ever thought just what the Seminary stands for? God has revealed that to accomplish his work in the earth he must have helpers of special and particular qualifications. The world, with all its equipment and advantages cannot qualify one to be a successful worker in God's great work. But the Lord has indicated just how he would have his servants trained, and to give the training desired is the mission of the Seminary. If this be true (and truth indeed it is), then the Seminary is but a recruiting and training center of heaven on earth's battlefield. It is a place where our youth are trained for victories as enduring as eternity and as rich as the fulness of heaven. Then truly, to our youth the Seminary is a place of first importance, for here God's specially-revealed plans for this very time are studied and taught and lived.

While we strongly emphasize the importance of high intellectual development, we urge, as of greater importance, the necessity of developing a strong Christian character and acquiring efficiency as laborers together with God. In another article in this

paper will be found what the Seminary rests its success on as pertaining to the academic work. It is standard and progressive in its equipment. We believe its faculty is worthy of confidence. The writer believes they have but one wish, namely, to serve the students, individually and collectively, to the best of their abilities. Their endeavor is to impress the mind of the student that the true way of dealing with trial is not by seeking to avoid it, but by transforming it; that every mistake, every fault, every difficulty conquered, becomes a stepping stone to better and higher things. In their purposes, the law of all true living, and the watchword of education, is "something better." Successful being and successful living is the object of their endeavors.

I wish I could awaken our dear people, parents and youth alike, to the full value of just such an education as the Seminary stands for. Many a parent is grievously tormented because some child has left the truth and is now giving to the world what the loving parent, in that child, consecrated to God and his needy cause. Father, mother, why this awful loss? Was it because, as so many times I have observed, that in the public schools a disbelief in the inspiration of the Scriptures was positively taught, which caused your child to disappoint your fondest hopes? Can you remember him or her as a dutiful, obedient child till it got away from father's and mothers' care during its school life? If so, can you not see that by your own choice the child was put where its mind was poisoned faster than you could counteract the deadly views? Would it not have been much better to place it in a school of God's own appointing, where Christian teachers would have helped you in your endeavors? And to you, son or daughter, who has thus wandered, or who is so wandering, what can a sympathizing Christian teacher say to you? Can you be persuaded to again accept God's ways? If you can, I can assure you that "higher than the highest human thought can reach" is God's purpose for you. You will exchange only that which is worthless and transitory for the precious and enduring. This is no sacrifice but infinite gain. Isn't a successful eternity worth more than anything this world can offer?

To that large band of students who have attended the Seminary and have been such an inspiration to their teachers, and to others who will join them for the first time this year, I wish now to address a few words. You are most cordially welcomed to the Seminary. And I am sure I speak the mind of the entire faculty when I say that we cheerfully give ourselves to serve you to the very best of our ability. We are with you for everything that makes for enduring success. We want our school to be as the schools of the prophets. A strong spiritual campaign has been formulated for the winter in which we are sure you

will gladly co-operate. It is only thus that we can enter into God's purposes: "There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live wholly consecrated to God. . . . The inexhaustible supplies of heaven are at their command. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence.

Remember the date, September 13, 1916.

Church Schools

The following resolutions were adopted at the 1915 Educational Council, of the North American Division and published in "Council Proceedings," pp. 202, 203, 209, 235:

NAME

Whereas, the term "church school" naturally applies to all grades of our schools from the primary to the college; and,

Whereas, there is more or less confusion in the use of the term "church school" as applied to the schools supported by the local churches; therefore

We recommend that the term "elementary schools" be applied to those schools carrying eight grades or less.

FINANCIAL POLICY

Voted, That we recommend our elementary school boards to pursue substantially the following financial policy:

To take, early in the summer, a careful census of all children of school age.

To fix a tuition rate for each grade in the school.

To make a careful estimate of the monthly expense of conducting the school on the basis of the census, the tuition rates, the teacher's salary, school supplies, repairs and improvements.

That every parent be urged to pay the tuition of his own children, as far as possible.

That in cases where parents cannot pay, other members of the church be solicited to pay the equivalent of the tuition of one or more children each month.

That other members be invited to pledge a certain amount each month for the upkeep of the school until the total amount paid in tuition and pledges exceeds the monthly estimate by ten per cent.

That all who make monthly pledges for the support of the school be encouraged to pay them twelve months in the year, so as to create a surplus during the summer to meet the extra expense incident to the opening of school.

That no Seventh-day Adventist child in the church be deprived of the privileges of the school for financial reasons.

That a financial agent be appointed to solicit and collect pledges and keep the board informed on the financial status of the school from month to month.

ALL-PLEDGE PLAN

To add as an alternative financial policy with the combined tuition and pledge plan, that of making the school expense entirely a general church affair.

OPENING OF NEW SCHOOLS

That earnest effort be made to increase the number of efficient elementary schools and teachers.

That we urge our superintendents to make careful investigation of school needs of every church in the conference where there is no school, and report to the conference all cases where a school is urgently needed but cannot be supported by the church; that we request the local conference committee to consider carefully the case of every church reported under this recommendation, and create a conference fund to help such church start a school, on the same principle as the local church provides for its own poor in its local school.

QUALIFICATIONS OF A TEACHER

General Education—At least 12 grades.

Normal Training—Two years. This should be in addition to the 12 years, making 14 grades, thus completing the Normal Course. We recommend that mature students be allowed one year in the 12 grades where the full Normal Course cannot be taken.

Age—Eighteen years or over.

Certification—The teacher must hold one of the regular certificates issued by the Department of Education, either general or union.

Spirituality—The teacher must be a member, in good and regular standing, of some Seventh-day Adventist church.

AMOUNT OF WORK CARRIED

Not more than six full grades, unless the membership is very small. Where all eight grades are represented in the school, we recommend an assistant. Under no circumstances should a teacher be expected to carry eight grades and teach classes in the ninth.

RESPONSIBILITIES OUTSIDE OF SCHOOLROOM

Supervise all outdoor recreation.

Coöperate with parent in care of pupil in going to and from school.

Take an interest in church activities, especially in the weekly prayer meeting, Sabbath, and Missionary Volunteer Society, guarding against being overtaxed.

The teacher should visit the homes of the patrons as frequently as possible.

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How I Became an Adventist

Canvassers often become discouraged and, when there is no visible result of their efforts, wonder if their work will ever bear fruit. Perhaps the following experience may be a source of encouragement to some.

About fourteen years ago while searching among the books at my home for something to read, I came upon a copy of "Daniel and Revelation." As I turned over the pages I became interested in what I read. I was too young to fully comprehend the meaning of everything and no one was able to satisfy the questions which I asked. Consequently, the contents of the book were soon dismissed from my mind.

Four years ago I went to Bellingham, Washington, to teach. During the summer of 1914 I returned to my home at Ottawa, Illinois for a visit. Soon after my arrival I began to hear of a bitter contest that had been going on between the Catholics and Protestants in the school election. Later, the war in Europe broke out. These two events recalled to my mind what I had read in "Daniel and Revelation" twelve years before. I wanted to get the book out and read it again, but I was not well enough to do any reading that summer.

In the autumn I returned to the Pacific coast without having read the book, but the thought of it was constantly on my mind. The condition of my health soon forced me to take treatments at the local treatment parlor. There I again came in contact with Adventist literature and read while waiting for treatments. After three months the doctor told me that I must give up my work and rest during the remainder of the year. I decided to return to Illinois.

No sooner did I reach Ottawa than I got out "Daniel and Revelation" and read it through. Of course the Sabbath question was brought to my notice. It seemed to me that Sunday keepers must have some argument on their side and I wished that it were possible to hear a debate upon the subject. I went to the public library in the hope of finding material on the Sunday side. I secured a book entitled, "Sunday, the Sabbath." When I reached home I found it was a debate between a Sabbath keeper and a Sunday keeper. The question was forever settled in my mind, for I saw that there was nothing in the Bible which authorized the keeping of Sunday.

After deciding to keep the Sabbath, I began to wonder if there were any Adventists in Ottawa. I did not know how to find out for no one of whom I inquired seemed to know. Finally an article appeared in the evening paper, written by the local elder, which stated that any one who desired further information might call a certain phone number. I was thus enabled to locate the Adventists and their church in Ottawa, and began keeping the Sabbath on the first Sabbath of the week of prayer in December, 1914.

The copy of "Daniel and Revelation" which I read was one that my mother, when I was a mere child, had purchased of a colored colporteur who, I learned, had died many years before I accepted the truth. The fact that the book lay so many years in the home before it bore fruit has been a source of encouragement to me in the distribution and sale of literature, and I hope it may be to others.

ORA R. WHITMORE.

Colporteurs' Report, Week Ending Aug. 19, 1916 Ontario

Name	Book	Hours	Value	Total	Del
W Latham	BR	45	\$104 00	\$109 10	
L King	BR	50	78 00	90 00	\$ 3 60
Oscar Cardey	BR	32	67 00	70 00	
John Pengelly	CK	40	2 75	31 50	
Roy Sager	BR	24	20 00	25 00	
Mrs. Joyce	BR	27	3 00	10 75	
Chas. Joyce	BR	29	7 00	20 00	20 00
Hubert Martin	BR	54	11 50	11 50	352 50
Terence Martin	BR	34	26 75	26 75	156 75
John Finch	BR	30			154 30
Miss Abray	Ar.	43	25 25	25 25	36 25
Miss Telford	Ar.	46	28 50	28 50	36 25
Mrs S M Clark	BR	11		2 00	
Ora Whitmore	BR	54	21 25	21 25	515 50
C D Terwillegar	GC		21 00	33 50	
Total		519	\$416 00	\$505 10	\$1275 15

Maritime

Mrs. M. Kierstead	Ar.	53	\$14 00	\$16 25	
Grand Total		572	\$430 00	\$521 35	\$1275 15

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IF ever we are to work in earnest it is now. The enemy is pressing in on all sides like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers and church members, to do their part in co-operation with God, is greater than words can express.—Mrs. E. G. White.