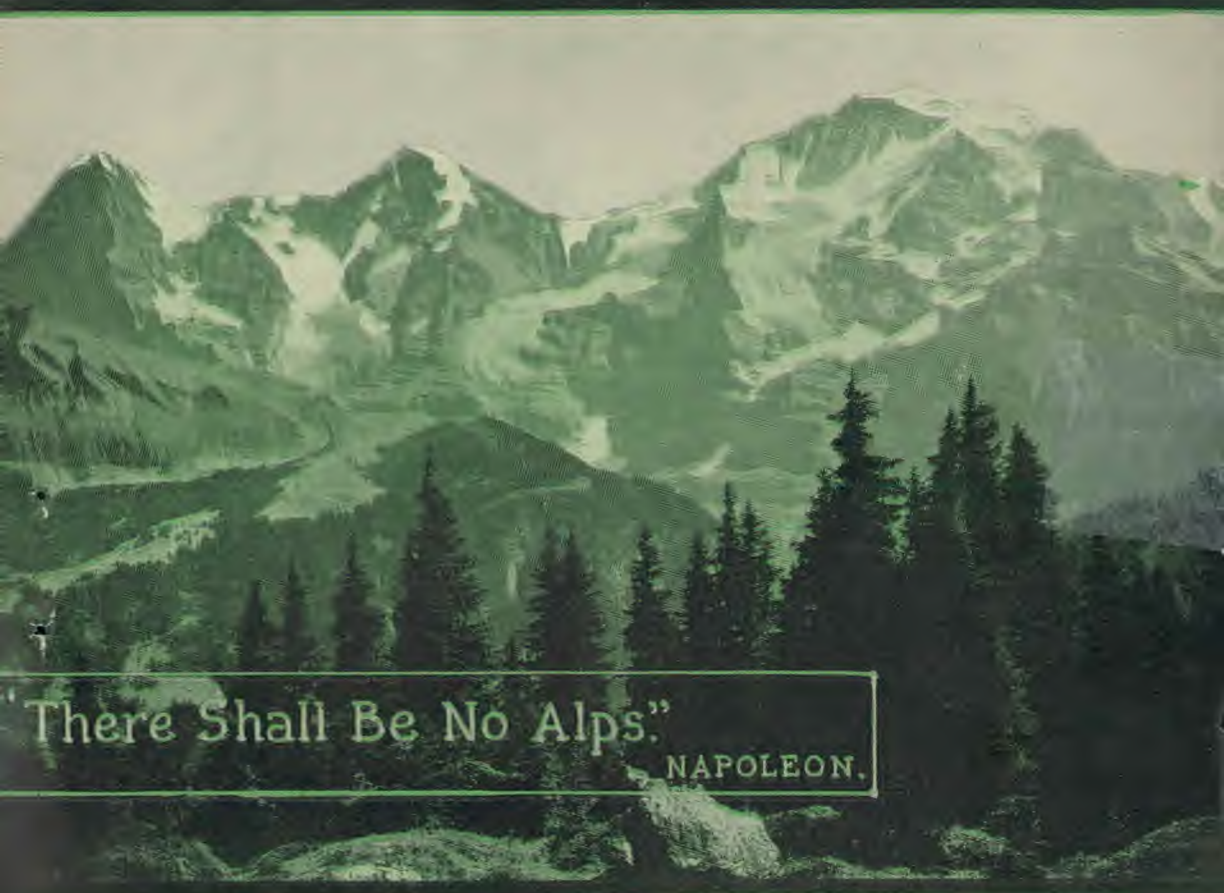


CHRISTIAN EDUCATION

A MAGAZINE FOR THE HOME AND SCHOOL



'There Shall Be No Alps.'

NAPOLEON.

CAMPAIGN NUMBER

Washington D.C. 10¢ a copy.



REMEMBER that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances."

"If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage-ground."

"Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practise economy. Do not spend your means for the gratification of appetite, or in pleasure-seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect."—*Mrs. E. G. White.*

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TO DANIEL THERE WERE NO LIONS IN THE WAY

Christian Education

Vol. I

Washington, D. C., July - August, 1910

No. 6



HERE is an element in human nature which to many of us is a formidable foe to personal progress. It is the knack of sizing up the difficulties that lie in the way to the achievement of a cherished purpose, or to following the advice of a wise counselor. Unconsciously we cultivate the habit of raising objections to every good proposition. There is always a lion in the street. We satisfy ourselves too often with, "I've always wanted to," "Sometime I hope to," "I know that I ought to," BUT—

Opposed to this tendency in our nature to take a negative view of things, there is to be found the positive element of determination. It is capable of much higher cultivation, and always brings forth a hundredfold. Some rare spirits possess it to a prevailing degree.

When Napoleon was told on one occasion that the Alps stood in the way of carrying out his plan of campaign, he instantly replied, "THERE SHALL BE NO ALPS," and the passage of the Simplon was the result. "Impossible," he said at another time, "is a word found only in the dictionary of fools."

When Daniel entered the royal school of Babylon, and was tempted to defile and weaken himself with the luxuries of the king's table, he "purposed in his heart that he *would not*." When by royal decree the issue was forced upon him whether or not, on pain of being cast into the lions' den, he would kneel before his open window three times a day and give thanks before his God, as he did aforetime, Daniel "purposed in his heart that he *would*."

Leave the objections to others. Cultivate determination.

Some Ways of Getting Into School

BY A. J. S. BOURDEAU, MISSIONARY SECRETARY OF THE GENERAL
CONFERENCE PUBLISHING DEPARTMENT

THE object of true education is to make easier the accomplishment of life's hard tasks. A good workman can do his best work with sharp tools. Likewise, in order for a man to do the best mental work, it is essential that his mental faculties be sharpened on the grindstone of education. "If I wanted to educate my boy for a blacksmith," said Dr. Vincent, "I should first send him to college." "If the iron be blunt," said the preacher, "and he do not whet the edge, then must he put to *more strength*: but wisdom is profitable to direct." Eccl. 10: 10.

The great law of life is "learning by doing." Therefore, the more a man actually works before and during his term of education, the more competent a worker will he become in the end. There is no royal road or short cut to intellectual attainments. "What can you do, young man?" is the question put to the college graduate by a busy world.

"I Will Go to School"

The first requisite to securing the advantages of a college education is an unfaltering determination to go to school. This decision once reached, the selection of the specific method of getting into school, is but a secondary matter.

Working One's Way

Other things being equal, the young man who pays his own way through school will put his learning to better use, and ultimately attain greater success, than the one whose expenses are all paid by well-to-do parents. The following incidents gathered from personal observation and from statistics compiled by the editor of *Success*, will serve to emphasize the truthfulness of the principle just laid down.

In order to attend Hiram's College, James A. Garfield earned money to pay for one term of schooling by cutting wood. He next became "bell-ringer and sweeper-general," and in spite of the extra work, succeeded in crowding six years of hard study into three.

Horace Mann, founder of the common-school system of America, was obliged to braid straw in order to earn his school-books. His unbounded thirst for knowledge, however, finally overcame all obstacles, and he succeeded in making his way through Brown University. "Work," said he, "has always been to me what water is to a fish." He succeeded J. Q. Adams in Congress, was nominated for governor of Massachusetts, but became president of Antioch College the same day, filling that important position until his death.

Twenty-five of the men who recently participated in the graduating exercises at Yale had worked their way entirely while taking their courses. Some of the methods used were the following: tutoring, copying, newspaper work, positions as clerks, painters, drummers, founders, machinists, bicycle agents, and mail-carriers.

Many students of both sexes have succeeded in working their way through Boston University by canvassing, working in offices, keeping books in the evening for various firms, acting as waiters in summer hotels, working on farms, etc.

The president of a graduating class at Columbia University earned the money to pay for his course by selling farming implements. One of his classmates used the savings of two years' work on the farm, money earned in farm work during vacation,

and means earned by tutoring, writing, and copying done after study hours. By these means he not only paid for his education, but also assisted in the support of his aged parents.

Of sixty-four men recently graduated from Williams College, thirty-four had earned their way, with the exception of a little discount received through free scholarships. Of an entire graduating class at Princeton University, seventeen men had supported themselves entirely during their course, and forty-six partly. The average yearly expenses of that class were \$698.78. The minimum expenditure was \$195.

There was recently forwarded to a magazine editor the following remarkable incident, showing exceptional perseverance in securing an education under great difficulties:—

“A student named Borysik has recently passed the final examinations at Warsaw University, qualifying him to practise as a doctor of medicine in Russia. He was born in 1822, and his early education had a view to the medical profession, but lack of money prevented his going farther than the preparatory school. He then worked twenty years tutoring in order to save enough money to continue his studies, at the end of which period he presented himself at the Warsaw University Medical Academy, and passed the entering examinations with honor. The Polish revolution broke out, and he, at the age of forty-one, threw himself into the warfare with all the ardor of youth. With the suppression of the revolt, he was exiled to Siberia, where he put in thirty-two years of hard labor in the silver mines.

“In 1895 he was pardoned fully and returned to Warsaw, where, in spite of his age and the hardships he had undergone, he enthusiastically took up his studies where he had left them off in 1863.

“After a two years’ course this remarkable man is now, at the age of seventy-five, graduated with honors and will begin to practise in Warsaw.”

Not Ashamed of Manual Labor

Those who visit Dr. David Starr Jordan, president of the Leland Stanford Junior University, are invariably struck with his democratic spirit and his readiness to listen. His sympathy for the students who work their way through school is largely due to the fact that while attending school he was obliged to support himself by waiting on tables at a boarding-house.

My old college professor often remarked that, to his mind, the best way for a young man to go to school was to work one year and go to school the next. “In this way,” he explained, “a man does not rush aimlessly through his course. He has every other year to reflect upon the object for which he is attending school.” Such had been the professor’s own experience.

Shorthand Work a Stepping-Stone

Hundreds of students have defrayed their school expenses by doing amanuensis work and reporting and copying lectures for the use of students. One young man thus worked his way through an Eastern college, acting as the president’s secretary, and also doing amanuensis work for the other members of the faculty. The balance of the tuition he could not thus earn was made up by doing the same kind of work during vacation. In this way he put to a very practical use an art acquired at first merely as an aid in taking down lecture notes in his history class.

Through College Industries

Many schools conduct industrial departments, in which the students are taught the various trades, such as carpentering, blacksmithing, dress-

making, typesetting, printing, binding, painting, fruit-canning, broom-making, etc. While working in these departments the students are credited on their tuition at a stipulated rate per hour. Some of this work is also carried on during the summer vacation.

What Lady Students Can Do

Many enterprising lady students have supported themselves in school by teaching a part of their time

of their way by working in one of the industrial departments.

Through Any Honest Work

Any other legitimate labor may be properly used in gaining an education, whether it be the peddling of milk, the scrubbing of floors, janitor work, engineering, tending of furnaces, lighting street lamps, dish-washing, or what-not. "Blessed be drudgery" is a good motto for the striving student to adopt.



During eleven weeks, June 15 to Sept. 1, 1908, this pioneer magazine scholarship company visited 33 Indiana cities and towns, selling over 10,000 of our ten-cent magazines

during the school year, and not taking full work. Others have conducted private classes in grammar, arithmetic, rhetoric, instrumental and vocal music, and other branches during the summer months, thus helping delinquent students to catch up with their classes the following year. Some have conducted gymnasium or physical-culture classes for girls and women, acted as nurses in a sanitarium near by, served as governesses in well-to-do families, worked as housekeepers before and after school hours, sold books and periodicals, etc.

Lady teachers are often employed in the commercial, shorthand, and typewriting departments of the various colleges. Ladies are also often employed to conduct the college bookstands, and also to assist in keeping the books. And, as previously stated, lady students may also earn a part

Through the Sale of Literature

Doubtless the best of all plans whereby to secure in a short time the wherewithal to pay for a year's schooling, is through the sale of gospel literature. The advantages of this method are fivefold:—

1. The securing of a scholarship.
2. The good accomplished by the circulation of gospel literature.
3. The spiritual benefits gained by the student.
4. The educational value of personal contact with many minds in the great school of life.
5. The physical benefits derived from a summer's work out-of-doors.

Great Ones Who Have Canvassed

• Many of the world's greatest leaders have earned their college scholarships by selling the printed page from door to door. In the great army of canvassers we find Presi-

dents Washington, Lincoln, Garfield, Grant, and Hayes. Napoleon Bonaparte, Daniel Webster, the great Bismarck, the poets Coleridge and Longfellow, Madam de Stael, James G. Blaine, Mark Twain, and scores of other self-made men and women also engaged in this honorable calling.

Canvassers and the Reformation

The patient Waldenses, the French Huguenots, and other reformers went from door to door with the printed page of truth. "The book-hawkers, or colporteurs," says Samuel Smiles, in his book on "The Huguenots," "were among the most active agents of the Reformation." And De Felice, in his "Protestants of France," says: "They were called bale-bearers, basket or literary carriers. They belonged to different classes of society; many were students in theology, or even ministers of the gospel. Staff in hand, basket on back, through heat and cold, by lonely ways, through mountain ravines and dreary morasses, they went from door to door, often ill received, always at the hazard of their lives, and not knowing in the morning where to lay their head at night. It was chiefly through them that the Bible penetrated into the manor of the noble as well as the hut of the peasant."

The Scholarship Plan

You can earn a scholarship in any of our schools, and meet your vacation expenses, by the sale of our books or ten-cent magazines.

Briefly told, the scholarship plan gives to the successful student a fifteen per cent discount from the regular tuition rates in any of the academies or colleges. This discount is made up by the co-operation of the school, the publishing house, and the conference tract society. For detailed information, tuition rates, etc., address the president of the school you have decided to attend, or your conference tract society office. For

a list of the schools, see third cover page.

How Some Have Succeeded

The following represent only a very few of the successful efforts of students to earn their scholarships:—

Case 1. A young woman, whose picture is here presented, earned a year's scholarship



in Union College in less than three weeks, by the sale of one of our ten-cent magazines. She sold 300 copies in one day, in the city of Lincoln, Neb., and 1,000 magazines in four days. The work was done in September, 1909.

Case 2. A young man from the Washington Foreign Mission Seminary has just earned his scholarship in ten days, through the sale of our books. In that short time his book sales amounted to \$256.25. Under date of June 4, 1910, he wrote from Cape May (New Jersey) court-house: "I am still

working, but intend to finish in a day or two. I believe that 'Great Controversy' is the book for this time. I feel the blessing of God resting upon me as I present it to the people. As I do so, they often break down and cry. O, the Lord is good, if we will only let him use us! I hope I shall do better next week. Remember me in your prayers."

Case 3. A scholarship in Union College was earned in three weeks by a young lady in California. After paying her expenses and ticket from San Francisco to Lincoln, Neb., she had nearly \$50 left for pin-money.

Case 4. A scholarship in South Lancaster Academy was earned in three weeks, by a timid French-Canadian, through the sale of one of our ten-cent magazines.

Case 5. A Pacific Union College scholarship was earned during a short vacation by the sale of our books in the city of San Francisco.

Case 6. A college scholarship was earned last summer by a young lady, who sold five thousand ten-cent magazines during the vacation. She has already started in to do the same thing again this summer.

Sales Records at Home and Abroad

A worker in the West recently made the best record in the sale of our ten-cent magazines. In one day she sold 333 copies.

One of our Japanese magazine agents recently sold 215 copies of our Japanese magazine *Owari No Fukuin* in six and one-half hours, in one day, in the city of Hiroshima.

Never before has such great success attended the sale of our literature in home and foreign fields.

The records made by magazine agents are briefly noted in connection with their pictures, appearing in this issue.

Prospects for the Summer's Work

Twenty-six students from one of our intermediate schools in Indiana are planning to earn their next year's scholarships through the sale of our magazines.

One college president wrote a few days ago: "There are eight or ten students in this school who want to prepare to canvass for periodicals this summer. What help can you

give in the way of instruction?"

The president of a Western college wrote just before the close of school: "We are planning to get as many young people into the field as possible to handle our books and periodicals."

The principal of an intermediate school in Michigan stated that ten students from his school would endeavor to earn scholarships through the sale of magazines.

Numerous and cheering reports received from our general book agents in the North Pacific and other union conferences indicate that scores of our young people have just finished their courses of training preparatory to selling our subscription books in order to earn their scholarships.

The Scholarship Students

It would be a happy day for each of our schools could the majority of the students be made up of these self-reliant young people who have earned their own scholarships, through honest labor. Such serious-minded students require very little, if any, discipline, because, having a set purpose in life, they have no time to waste in foolishness or frivolity. Such students are, as it were, "the salt of the earth," the conserving element, in a student body.

You Can if You Will

How much time and effort and money are you ready to invest in your brain during the present vacation? In the words of Benjamin Franklin, "If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."

Yes, you can go to school if you will. "Where there is a will there is a way."

How I Got Through School

BY WILLIAM GUTHRIE, PRESIDENT CANADIAN UNION CONFERENCE

My apology for writing this bit of my own life's history is that I have been requested to do so, and that I hope it may be of benefit to some who may read it.

In the month of August, 1885, I attended my first camp-meeting, and received my first desire and ambition to lead a Christian life. This was one of those old-time meetings where the whole atmosphere seemed to be full of the message, and every one present was filled with new aspirations for a better life. Yet, in spite of all the good meetings, and the kind words and prayers of friends, I went on till the next April before I yielded myself to the Lord.

I was then nineteen years of age, and had spent most of my life in the wooded districts of the State of Iowa. I had attended the district schools in winter till about fifteen years of age. At that time the necessities of life brought my school-days to a close, apparently for all time, leaving me ill prepared for life's stern realities. The last winter I attended public school, I walked three miles night and morning, and helped with the farm chores.

I had been out of school four years when the truth came to me, and had despaired of ever attending school again. The seed of a new hope was planted in my heart the day I was baptized by Elder L. McCoy, when he whispered these words in my ears: "Sometime I hope to see you in the work preaching this message. If you need any help, let me know." That seed soon began to grow, and continued to develop till the desire to serve the cause of humanity for Christ's sake eclipsed all things else.

At this time I first came to realize my great loss. I came face to face with the fact that my education was so limited that it would greatly cripple my usefulness, or ruin it altogether. I went to the Lord and asked him what I should do, and the answer came so plainly that I never can doubt it, "Go work in my vineyard." But I said, "Lord, I am slow of speech," and he said, "Educate yourself." Then came the battle. How was I to educate myself? I had no money. My parents had none. The \$250 necessary to clothe and school me for one year seemed beyond my reach. With this apparently insurmountable obstacle before me, the conviction came all the clearer day by day that I must go to Battle Creek

College. For two years I battled with this conviction. I was then twenty-one years of age, and was

GOD will accept only those who will determine to aim high. He places every human agent under obligation to do his best.
— Mrs. E. G. White.

farming with father.

In the fall of 1888 my mind became fixed, and I promised the Lord that I would go to Battle Creek the next fall. I began at once to turn all my plans to this end. I strained every nerve, and saved all that I could, but fate seemed to be against me. Do the best I could, it was impossible to raise the necessary sum to pay my tuition for the first year. My parents told me I could not go till the next fall, but I had promised the Lord that I would go. My mind was fixed on advancement. I had decided that my store of knowledge must be increased.

The time was nearing for the school to open. All my earthly belongings were sold, and my ticket for Battle Creek was purchased. Father and mother took me to the station.

My friends went to see me off. One said, "I do not see how you expect to attend school for a year with only money enough for three months." Another said, "You will be back in six weeks, ready to go to farming again." Then the devil whispered, "Maybe they are right." Then came the thought, "You can call upon Elder McCoy to help you when your money is gone." Just then the train came. I stepped aboard, and was off. For the first time I was really away from home. I began to think, What shall I do? Have I been too hasty? At length my purpose became more fixed, and I decided that I could not, or at least would not, ask for help; I must make my own way; and I called upon God for strength.

When I had been in school two months, I was in a mist of darkness. My money was nearly gone. I had tried for work, but found none. The Lord was trying me. To add to the discomfort of my condition, I had not been able to prepare a satisfactory lesson during the whole two months. My body was suffering for work, while my mind seemed to have been idle so long that it refused to work. I thought of all that had been said to me as I left home, and wondered if I had made a mistake. Again I took the matter to the Lord, and he heard me. I waited only a few days longer, when most unexpectedly there came the opportunity which I had earnestly and prayerfully sought. Work was given me, and with the Lord's help I tried to perform it faithfully. However, it was not in every way pleasant work. Cleaning stoves and brick ovens, plumbing and steam fitting, together with handling coal in the boiler room, composed part of my task. It called me from my bed each morning at four o'clock, though many times the midnight hours found me at my study, as all my lessons had to be prepared during the evening, on account of my morning work. At

one time an emergency arose under which I was kept on duty from four o'clock in the morning till ten o'clock in the evening for six weeks, so that I did not get to a single class. But I had some time for study while on duty, and made my grades very acceptably. With this work and what I could earn at canvassing and other work during the vacation, I succeeded in staying in Battle Creek College for four years.

The Lord helped me while I helped myself. I asked no one for help, and I thank the Lord for the strength that kept me from asking. My only regret is that I could not or did not stay longer. It was hard work, and I had no time for loitering and amusements. But, my dear young reader, those four years of hard work, with the blessing of the Lord, have made me all that I am to-day. Could I go back over the seven years

THE longer I live, the more I am certain that the great difference between men, between the great and the insignificant, is energy, invincible determination, an honest purpose once fixed, and then death or victory.
— *Sir Thomas Fowell Buxton.*

that intervened from the time that I left the public school to the time I entered Battle Creek College, I would spend them all in school. If I could take but one study and do the work necessary to keep me there, I would be in school. No matter what it cost or what the sacrifice, I would be in school. If it clothed me with rags, I would suffer it till I could do better, but I would be in school.

There were no scholarships in those days, but there were many boys and girls who found some way to earn their schooling, and to-day the boys and girls who attended Battle Creek College from 1885 to 1900 are bearing burdens all over the world.

My dear young reader, what others have done you can do.

How I Learned to Combine Study and Work

BY DAVID PAULSON, M. D., SUPERINTENDENT HINSDALE SANITARIUM

WHEN I was seventeen and one-half years old, an epidemic of virulent diphtheria invaded our neighborhood. An older brother died of it after a few days' illness. I contracted the disease and directly was at death's door. I knew there was no chance of my living but a few hours. I had the religious experience of the average Seventh-day Adventist young people that I knew, yet I might as well have tried to make a plank reach across the Atlantic Ocean as to have made the faith I had in Christ tide me over to the next world. In other words, somehow I had missed the *real* thing.

In the agony of my soul I told the Lord that if he would raise me up I would unreservedly dedicate my life to him; he answered my prayer. I then appreciated the necessity for some sort of preparation.

I had grown up on the Western plains, with practically no educational advantages. I could not have told the difference between a noun and a verb if I had met them on the street.

A couple of years rolled by, and by almost Herculean efforts I secured enough money to carry me through one year in Battle Creek College, which was then the educational Mecca of all our young people. When that year was over, I knew I had only scratched the surface of an education. I decided to go to work for the Battle Creek Sanitarium during the summer vacation, with the hope that they might permit me to continue to work for them for my expenses while going to school the next year.

I got up early in the morning and carried hot water to the patients' rooms; I washed tinware in the

kitchen during the entire day, then ran calls in the evening until ten o'clock. The physical strain of that program nearly cost me my life, but the Lord helped me to win the goodwill of the managers, and when practically all other applications for student help were refused, mine was accepted.

At the Sanitarium I beat carpets, scoured floors, washed windows, tacked down carpets, and did a hundred and one other things that a boy naturally dislikes to do. Meanwhile, at the college the Lord was using the teachers to satisfy an insatiable thirst for knowledge that he had planted in my soul.

Time rolled on, and I was promoted to be night-watchman the last half of the night. That gave me a little chance to study between the regular rounds

while I was on duty. At the same time, it was extremely difficult, in a great, noisy institution, to get enough sleep early in the evening to keep my nerves in the right tone.

The small salary I received in the summer-time enabled me to get my clothing; what I earned at the Sanitarium during the school year practically covered my other expenses. Finally, after four years, I was graduated.

How I envied the boys and girls who did not have to work their way through school! But now I feel sorry for some of them. Why?—Because in order to get my education I was compelled to learn the trick of studying and working at the same time. Most students, when they begin to work cease to study, and when they begin to study again they stop work. I learned to do both at the same time,



and this habit has been of priceless value to me, as it enables me to do about the same amount of study each year as I did when I went to college, and that without slighting in the least any of the ordinary duties that life has brought to me.

Let me say to those who are compelled to work strenuously in order to secure an education, instead of murmuring at your lot, thank the Lord for the opportunity. The man who does not learn to study and work at the same time will, in a few short

years after he has begun his life-work, have forgotten nine tenths of what he learned, and so will soon be left far behind in life's struggle.

In conclusion, I would say, dedicate your life fully and completely to the Master. Do not wait for an attack of diphtheria or a glimpse of an open grave to lead you to do so; for not until you have taken this step do things begin to come your way in a manner that makes life full of agreeable surprises at every turn of the road.

Working for an Education

BY C. C. LEWIS, EX-PRESIDENT UNION COLLEGE

My first experience in attending any other school than in my own home district was when I was eighteen years of age. After I had taught two terms of school, I went to the Potsdam (New York) Normal School. Here I lived a mile and a half from the buildings, and took care of eight cows, brought in wood and water, and did other chores for my board and room.

When I went to Battle Creek College, two years later, I had but \$30 on my arrival; but I secured the opportunity of watching at the Sanitarium from midnight until morning, and thus succeeded in getting through the first year. Every year after that I had to do something to help meet expenses. One winter I did office work for J. E. White in his publishing business. Another winter I did chores for G. W. Amadon, and helped Mrs. Amadon do the washing.

The remembrance of these experiences has almost passed away, but it was all very real at the time. Not that I regret them a moment; I was very happy while passing through them, because by this means I was gaining an education, which I so much longed for.

It seemed almost folly to leave

home to attend college with only \$30 as capital; but I thought it was best to make a beginning, and hoped for the Lord to open some way for me to go on when my small amount of money should be exhausted. Anyway, I thought if no opening presented itself for me to continue in school, I could stop school and engage in some honest employment until I could go again. If I had waited, as some do, until I had enough accumu-

"Go to college, especially if you have to pinch in order to go and get through; for that pinch on the money side is apt to halve the dangers and double the profits of college."

lated to go to school one or two years, I fear I should never have completed my college course.

I think these experiences in working my way were beneficial in keeping me out of mischief and in cultivating self-reliance. I am sure, also, it gained friends for me, without whose kind assistance my labors would not have been sufficient to carry me through. It has also led me not to pity but to honor and encourage students who bravely work their way through school.

Working My Way Through School

BY ESTELLA G. NORMAN, M. D., TRI-CITY SANITARIUM

FROM my earliest recollections I was strongly admonished by my mother to secure a thorough education. Owing to the hardships of a pioneer's life, schooling advantages had been largely denied her, and she therefore was all the more determined that her children should have what she had so eagerly desired.

When six years old, accompanied by my brothers, I walked three miles to country school winter and summer. When my brothers began to ride to and from town school, I worked for my board and remained in town, as my father regarded the daily trip too much for a thirteen-year-old girl. No one else in my class wore calico dresses all winter, but I was so happy in my work that no thought of envy entered my mind. When I became old enough to teach, I walked to town, sold some butter and eggs for cash, took the money, and went to the county seat for my teacher's examination.

In the meantime, having become a Seventh-day Adventist by attending some lectures in our country school-house, I began to plan to enter Battle Creek College. How I used to sit and eagerly scan the college calendar, hoping and praying that sometime my name would be among the list of graduates!

In due time I reached Battle Creek, and was happy beyond description as I sat in the college chapel and realized that my ambition was about to be fulfilled. Since the thought that "honest labor is no disgrace" was instilled early into my mind, I at once set about to help pay my expenses by waiting on tables at the Sanitarium, and setting type at the Review and Herald.



I have generally found that the man who is good at excuses is good for nothing else. — *Franklin.*

At last I was graduated, and one great ambition was fulfilled; but soon another half-smothered ambition began to assume large proportions, and a little later I enrolled as a medical student. During this period my spare time was spent in giving treatments, nursing, and working in the laboratory, to help pay my expenses.

The strictest economy was always exercised in regard to dress, and over-eating was not numbered among my errors in diet.

As I look back upon the experience passed through while obtaining an education, I do not regret any part of it, but on the contrary, feel that I am the better fitted for earnest service.

OF course I know that it is better to build a cathedral than to make a boot; but I think it better actually to make a boot than only to dream about building a cathedral.—
Ellen Thornycroft Fowler.

What the Time Spent in School May Mean to a Young Man or a Young Woman

BY ALMA E. MCKIBBIN, PACIFIC UNION COLLEGE

IT may mean that in one year more will be accomplished in the acquisition of knowledge than in three or four by the student's own unaided efforts. Self-education is never to be disparaged, but it must be admitted that it is a slow process. The school is a time-saver, because its work is systematic and is done under the direction of those who know the short cuts, and how to remove stones of stumbling from the path of the learner.

In school the student may learn the great secret how to study. This

"KEEP two main facts in mind: this, first, that education chiefly depends on the boy, not on the place, even when the place is the best college in the land; and this, second, that in the boy or girl it depends more on the will power than the brain power."

makes him an independent, self-reliant student for life. Now he is his own teacher. He has the key to all the treasures of knowledge.

Any mind, however active and self-reliant, is stimulated to greater exertion, more brilliant effort, by contact with stronger, better-disciplined minds. The student has constantly the mental stimulus, and in a Christian school, the spiritual encouragement, afforded by association with capable, consecrated teachers.

The sympathetic association of teacher and pupil may mean the discovery and development of latent talent, the arousing of dormant faculties, with all their wonderful possibilities; and, better than all, it may mean such an influence exerted as shall lead a young life in the bloom and freshness of youth to be consecrated forever to the service of its God, and its fellow man.

Every day, every hour, the young man or the young woman in school has need to exercise the strictest self-control. Rules are but assistants to this end, and should be welcomed as such. Every regulation and exercise tends to develop the habit of prompt performance of duty. Could anything be of greater benefit than this?

Nine tenths of all the unhappiness, yea, of all the unfortunate things of this life, come because human beings do not know how properly to relate themselves to one another. "Am I my brother's keeper?" and, "Who is my neighbor?" are the questions of every age and of all mankind. In the Christian school the student learns the importance of these questions and how to answer them. The lessons of human responsibility and impartial consideration of others far outweigh in value any mere academic learning.

The good-natured competition of the class room sharpens the intellect, and the differences of opinion that sometimes occur teach the student that there is more than his one side to every question and more ways of looking at the several sides than his one way. Thus he may learn long before commencement day to be broad-minded, to consider calmly, to judge impartially.

In the associations of school life, the student may learn to value his fellow man at his true worth; and, while he shuns none, he comes to recognize the characters who are most helpful, most congenial to himself; in other words, he forms usually the most lasting friendships of life. If he chooses well, an element has been added to his life that will gladden and strengthen it to his latest days.

A young woman about to begin a

work of some importance was questioned as to her preparation. "O," she said, "I have everything but experience!" Little did she realize how much she lacked.

A school conducted according to the principles of true Christian education, gives the student an experience in those things he must meet in after-life, so that he can say, "I have not only technical knowledge, but experience also." It gives an opportunity to try one's wings in a still atmosphere before mounting to greater heights, where one must encounter adverse currents.

In the Christian school the student

may learn to know God's Word, not as a mass of historical facts, as biographies illustrating moral principles, or as an interesting piece of literature, but as it is indeed, the living Word of God; and if he yields obedience to its

teachings, he may experience the truth of its every promise.

And he may learn how to pray and how to work for God. Prayer is the

highest exercise of the human soul; service for God, the noblest effort of which man is capable.

All this and more the time spent in school may mean to you, young man, young woman. Is it not time well spent? Will you thus spend yours?

THE keystone of thy mind, to give thy thoughts solidity,
To bind them as in an arch, to fix them as a world in its sphere,
Is to learn from the book of the Lord, to drink from the well of his wisdom.

— *Martin Farquhar Tupper.*

The Greatest Permanent Good I Got Out of College

BY SOME WHO HAVE HAD TIME SINCE LEAVING SCHOOL TO FORM A JUDGMENT

I

THE greatest permanent benefits that I got out of college are:—

1. A broader view of the mighty work that God has committed to his people.

2. The association with Christian students, many of whom are now engaged in the Lord's work, will continue to be an inspiration to me as long as I live.

3. Last, but not least, I must mention the rugged but positively beneficial experiences in the canvassing field during the summer vacations. While not exactly college experiences, to me, nevertheless, they were all bound up together. The overcoming of obstacles in the canvassing field served as an excellent complement to the fostering care of friends and teachers during the school year.

O. J. GRAF,

President Emmanuel Missionary College.

II

The short time I spent in college helped to create in my mind a definite ideal of usefulness and character. It stimulated me to use my best efforts to attain the highest possible degree of development in the time allotted. It made me feel my own littleness, as the vast fields of research passed in panoramic view before me. It gave me a stimulus to use my God-given powers to the best advantage.

Association with other young men and women actuated by a like purpose, helped to rub off some of the rough corners. It helped me to develop personal ideals, which I have since strenuously sought to attain.

Best of all, it kept before me my relationship to God and to the work of this time, and the need there is that young men and women give to the Lord the best there is in them.

M. B. VANKIRK,

Principal Graysville Academy.

If it required no brains, no nerve, no energy, no work, there would be no glory in achievement.— *Bates.*

III

After seventeen years' experience in strenuous educational effort for others, I can truly say that the greatest and most permanent good I received from my college training, was an increased love for study and a determination to continue to acquire knowledge and further improve my God-given faculties. If I should forget every fact and principle that I learned during my college career, I should not lose so very much; but if I should lose my desire for the further pursuit of knowledge, my hunger and thirst for more truth, and my power and capacity for work which resulted from the acquiring of those

TRAINING is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education.— *Mark Twain.*

facts and principles, I should be made poor indeed! The educated mind is always charged with power ready for use, just as a current of electricity may be turned any moment to light or to heat a building or to operate some machinery therein. Not only did I receive the greatest amount of good out of my college days of any period in my life, but I also look back to those days as the happiest in my experience. GABRIEL LOFTFIELD,

Professor of German and Spanish in the Foreign Mission Seminary.

IV

The greatest permanent good I got out of college consists of three specific things:—

1. To value the moments, to sense what may be accomplished by their careful use. Moments make hours; hours, days; and these in turn soon lengthen into years.

2. That there is no more important thing in life than to be always on time. Not a minute late, not a minute early, but just on time. Four years of practise ringing the college bells just on the minute fixed this habit quite well in my life, and it has found its way into many things in my daily affairs.

3. The third thing I value is the influence of the Christian lives of my

I OWE all my success in life to having been always a quarter of an hour beforehand.— *Lord Nelson.*

teachers while I was associated with them. The wave of Christian desires there set in motion, has never ceased to act a great part in smoothing down the rough places that have so often been found in my pathway.

In short, I would say that application, promptness, and lasting inspiration to good, have been and are the three things I gained in college that have been of the most permanent benefit.

WM. GUTHRIE,
Pres. Canadian Union Conference.

V

As I apprehend it, the only "permanent good" that can come to any one in this life, must be the result of building on the true, the solid foundation. Physical and intellectual growth and development result in power for good only when guided by the operations of the Holy Spirit.

Then I would simply say that from the first day after entering Battle Creek College, I felt a gradual turn-

LET no one say, I can not redeem my defects of character. The impossibility lies in your own will. If you will not, then you can not overcome.— *Mrs. E. G. White.*

ing away from the ambitions of the world, such as the desire for position, wealth, or fame. This I attribute to the influence of godly parents,

teachers, gospel ministers, and Christian fellow students. And within four months after entering college, I was baptized by J. N. Andrews in the Kalamazoo River, while attending a camp-meeting held in a grove near Battle Creek.

Further, there was continually instilled in my mind and heart a high regard for God's work and workers, insomuch that to-day nothing pains me more than to hear them ill spoken of. Then habitually I found springing up an insatiable thirst for knowledge in all lines of truth, and an increasing ambition to obtain it. So I remained in college until I was graduated in the scientific course.

My ideal profession was that of teaching. My first experience was in

a home school, followed by the public high school. But receiving a call back to my *alma mater* as teacher, I have now for twenty-four years been connected with that institution, with South Lancaster Academy, and with the Emmanuel Missionary College, with what permanent success will be shown only when "the book of remembrance" is opened.

My highest ambition now is to graduate into the heavenly school, and with all saints to obtain that which will prove the most lasting personal good, in the fruition of the Christian's hope.

J. H. HAUGHEY,

Professor of Greek and Mathematics, Emmanuel Missionary College.

Why Are You Not in School?

BY E. R. PALMER, SECRETARY GENERAL CONFERENCE PUBLISHING DEPARTMENT

IT is said that the boy of sixteen may display the wisdom of the man of forty by taking counsel from a man of that age. If you who are just entering manhood and womanhood will act on this principle, it will help you to answer satisfactorily the searching question, "Why are you not in school?" Your life-work is yet before you; your future depends upon the decision of to-day. Have you given this question the serious consideration which its importance demands? It has occurred to you, of course, and you have given it casual attention; but have you reined yourself up before God, and seriously communed with your own heart in order to ascertain why the years are passing by so swiftly, and you have not entered school to qualify for service?

Your struggles, your hindrances, and your excuses, are probably the same as those of other young people in the past; but matured men and women who are meeting the sterner

realities of life, and have come to sense their limitations through a lack of education, will advise you to put forth every possible effort to secure a liberal education while your powers of body and mind are adequate to the task. You will learn wisdom in the days of your youth if you will listen to their counsel.

If I had before me at the present moment all the young people of this denomination who are not in school, they would acknowledge the importance of this question, but we should hear a chorus of voices saying: "We have no money." "We are needed on the farm." "We must work in the shop." We should have to begin at the bottom now."

Let me have the attention of this great army of young people for a moment, while I say in all seriousness, both from experience and observation, that none of these difficulties actually stand in the way of your attending school.

Youth whose parents supply them

with money, are not the ones who secure the best education, or make the best use of that education when they get it. Those who obtain it without supreme effort frequently fail to develop those sturdy qualities which come only through hardships, toil, struggle, close economy, and dependence upon God.

Therefore, we may brush aside all these minor excuses, and answer in one sentence the question, "Why are you not in school?" It is because you do not have a clearly defined, irresistible purpose to acquire, at any cost, an education that will qualify you for efficient service in your high calling.

I know a young man, the son of a widow, who was reared in poverty on a little dairy-farm. He had a great desire to attend one of our schools and become a worker. The older brother, who was not in the faith, consented to do the work on the farm, and the mother gave permission to the boy to secure an education with his own bare hands if he could. He obtained money enough to pay his fare to a point seventy-five miles from the school, and then walked the rest of the journey, and presented himself to the principal of the school with the proposition that he was without clothing, except what was upon his back, without money, and without books, but that he was willing to work. That boy persevered year after year, working the larger part of the day, and studying evenings, until he completed his course in school. He is now a successful foreign missionary.

Some years ago I met a devoted young woman who, it seemed, was tied as firmly as ever one could be to a home. She was a member of a large family, and it seemed as if she had little if any opportunity to secure money for an education. I presented to her the great fact that money is not the primary necessity; that any

strong young person with a definite purpose could find his way to an education. She caught the idea, made it her own, and formed the purpose. A month later she wrote me of her efforts and struggles, and said that she was fully resolved to attend school, though she had been able thus far to save only sixty cents to that end. She seemed to be hoping against hope, and forming resolutions against all reason; yet her determined purpose and her earnest prayers opened the way, and she completed her course in the training-school.

CHOOSE always the way that seems the best, however rough it may be.—*Pythagoras*.

These are not isolated instances. They are experiences common to successful men and women. The strong, the great, the true men and women, who are to-day carrying the burdens and responsibilities of the world's work, have, in the majority of cases, attained to their present usefulness by trampling all obstacles underfoot, and steadily pressing forward toward a high, definite object.

A clearly defined purpose is necessary to success in every department of the world's activities, and it is equally necessary in the Lord's work. Young people in the world have no such great incentives placed before them as do those who have espoused the cause of Christ, and are commissioned to carry the gospel to all nations. This work, with its many phases, calls for the best there is in us. When we have given our best, we then fall far short; but the young people who resolve that they will secure the necessary training, and enter the work of God, will be assisted step by step. God will never forsake any one who has his heart fixed and who places his trust in him. He never failed any one in the past; he will not fail you.

EDITORIAL

DUE acknowledgment should here be made to those of our contributors in this number who have consented, at our urgent request, to set down, for the encouragement of others, some things of a strongly personal character. These experiences are sacred to those who passed through them, and some of them are told here for the first time; but they are the more impressive to the reader because they are personal and real.

Our Slogan

EVERY successful campaign in history has had its slogan. Every great movement in society has its watchword. Every individual life should have, and every life of achievement does have, its ruling, compelling genius, and its pivotal, decisive moments.

Patrick Henry gave the slogan to the American revolutionists: "Give me liberty or give me death!"

When David Livingstone, the missionary-explorer, plunged into the wilds of Africa, he wrote: "If you meet me down in the colony before eight years, you may shoot me."

When Lord Nelson boarded the San Carlo on the eve of a naval engagement, he cried, "Victory or Westminster Abbey [the sepulcher]."

It was Martin Luther who, in response to a message from his friend Spalatin not to enter Worms for fear of his life, replied to the messenger: "Go and tell your master that were there as many devils in Worms as there are tiles upon the roofs, I would enter."

Of Grant as a general Lincoln once declared: "He's got the grip of a bulldog; when he once gets his teeth in, nothing can shake him off."

Harriet Beecher Stowe, who wrote "Uncle Tom's Cabin" during her spare moments as a busy housekeeper, said: "When you get into a tight place, and everything goes against you until it seems as if you can not hold on a minute longer, never give up; for that is just the place and the time that the tide'll turn."

"Never despair," said Edmund Burke, the English orator of Revolutionary times, "but if you do, work on in despair."

When William Carey was a boy, he lost his footing when climbing a tree one day, fell, and broke his leg. On recovering, after several weeks' confinement in bed, the first thing he did was to go and climb that tree!

A friend of Professor Blackie's was climbing one of Scotland's famous bens. On reaching, near sunset, what he supposed to be the summit, he discovered another higher point two miles farther on. It being too late to go on that day, he descended, but the next day he scaled the topmost point, and triumphantly ate his luncheon there, "in order," he said, "that the name of this most beautiful of the Highland bens might not be associated in his mind with bafflement and defeat."

When Ignatius Loyola, the founder of the order of Jesuits, was told of the difficulties in the way of a trip to the Holy Land, "Never mind," he said, "if a vessel can not be found, I will go on a plank."

A typical Christian's slogan is that of the bold warrior against the hosts of Midian: "The sword of the Lord and of Gideon"—a union of the divine and the human.

At Naseby the mot of the royalists was: "God and Queen Mary."

The indomitable preacher, John Knox, cried: "Give me Scotland, or I die."

The missionary slogan of to-day is: "To the uttermost parts of the earth."

To the individual who sees a great work to be accomplished speedily, who is part of a world-wide movement, who groans under his educational deficiencies, yet who quails before the Alps of difficulty that blocks his way to school—let him cry the slogan, "There Shall Be No Alps," and "every mountain and hill shall be made low." Let him say, in the fear of God, "I will arise, and slay the lion in the way." That is what Samson did; it is what David did; it is what you can do: for the God of Samson, and the God of David, and the God of Daniel is your God; and "the things which are impossible with men are possible with God." W. E. H.

Fill the Schools

LESS than three decades ago the educational effort of this denomination was confined to one central school. While that work enjoyed all the advantages of concentration, yet it was only a matter of time when facilities for obtaining an education had to be increased. A college was added here, and an academy there, until the various *sections* of the United States were fairly well provided for, and some beginnings made in other lands. Of a still more local character for boarding students, came the intermediate school.

But it did not suffice to provide schools for only those who were sufficiently mature to leave home for their education. The larger churches, and sometimes two or three smaller ones together, established the church or primary school, where children could attend during the day and be at home outside of school hours. This plan provided a means of education for the *community*.

The latest step in advance along the line of school extension has been the establishing of a correspondence school, which provides for such of our maturer youth and our laborers as can not attend a residence school. This brings educational privileges into the very *home*.

This evolution of the school idea from the one central institution to the section, the community, and the home (or individual), together with the founding of the seminary, or special school, for the training of workers for foreign countries, has developed a complete system of education. It can now be truthfully said that, so far as facilities are concerned, universal education has been provided.

But there are yet some stubborn facts and figures that confront us. With a total of 616 schools, of 1,094 teachers, and a property investment of about one and one-half million dollars, the total enrolment of students in all grades is but 16,216, while the estimated number of young people among us between the ages of 12 and 23 is 30,000. Should we add to the latter estimate the number below the age of 12 who should be in school, we are safe in saying that more than half our children and youth are not in our schools. While it would be proper to deduct from this number those below the age of 23 who are engaged responsibly in service, yet the result remains such as ought to stir our hearts deeply. There ought to be such a sound of going among the tree tops in this summer's campaign for students, as has never before been witnessed. No highway or byway should be left unentered in searching them out. The facilities have been provided, and must and will be improved; but go out and compel them to come in, that the tables may be furnished with guests. Let all Israel take up the burden, *fill the schools*.

W. E. H.



DELEGATES UNDER THE MAMMOTH MAPLES ON THE COLLEGE CAMPUS

A CONVENTION of educators was held at Emmanuel Missionary College, near Berrien Springs, Mich., June 10-20, to make a special study of how to strengthen the work of our advanced schools. This location is ideal for an educational convention, as well as for a college. A farm of rolling land, sufficiently wooded, with a variety in soil, with copious, perennial springs of pure water, and lying along the banks of the placid, sinuous, deep-moving waters of the St. Joseph River, presents in the concrete what educators and lovers of nature are prone to talk about.

From the open windows on one side of the assembly-hall, one could look out upon the waving fields of grain, just beginning to assume the golden tinge of harvest, mutely but impressively suggestive of the world-field ready for the thrusting in of the sickle. Out of the opposite windows the view was into the old apple orchard, its course nearly run, but still enlivened by the chirrup of the birds nesting in its leafy branches, whose warble was sometimes drowned by the song of the mower in the making

of hay below. From the entrance to the hall stretches away to the right a large and fruitful vineyard; to the left, a pear and plum orchard. To the rear is a background of dense woods, with a summer cottage peeping out here and there along the edge. In such an environment, with ideal weather, and in an atmosphere of hospitality and fraternal good-will, questions of living interest and of much moment were weighed and solved and resolved.

IT is safe to say that no one of the one hundred sixty-five delegates present, nor any of the visiting friends, will dissent from the verdict that passed spontaneously from lip to lip during the closing hours,—“This is by far the best convention we have yet held.” This is not saying that the constructive work of previous conventions is to be despised, but it is gratifying to arrive at definite results, with a bright promise of growth and permanency, and this with scarcely a hitch or untoward incident in the entire convention.

THE following general features of the convention may be noted:—
The reading and discussion on the floor of the convention of only papers of a general character.

The detail work of the convention divided into sections, each with a secretary, or leader, and a recording secretary, and its own daily program.

The arranging of section meetings into three successive periods.

The section reports presented to a general committee on plans and courses of study, which formulated and presented them to the general body.

A positive attitude toward raising the standard of excellence in every feature of school work.

A firm stand against adopting worldly standards not consistent with our educational aims, yet a readiness to adapt the good wherever found.

The placing of the industries on a par with academic work in the matter of thorough and systematic instruction and practise.

The receiving of the Fireside Correspondence School into the sisterhood of schools, and the recognition of its credits to the extent of one half the number of studies in any regular course in a residence school.

The recognition of the magazine *CHRISTIAN EDUCATION* as the organ of our educational system, and a pledge to its hearty support.

The revival of interest in the proper education of Bible workers.

The organization of the sections for permanent work by correspondence and other methods found feasible.

A decision to publish a complete report of the convention proceedings.

WITH a convention of such a character, with the sections permanently organized for the continuance of their work, with the educational journal to aid in vitalizing and perpetuating the good work begun into a sort of perennial convention, and with the inspiration and courage begotten by personal contact and association in a common cause, we are convinced that the ten days spent in prayer and study of themes of such intense interest and practical value, will help mark more distinctly the present history-making epoch in educational advance.

W. E. H.

THE REGIONS BEYOND

Some Stirring Facts for Christian Students

BY C. L. BENSON, PROFESSOR OF HISTORY, UNION COLLEGE

It is difficult for a young Christian to realize at this the first decade of the twentieth century, that one hundred years ago there was not an American missionary in all of God's great field outside of the United States, and that not one missionary society existed for the purpose of sending out such a worker.

The heathen world was then unknown, and sealed. Three of five great continents and two thirds of a fourth were inaccessible to God's messengers and God's truth. Then the missionary was rigorously excluded from the whole Roman Catholic world from the whole Buddhist world, from the whole Mohammedan world, from nearly all the pagan world, and only admitted to parts of Brahmanical India by the sufferance of the rulers of the day.

How great the contrast to-day! An open world is before us. As a result of the spirit of adventure, the eagerness for knowledge, the greed for wealth or power or fame, and of consecration to the cause of Christ, the veil has been torn aside from the entire inhabited world. Ours is the first generation to see a wide-open world. This is convincing evidence that the time has come when the message of a crucified,

risen, and soon-coming Saviour is to be heralded with a loud cry, on a scale world-wide in its sweep. The fields of the non-Christian world are accessible to-day as they have been at no previous time since our Lord announced his purpose to return to the earth. Observe how the field has

whitened since the "consecrated cobbler," Carey, reached India in 1793.

At that time he had to seek shelter on ground owned by a foreign power. The country was locked by the East India Company against missionaries. And only within the last fifty years have the missionaries been permitted to teach the Indian women. "Crisis," characterizes the situation to-day. A stable and sympathetic government affords protection to all missionary enterprises. An extensive railway system, and excellent postal and telegraph facilities, lend

their aid to the missionary propaganda in every direction. The rapid spread of the English language in India affords a medium through which missionaries may immediately upon arrival reach thousands of students, professional men, railway station-masters, postmasters, telegraph operators, and government clerks. India to-day is the greatest religious arena of the world.



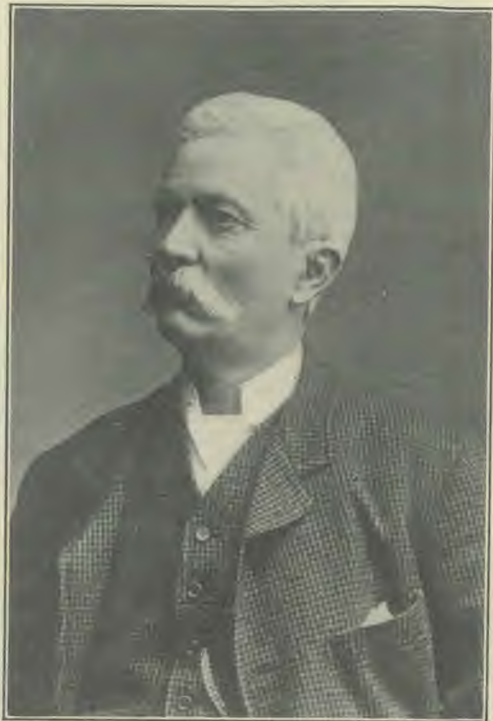
SUPPOSE COLUMBUS HAD
STAYED AT HOME

Morrison, in 1807, had to begin his work in China secretly; as late as 1896, there were parts of China still inaccessible; but now every province is open to the missionary. At the end of the first thirty-five years of missionary history in China, there were six converts to Christianity. The number of Protestant communicants now is estimated at from 180,000 to 250,000. Spiritual movements are touching thousands of the masses, also the educated classes. An educational revolution is setting in. Thousands of schools are being founded throughout the empire, with modern instruction. Sixteen thousand Chinese students, from the proudest and most secluded nation under heaven, are attending school in Tokyo, sitting at the feet of their conqueror to learn the secret of her greatness. Over six hundred are attending schools in America. Imperial edicts have abolished foot binding and the opium habit. With open face China is turning from the dead to the living.

Through Japan, within the last forty years, edicts were posted forbidding the acceptance of Christianity on the penalty of death. Now the missionary is at liberty to reside and work anywhere he chooses. There are not now fewer than sixty thousand Protestant Christian communicants in Japan. "Japan is leading the Orient—but whither?" is the pregnant message now coming from the East. Japan is leading the Orient commercially, politically, and educationally. At the present time over one thousand Japanese teachers are at work in all parts of China. Many Korean, Chinese, Indian, Filipino, and Siamese students attend school in Japan. Would the Christian church win in the East for Christ? Then let her seize the key,—Japan.

Only a few years ago Korea was styled the "Hermit Kingdom;" but to-day Christianity has no greater freedom than exists in Korea.

Hartzell says, "Yesterday Africa was the continent of history, of mystery, and of tragedy: to-day it is the continent of opportunity." One hundred years ago Africa was only a coast line. Only a generation ago, when Stanley emerged from the "Dark Continent" with the latest



STANLEY WENT, TOO

news of Livingstone, nine tenths of inner Africa remained unexplored. The lives of more than six hundred white men have been the price of Africa's exploration. "The last quarter of a century has filled the map of Africa with authentic topographic details, and left few blanks of any size."

Protestantism to-day is tolerated in all Latin countries. South America, although neglected so long, is now regarded as one of the most accessible continents of the world. Having thrown off the grave-clothes which bound them, seven of her young republics stand forth in social

and religious freedom. Roman Catholicism has lost its hold upon them, and the majority are left to-day practically without a religion. Each section is in the making. South America's forty million, with outstretched hands, utter the Macedonian cry.

A few years ago the Philippine Is-

lands were under the sway of Catholicism; but to-day not only these islands, but all the island world of the Pacific, is open to the gospel.

In the light of these facts, can we not say truthfully that the fields are white already to the harvest? Where are the reapers?

Foreign Missions and the Foreign Mission Seminary

BY J. L. SHAW, PRESIDENT FOREIGN MISSION SEMINARY

THE cry of need from the foreign fields is increasing from year to year. Wherever the truth touches hearts, there arises the Macedonian call for help,—still more help to plant new centers of light among the multitudes who are in doubt and darkness. To meet this need hundreds of young people have been selected from conferences, schools, sanitariums, and, with such preparation as they had, hurried on to fill important positions, stay up the hands of the workers already there, and start new stations. So many men and women have been taken from the work at home and sent to the mission fields that it is growing more and more difficult to find suitable workers for foreign service.

A missionary school is an essential and necessary factor of the foreign mission program. Societies with a hundred years' experience in mission work have their mission schools and seminaries to which they look for necessary recruits. Such institutions are a strength and help to these societies in their work abroad, as they are able to turn out students with a knowledge of the mission fields to which they are going, and to give them such a preparation for work as it would not be possible for them to obtain in any other school.

A seminary differs from a college chiefly in that the former offers a

definite and practical training for some clearly defined life-work, while the latter offers lines of study whose primary object is general culture. In harmony with its name, the Foreign Mission Seminary receives young men and women for the most part of some maturity, and gives them a fitting for the gospel ministry, general missionary, and other lines of effort to which they have dedicated their lives; and it seeks to adapt the instruction in these subjects to the special needs of the foreign field. Individual work for individual students is an important and necessary feature of the Seminary. It can readily be seen that it could not well be otherwise. Among the persons who respond to the call for missionary volunteers will be some who have not yet had the advantages of a full academic training, yet are persons of some maturity and can get hold of many things much more readily than younger pupils. There may be others again who may have finished a full college course and yet need help along some of the special lines offered at the Seminary. The instruction should be so arranged as to enable each one to make the utmost progress in overcoming peculiar weaknesses and in getting a well-rounded, very practical training for the particular field and line of work he has in mind.

The Seminary also endeavors to

place on its board of management and faculty as many men as possible who have had an experience abroad, having a knowledge of work in mission fields in addition to academic training. The advantage of this is in giving those who have to do with the school and its instruction a broad conception of what the Foreign Mission Seminary should be and the work which it is necessary for it to accomplish in order rightly to prepare men and women for mission lands.

The location of the Seminary is fortunate, being at the headquarters of the Foreign Mission Board, where those who have the great responsibility of making appointments may come into close touch with the students, while giving them incentives to earnest preparation, and may form some judgment on the positions they will be best able to fill. Its location also enables it to come into contact with foreign missionaries returning from various fields. They are able to render valuable assistance to students and teachers, bringing in their fresh missionary experience that sense of touch with the mission fields which is so essential in the training of men and women for foreign service.

Another advantage of the location of the Foreign Mission Seminary is the excellent opportunities afforded at Washington. There are in the city thirty-four government libraries, with over two million books. The Library of Congress alone has a collection of more than a million books and pamphlets, all of which are available to those who know how to use them. For study and research the libraries in Washington present opportunities nowhere exceeded in this country. Moreover, the Seminary is creating a library especially adapted to the needs of foreign mission students. The books on its shelves, together with the great libraries at Washington, furnish a store of informa-

tion of great value to those studying the various problems that have arisen in the field of Bible, history, and missionary enterprise.

A person who expects to labor in Africa, China, India, or any other heathen land, should become acquainted with the country to which he is going. He should know its geography, history, social conditions, customs, habits, government, and religion. He should know what other missionaries have done. He should endeavor to make himself as familiar as possible with all the main features of the country; for henceforth that country is to be his country, and that people his people. In order to provide opportunities for thorough work in these lines, a plan has been arranged by which a student who is under appointment for one of the larger mission fields will have the immediate guidance and instruction of one who has been assigned to that section of the History of Missions Department and is giving it special study. Books will be assigned such a student for reading. He will also follow as closely as possible the course of current events in the field to which he is looking forward, and will be helped in so doing by his instructor, who will be in touch with the leading mission workers there.

There is a great call for workers in mission fields who know how to treat the sick. In heathen lands there is no better means of getting access to the homes of the people than through medical missionary work. Every worker going out to oriental countries should have some knowledge of caring for the sick. Those going to tropical countries should by all means get at least an elementary knowledge of the diseases to be met in such countries, and of rational methods of treating them. The Seminary is fortunate in having connected with it physicians who have had years of ex-

perience in tropical climates, and who will give a regular course of instruction in this important subject.

In conjunction with the Washington Sanitarium, the Seminary offers a postgraduate course for nurses. This course was outlined at the last General Conference with the understanding that such work be given by the combined efforts of the Foreign Mission Seminary and the Washington Sanitarium. Nurses going to mission fields need further instruction than is provided by the three years' course in one of our sanitariums. They are called to work in places where no physicians are accessible, and for that reason have to depend upon their own skill in treating the sick. For this purpose they need more instruction than is given in an ordinary nurses' course. In addition to this it is very necessary for such nurses to have a practical knowledge of the Bible, and be able

to give a clear presentation of truth. Many nurses have been sent to the mission field unable to teach the truth to others, and therefore have been greatly handicapped in the work they were called to do.

Space will not permit the enumerating of other features necessary in a school preparing workers for heathen lands. The institution is cutting out a road for itself. Only by the blessing of God and the co-operation of our people, especially our educators, will it occupy its proper sphere, and do the work that lies before it. The very nature of its work demands a very wide and general co-operation on the part of our conferences, schools, and sanitariums. It is a gateway to the mission fields, and every effort to enlist an interest in it means the multiplication of workers and the strengthening of our stakes and lengthening of our cords in the regions beyond.



FOREIGN MISSION RECRUITING STATION



IF WASHINGTON HAD WAITED FOR THE RIVER TO CLEAR OF ICE —

Danger in Procrastination

BY C. B. HUGHES, PRINCIPAL KEENE ACADEMY

I. Not Quite Ready

SOME years ago I was urging a young man to attend Keene Academy. He replied that he was not quite ready, and would wait until another year.

A friend of mine who was visiting me, overheard the conversation, and said to the young man, "Let me tell you something: Several years ago, both Professor Hughes and I were planning to go away to school, but neither of us was quite ready. I thought it wise to wait until I was fully prepared to go; but that time has not yet come, and I presume it never will. Professor Hughes went, in spite of the fact that he was not quite ready. During all the years of his course, he lacked the financial help that seemed to be necessary. But he finished his college course; and not the least valuable part of his education was that he had learned to go forward whether things were ready or not."

II. While They Are Willing

During one of the first years of my school work, a girl of about fifteen came to my wife and me one day and urged us to influence her father to send her to school. Her earnestness impressed us very much, and we at once saw the father. Nothing that we could say moved him. He said he would send her the next year, but could not afford to send her that year. He thought she was so young that she would better appreciate the school a year later.

Before the next year arrived, the father came to us in great distress, urging us to see his daughter at once; for she had lost all her desire to attend school. We saw her, but found her as immovable as her father was the year before. Her plans had changed during the year, and nothing could induce her to alter them. She never returned to school again. The moral is obvious: Send your children to school while they are willing.

TEACHERS' FORUM

How the Teacher May Keep Out of a Rut

BY H. A. MORRISON, FORMERLY PROFESSOR OF MATHEMATICS, UNION COLLEGE

MAN is a social being. Any person who attempts to carry on a line of work without associating himself with the work of others along the same line, will never be able to reach a high degree of efficiency. Those most proficient in their work are men who have learned to gather knowledge from others; and that not only from those who are their equals or superiors; but they have learned that there is much for them to receive from even their inferiors. The truth is that those who have reached the highest degree of efficiency have been able to do so because they possess that ability or quality of absorbing something from every one with whom they come in contact.

The teacher who has learned to recognize this truth and to act accordingly will not be in danger of getting into a rut; but to the extent that he has not learned it or does not act upon it, is he in great danger of wearing a rut so narrow and deep that he will never get out. To my mind, there are three classes of teachers, from this view-point:—

First, the teacher who has no plans or methods. This one will be sure to settle down to certain forms, as he advances in experience, and having never had any real plans, he will not be able to advance beyond these forms unless in some way he receives an awakening. There is some hope for this teacher; for he realizes that he lacks something, and if he can be properly directed, it is possible to lift him up to the level road, though he will never become the interesting, live, and apt teacher that he should be.

The second class are those who

have learned plan or method, but think there is nothing valuable outside of that particular plan or method. I see no help for this class, unless they can be made to sense that neither they nor any one else has possession of all the material and methods to obtain the best results. They must be brought to see that these come by growth, and that there is no such thing as reaching perfection in this regard. One of the chief causes of this condition is the lack of a broad education, and of the ability to gather from other sources those things which are helpful. There is no trait that a teacher can possess which is more dangerous than that of self-satisfaction.

The third class are those who have their work well planned, but are ever absorbing good from others, and are thus adding to their already generous store. These teachers are quite ideal. I do not want to be understood to include in this class the teachers who are always experimenting on the student with something new, who never arrive at any conclusions, and who never settle down to anything definite.

This subject, of how to keep out of a rut, should have the attention and consideration of every teacher; for the one who is most wide-awake and progressive to-day may fall into the rut to-morrow. It all depends upon our relationship to our opportunities for advancement and our determination to make use of such opportunities.

In order for any teacher to keep from doing his work in a lifeless, routine manner, it is necessary for him to keep in touch with everything that

has any bearing on the subjects he is teaching. If he is a teacher in the grades, he should avail himself of summer institutes and normals. He should not lose sight of the necessity of progressing in a scholastic way, as well as of studying methods. If possible, he should visit other schools that are doing his grade of work. He should have access to some standard magazine on education. He should attend teachers' associations whenever reasonably convenient. He should be conversant with the latest and newest text-books. Above all, he should not fail to be a constant student of human nature, and study the individual needs of his pupils; from

occasionally in some institution of higher learning. If possible, he should associate himself with other teachers or students in a club to carry on advanced study. He should be a reader of a standard magazine on his special line. He should keep in touch with the best thought and with every new development in his subject.

I have heard it said of certain persons, "They have taught their subjects so long that they do not need to study." True, they ought not to need to study a particular lesson in order to learn what the text has to say on the subject, but it is of the utmost importance that they continue

MANY whom God has qualified to do excellent work accomplish very little, because they attempt little.—*Mrs. E. G. White.*

THE period of greenness is the period of growth. When we cease to be green, and are entirely ripe, we are ready for decay.—*Bryan.*

this, he will gather a great deal of material that will be helpful in making his work lighter and in giving him the new life and enthusiasm so necessary to keep him from becoming stereotyped.

There is just as much danger of the college professor's becoming stereotyped in his work as any other class of teachers; in fact, unless he is a man who has had a very extensive education and who has a special interest in the subject he is teaching, there is more danger in his case than in that of the elementary teacher. Most of the suggestions made for the help of the grade teacher will apply equally well to the college teacher. He should be a master of the subject he is teaching, and have a good knowledge of kindred subjects. He should understand it from all viewpoints: historical, pedagogical, and practical, as well as the subject itself. If he has merely a text-book knowledge of his subject, he will become a routine teacher of the poorest type. He should spend at least a short time

their investigation in that branch. A minister may prepare a set of sermons and be able to deliver them perfectly from time to time without putting any additional study upon them. The sermons contain the same thoughts and facts that they did the first time he gave them, but they have lost their spirit and power, and he is fast becoming stereotyped. So it is with the teacher. No matter how much knowledge he has, he must continue advanced study, or he will leave all force and inspiration out of his teaching, and find himself fully in a rut.

Would you be a teacher with life and power, then prepare yourself thoroughly, accurately, and abundantly. Continue this preparation day by day as the years go by, taking advantage of all opportunities for expansion, and you will make no ruts into which either you or those who sit under your instruction, may fall. Your pathway will lead you over the level plain, swelling toward the heights of ideal attainment.

Educational Diet and Dining Service

MRS. HATTIE B. HOWELL, FORMERLY PRECEPTRESS AND MATRON HEALDSBURG COLLEGE

PERHAPS it seems like lending the hearing to a tale that's been told to listen to even a brief discussion of so graceless and homely a topic as boarding-school diet. But if this hour's deliberations may bring to your patient ears new interest in this vital question, we should none of us regret the time expended. For me the title of this paper musters a regiment of "thoughts that have tarried in my mind and peopled its inner chambers."

When quite young, I was so fortunate as to receive from a college

was vitalized, and I fully determined that it should be more perfectly applied in my daily life.

Indeed, it seems quite impossible for me to approach this topic except in the hush of awe at the presence of those angel cooks, and of the Lord of angels, of whom we have an immortal pen picture as he stood upon the lake shore, preparing an early breakfast of bread and broiled fish for some storm-tossed fishermen.

Such is the peerage of those who serve as cooks and matrons in school or home. But the halo which holy



friend a little gift-book entitled "Blessed Be Drudgery." Ever since there has hung upon the walls of memory's hall the author's description of Murillo's famous painting of a convent kitchen, in which the angels are busy with pots and pans, performing the menial services of the cook. The lesson in the great Spaniard's canvas I have carried in my heart ever since with a feeling of gratitude and reverence. However imperfectly I have understood or learned the lesson, it has dignified and refined my conceptions of culinary work. Three years ago, when I stood in the gallery of the Louvre, before the great picture itself, known to art as the "Miracle of Diego," with its life-size figures, the lesson

chefs cast about the numble offices of the cuisine has impressed me not half so much as the *quality* of their labor. You remember that the wine the Lord provided for the wedding meal was the best wine poured at the feast. Nor could you think of poor bread, tainted, underdone beans, rancid butter, soggy potatoes, stale eggs, and nondescript soup and dessert, disgracing the convent board that day. Yes, the question of quality in food and service is the whole question under consideration.

Occasionally one meets a school devotee who mistakes the unwholesome variety of boarding-school dishes and the complexity of their contents for a liberal and delectable diet. More frequently one meets

those who share the impatience of the college man who exclaimed, upon being shown a photograph of Mary Lyon,¹ the originator of the whole boarding-school system as it exists in most of our denominational colleges to-day, "Curses be on her!" This poor man is a victim of bad boarding-school cooking, and no doubt will always suffer some infirmities of digestion as a result. Quite as frequently the boarding-school enthusiast has incurable headaches or some other malady, and yet believes there is no connection between his poor health and the hasty porridges served for breakfast, with milk and butter kept overnight in unsanitary surroundings, and the vegetarian roasts so fearfully and wonderfully made for dinner out of yesterday's, day before yesterday's, and the days before yesterday's leavings.

There is no disputing the fact that school fare is the root of many moral and physical evils. That which we politely or ignorantly term nervous breakdown from overstudy, might often more truthfully be called the product of poor feeding.

The long procession of sallow-skinned and yellow-eyed, or pale-faced and bloodless-lipped youth who annually file out from the halls of learning, have on their countenances a word written, "Ill-fed," as verily as was written upon the faces of the great peasant population of France before the French Revolution, "Under-fed." And upon the walls of their *alma maters* is a handwriting, which it requires no prophet to interpret, who will — parent or teacher

— may read, "Weighed, weighed, and wanting."

Of what utility is learning if the very life is crushed beneath the pressure of mental work because the food was inadequate to vigor of mind and body? What excuse is there for calling hundreds and thousands of youth from their homes to institutions whose curriculum robs the student of *health*, which alone gives capacity for extended usefulness or pleasure? And how does the college president quiet his conscience if he tolerates upon the school table a bill of fare upon which he dares not risk the welfare of his own family?

We congratulate ourselves that the dark days of the gods many, who were appeased by the sacrifice of fair young men and women upon their altars, is in the remote past. Would we were as far moved from the days when there are sacrificed to the household and kitchen gods the life and health of our children! We need a twentieth-century Dickens to arouse the American people to the dietary crimes of our American schools as did Charles Dickens the English nation to the abuses of English boarding-schools.

I fancy I hear a murmur of self-defense rising, that many students find as good or better conditions at school than at home. Quite right. Many persons who have lived in luxury all their lives do not know what good food is. Luxury and quality are not synonymous terms. In private life I have always insisted that my family is entitled to the very best quality of food obtainable, to be served in such variety and quantity as we may be able to afford. One may find it best or necessary to wear a cheap grade of clothing, but it can be called neither extravagance nor a waste of time to procure the very best food obtainable for the maintenance of the human body.

Mentally and morally, as a man

¹ This brief reference to Mary Lyon is not intended to cast any reflection upon the excellent work of this noble woman, but rather to deplore the failure of more modern boarding-schools to live up to the standards she set. We shall endeavor to present in future articles some of the principles in her life and labors which illustrate "the nature and secret of the highest success in teaching."
—Ed.

thinketh, so is he; physically, mentally, and morally, as a man eateth, so is he. What a pity King Solomon did not add one more proverb, that "better is a dinner of herbs well cooked, than a banquet poorly cooked"!

The best school meal I ever sat down to was in a large girls' industrial school in Athens, Greece. The length of the menu will not weary you if I give it in full. It was —

VEGETABLE SOUP } *ad libitum*
WHITE BREAD }

The regime of the school was no different that day from what it is every day; for they were not expecting callers any more than they are any day. The Greek girl who acted as our escort, showed us into every department of the school, even into the chambers of the teachers, and into the kitchen while dinner was in process of preparation. From front door to back door, from top to bottom, including all the workrooms, the building is immaculately kept.

All the three or four hundred students wear spotlessly white, absolutely plain aprons with sleeves, which entirely cover their clothes. Their hair is very neatly and plainly combed.

The school is in session all the year round, the pupils going to school as soon as convenient after sunrise, and returning to their homes every evening a while before sundown. The evening and morning meals are eaten at home; the midday meal is furnished free by the school. Every day the dinner is different, but is only one article in addition to bread — not such puffy bread as the bakers sell here, bleached with alum or ammonia, but a substantial, yellowish-white bread, made from a highly glutinous Russian flour;— a flour which our government spent several thousand dollars a few years ago to learn about and to introduce to farmers of the West. Millions of bushels of this ex-

cellent wheat are annually produced in the United States and then shipped to France for American tourists to enjoy in Paris, while we go on spending our money for that which is not bread.

The day we partook of the hospitality of the school, the soup was made of water, plenty of potatoes, tomatoes, parsley, onion, olive-oil, and salt. Although the cook told me exactly what to do, my best efforts to reproduce this soup have been absolutely failures. The skill with which these articles were combined would defy the most carnivorous appetite to detect that it was not meat soup. Other days they have mutton soup for dinner, or eggplant, or a dinner of tender young squashes, plucked before the blossoms have entirely withered, or some other delightful dish known only to the Greeks.

The students eat at large, uncovered, white marble-topped tables. After the brief prayer service at the conclusion of the meal, during which all stand, each girl washes her own plate and spoon under a running faucet of cold water, and then retires to the large open-air court in the center of the building, there to spend the remainder of the two-hour *siesta* as she chooses.

I have not spoken thus at length of this model school because I think its regime suited to our conditions, but because the scrupulous perfection of its plain food and dining service are really an education for its pupils, being superior to anything they have at home.

I find that most educators who sense a need of better food adapted to students' needs, think it impossible to furnish as excellent a quality as it is possible to have in a private home, because everything must be on such a large scale.

My first and my big answer to this is, Simplify, simplify, simplify. The

greater the simplicity, the nearer to perfection it is possible to approach. A boarding-school whose fees are small, and in which the work of the culinary department is shared by students, can scarcely hope to furnish two soups, three vegetables, a roast, a salad, and perhaps two desserts for dinner, and have the food as nicely prepared as if there were one soup, a vegetable, a salad, a legume or macaroni, and a plain dessert. Every practical housewife knows that in a given length of time one to five foods can be more carefully prepared than eight or ten. A boarding-school which furnishes its food on the European plan can scarcely hope without much greater outlay in hours of labor to furnish as good food as can be provided by the American plan.

I have often heard it urged that a limited diet on the American plan will some days work quite a hardship on the boarders when the bill is made up of things one doesn't like. The care with which the menus are planned will prevent most such unpleasant experiences, and first-class cooking eliminates most of the necessity for picking and sorting out a special diet. I have observed that by the American plan the boarder thinks far less about his food, and eats with more zest and better relish the meals which are a daily surprise to him, than he does the meals he has planned and ordered several hours or a day beforehand.

Of course, students who come away to boarding-schools are not infants, and are beyond the age when they will permit their diet to be regulated for them. Nevertheless, the boarding-school can not be freed from responsibility in the matter as long as it is its mission to educate.

A while back, the *Ladies' Home Journal* instituted an investigation of the diet offered by several of the leading women's colleges of America.

It found Wellesley far in the lead in diet reform for students. Although not a vegetarian institution, it offers a minimum of meat, and by employing a trained superintendent of cooking, offers a large number of meat substitutes without rousing dissatisfaction among the students.

From the journal's pages, I quote the following menus, just to show the commendable simplicity of the diet Wellesley offers its pupils:—

<i>A Breakfast</i>		
FRUIT	CEREAL	CREAM
	EGGS	BISCUITS
		COFFEE
<i>A Luncheon</i>		
	CREAM OF PEA SOUP	
COLD BEEF	CREAMED POTATOES	
	STRAWBERRY SHORTCAKE	
<i>A Dinner</i>		
	CLEAR SOUP	
ROAST BEEF		POTATOES
	SCALLOPED TOMATOES	
APPLE TAPIOCA		CREAM
<i>Another Breakfast</i>		
	FRUIT	
CEREAL	CREAM	MUFFINS
		COFFEE
<i>Another Luncheon</i>		
	CREAM OF TOMATO SOUP	
MINCED MEAT ON TOAST		PEAS
	FRUIT	
<i>Another Dinner</i>		
	TOMATO SOUP	
	BOILED FISH	EGG SAUCE
POTATOES		LETTUCE SALAD
	FRUIT OR COFFEE	

What a contrast such simple bills present, with their plain, honest names, to some in which the foods go masquerading under such absurd pseudonyms one feels as if he were drawing his dinner from a grab-bag! All that is lacking in the latter sort of menu is the witches' incantation—

“Double, double toil and trouble;
Fire burn, and cauldron bubble.”

I am sure if the wise man could have foreseen some of the follies of modern cooking when he inquired, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" he would not only have answered, "They that go to seek mixed wine," but, "They that go to seek mixed dishes!"

The American boarding-schools are certainly doing much to perpetuate the biggest race of dyspeptics in the world. Where are the expert cooks who know how to boil or bake potatoes properly, who can boil rice or a hen's egg, who can cook corn on the cob, cabbage or turnips so that they will be white and toothsome, who knows whether to put foods on to cook in cold or in boiling water, whether to salt them or not to salt them, whether to let them remain covered or uncovered while cooking? Long life to the noble few who know, and may their number increase!

It seems as if the crying need of our educational institutions is for mature women who are practical housekeepers, who are the social and intellectual equals of the other members of the faculty.

Such women will understand, not theoretically but practically, the hygiene of the kitchen, the necessity for washing the potatoes clean, of having the tinware as well as the silverware properly washed and rinsed and dried. Her surveillance will extend beyond the polish of the dining-room floor and the brasses of the stairs. She will know that a generous supply of clean white dish-towels every day is vastly more necessary than curtains at the dining-room windows. She will fully realize that it is far more important to have the dark corners of the tinware cupboard smell sweet and clean, than it is to keep the stove blackened. She will see that the basement or cellar is cleaner than

the reception-room, bestowing more honor upon the uncomely parts of the house than upon the comely. She will know that rotten vegetables and wood are as dangerous as sewer-gas. She will also know that butter kept in a dark, unventilated room, in an abandoned ice-chest which is never cleaned, is unfit for use. All this she will know, and every other detail pertaining to the hygiene of cellar, pantry, scullery, milk-room, cupboard, sink, etc.

If there is religion in a good loaf of bread, shall we not have good bread? If dishes or cooking utensils carelessly washed have made dyspeptics, shall we not have clean dishes?

By an educational diet we do not mean the teaching of domestic science or cookery, but rather the daily demonstration of the virtues and benefits of a wholesome diet, scrupulously prepared and daintily served. There is education in such meals, and if the dining-tables and service are well regulated, there is culture in them. A dining-table whose cloth is clean, and white, and carefully ironed, whose dishes are not merely corralled and huddled together any way, whose food is served hot (don't shake your head, for it has been and can be done)—such a table creates an environment that is refining.

The question of the temperature of food is a matter of consequence. Food which is meant to be eaten hot is much more satisfying if served hot than if served lukewarm, just as salad and fruits which should be cold and crisp, are much more refreshing if served in a chilled state.

Attention to such trifles is not pampering fastidious tastes. If there is not weakness in one's diet, why the craving for stronger things than food among young men, and for sweets among women? It is not all a mere perversion of appetite on their part.

But not till we have some trained,

experienced matrons, not faddists, and some broad-minded stewards who can solve simple little mathematical problems such as, "Which is cheaper per capita for boarding students — good fresh fruit in season, or canned fruits, to which must be added the cost of sugar, the labor for canning, the fuel and the jars?" — not till then shall the question of what our students shall eat, receive

a proper and satisfactory solution.

If it is just for us to apply the test of Daniel and his fellows to the diet of a school, we shall conclude that the boarding-school whose graduates appear "fairer and fatter in flesh" than its freshmen, has fulfilled a most important part of its mission, and has placed its graduates on vantage-ground for a long and fruitful career.

True School Economy

BY H. G. LUCAS, PRINCIPAL FERNANDO ACADEMY

THE denominational school occupies an important position in the American school system, because chiefly through it, moral and religious instruction from the Bible influences our young people to adopt prayerful habits, and to give their lives to faithful endeavor in lifting the fallen and converting the heathen.

While the state creates, fosters, and supports the public school in its growth and development, the church must encourage the higher work of moral and spiritual culture by founding the school of Christian education. The public school is maintained by taxation; the Christian school, by voluntary contributions. The state need not economize, because of its power in taxation to provide for all it expends; the denominational school, depending, as it does, upon the church for legacies and contributions for its upbuilding, and upon the adherents of the church for students who will pay for their education, thus aiding in its maintenance, must practise economy in its operation. Its very life usually depends upon its ability to limit its need to its income.

Some conscientious managers of denominational schools have, in the past, had mistaken ideas as to economy in selecting a faculty of teachers. It is a false economy to nar-

row down the wages of teachers, and finally compel them to engage in some other more remunerative employment. It is false economy so to limit the number of teachers as to encourage inefficiency in school work. The chief asset of a school is confidence in the class work that is being carried forward. We are living in an age of specialists. True economy suggests the employment of specialist teachers for all departments of our advanced schools, especially for Bible, history, English, and music.

Builders of schools must recognize that parents and guardians of prospective students are measuring their school as to its ability to impart the education they offer in their calendar, as to determination to provide cheerful surroundings in their school homes, as to their custom of making provision for good, wholesome food for diligent students.

The practise of true school economy will usually insure success. Its influence is far-reaching. Its effect upon attending students is wholesome — a training that will become felt in future days. The summing up of true economy divides itself as follows: —

The Positives of True School Economy

Good teachers.

Well-paid teachers.

A sufficient number of teachers.
 Good laboratory and school facilities.
 Pleasant surroundings.
 Cheerful home influences.
 Good, wholesome food.
 Sufficient land to raise food for the school.
 Student body faithful in industrial work.
 Painting and repairing of buildings.

The Negatives of True School Economy
 Do not employ help to do unnecessary work.
 Avoid display. Do not waste water.
 Avoid waste in feeding cattle and horses.
 Avoid waste in fuel. Avoid debt.
The Cardinal Points of True School Economy
 The health of students.
 The education of students.
 The collection of accounts.
 The property of the school.

The Mission of the Primary School and the Essential Qualifications of the Primary Teacher

BY KATHARINE B. HALE, DIRECTOR NORMAL DEPARTMENT, WALLA WALLA COLLEGE

GOD has a work to be finished in this generation. What relation does the primary school sustain to this work? What may the primary teacher do to hasten it forward?

God's ideal for his children is high. There is a standard to be attained by all, and all are called upon "to advance as fast and as far as possible in every branch of true knowledge," remembering that "success in any line demands a definite aim."

Listen! The primary school has a definite aim. "God's purpose for our children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended." Never did the Master forget the children; he does not forget them now. While "Satan is working with every conceivable device to draw them into his net," Jesus is "looking on to see who is doing the work he desires to have done for the children and youth."

And what is this work? Whose is the work? Upon whom does the responsibility rest? Is Jesus truly coming in this generation? Do our children become impressed with this truth? Is it not God's plan that they should early cherish this beautiful

reality? May not our children be trained to a conscientious religious life? Are not even the little ones to have a part in the finishing work?

Yes, Jesus *is* coming in this generation. Children are to have a part in the closing work. Definitely, O, so definitely, has instruction been given to the parents! "Take this child, and bring it up for me, that it may be an honor to my name, and a channel through which my blessings shall flow to the world."

Because the world is "full of iniquity," and does not regard the requirements of God; because "the cities have become as Sodom and our children are daily exposed to many evils;" because the hearts of the young are easily impressed, and, unless their surroundings are of the right character, Satan will use neglected children to influence those who have been more carefully trained; therefore "the church has a special work to do in educating and training its children," and so "wherever there are a few Sabbath-keepers the parents should unite in providing a place for a day-school where the children and youth can be instructed. Let teachers be employed who will give a

thorough education in the common branches, the Bible being made the foundation and life of all study."

Considering the very nature of the work to be done, the fact that the primary teacher is privileged to deal with the child during that early period of such great importance — that period which first supplements the impressions of early parental training — that period of "greatest susceptibility and most rapid development" — is it surprising that "special talent should be given to the education of the little ones"?

"The character of the work done in our church-schools should be of the very highest order. Definite, very definite, are the qualifications of the teacher. No person of an inferior or narrow cast of mind should be placed in charge of one of these schools." "Very much of the success of a church-school depends on the teacher chosen. Church-school teachers should not be children who have not come to maturity, and who are able to do only a cheap class of work."

Again: "Teachers are needed, especially for children, who are calm and kind, manifesting forbearance and love for the very ones who most need it. They should have the true missionary spirit. Our church-schools need teachers who have high moral qualities; who can be trusted; those who are sound in the faith, and who have tact and patience; those who walk with God and abstain from the very appearance of evil."

High is the standard, weighty the responsibility, sacred the work, but great is the reward. The qualities necessary for success in this work are bestowed by the Master teacher. To waste these God-given talents is without doubt a sin before God. To do the world's work when the Lord's work is languishing — what excuse shall we give? In this work, as in every other, skill is gained in the work itself. "It is in the water, not

on land, that one learns to swim." Those who put their hearts into this work, and continue to be learners, God will fit to do acceptable work for him; for "the teacher's usefulness depends not so much upon the actual amount of his acquirements as upon the standard at which he aims." And yet we also know that "no teacher who is satisfied with superficial knowledge will attain a high degree of efficiency." "The true teacher is not content with dull thoughts, an indolent mind, or a loose memory. He constantly seeks higher attainments and better methods. His life is one of continual growth. In the work of such a teacher there is a freshness, a quickening power that awakens and inspires his pupils."

"A teacher's advantages may have been limited, so that he may not possess as high literary qualifications as might be desirable; yet if he has a true insight into human nature; if he has a genuine love for his work, an appreciation of its magnitude, and a determination to improve; if he is willing to labor earnestly and perseveringly, he will comprehend the needs of his pupils, and by his sympathetic, progressive spirit, will inspire them to follow as he seeks to lead them onward and upward."

What a privilege is this! Here is a work that will not be completed in this life, but which will reach into the life to come! What a privilege to be connected with that educational reform in which heavenly agencies are interested! What an honor to be one of the number for whom Jesus is "looking," and whom he is helping to "put the crib low and feed the lambs"! What a privilege to be a constant learner in the school of Christ, and an under-teacher in a work which circumstances will never conquer!

All this is the privilege of the primary teacher. Does the Master call you to this work? Qualify now.

THE HOME SCHOOL

CONDUCTED BY MRS. ALICE MAYNARD BOURDEAU, TAKOMA PARK,
WASHINGTON, D. C.

Our Vacation Theme

School-days are over, and before parents and children stretch out a long line of summer days replete with possibilities. The grandest, longest-lived possibility bound up in these vacation days, when parents and children are to be much together, is the possibility for renewed friendship and intimacy between them. The richest harvest that the summer can yield in the home is love, sympathy, and a spirit of comradeship and friendliness. Hence the theme of the articles in this department in this number.

Would that the summer could be spent so pleasantly and profitably that in the fall the great pleasure of the children at the idea of returning to school, would be marred because their association with father and mother will then be less; and would that the parents, instead of rejoicing that "those noisy children are out from underfoot," might really miss the help and the joyousness of their bright companions.

A. M. B.

While They Are Thine

"HOLD diligent converse with thy children. Have them
Morning and evening round thee;
love thou them,
And win their love in these rare,
beauteous years;
For only while the short-lived
dream of childhood
Lasts are they thine — no longer."

"Keep Mother and Me Intimate"

Two little brothers had been accustomed to kneel at the mother's knee at bedtime, while each prayed aloud, offering his simple petition in his own words. One of the little lads was taken away by death, and the other one, kneeling alone by the mother's knee, gave voice to his loneliness and longing for companionship in the prayer, "O Lord, keep mother and me intimate."

A Boy in the House

"BUT O, if the tops were not scattered about,
And the house never echoed to racket and rout;
If forever the rooms were all tidy and neat,
And one need not brush after wee, muddy feet;
If no one laughed out when the morning was red,
And with kisses went tumbling all tired to bed,
What a wearisome, workaday world, don't you see,
For all who loved wild little ladies 'twould be?
And I'm happy to think — tho' I shrink like a mouse
From disorder and din — there's a boy in the house!"

This is the unspoken desire of every normal child. Had this little fellow used the word "make" instead of the word "keep," he would have struck a false note; but he recognized, intuitively, the existing sympathy between himself and his mother, and desired its continuance.

Mother and child must, of necessity, be intimate; at the outset of the child's life they were one, and that oneness began the intimacy which should never be allowed to lapse. Doubtless most mothers would say that the inmost desire of their hearts is to be intimate with their children, and yet in comparatively few cases does the conduct of the mother absolutely justify this claim. Uncon-

sciously, it is the mother who begins to create the distance between herself and her child. She would not do it purposely; she would be much grieved, doubtless, should any one accuse her of so doing; and yet, if there is any failure in the intimacy between herself and her children, it must be due in the first place to some fault of her own.

The trouble, probably, arises from the fact that she does not realize the necessity of maintaining complete intimacy with the child from his earliest childhood, by manifesting an interest in everything that pertains to himself. She is looking forward to the years when, passing out from under her immediate control, she shall desire to be his confidential friend and counselor, and does not realize that this relation must be maintained through all the preceding years in order to exist at the time she finds it desirable.

In the beginning of his life, the child instinctively turns to the mother as his nearest friend; even the baby manifests his intimacy with her by the look that comes into his face when he sees her approach, and in the desire which he manifests to be constantly with her. In her acceptance of this manifestation of intimacy, or her repulsion of it, is the prophecy of their future relationship. When the little fellow, beginning to walk, follows the mother from room to room, she may feel somewhat annoyed, and repulse him with the words, "O, do go away! You are such a little nuisance, following me about everywhere," not realizing that she is thus beginning the separation between them. Must the mother constantly hold the baby in her arms or be continually tagged by the little toddler? — By no means; but the problem before her is to train her child gradually into habits of self-reliance and individuality, at the same time maintaining his respect for her judg-

ment and his confidence in her sympathy. He must not be allowed to tyrannize over her; but at the same time he must be made to feel that she never lacks in sympathetic interest.

The little fellow brings in from the road a number of pebbles, which to him are beautiful. He demands his mother's admiration, and she bids him take his litter out of her clean sitting-room; she says no word of appreciation; and he goes away with his treasures, feeling that he and mother are not quite as intimate as he supposed. A few words of appreciation at the time, and a few words of instruction later, might have created in him not only a new sense of their companionship, but an interest in the rocky foundation of the world. But later, perhaps, he finds some older child who, expressing a sympathy with him in his rocky treasures, teaches him how to use them as annoying missiles.

"O mama!" said a little fellow, "come out here quick; there is such a queer creature here on a log by the pond; it has such big eyes. Do come and tell me what it is."

"O, I can't be bothered now! I suppose it is a frog. Run away."

The little fellow ran away, and, on the borders of the pond, found an older boy who corroborated the statement that the queer creature was a frog, but gave added instruction that frogs were nice things to throw stones at. A few words from the mother at that moment would have kept the boy in close touch with herself, and a few words at some more opportune time might have given him such an interest in living creatures as to have made him humane, or, perhaps, have ultimately influenced him to become a man of science; but the intimacy which she might have had was by her unwittingly transferred to a chance companion, who aroused sentiments of cruelty toward helpless living things.

A little later the boy came home from school with an evil word written in ink upon his palm, and with a story of the sayings and doings of his schoolmates that made the mother's heart stand still with horror. Before the boy's story was completed, she burst into a fury of indignation. "What shall I do," she exclaimed, "with a boy who is so wicked as to bring to his mother such a tale as this, and allow such a word as that to be written upon his hand? Wash it off immediately, and never let me hear you repeat such things again. I am shocked that you should tell them to me."

The little lad had not recognized his own sinfulness in having been given such information by his schoolmates, and even now he did not realize the justice of the scolding inflicted; but he determined that his mother should never know again of the things he learned away from home. And so once more the rift between them was widened, and the intimacy which the child desired to maintain had been repulsed by her and given over to the very companions whom she characterized in her thought as vile.

As time went on, and the boy grew older, the mother became conscious that they were being separated farther and farther every day. Now he did not come to her with his confidences; he did not bring to her his treasures; he did not tell to her the things which he heard from others; he did not ask her to solve his problems; and in agony her heart began to call out for the intimacy which she had lost. Once they had walked hand in hand; now they could no longer touch hands across the abyss that separated them. Now she called with pitiful pleadings for his confidence, but he was deaf to her appeals.

"We are too widely separated," he said. "You can not now come to me, and I no longer have desire to come

to you; the chasm is too broad."

"But can we not bridge it over?" cried the mother; and with love and tears she strove to build the bridge from herself to him.

Realizing the intensity of her agony, he endeavored to respond and help build the bridge from his side across; but after all their building and building, when they attempted to cross the structure which they had made, while they found themselves somewhat nearer, there was still an impassable distance between them which they could not span by any means within their power.

Now the mother's agonizing prayer is, "O Lord, make me and my son intimate!" But that prayer she had answered in the years before, when she herself had failed to keep the intimacy which nature had created, and which it had devolved on her to maintain.—*Mary Wood-Allen, M. D.*

Street or Home?

A MOTHER was entertaining callers one evening in her drawing-room, and in the pause of conversation there were heard, issuing from the room above, the wails, groans, and shrieks of a violin in the hands of the son of the house, who was trying to learn to play the instrument. The mother laughed as she said:—

"Now that Jack has been taking violin lessons, we have that accompaniment every evening."

"I should think it would make you nervous," exclaimed one of the callers.

The mother's face softened.

"It is sweet music to me," she replied; "for I know it means that my boy is in the house, away from evil influences, and enjoying a harmless pastime. If I would keep him at home, I must let him find his amusements here."

She had struck the key-note of the situation. Make home so attractive

that the children will want to stay there.

I asked a child I know how it happens that he never cares to go on the street at night. The little chap laughed merrily: "Umph! There is too much to do in the house. You see, I have a pyrographic outfit, and that takes lots of my evenings; then I have a curio cabinet, and I am all the time adding to that and cataloguing things; then I have a post-card album, and every few days I get new postals; and there are stacks of books I want to read. O, I never get time to go out on the street at night—and, besides, there is more fun at home!"

His sister, three years older, has a phonograph, a scrap-book in which she pastes all the bits of poetry she likes, another in which she fastens all easy recipes from papers and magazines (for she is learning to cook), three pieces of fancy work well under way that must be finished by the various birthdays for which they are destined to be gifts, and there are also several relatives and friends to whom she writes every week. Her remark is, also, "There is so much to do in the house that I do not care to go out."

But I went farther, and asked a few more questions. Gradually I elicited the information that the mother is interested in each and all of these occupations. She is as eager as the girl to hear the new phonograph record; she wants to learn the latest fancy-work stitch; she likes to see all the recent postals, to study the last curio, to talk over the book that is being read. The children feel that she is as much interested in all their pursuits as they are.

"But all this takes time, and I am a busy woman!" pleads some mother.

I know all that, but is any other work in all the world as important as this God-given occupation of keep-

ing in touch with your children? All too soon they will be men and women, and then you will have time to cultivate other things in which you are interested. Until then, make their interests yours. Do you not see that in doing this you make it impossible for the children to leave you behind, to feel that you are a "back number"? You will broaden and grow as they grow, and you will never lose them.

Meanwhile, keep home bright for them. Lay aside the latest book you had planned to read to-night, and play the games the children love. If you must mend or darn in the evenings, do this work in the parlor, where you can listen to the children's talk, and where you can join in the songs the schoolboys thump out at the piano. Your parlor may look like a "living-room" rather than a "drawing-room," the rugs will not always lie smooth, and books and papers will be scattered about; the house may not be as neat as is that of your childless neighbor; but it will be more than a mere house; for it will be the home where the heart is.
—*The Circle.*

Word Games

1. SUPPOSE that two persons are playing the game. One thinks of a word and says, aloud, "P," having in his mind the word "pineapple." The next one says "U," thinking of the word "purse." The first person must now beware; for if he says "T," he will have completed a word ("put"), and will be out. He would be safe in saying "R." The game may be played by a few, or by a large number of people. Each one should be careful not to give a letter that will complete any word.

2. We will suppose that the first player says, "I am thinking of a word that rhymes with 'pale.'" The second person answers, "Is it a drink?" The first speaker says,

"No, it is not 'ale.'" The second player says, "Is it not to succeed?" The first player then replies, "Yes, it is the word 'fail.'"

The writer has often played this game with a five-year-old child by simply leaving out the definitions. For instance: "I am thinking of a word that rhymes with 'true.'" The child answers, "Is it 'blue'?" etc. Select only short, simple words.

A. M. B.

Send Them to Bed With a Kiss

O MOTHERS, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the
play;
For the day brings so many vexa-
tions,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a
kiss.

The dear little feet wander often,
Perhaps, from the pathway of
right;
The dear little hands find new mis-
chief
To try you from morn until night;
But think of the desolate mothers
Who'd give all the world for your
bliss,
And, as thanks for your infinite bless-
ings,
Send the children to bed with a
kiss.

For some day their noise will not vex
you,
The silence will hurt you far more;
You will long for the sweet children
voices,
For a sweet childish face at the
door,
And to press a child's face to your
bosom,
You'd give all the world for just
this.
For the comfort 'twill give you in
sorrow,
Send the children to bed with a
kiss.

— Selected.

Making Work Pleasant

IMAGINE a mother washing dishes while her little ten-year-old daughter is wiping them. The conversation becomes dull, or ceases altogether. The occupied mind of the mother finds no time to listen to the childish prattle, and the child longs to get away to sympathetic company.

But let the mother, by more than mortal strength, shake off her burden of care, and force herself to be entertaining to her child; then the picture changes. The child becomes content and happy, and were you a listener, you would note the change from the peevish, childish voice, saying, "Must I wipe those, mama?" "Can't I go now?" to merry tones and youthful laughter.

When even the child's fruitful mind fails to yield any more wonderful news, let the mother teach her, or let both learn together, some Bible verse, some poem, or song, pinned up in some place easily seen. Or together they may play some word game.

"But," you say, "we mothers find it too much trouble to do this." Think, is it trouble, or is it a delight in the end?

1. It will engender sympathy between mother and child.
2. The moral tone of the selection will unconsciously mold the character of the child.
3. The mother's and the child's memory will be strengthened.
4. The child will unwittingly grow to like even the wiping of dishes, on account of its pleasant associations.
5. The momentary change from dull care will rest and refresh the mother.
6. Having caught the vivacity of youth and reflected the smiles of her child, the mother will feel invigorated and younger.

Only make the effort, and your reward will surely be ample.

A. M. B.

"My Dad an' Me"

SEEMS like everything I want ter do,
My dad, he jes' don't want me to;
Says football's dang'rous, and that he
Can't see why I should always be
A-thinkin' of my bat an' ball,
An' runnin' when the fellers call.
Dad says hill-dill an' pris'ner's base
Is foolishness, an' that ter chase
An' tear around an' climb an' yell
Has jes' got ter be broke up a spell.
He got ter work, dad says, at ten,
An' that's the way ter train up men.
Things has changed some since those days,
'Cept dad's ideas, an' they jes stays,
An' so somehow we can't agree,
My dad an' me.



Bob's father, he jes' jumps right in,
Plays ball, an' slams 'em right straight in,
An' laughs at us when we get mad,
An' laughs on till we wish we had
Jes' held our tempers same as he,
When we smash back. He says that we
Are bound ter git knocked when we're men,
An' laughin' now at bumps, why, when
We all grow up we won't mind much
What he calls the equalizin' touch
Of nature, Bob's dad says. Wish mine
Would play an' talk that way; it's fine.
Yer git ter know yer dad, an' he knows you,
An' ain't forgot he was young, too.
But dad don't, so we don't agree,
My dad an' me.

— Good Housekeeping.

Bob Hunter's dad, he takes him out
Through woods an' fields an' all about,
An' shows him how ter shoot an' fish,
An' how ter swim. O, dear, I wish
That dad would take me that a-way
Jes' kind o' chummin' fer a day!
Bob Hunter, he jes' knows a pile
His dad has showed him; guess you'd smile
Ter hear him tell o' birds and things,
Why tip-ups teeter, an' the robin sings,
Jes' where to find the ole mushrat,
An' lots of queer things more'n that.
Bob Hunter's father, he knows boys,
But dad, he don't; won't stand their noise.
I guess that's why we can't agree,
My dad an' me.



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THESE are days when the latent power of self-development concealed in our young people is being transformed into kinetic energy. It is the time when the touchstone of opportunity is being applied to the cherished desire which every young person harbors, or thinks he does, of obtaining an education.

“All is not gold that hath a glistening hew,
But what the touchstone tries and findeth true.”

It is easy for a young man to admit that he wants an education, that he ought to go to school. But how deep-rooted, how genuine, how earnest that desire is, may be determined by applying the touchstone of opportunity and noting the result.

This is the work now going on at our camp-meetings and other general gatherings which are attended by representatives of the schools. Men who have themselves fought their way to school through a college course against great odds, men who have year after year stood as teachers and trainers of youth, who have forced their way to school through tangles of difficulty and obstruction, — such men are now in the field, standing face to face with young people and parents, encouraging, stimulating, and helping to clear the path school-ward.

This is a noble work. God bless these faithful recruiting officers, and God bless and arouse the recruits. But after all is said and done that can be, there still remains a host who are confronted with the insurmountable, so far as leaving their homes or their work is concerned. Thank God that educational opportunity is now

broad enough to include even such. It is said of Mohammed that when praying for a certain mountain to be removed nearer his domicile, he made the provision that if the mountain would not come to Mohammed, Mohammed would go to the mountain. In the case of the school we may truthfully say, *If you can not go to school, the school will come to you.* This is the special mission of the Fireside Correspondence School.

“*We Will Catch Them Later*”

So says the president of Union College, who is spending part of his summer campaigning for students. At his own instance, he writes: —

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Editors "Christian Education,"—

DEAR FRIENDS: Greetings and best wishes to yourself and associates. I am pleased with the journal. I owe some of my best inspiration to many of its pages. I especially appreciate the Home School. It has given me more confidence in the education of my four-year-old "bundle of wiggle-and-twist."

LOLA BOND-HIBBARD.

It is what we have needed for so long. A splendid paper, and well gotten up. BERNICE HAMMOND.
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Christian Education

FREDERICK GRIGGS — — — Editor
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A Forward Move

At our recent educational convention, urgent request was made by the delegates that the number of issues of "Christian Education" be increased from six to ten a year, thus making it monthly for ten months. To aid in making this plan feasible, it was recommended that the subscription price be raised to one dollar.

On the other hand, it was pointed out that such a proposition could hardly be entertained by the publishers until the subscription list becomes large enough to afford a substantial financial backing for this forward move.

The delegates, therefore, by unanimous vote acknowledged that they had not been as active in working for an increase of circulation as they should have been — not for a lack of interest but from a pressure of other responsibilities — and pledged themselves to put forth earnest and immediate efforts to raise the subscription list to a point where the publishers would feel justified in granting their request.

The work was begun on the spot by a canvass of the delegates themselves and others who were present, resulting in about fifty subscriptions being obtained.

It was pointed out to the convention also that a generous circulation of the Summer Campaign number would not

only result in doing a vast amount of good in inducing young people to enter our schools, and parents to second their efforts more heartily, but it would also bring the magazine to the favorable attention of a large number who are not as yet very well acquainted with it. The heads of our schools are taking the lead in this work, placing orders for 500 to 1,000 copies for use at camp-meetings, to send out with the school calendar, and in various other ways. The president of Union College is first on hand, with an order for 1,200 copies, and "may order more later." The Foreign Mission Seminary is second, Keene Academy third, and so on. This number will be useful far into the autumn. Many will want to order a second time. Prices: one to four copies, ten cents each; five to forty copies, one order, one address, five cents a copy; fifty or more copies, one order, one address, four cents a copy. All post-paid. Let teachers, workers, and all who can use this number, send in their orders as promptly as possible. Address "Christian Education," Takoma Park, Washington, D. C.

WHILE we are considering when to begin, it is often too late to act.—*Quintilian*.

WEAK men wait for opportunities; strong men make them.—*Marden*.

THROUGH an oversight, credit was not given to the *Teacher's Magazine*, published by A. S. Barnes & Company, for most of the excellent pictures appearing on page 40 of our March-April number. This apparent discourtesy was far from our intention, and therefore due acknowledgment is here made.

IN order to make room for the special matter in this campaign number, the College, Secondary School, and Primary School departments are omitted. The Home School and Correspondence School are retained, since it would not be desirable to make an interruption in their continuous work.

Directory of Schools

- Adelphian Academy, Holly, Mich.
Alberta Industrial Academy, Leduc, Alberta.
Arizona Intermediate School, Phoenix, Ariz.
Avondale School for Christian Workers, Cooranbong, N. S. W., Australia.
Battle Creek Academy, Battle Creek, Mich.
Beechwood Manual Training Academy, Fairland, Ind.
Berean Industrial School, Malaga, Wash.
Bethel Academy, Bethel, Wis.
Cedar Lake Academy, Cedar Lake, Mich.
Central California Intermediate School, Armona, Cal.
Claremont Union College, Kenilworth, near Cape Town, South Africa.
Clearwater Industrial School, Eagle River, Wis.
Colorado Western Slope Academy, Palisades, Cal.
Cumberland Industrial School, R. F. D. No. 2, Daylight, Tenn.
Darling Range School, Heidelberg, West Australia, Australia.
Diamante School, Colegio Adventista del Plata, Diamante, Province Entre Rios, Argentina, South America.
Duquoin Intermediate School, Duquoin, Ill.
Eastern Colorado Academy, R. F. D. No. 3, Campion Station, Loveland, Colo.
Elk Point Industrial Academy, Elk Point, S. D.
Emmanuel Missionary College, Berrien Springs, Mich.
Eufola Academy of Industrial Mechanics, Eufola, N. C.
Fernando Academy, San Fernando, Cal.
Fiji Training School, Buresala, Ovalau, Fiji, Pacific Ocean.
Forest Home Industrial Academy, Mt. Vernon, Wash.
Fort Ogden School, Fort Ogden, Fla.
Fox River Academy, Sheridan, Ill.
Friedensau Industrial School, Friedensau, Post Grabow, Bez, Magdeburg, Germany.
Goldsberry Intermediate School, Goldsberry, Mo.
Gravel Ford Academy, Gravel Ford, Coos Co., Ore.
Guatemala English School, 29 Fourth Ave., South, Guatemala City, Guatemala, Central America.
Haapai School, Haapai, Tongan Islands, Pacific Ocean.
Hazel Industrial Academy, Hazel, Ky.
Hildebran Industrial Academy, Hildebran, N. C.
Hillcrest School Farm, R. F. D. No. 3, East Station, Nashville, Tenn.
Iowa Industrial Academy, Stuart, Iowa.
Keene Industrial Academy, Keene, Tex.
Korean School, Soonan, Korea.
Latin Union School, Gland (Vaud), Switzerland.
Laurelwood Industrial Academy, Gaston, Ore.
Loma Linda College of Evangelists, Loma Linda, Cal.
Lornedale Academy, Lorne Park, Ontario.
Manson Industrial Academy, Port Hammond, British Columbia.
Maplewood Academy, Maple Plain, Minn.
Meadow Glade Intermediate School, R. F. D. 1, Manor, Wash.
Mount Ellis Academy, Bozeman, Mont.
Mount Vernon College, Mount Vernon, Ohio.
Nashville Agricultural and Normal Institute, Madison, Tenn.
Northern California Intermediate School, Chico, Cal.
Oakwood Manual Training School (colored), Huntsville, Ala.
Otsego Academy, Otsego, Mich.
Pacific Union College, St. Helena, Cal.
Pine Grove Industrial School, Amory, Miss.
Portage Plains Academy, Portage la Prairie, Manitoba.
Pua Training School, Pua, Chile.
Pukekura Training School, Cambridge, West, Waikato, New Zealand.
Rome Mission School, Piazza Venezia, Rome, Italy.
Royal Intermediate School, Cottage Grove, Ore.
Scandinavian Union Mission School, Skodsborg, Denmark.
Shenandoah Valley Training Academy, Newmarket, Va.
Sheyenne River Academy, Harvey, N. D.
Society Islands Bible School, Avera, Raiatea, Society Islands, Pacific Ocean.
South Lancaster Academy, South Lancaster, Mass.
Southern Training School, Graysville, Tenn.
Stanborough Park Missionary College, Stanborough Park, Watford, Herts, England.
Strode Industrial School, Oswego, Kan.
Swedish Missionary School, Nyhyttan, Jarnboas, Sweden.
Takoma School, Takoma Park, D. C.
Taquary Training School, Taquary, Rio Grande do Sul, Brazil, South America.
Toluca Industrial School, Toluca, N. C.
Tonga School, Nukualofa, Tonga, Friendly Islands, Pacific Ocean.
Tunesassa School, Tunesassa, N. Y.
Union College, College View, Neb.
Walderly School, Hawthorne, Wis.
Walla Walla College, College Place, Wash.
Washington Foreign Mission Seminary, Takoma Park Station, Washington, D. C.
West African Training School, Freetown, Sierra Leone, West Africa.
West Indian Training School, Riversdale, Jamaica, West Indies.
Western Normal Institute, Lodi, Cal.
Williamsdale Academy, Williamsdale, East, Nova Scotia.



INSTEAD of toiling painfully on foot up the rugged steeps of learning, the student of to-day flies with lightning-like speed along a railway track, finding every cliff cut through, every valley bridged. Even the Mt. Washingtons have railways leading to their tops, and every Hoosac is tunneled. Perhaps the new methods of intellectual culture are best, but there are some 'old fogies' left who will doubt it. They will doubt the value of royal roads. They will question the expediency of making education very easy, if it is to prepare one for a world where labor is the eternal condition on which the rich man gains an appetite for his dinner, and the poor man a dinner for his appetite. They will inquire whether to simplify every study, to lead the mind along a planked road or railway to knowledge, so that no efforts on its own part, no long distressing discipline of thought and research, no grappling with difficulties, is required, be not to defeat the chief end of study."

