

Is there room for Colleges and Academies whose distinctive purpose is the Development of Character rather than the Discipline of the Intellect?

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(Concluded.)

Part II.

But now the question arises, how can schools whose pivotal purpose is the development of character rather than the discipline of the intellect, maintain high standards of scholarship? This is a question which is intensely practical at the present time. It must be confessed at the outset that to maintain such standards and a constantly advancing state of efficiency, is becoming increasingly difficult for many of the denominational schools. This arises in part from the competition of the State Universities which can offer in the way of free tuition, equipment, buildings and fellowships, greater inducements to students, and thus the constituency of the Christian school is narrowed. Besides this the State University, through governmental influence, has established a very close connection with the High school of the country, and the passage from the one to the other is made as easy and as natural as possible so that very many High School scholars gravitate as a matter of course toward the State College.

Then denominational schools as a rule suffer from a chronic lack of funds which prevents them from taking a confident stand in educational matters or from inaugurating a progressive forward movement.

Added to this difficulty is the general apathy of the denomination itself toward the schools which represent its teaching. Hundreds of parents are utterly indifferent as to whether their sons go to the Christian school or to its State College; in fact they favor the latter too frequently. Equally deplorable is the lack of interest manifested by a large proportion of the ministers toward the schools which claim their sympathy and support. Very many practically forget their Alma Mater when they have left her halls and champion her cause no more forever. But another and more direct hindrance to high scholarship in the denominational school is the fact that many of them are controlled by men who are not in sympathy with broad and progressive educational methods. As a general thing strong, wide awake, practical business men are not on the boards and if they are they do not devote much time or attention to the work of the college.

As a consequence the conservative element throttles progress, and the impression soon gets abroad that the college is not up to date, lacks energy and enterprise. Young men know where to find that at least and they go to the State school.

These are some of the difficulties with which our institutions have to contend in attempting to maintain the highest standards of scholarship and to present advantages equal to the best.

At present we are facing a crisis in our educational history. New demands are made on us, high standards of scholarship must be maintained or else our schools must go to the wall carrying with them the glorious ideals for which they have fought so long. But this will not, must not happen. There is too much of value in these ideals to let them die, too much to be contended for in this struggle for a higher truer life to allow it to waver. No, the general aim of our schools we believe is right, and what is right can be accomplished.

We have vast forces on our side. We have many magnificent Christian Presidents, an army of consecrated scholarly teachers and professors, a host of strong purposeful students who will carry the helpful moral and spiritual effects of the teaching they have received into the midst of the activities of the coming age in fuller measure than has ever before been possible. Money too is in the hands of our people. The denominations hold the wealth of this country; there is the silver and the gold sufficient to put our colleges on a sound financial basis enabling them without halting to pursue a vigorous forward policy. And finally and above all and best of all, we believe that in our seeking to further the aims of Christian education, in striving to develop the highest type of character in our young men we are on God's side, we are doing God's work, we are following in the footsteps of the Great Teacher himself. What then is our need, the need of the present hour? Is it not a better organization, administration and distribution of the forces at our disposal as a denomination? Should we not say in view of this need as Dr. Pickard has suggested in his valuable address, we must have a closer understanding between college and church; we must have the pastors all interested in the college and the college interested in the pastors, so that the educational situation may be thoroughly known. We must have our colleges thoroughly advertised, and we must as teachers enter into closer and more cordial relations with each other and with those leaders of educational thought

who labor outside the sphere of denominational and Christian enterprises. We must continue to do as we have done in the past the most thorough and painstaking work in our classrooms. And the result cannot be doubtful. The Christian college will at last take its rightful place as the recognized moulder of the educational life of the nation.

Meditations on the Twenty-Third Psalm.

BY REV. L. L. SOWLES, D. D.

I. The Good Shepherd. V. 1-3

The Lord is my shepherd. Not the Lord is a shepherd, that is too indefinite; not the shepherd he might be that and be nothing to me. Not your shepherd, or even our shepherd; but my shepherd—my own personal shepherd.

1. He is a mighty shepherd, for he is "Lord."
2. He is a care-taking shepherd. "I shall not want"—"green pastures," literally grassy homesteads—"still waters"; nothing left for a sheep to desire.
3. He is a right-inspiring shepherd. "He leadeth me in the paths of righteousness."
4. He is a soul-saving shepherd. "He restoreth my soul."
5. He is a tranquility-giving shepherd. "He maketh me to lie down."

II. The Christian's Swan Song. V. 4

Swans are said to sing most sweetly just before they die, so I have christened this verse a swan song, since so many departing saints have made use of it to express their unflinching confidence in the presence of death.

The verse contains twelve important words which naturally associate themselves so as to form six pairs of words, as follows:—

1. "I," "thou." The "I" stands for utter human weakness and helplessness, while the "thou" represents divine support and protection. Before the "I" and "thou" when thus united, the King of Terror flies apace.
2. "Walk," "with." We must all walk, and so far as earthly associates are concerned, must walk alone in the realms of death. Hence it is blessed to be able to say of the Good Shepherd, he will "walk" "with me."
3. "Valley," "rod." As soon as we are born we begin to climb. We go up the hills of physical growth, of mental development, of social enjoyment, and of financial possessions; but soon comes the close of life. When we have to make an abrupt descent into the valley that lies between the elevation of these worldly things and the mount of celestial glory. Therefore, the "rod"—shepherd's crook—is fittingly placed by the side of "valley" to form our third pair of words, as the only means to steady our slipping feet as they come down the one side, and ascend the noble heights of the other side of the valley into heaven.
4. "Shadow," "staff." "Shadow" represents darkness, and "staff" defence. That is a dark vale, indeed, from which the light of all we have loved and aspired to on earth is shut out, and where, as yet, no ray from the other side has gladdened our eager eyes. Thus traveling along a black and untried path, we instinctively look for some means of defense, and find it in the "staff" of the attending shepherd. Hence, I associate "shadow" and "staff" together.
5. "Death," "evil." "Death" and "evil" are here used as synonyms, therefore they are appropriately coupled together to form our fifth pair of words. Death is an evil that came into the world as a penalty for sin; but he who has been saved from his sins through the blood of the Redeemer can exultingly inquire, "O death, where is thy sting? O grave, where is thy victory?"
6. "Fear," "comfort." All naturally tremble at the thought of meeting with man's "last enemy"; and all know that they must meet him notwithstanding their fear. Then, since we cannot avoid the conflict, what preparation can we make that we may have some prospects of victory? The Damascus blade of medical knowledge, forged in the fires of scientific research during the centuries, will be as useless in that hour as the tin sword of a child in a saber charge in time of war. And the armor of our own merits will afford less protection from his assaults than would a lamb's fleece from a hungry lion's paw.

But they who rest in the promise of the guiding, protecting, and saving presence of the divine Shepherd will "fear no evil," and will be able to sing this swan song in the very face of the foe; and even now, in anticipation of that event, may joyfully affirm, "Thy rod and thy staff they comfort me."

III. An Acrostic. Vs 5, 6.

There are five thoughts in these last two verses which I wish to convey by using five words, the first letter of which spell a word that expresses a state enjoyed by all who can make the language of this sweet little Psalm their own:—

1. Bounties. "Thou preparest a table before me in the presence of mine enemies." Thus God provides bountifully for his people; not a hasty meal eaten while fleeing from, or even pursuing, an enemy, but a "table"—feast eaten leisurely in the "presence" of the enemy—in spite of foes, or perhaps because the enemy is van-

quished and a captive. The Lord is never niggardly in his providing. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "No good thing will he withhold from them that walk uprightly." I do not wonder that Paul intimates that he "is able to do exceeding abundantly above all that we ask or think."

2. Love is the second word—"thou anointest my head with oil." To me this speaks of love. When Simon objected to Jesus permitting "a woman which was a sinner" to anoint his feet, the Master clearly indicated that her alabaster offering was acceptable because it was a love service. "My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much." (Luke 7: 46, 47).

But in the Psalm the order is changed; it is not the stoner expressing love for a compassionate Lord, but the Holy God giving expression to his love for unworthy creatures of earth—"thou anointest my head." "Beloved, if God so loved us, we ought also to love one another."

3. Imparting. This word contains the third letter of our acrostic—"my cup runneth over." God never ministers to prodigality or waste; if he blesses so that our largest capacity is overtaxed, it is that we may be the honored mediums through whom the good is to reach our fellows. Hence the cup runs over that we may have to impart to others. "I will bless thee. . . . and thou shalt be a blessing." The size of the cup that shall be filled is not indicated; bring as large a dish as you will, and he will fill it; and as you impart to others you will not be impoverished, for he will keep your measure so full that you can only impart the overflow. Reader, are others being blessed because God is blessing you?

4. Success. "Surely goodness and mercy shall follow me all the days of my life." Stronger language than that just quoted is not needed to assure success. It is in line with the declaration, "And whatsoever he doeth shall prosper." However, our standard of success is often false because we are looking through the glasses of the world's distorted, abnormal ambition. True success relates to more than this little dot of time, it reaches into eternity; therefore, it cannot be expressed in dollars and cents, as measured by the pleasures of life's short hour. In the light of the glory world, it will be seen that there has been no true success that was obtained at the expense of God's favor and blessing—that he only has had real success who has enjoyed the "goodness and mercy" of the Lord "all the days" of his life.

5. Sanctuary service—"I will dwell in the house of the Lord forever." This word, or double word, completes our acrostic. I have added "service" to "sanctuary" to impress the fact that God's house is not a place and relationship where we go to be passively entertained, but is rather a busy hive, a place of earnest activities in gathering the honey-dew of eternal life. An idle life, or one unidentical with the service and sanctuary of the Lord, is a blight, if ever, a real Christian life, and never a happy one.

The initial letters of these five first words form a word that describes a state that ought to be enjoyed, now by every child of God, and will be the portion of the redeemed throughout the ceaseless ages of eternity, namely—bless—Rx.

How it Looks to the Man on Foreign Field.

BY W. R. MANLEY, MISSIONARY IN INDIA.

My attention has been called to an editorial for August 28, last, which does scant justice to either the paper or the missionary whose work is criticised.

The editorial in question refers to "the largest Baptist church in the world," and very justly criticises the idea of a single church of 19,000 members, scattered over many miles of territory, and having practically little of the church organization about it. No names are mentioned, but unfortunately, that phrase, "the largest Baptist church in the world," has been so much made use of that no reader of the article who knows anything of missions could be at a loss to supply the omissions. So far as I know, the phrase has never been applied to any mission church except the one at Ongole, under the charge of Dr. Clough; and while it is true that a lot of nonsense has been talked about it in America, I am perfectly certain that the phrase never originated with him, and, in any case, is not now applicable to Ongole. For, while the last annual report of the American Baptist Telugu Mission credits Ongole with 19,642 church members, it also states that there are ten churches.

It may very likely be true that all you say in regard to the unsatisfactory condition of the "largest Baptist church" is correct; but it is also just as true of the majority of our mission churches. The fact is, it seems to be impossible to get our friends in America to realize the terrible disadvantages under which our work here among the Telugus has to be done, owing to the character of the people who constitute our churches at present, and the utterly inadequate force of missionaries for the work to be done.