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VOLUME I.

NUMBER 5

THE COLLEGE REVIEW

Devoted to the Interests of Higher Education.

EDITOR & PUBLISHER
TRUMAN GAYLORD BROWNSON,
President of McMinnville College.

MAY 1896.

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VOL I.

MAY, 1896.

NO. 5

COLLEGE AND CAMPUS.

EDITORS OF THIS DEPARTMENT.

BELLE GROVER, ALBERT HUGUELET,
EDNA SCOFIELD, FRANK WEED.

Why, Oh why these wild outbursts of grief and tears from dame nature? Is it possible her tender heart has been touched with sympathetic joy for the students so soon to be released from all thoughts of Prof. Brownson's Latin subjunctives, Mrs. Wolfenden's important dates, Mrs. Brownson's indirect questions, Prof. Northup's proofs or reproofs and Prof. Fargo's reactions.

On the evening of May 2nd. David Williams addressed the people of Carlton on the subject: "Romanism vs. Civil Liberty." He has given much study to the subject and his lecture was well worth hearing.

The freshman class have laid Caesar by and are beginning to learn how long Cataline's mad fury could toss itself. The sophomores found that out long ago. They have decided that by all means Archias should be given Roman citizenship, and have just embarked on a stormy voyage with Aenas.

The girls' lessons in physical culture have ceased, but they have the use of the gymnasium Thursday and Friday evenings. Preparations for commencement made such inroads upon Mrs. Wolfenden's time that this change seemed necessary.

The maids of Batchelor Maids' Hall have searched in various nooks and out of the way corners for their dignity, company manners, and withal the almost forgotten ways of home "when mother is around;" for mother has indeed been present. Mrs.

Scofield's visit to the above named establishment has left many glad thoughts of home. The maids only hope she will not make this her last visit.

The juniors who have been marching to Greece with the ten thousand under Xenophon's guidance have gone to Hades to find Homer's illustrious heroes.

The thoughts of coming separation have joined the sophomore class into a solid phalanx of joyous classmates. From the number of officers we might imagine their motto to be "In officers lies power." Mayme Carr is president; Ed. Schenk, vice-president and dude; Jessie Manning, secretary; Dotha Dannies, treasurer; Herbert Toney, sargeant-at-arms; Helen Calbreath, class prophet and plug ugly; LeForest Sawtelle, class poet; Chas. Converse, bachelor, and Fern Stout, old maid, and they now feel ready for any emergency. The presidents first address was a masterpiece upon "The Origin, Growth and Final End of the Sophomore Class."

The most authentic reports from High Heaven declare the inhabitants of that locality eagerly looking forward to the near future when, as the voice of prophecy heralds, the McMinnville electric motor will carry myriads of pleasure seekers to enjoy the delights, not of High Heaven, but of McMinnville Heights. Should the ore crushing machines be put into operation there this may not be an idle dream.

PERSONAL MENTION.

Lair Thompson, Reuben's brother, has been visiting at the college. We are glad to know he expects to be with us next year.

Bennie Blood was obliged to walk with a cane for several days, the result of a fall.

We miss Litta Jacobson from our number. She has gone with the other members of the family to San Francisco, which will be their future home.

Mae has much enjoyed a visit from her sister, and we were glad to see Miss Scroggin among our visitors at the college.

Sunny Saturdays are few and far between. The boys realize this in dismay, but they have been encouraged by one bright day and those precious moments were crowded full with work on the base ball ground.

We received a pleasant call May 4 from Rev. Rabe, pastor of the First German Baptist church of Portland.

On account of her mother's illness Virginia Spencer has been absent a few days from our ranks. We are glad to know Mrs. Spencer is improving.

Dignified Prof. Northup and his wife have been seized with the "bicycle fever," and both may be seen traversing the country on their steeds of steel.

COLLEGE MISSIONARY SOCIETY.

The April meeting was a very interesting one. A letter from Miss Skinner, written directly to this society, was read by our president. Miss Skinner recalled the days when she, too, was a member of our society; and sent a twig plucked from a tree growing on Prayer Meeting Hill. This, with her kind words and personal recollections of many of us, made Miss Skinner in her far away India home seem much nearer to us.

Her request that the society support a native preacher as her helper was brought before the society and will be considered by the executive committee and reported at the next meeting. We were all sorry to hear that Miss Skinner's health is so poor.

Y. M. AND Y. W. C. A. NOTES.

There has been a general overhauling of the work of the Y. M. C. A. during the last month. Committees have been appointed for the various departments of the work, and an effort made to get the society in a good condition for the coming school year.

Nearly all necessary arrangements have been made for the publishing of the yearly hand book.

The last Friday in May has been chosen for the annual election of officers.

COMMENCEMENT.

Commencement exercises will begin Sunday, June 7. In the morning Rev. J. R. Baldwin of Independence will preach the educational sermon. At 8 P. M. President Brownson will preach the Baccalaureate sermon. Monday night will be the annual exhibition of the Philergian society. Tuesday at 10 A. M. and 2 P. M. will be field day, and at 8 P. M. the students reunion and banquet, with addresses, toasts, music, etc. Wednesday at 3 P. M. will be the first annual meeting of the Graduate Association. The committee has not yet announced the programme. Wednesday night at 8 will be a commencement address by Rev. M. M. Lewis of Portland, followed by graduating exercises.

ATHLETICS.

A fine large backstop has been built on the ball ground; but the rain has prevented any further preparation for base ball.

Let the athletes prepare to make the first field day a success.

Field day will be observed with the following programme: 50 yard dash; 100 yard dash; $\frac{1}{2}$ mile run; $\frac{1}{2}$ mile run; 1 mile walk; 220 yard hurdle race, 10 hurdles, 2 $\frac{1}{2}$ feet high; running high jump; running broad jump; pole vaulting for height; throwing hammer, 16 lbs.; putting shot, 16 lbs.; base ball game; lawn tennis.

PHILERGIAN SOCIETY.

The debates have been exceptionally good this term. They give evidence of the benefit of practice and faithful work during the school year.

We were favored May 2 with an address by O. P. Coshow. Prof. Northup addressed us May 9.

Preparation is now being made for commencement. It has been decided to render the cantata "Red Ridinghood." An admittance fee of 25 cents will be charged.

The debate on woman's rights was very spirited. Thompson's arguments were greatly augmented by his female attire.

Y. W. C. A. CONVENTION.

The Fifth Annual Convention of the Pacific Coast Young Women's Christian Association met at Portland, April 24-26. There were seventy-five delegates in attendance, from most of the colleges of Oregon, the Idaho State University, Washington State University, Seattle City Association, and visiting associations. McMinnville College Y. W. C. A. was represented by two delegates, Estella Noll and Nellie Latourette. All the sessions with the exception of Saturday evening were held in the Taylor Street Methodist church.

The convention opened Friday afternoon with a devotional service led by Miss Minnie Frickey of Salem, chairman of the North-west division. Following this were reports of the Coast and Northwest committees and the Coast secretary. At 3:45 the convention was organized and Miss Ella DeVoe, of the Seattle City Association, took her place as chairman. Friday evening welcomes were given in behalf of the women of Portland and in behalf of Portland pastors: the former by Mrs. C. R. Templeton; the latter by Rev. Jno. Morrison. The response was given by Miss Ransome, of Moscow, Idaho. At 8:10 the convention address, "The Young Women's Christian Association a Spiritual Power," was delivered by Rev. E. P. Hill. All these addresses were excellent.

Saturday morning was devoted mostly to college associations and was one of the most interesting sessions of the convention. The reports of the associations were read and placed on a blackboard where everyone could see. At 10:10 there was a general topic, "The Greatest Need in Our Colleges." Under this were four ten minute papers: "Thorough Organization," presented by Miss Snelling of Monmouth; "Systematic Bible Study," by Miss Hanna of Eugene; "Personal Work," by Miss Shelton of Portland University; "Missionary Interest," by Miss Latourette of McMinnville. Miss Ella Seevers then came forward to address us. Her topic was "Each College Woman a Center." Miss Seevers is from the International society and is editor of the

Evangel. She is a wonderfully gifted woman and did very much to make the convention a success. All the girls fell in love with her. Her subject was pictured very vividly and was earnest and inspiring, as were all her talks. At 11:15 Mrs. Dummet, of Portland, read an interesting paper on "Our Association Friend; The Evangel." Miss Seevers then came forward and talked about the enlargement of our work, "Beyond Our Borders." Pledge cards were passed around and \$223 pledged, including personal and association pledges.

Saturday afternoon was devoted to city association work. Saturday evening exercises were held in the First Baptist church, where the association circle was presented; the "College Association," by Miss Matthews of Willamette University; the "City Association," by Miss DeVoe; the "Coast Association," by Miss Reeder, and the "International and World Association," by Miss Seevers. After this a concert and reception was greatly enjoyed. Prof. Wilder played beautifully on the "thousand throated" pipe organ; Miss Fay sang a solo; St. Celia Mandolin Club furnished delightful music; there was a ladies' quartette, and Prof. Wilder's new thousand dollar harp made its debut. It was played by Mrs. Wilder and has a very sweet tone. A mandolin club accompanied it.

Sunday morning the pulpit of Taylor St. Methodist church was occupied by Miss Seevers and Grace Methodist by Miss Reeder. Miss Seevers told, among other things, about the first Young Women's Christian Association. It was organized one Sunday afternoon by six girls at the State University of Illinois. They met in one of the girl's rooms and had no idea to what that small beginning would grow.

Sunday evening Miss DeVoe spoke at the Taylor St. Methodist church, Miss Seevers at the First Baptist church and Miss Reeder at Calvary Presbyterian church. At all these Sunday meetings collections were taken by Y. W. C. A. girls. At 9 o'clock the farewell services were held at Taylor St. church led by Miss Marsh of Salem. Each delegation gave as their parting words a verse of scripture, then a circle was formed and all joined hands; Miss Seevers offered prayer; the convention hymn, "Blest Be the Tie That Binds," was sung, and in parting the Lord's Prayer was repeated.

LETTER FROM A COLLEGE GRADUATE.

TO A POOR YOUNG MAN DESIROUS OF GOING TO COLLEGE:

MY DEAR FRIEND:

In my former letters, written some time ago, I congratulated you on the possession of a strong desire to get a college education; emphasized the importance of your cherishing that desire; urged that the chief hindrances to getting a college education are laziness, the big-head, premature love affairs, and too great haste to get through school; insisted on your deciding definitely that you would go through college, that you would as soon as possible save at least \$100 to start with and that you should choose your college with the greatest care. I am now rejoiced to learn that you have definitely, and as I trust unchangably, decided to enter college this coming fall. It will be a great event in your life. A college is a world by itself. You will have as teachers a noble company of men and women, men and women who have had special educational advantages and have improved them, who also have ability in the art of imparting knowledge and especially of inspiring students by their lives and words to a loving and loyal devotion to study. Do not fail to remember that these teachers have a profound interest in every student; that they rejoice greatly in the success of their students and are sadly grieved when they do not become thoroughly interested in their college duties. Never in all your life will you be intimately associated with men and women so profoundly interested in your success as are your college teachers. They are wrapped up in their students and long to see them reap the highest benefit from their college course and to attain eminent success in after life.

I urge you to remember also that in your fellow students you will have the choicest and most stimulating society that you will ever enjoy in all your life, no matter what positions you shall hold or where you shall spend your days. Your fellow students will have come from many communities, largely one or two or three from a community and this little handful the brightest and most ambitious of all the young people of that neighborhood. They will be the ones who stood at the head of their classes in the little red schoolhouse on the hillside, or the ones who carried off the honors and the prizes in the high school. Most of them will have come from homes where struggle and hard labor have been a necessity to keep the wolf from the door and in which sacrifice of the severest sort must be practiced that the boy or the girl may go to college. Most of them will have come from homes in which the mother was better educated than the father; from homes in which there were books upon the center table, and pictures upon the walls and where solid reading was encouraged. The privilege of associating with such a company of young people

for four or more years is of itself an educative influence by no means to be despised. In your little community you have been called a fine scholar and perchance for this very reason you have been petted and praised by your teachers and other friends and perhaps you think it will be easy to stand at the head of your class in college. Let me whisper it to you that you may find a score of boys brighter than yourself and a bevy of girls who can outstrip you in your lessons in spite of your hardest work. If surrounded with fine buildings and splendid equipments, with easy access to fine libraries and with learned and enthusiastic teachers and studious boys and girls as your daily companions, all the genius that lies dormant in you is not quickened into life and you spurred to the highest tension of interest and effort, it will be strange indeed.

You have not told me your exact financial condition, but from what you have said I infer that it is about like this; that you will have about \$150 this fall of your own money and that your folks think they can help you about \$50 each year. Hence you must earn at least \$100 each year in order to keep in school right along. You ought to do that. I think you can earn during the first year at least one dollar a week while you are in school. A great many college boys have done much more than that. That amount of work will not interfere at all with your getting your lessons; in fact it will be better for you to work a full hour every day than not to do it. You have been used to an active, out-of-door life and if you do not take special care you are liable to stay in doors too much. You do not want to study too many hours a day; that is not what tells in college; you want to study with all your might when you do study. In order to study with all your might, you must take good care of your health. Going to college is the healthiest occupation any boy or girl can engage in, provided good care is taken of the health. So do not be afraid to work at any honest labor that you can find a full hour each day and two hours extra on Saturday: you will easily earn a dollar a week. That will be about forty dollars and then you ought easily to earn the other sixty dollars in the summer vacation. If you can do that, there is no question but that you can enter college next fall and go right along the full four years without losing any time.

Perhaps you may think that it will lower your standing among your fellow students to spend an hour a day in earning money by hard work. Let me assure you that that is not the case in any college that you can find in this country. There is hardly a college in the country that does not encourage its students to work at manual labor. The best students in all the colleges earn money in this way. And instead of being thought less of on this account, it is just the other way. In every college there is a deal of downright respect for the boy that will roll up his sleeves and not be afraid of a little hard work in order that he may get an education. His teachers and all of the best of his fellow students respect him all the more for it. I must reserve till another time some words upon some other features of college life.

Your friend,

COLLEGE GRADUATE.

EDUCATIONAL PROBLEMS OF TO-DAY.

We live in an age of progress, mighty, marvelous, swift progress. It is not the onward tramp of the worlds plodders; it is the electric flash of the world's genius. It is not along the by-ways of life; it is on the worlds thoroughfares. It comes not as the summer breeze; its onward sweep is the cyclone's power. In every department of human life we see this progress. It is manifest in the building up of our cities which in the rapidity of their growth is like a story taken from the Arabian Nights. We behold it in the arts and sciences so wondrously unfolding that the text books of to-day are worthless tomorrow, and the multiplicity of studies such that to be thoroughly informed one must become a specialist. We see it in the inventions of the day which, in their marvelous effects rival the fairy stories of our childhood.

We witness it in the conveniences and luxuries of our homes which in the humble cottages rival the palaces of olden times. It is a time of change; old things are passing away; they are out of date, outgrown, and are laid away in the garret to be viewed in the coming years as curiosities of the old-fashioned past. As in the material and secular things, so in the spiritual and ethical, there is a continual change; not in general principles, they are eternal, but in their application. Wrong is wrong whenever and wherever it is found, no matter how the brass of pretension may be gilded and the deformity of error clothed; and right is right whenever and wherever it is found,

no matter how the gold of honesty may be tarnished or the symmetry of truth concealed. Principles do not change but their manifestations do. Evil does not come in the same garb that it did a century ago but it is the same old devil though his hoofs are incased in patent leather, his horns concealed in a tall hat and his black form hidden by garments of shining light.

Men progress in sin; they have new forms that do their devilish work much more rapidly than of old. Once it was ignorant wanderings we dreaded, now it is perverted intelligence that we fear. Once our work was to inform the people—make them intelligent, now we labor to impress responsibility that they may use instead of abuse their privileges. To meet these changed conditions the church of Christ must change, not her principles, never, but their application. There is no use firing away in front when the devil has got himself entrenched in our rear; no use in wasting ammunition on an old evacuated fort because our fathers found the enemy there while now from some newly entrenched position he is pouring his shot and shell into our camp without a reply.

Beecher tells us of an old dog that one day drove a squirrel into a hollow tree and stood there barking while the squirrel made his escape from a hole on the other side. Nothing would convince the dog that the squirrel was not there in the tree where he had seen him disappear, and for days and weeks he would go and bark at that evacuated hole while the squirrel would be chattering and grinning at him from some far away limb. We need to-day to be sure that we have discovered our enemy's position before we unmask our batteries.

And then too we need to be sure that he is in range. Too much of our fighting evil and too many of our victories are represented by the report of the old general when he said "we have met the enemy and they are ours [hours] ahead of us." Too often we have let the enemy get out of reach before we have commenced the battle. On one of our river boats the engineer became confused at the rapidity of the pilot's

orders and answering the wrong bell run the boat into the bank. In reply to the captain's angry expostulation he said: "Why, I was trying to answer the bells and only got four bells behind." Many a shipwreck of well ordered plans has been made by being four bells behind. I make a plea for a change of front in our educational work that shall meet the changed conditions of our times. I make a plea for advanced work educationally that successfully we may meet advanced evils. I refer now to our methods and activity in educational work as a denomination. Especially do I refer to the religious phase of our work. In mere technical knowledge we have made progress.

You see this in the range of studies pursued. Not a field of investigation is being left unexplored. The dark continents of ignorance are being rapidly opened up. It is not the Livingstones and Stanleys that are exploring now, not the intellectual investigators that are making known the land so much as it is the traders and workers that are entering in to settle up the land. It is not so much the spies who are searching out the character of the land as it is the people crossing the Jordan and fighting for possession.

Never have the facilities of education been so multiplied as in the past decade. Genius has consecrated its efforts on inventions for experiments and illustration while wealth has distributed them broadcast over the land. We have only to compare the curriculum of our leading schools today with those of fifty years ago to become convinced of the advancement being made. The old was a straight jacket course in which you were confined to certain studies no matter what your purpose in life. It was a procrustian bed you must be made to fit no matter what your intellectual size and shape. The new is a broad field into which you are turned to feed amid the almost endless variety of fruits from which you may choose according to your taste. It also makes provisions for those who cannot avail themselves of the privilege of the schools. Never were there so many helps for those too poor or too busy to give the

time or too old to attend school as to-day. We have our Chautauqs, our correspondence schools and our university extension course where the help of our best educators is made available to our busy workers. Then too if one will only read the best papers and magazines he will obtain, I had almost said, a liberal education, at any rate he may become well informed on any of the great topics of the day. So wide is the range of topics discussed and so ably are they treated that they furnish a fairly good record of the world's progress and the faithful reader of current literature becomes an intelligent and practically educated man. The duty of the church then is not to advance the standard of secular knowledge; that has already been planted within the enemies breastworks. It is for us to come up to it. Not to emphasize intelligence; that has already been so done that in many instances light is made to take the place of right. It is not especially to plant more institutions for secular work. We have already more than we can support.

The mission of the church today is to be the conservator of the religious morals of the educational world. The denominational school is to be the salt thrust into the educational meat to prevent its decay. Without it the meat will soon become corrupt, poisonous for food and offensive to smell. Education without sanctification becomes putrefaction. Culture minus conscience becomes power uncontrolled. It harms more than it helps. It is a flood that devastates more fields than it turns mills. Education without righteousness is a wild horse unbridled whose rider is powerless to guide his course and whose headstrong flight can only end in disaster. Knowledge is power but the kind of power depends on its control. A locomotive with steam up is the embodiment of power but with throttle open and no hand to close it, it is power for destruction. That power becomes beneficent only when the hand of the intelligent engineer is on the throttle ready to open or close as prudence may demand. The greater the power the more need of restraint. You may run your wheelbarrow off the narrow

plank with no great harm though its load be upset, but the mighty engine with its precious load of humanity when it jumps the track brings untold disaster and death. "If our children are to jump the track of moral and religious principle then the more you enlarge their mental power the more certain and terrible will be the wreck and the wider the circle of disaster they will spread around them." The savage may run amuck with his spear and bow and arrows and you have but little fear for he can be easily controlled, but put into his hands the modern repeating rifle and you have multiplied his powers to harm. The criminal becomes doubly dangerous by reason of his intelligence.

The learned anarchists with their infernal machines may wreck a city and make a nation tremble while the same number of ignorant and brutalized ruffians would hardly be heard outside of the purlieus of their dens in the forests or their haunts in the slums of the cities. Knowledge is power but the kind of power depends on the moral guidance. Knowledge guided by vice becomes the power of the devil. Knowledge guided by virtue is the power of God. An education that develops only mental vigor stamps with the image and superscription of Satan, when the virtues are also developed and put in control, then education stamps the image and superscription of God.

The need of this work in our denominational schools is emphasised by the failure of our public schools in this regard. And when I say this I do not want to be understood as opposing in any way our public school system. I yield to no one in my regard for the public schools of our land. The system represented by the "Little old Red Schoolhouse" is a part of our national life and a hand laid on that is a hand raised against the life of the nation; and yet he is a bat that comes out only in the night or a mole that burrowing in the ground is blinded by his darkened life who does not know that there is a growing evil in our public schools, a shaking of the foundations of moral instructions in the disregard of Bible author-

ity. Trying to avoid sectarian teaching the tendency is to make the schools atheistical. It was not so long ago in our public schools that the Word of God was read and the protection of the Heavenly father invoked at the beginning of the day's work and no one thought of calling it in question. The children were then grounded in moral principles and understood the sanctions of God's law. But the Catholics raised the cry of sectarianism, and the sceptics shouted bigotry and superstition, and together with one accord they howled unfair until the Bible was eliminated from the public school and the authority of God's Word no longer taught. And more, to meet the demand of this un-American population the very text books of our public schools are being changed so that history is perverted—that the feelings of this alien population shall not be injured. The results? It was not so long ago that the statistics of crime showed that ignorance and crime went hand in hand in our land. The percentage of one was the percentage of the other. Some exceptions? Yes, but that was the rule. Education was Christian; education was Biblical. Education taught obedience to authority, as the powers that be are ordained of God.

And now what? Well, I have been studying the statistics of these later years and I find a great change. The criminal of to-day is the educated young man. About three-fourths of those arrested now in San Francisco for criminal acts are reported as less than twenty years of age and about ninety per cent. of those convicted of burglary and robbery in New York are under twenty-five years. But a startling fact is that a large part of these criminals are fairly well educated. Out of 1368 prisoners recently confined in Auburn N. Y. penitentiary 1182 had received a greater or less degree of education, many of them having pursued courses of study in the academies and colleges of our land; and this is about the proportion that we find in other prisons.

The very nature of man makes this religious education a necessity. Without it higher education is a misnomer. In the

order of development man is first the animal. There is first the bodily development. The first we can do for the little child is to see that the earthly tabernacle is well cared for. Build up the body. Then comes the mental; the mind begins to develop, intelligence beams from the eye, self-consciousness is recognized, the outside world is known. Affections based upon this mental unfolding are formed. Now we are ready for the religious and spiritual development, the last and the highest, the crowning glory of all. The physical, the mental and the spiritual can now all be trained, educated, in one harmonious development. It is this that differentiates man from the brute. Other animal life has mind, thought, memory, reasoning powers, but only man shows a spiritual nature that enables him to intelligently and purposely bow in worship. To fail in the cultivation of this higher element of his nature is to fail utterly. Failure here is disastrous. This is fundamental. Higher education without the cultivation of the religious nature is a fraud and a lie.

We need an education today that shall be distinctively Christian. The crying need of the day is the teaching of morals, Christian morals. In these times of poverty and want when men's riches are birds with migratory instinct which takes them forever from the sight, I do not believe we have a right to found an institution or ask endowment for a school that shall call out the sympathies and gifts of our people without it is distinctively Christian. Other schools we have in abundance; of these there are far too few. By Christian I do not mean that we shall confine our teaching to religious dogma; we should not. All lines of investigation should be pursued. No class of people should be permitted to know more of God's ways and works than those educated in our denominational schools. If "The heavens declare the glory of God" the Christian student should know it. If "day unto day uttereth speech and night unto night showeth knowledge" he should hear the speech and get the knowledge. We should have the best teachers, the finest buildings, and the most com-

plete equipment. The best facilities are none too good for our children and the work of the Lord. If our educational plant is to be consecrated to the work of the Lord that is one of the best of reasons why it should be perfect. The time has gone by when we can offer to the Lord the torn, the lame, and the blind and expect that they will find acceptance in his sight. He deserves and demands the best. I do not mean the cutting off of one good thing when I say that the denominational school should be distinctively religious and Christian. Rather I mean the adding thereto. "This ought ye to do and not to leave the other undone." To the most perfect equipment there should be added a consecration of Christian zeal that the other schools do not possess. All should be done to the glory of God. Good sound sanctified common sense should enter into the management. We want to build up symmetrical Christian character. We do not want a one sided development that breeds cranks. God knows we are not suffering for more of them in the church. We want Israelites without guile, not Ephraimites, those unturned cakes spoiled by being burned on one side while the other is dough. We want schools to-day that will emphasize the symmetry of truth. We want the youth taught that when God geometrises it is not in tangents but in curves; that the earth is a globe and her orbit circular; that the planets all move around the sun while he in turn has his circled sweep around some unknown center; that the movements of all the heavenly hosts represent the circularity of living, and that the great center of all around which all revolves is the infinite God. Let the circularity of living be taught, and emphasise the fact that a circle has an infinite number of sides, and that all true life will thus be many sided. Teach our children this in our schools so that when they get out into the world they will not magnify one truth at the expense of another so that its meaning will be perverted. Teach them so that when they get out into the world they will not get so sanctified in their imagination that they will forget to be righteous in their living. Teach them so that they will not

emphasize the faith necessary in Divine healing in such a way that it will destroy the true balance of works found in doctrine without which faith is a dead and putrifying corpse. Teach them the symmetry of truth so that they will not be so anxiously watching for the second coming of the Lord, and so engaged in making their ascension robes that they will forget to look after the Lord's little ones here and forget to prepare food for their hunger and clothes for their nakedness. Teach them so that any so called Christian Alliance that creates division and divides the church is a fraud and deceivngly named.

We want our denominational schools to emphasize the religious and spiritual element manifested in the humanitarian and philanthropic institutions of the age. It makes one sick to hear so much said about this and that benevolent and humane institution is doing and contrasting it with the supposed failure of the church as if such work was divorced from religion. We need schools that shall emphasize the fact that all this humane and benevolent work is the fruit of Christianity and is largely supported by the church. When Paul made his first missionary journey there was not a humanitarian or philanthropic institution in the known world; no orphan home, no asylum for the inebriate, no house of refuge for fallen women, no retreat for the aged poor, no shelter for the deaf, the dumb, the blind and the crippled, nor is there such to-day outside of the land where the gospel of Christ has created a spirit of Christian helpfulness. We speak of the Y. M. C. A. and the W. C. T. U. and kindred institutions doing so much for humanity as if they were independent organizations when it is only the church in another form working for God. We hear a good deal said about the Salvation Army working for the poor, the oppressed and the outcasts of society, work it is claimed the church will not do, yet I never personally knew an officer in the Army, and I have known a good many, who was not converted and trained in the church. But whether they were or not it is all Christian work and needs to be so taught. The

nature of man that provides this help and does this work is the new nature begotten of the Holy Spirit of God.

We want in our denominational education to emphasize God's hand in history. I do not believe that history can be correctly and successfully taught without this emphasis. "He putteth down one and setteth up another." The only answer to some of the great problems of history is God. Take our own land; its whole history is interwoven with religious problems and marked by Divine Providences and he who does not study by this light will be baffled by the darkness, and his conclusions be utterly false. Why should the settlements in drear New England instead of the sunny South have been the first prosperous ones of our nation? What gave this cold-bleak, rocky country her prosperity and prestige in the affairs of our nation but the fact that she first planted the church and by its side the public school, and that the public school in those days was decidedly Christian so that it was a religious morality guided by intelligence that marked the early life of New England? It was an educated, Christianized manhood that did so much to mould our early national life.

We need schools of higher education that shall emphasize this distinctive Christian character of our national life. It should be shown from the Declaration of Independence. It was because our fathers believed that they were "endowed by their Creator with certain inalienable rights" that they made their declaration, and it was trusting in and "appealing to the Supreme Judge of the earth for the rectitude of their intentions" and "a firm reliance upon Divine Providence that they pledged their lives, their fortunes and their sacred honor." It should be taught from the constitution when it says it was done "on the seventeenth day of September in the year of our Lord 1787." It is recognized in the qualification for office of every official of the Government from the President of the United States down as he affirms or swears on the Holy Bible that he will faithfully perform the duties of his office. It is declared in every court of law as the witnesses swear they "will tell

the truth the whole truth and nothing but the truth" and call upon Almighty God to witness the sincerity of their vow and help them make it true. It is seen in every chaplain appointed for our army or navy or our legislatures to lead them in the worship of God. Why, the very standard of morals of our land is Christian. It is what the religion of Jesus Christ teaches that is the final court of appeal in all questions of right or wrong. It is the teaching of God's Word that has formed the moral standard of society so that it differs from heathen lands. A school that does not thus teach Christianity is not true to its trust.

Our schools should also teach the duty of Christian citizenship. The Christian scholar has his special duties to his country that should be impressed upon him in the higher institutions of learning in our land. Our government needs the touch of Christian scholarship to-day as never before. Ability and opportunity brings responsibility. If our government is to be kept from the rottenness of corruption or the blight of ignorance it must be preserved by the salt of Christian scholarship. The great questions of the day that are threatening to undermine the foundations of government, demand the attention of educated Christian men. It is the duty of the instructors in our schools to have opinions on these great questions and to faithfully teach them in class. The great questions of sociology and politics must be solved by Christian intelligence. Ignorance can not and ignorance will not give the right answer. Woe be to our land if the Christian scholarship is so immersed in the dead and decaying questions of the past that it has no time for the living, changing questions of the present. Woe be to our land if her scholars are reveling in examination of graveyards when they should be directing the conflict on battlefields. Woe to our nation if her scholars spend their time in searching the tombs for the bones of dead saints and fail to fashion from their pupils living heroes. It is a sin to be excavating mummies when we should be educating men. Sad will be the day for our country when the Christian scholarship

of our land becomes too feebly timid or cowardly time serving to honestly discuss those great questions of national integrity that are vitally affecting the national life. If Christian intelligence is muzzled then will ignorant zeal flame out. The great questions of the day have too much been given into the hands of those who have zeal without knowledge and then we have wondered at the miscarriage of reforms.

And lastly I claim for denominational schools the duty of systematically and thoroughly teaching the Word of God. The study of the Bible should be a prominent feature in the curriculum of all of our Baptist schools. The Bible should be in the school not as an ornament but as an implement; not to be admired but to be used. It is not to be merely a book of reference for ethics and theology but a text book for practical duties. I believe the time has come for making a determined advance in denominational education by making the Bible one of the principal text books of our academies and colleges. I know that it is said there is no room in the curriculum and no time in the class room. It takes all the time for the studies we now have and we have no provision for a teacher. Well, take time, and make room, and get a teacher. Better crowd out something else and make room for the Word of God. Better have less of Plato's platitudes and more of Paul's principles; more about Solomon's wisdom and less of Socrates' wiles. Point out the Star of Bethlehem to the students though you never show them the Great Bear. Teach them how to find the answer to Peter's sum of adding the Christian graces and solve the Master's problem in profit and loss though you have to slight equations and neglect conics. The world is suffering more from the knowledge that will bring pure and undefiled religion to the front than it is for a revival of literature that will correct our manner of speech. More of Christ's gospel if less of classic Greek! Back of all the other changes should be the Word of God. I plead for that in our schools to-day. God's word to the front! Equip our children thoroughly with that as they go forth to fight the battles of life and the battle will not be in vain, the victory will be assured. M. L. RUGG.
Oregon City, Ore.

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