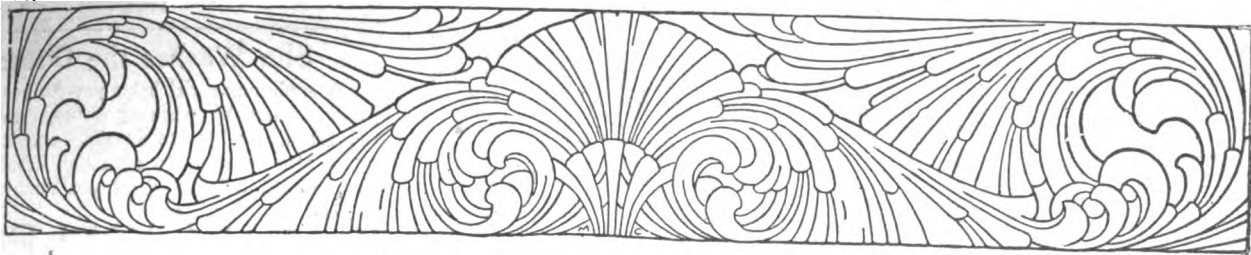


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The CONTINENT



APRIL 4, 1918

Oh, Where Is That Special Train?

BY NOLAN R. BEST

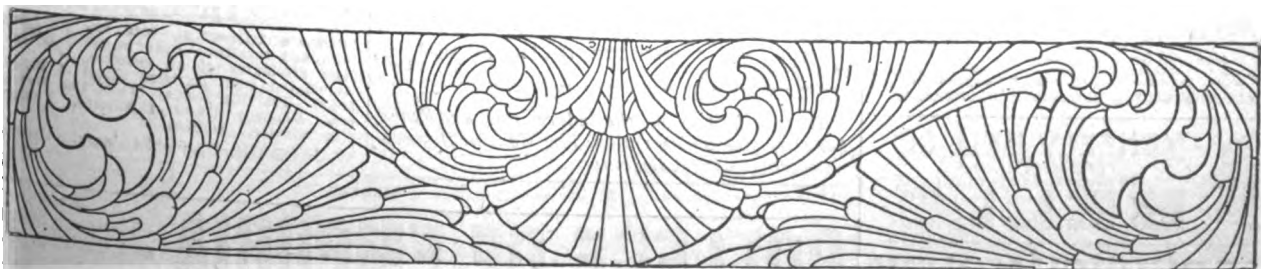
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THE CONTINENT

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"Have Faith in God"

"THIS IS THE TIME TO HAVE FAITH!"

So speaks Chang Po-ling to the American people. It is a noble and challenging word and it gains a dramatic impressiveness from the nationality and personality of the man who brings the message.

It is China's foremost educator who speaks—the man who is every year teaching a thousand of the finest lads in China the lessons that point them to coming leadership in their native land.

Ten years ago Professor Chang, until then a profound disciple of Confucianism, the best moral product of his own nation, traveled around the world to see what other nations offered religiously.

He returned home and was baptized a Christian. Two persuasions, he says today, governed his decision for Christ:

"Christianity, I saw, was the religion that made all men equal and also it made men grow."



Now Professor Chang is in America again. The spectacle he confronts lacks many of the inspiring features which seemed to signalize the superiority of western civilization a decade ago. In place of the humane progress then apparently prevailing, he sees Europe and America involved in the most calamitous struggle of recorded history.

The sight might easily ruin the convictions which formed themselves in the thought of Chang Po-ling on his previous tour. It would not argue a wholly unsubstantial mind if a son of China, with the peace-keeping history of his race behind him, should disgustedly turn his back on this weltering occident, concluding that after all it carries within it nothing but seeds of self-destruction.

For the unhappy fact is that many a soul whose whole life has been nourished at the bosom of the Christian church stands today on the imminent edge of just such disgust—all but ready to say that the confidence he reposed in the religion of Jesus as a rectifying influence among men proves on test a groundless fiction.

But here comes out of China an upstanding and clear-seeing man whose faith in Christ is not generations old, as with great hosts in this country, but ten years old only, and he is not shaken at all.

It was Christ for him ten years ago; Christ it is for him still.

And this is what Chang Po-ling has been saying in numerous places in America during the last few months:

"To be sure, it is a discouraging outlook just now for the cause in which your country and mine are joined together. But why should we let go of our faith because things look bad? If everything looked promising we might do without faith. In discouraging times when all that we see is depressing, is the very time when faith helps most. Right now is exactly the time to have faith."



Is there not a tremendously stirring thrill in being talked to in this fashion by a man who would have reason today, if anybody has, for revising an estimate of Christianity which he formed in a happier time? Shall we turn faithless sooner than he?

Certainly it ought to be at least as easy for a sober-minded American as for a thoughtful Chinaman to see this basic fact:

The one supreme thing which makes Christianity the religion for a gloomy situation is the advantage it has in being essentially a religion of faith—a religion that makes confidence still possible "when everything goes dead wrong."

When the Christian thinks of the case thus, it will surely occur to him that being representative and custodian of a religion of this nature, he is under bonds to his neighbors and to his country to

magnify the faith side of Christianity with all his might.

It is really the best service that a Christian citizen can render his nation in the existing juncture of affairs—just to have faith.

And, of course, having faith, he ought not to have it to himself alone—he ought to utter it, disseminate it, pass it on, kindle it in others—tell what he trusts and why he trusts.



What does the true Christian rest his faith on?

Primarily his religion compels him to have faith in the sure triumph of what is righteous and just—the victory of all that truly serves humanity.

The Bible teaches from cover to cover that goodness always wins over evil; therefore a man who would be on the winning side in the end must choose things honest, upright, fair and humane.

To be sure, not being by any means a blind book, the Bible fully appreciates that transient appearances often run quite the other way. Yet not a page anywhere in any part of it consents for a moment to admit the possibility of that being the final word.

Unflinching the Scriptures stand to testify that no matter how things may look at any given crisis, what is actually going to happen is that the devices of evil men are going to be overthrown.

And this is not only what the Scriptures say; it is what history proves. Oppression, dishonesty and selfishness have had wonderful triumphs for a passing period now and again. But always in the long run the cleaner and higher and fairer thought of human relations has triumphed.

Which means that Germany will not win.



There are two solid foundation stones underneath this faith.

One is faith in humanity. A Russian is quoted by John R. Mott as saying to him: "You will not understand us Russians, but you can believe in us."

So America can believe in all its allies, because in spite of all human weakness and all human depravity the set of the tide in the mass of men is toward justice and brotherly love. The man who deals honorably with his neighbors is everywhere honored, and the man who deals ill with his neighbors is eventually reduced to shame—which signifies that human nature in its depths responds to righteousness.

On this score this country of ours may sincerely believe even in its enemies. It is unthinkable that the Germans can go on endlessly without remorse to ratify and vindicate all the terrible crimes committed under their flag in this conflict.

The sober day is bound to come when even the central empires will appreciate that an unspeakable wrong was committed by militaristic Berlin and Vienna at the outbreak of the war.

Not to have faith that such must be the universal judgment of mankind, when the war clouds have passed, would be to disbelieve cravenly in the human race.



The other foundation stone, lying deeper still beneath the invincible faith which Christianity asks of Christians, is faith in God.

If Germany is not ultimately defeated on the present issues set between the imperial Hohenzollerns and their foes, then the good God has lost control of the world.

But he never lost control hitherto. He will not now. "This is the time to have faith."

WHY GO TO COLLEGE?

BY ETHELBERT D. WARFIELD

THE declaration of independence declares that all men are endowed by their Creator with the rights of life, liberty and the pursuit of happiness. Merely to be alive, merely to be free, is not enough; men and women are entitled also to the pursuit of happiness. How to pursue it intelligently is the business of education to answer. Every child should be so trained as to make life a rich and fruitful thing, a happiness in itself and a well-spring of happiness for others.

It is our duty to learn how to earn a living, but still more, how to live a life. For most of us it seems hard enough to earn a living. How much harder then to live a life! Yet for each of us that is an inescapable duty; and education makes it not only possible to perform that duty well, but to find in it the highest joy. Indeed, is there anything so beautiful as a life rich in knowledge, pure in purpose, nobly lived?

All true education emphasizes duty though it be made to wear the fairest aspects and the most winning forms. It sets tasks and insists that they be done and done well. Only so is strength made stronger and skill more swift and sure. But it recognizes that men have different capacities. All education must take account of this fact. But only the shallowest magnifies the passing inclinations of immaturity into permanent limitations of mind and heart. The growing and expanding life enlarges its capacities and finds new joys and delights itself in finer exercises.

Yet it is well to make the task cultivate the existing talent and lead up to the one that is ready to unfold. And a natural taste sweetens effort. One boy likes to plow, another to run an engine; one girl likes to cook and another to sew. It may be that plowing and stoking, cooking and sewing are the true vocations of these boys and girls, even the full measure of their lives. Still education has something to say to these boys and girls about good farming and housekeeping; something more about good citizenship and something yet more important about character and conscience and God.

Farmers Need to Know More than to Farm

When the farmer comes to the country store he should not be an easy prey to the politician, nor the mother with a sick child to the Christian Science healer. The man who runs the engine ought to be able to tell the difference between democracy and socialism, and the girl who works in the mill should be given some means of happiness above the "movies" and the dancehall.

And there are boys and girls with other tastes. Boys and girls who find the farm and the shop, the mill and the kitchen distasteful; who are athirst for knowledge, eager for action; who have brains and want to use them, energy and want to exert it. All honor to the vast army of men and women toiling with their hands to feed and clothe and house the multitudes who live by their labor! Honor, too, to the boys and girls ready to step into the ranks and fill their places! But it is a good deed to lift boy or girl to a freer life, and the big business of education has to be done with the boys and girls of brains and industry who have seen the glory of the world and mean to enjoy it or who have caught the vision of God and intend to realize it. For the others are the manual training and the trade school, domestic science courses and vocational training, but for these the college and the professional school, the revelation of the power of mind and realization of the spirit of service.

College Not Popular with the Crowd

But it is said that the college is no longer popular, that boys and girls do not care for Latin and mathematics, that there are half a dozen magazines the girls read with more avidity than Shakespeare's plays, and any number of boys would rather run an automobile than explain its mechanism. Such is nature's way, the indulgent but stupid mother of us all. The crowd is never at the top. We rejoice in our scholars and statesmen and scientists, but we should be sadly upset if a generation had more Roosevelts and Edisons and Harrimans in it than farmers and mechanics. So the college knew from the moment that it made admission to it dependent on brains and industry that the crowd would not be very great at the door. Knew, alas! that many would look longingly at the entrance and pass by; that many with brains enough



Dr. Warfield is president of Wilson College, Chambersburg, Pa.

would sit idly outside without the will to work, and a few would toil fruitlessly without the brains to succeed.

But all the time there have been a lot of clever people who have exercised their ingenuity to find some other kind of requirements for admission to college. They have seen how valuable a college education is; what useful men and women colleges produce; how lives have been brightened, minds broadened, capacities for social service increased. And they have wanted more to enjoy these benefits. Certainly Latin, Greek and mathematics have made men scholars and good citizens; but why not easier things? Those who know their Latin, Greek and mathematics say they enjoyed learning them, are glad they know them, wish they knew more of them. But these clever reformers know better—they could not learn those things, do not believe anybody ever learned them gladly and can not see why any one should want to learn them anyhow. "Why not get the same results some other way?" is their cry. "Less brains and less work, more freedom and more fun is what the American people want in their colleges." Truly they would then be popular institutions—down to the level of the stupid and the lazy—fit for the goody fellowship of the picture show and the summer chautauqua—pleasant resorts for those who want to spend a year or two in the casual pursuit of easy courses in music, art, expression and folk dances.

Preparedness Needed for All

But the college is making a brave fight against all the kindly expressed invitations to commit suicide, and the boys and girls who have brains and are willing to use them will do well to notice carefully that the people who are getting the most out of life and putting the most into it are trained under the old ideals.

"Preparedness" is the word of the hour—not a new word to college-going boys and girls. Kitchener's mob was not the first to learn the necessity of training, discipline, application, self-control, team work, obedience to rules, as a preparation for noble living and dying. Four solid years of steadfast pursuit of the studies that fit the mind for the more difficult and more exacting studies of four college years—"What a terrible task! What a waste of time!" Truly it is not worth while unless the result is to be something very great and precious.

The insect that spreads its wings an hour or a day in the summer sunshine, even the noblest of the beasts that perish, would scarcely justify so much labor and so much care. But if they be our boys and our girls, if in them is the hope of national greatness and the seed of a worldwide progress; if they are more than all this, the heirs of immortality, is any time, is any labor too great to fit them for the service of man and the enjoyment of God?

Responsibilities to Be Borne Only by the Trained

The higher the service, the longer and the more exacting the training required. So the great professional schools now demand a college course as a preparation for their work, and the complex and critical life of today rightly says the responsibilities of a great age can be borne only by an educated citizenship.

There are all kinds of schools and courses today, and all are making their appeal to boys and girls, some, alas! on the ground that they are short and easy. The college's great appeal must ever be that its course demands brains and industry. It demands preparation, it expects effort. But it claims to be the best and most thoroughly proved means to the fullest life of man. It rests on intellectual culture, it grows into spiritual vision, it fits for leadership.

Now a college or liberal education consists of these things: First, the study of language and literature. Not of one language but of several—of languages in themselves rich and various, taken together capable of making the single mind appreciate something of the wonderful richness of human thought and speech and the literatures ancient and modern which embody speech and thought. Second, the study of mathematics. In mathematics the human mind has embodied its exact thought and far-reaching imagination, through it has weighed the stars and measured their orbits and put the minutest as well as the vastest spaces at the command of man. Indispensable in business, it is the foundation of most sciences and one of the formative forces in shaping

that I feel forced to appeal for public help in discovering that missing train. The most concrete information obtainable as yet I have dug up out of The Christian Science Monitor of Monday, December 10. This declares that the Christian Science organization in Boston took "speedy action" to provide Halifax relief. "Efforts to send aid on Saturday failed," The Monitor says, "because no through train was available at a time when the Christian Science party was ready to start." But we read:

"Agents of the Christian Science board of directors were able to make arrangements with the Boston and Maine railroad for a special train, which left this city Saturday evening, saving many hours in getting the needed aid to its destination."

Just below is a list of people who traveled on the train, including Mr. Welch, as above mentioned. And just below that we have appended this very interesting statement:

"When it became known that a train had been arranged for the directors, city hall officials telephoned saying that certain others wished to send along some of the city's doctors and supplies, and this was quickly arranged. The Red Cross officials also asked for opportunity to send along some of their material, so that the special train of the Christian Scientists actually carried thirty or forty others intent on giving aid or reaching Halifax at the earliest possible moment."

Even if Mr. Welch's private telephone explanations did not contradict this official report in regard at least to the character of the train leaving Boston, the report would not justify the exuberant boasts that Christian Scientists throughout the country have passed



Church Headquarters, Camp Upton, L. I.

This building is used by all denominations represented among the soldiers at this camp—an excellent example of religious cooperation.

upon it. For one thing the "speedy action" which the Christian Scientists took was, according to their own claim, an endeavor visible first on Saturday morning. This was forty-eight hours after news of the explosion had startled the whole country and put the alert Red Cross into instantaneous action. The relief party made up by the church got away from Boston Saturday evening, which likewise was two whole days after Mr. Moors and his party of helpers were on their way—twelve hours after he and his staff reached Halifax and began work. Even by their own story the scientists were not in Halifax until the morning of Monday—the day when the Red Cross officials were telegraphing back to the United States that enough clothing and food and medicine were already there, and what was needed next was building materials. So it is in no wise remarkable that the chairman of the committee distributing supplies does not remember the belated contribution which Christian Science added to his resources.

If the Scientists really did pay \$1,100 to get to Halifax ahead of the regular train schedule, they simply wasted that much good money which they had better have carried on to Halifax and invested there in building a house or two for some of the homeless. Perhaps, however, the \$1,100 was spent only in imagination. A people who so firmly believe, as they assure us, that under ideal circumstances a broken leg could be healed by imagining it was well, may have achieved the miraculous power of helping Halifax by spending \$1,100 imaginary dollars on an imaginary special train.

Why Go to College?

(Continued from page 366)

character. Science in its many branches may be placed next. Biology, physics, chemistry, geology and astronomy must be known in some sort, in their elements and scope, if a man is to know the world in which he lives. So history, telling of man's life and progress, the thoughts he has thought, the deeds he has done, the governments he has established, with the kindred studies of economics, politics, sociology, is a necessary part of liberal culture.

Next comes philosophy, beginning with psychology, the science of the human mind, and culminating in theology, the science of the being and nature of God. A Christian education will not neglect God's revealed law and love as set forth in the Bible, nor the philosophical evidences of Christianity. These are the five cords that fitly woven make the shining fabric of a college education.

For centuries men have said their happiest days were their college days, their dearest friends, their college friends. And it is natural that this should be so. Relieved from the incessant demands of home life, sharing the generous comradeship of a number of companions of equal age and like pursuits, directed by a choice body of wise and kindly guides, in the full tide of youth and health and hope, how delightful is it to have the accumulated knowledge of the ages spread before one capable of understanding and appreciating it!

War Work for College Women

"WHAT can the college girl do for war service?" was the question that confronted college presidents and deans with the entrance of the United States into the war and the mobilizing of woman force all over the country. Eagerness and desire on the part of the girls needed no nurturing, and immediately there arose in colleges and schools some kind of organization among students and faculty to direct this energy into productive channels.

To meet the emergency colleges offered "war courses" and made war preparedness plans, issued pledges for certain services and war service badges. Many students and student organizations adopted a budget system of expense accounts in order to keep all expenditures low. Goucher College, Baltimore, Maryland, has a war preparedness plan which many colleges have since adopted that offers specific war courses in addition to a pledge which many students have signed for physical and mental preparedness. Typical war courses offered by colleges are: Land line telegraphy, wireless telegraphy, automobile mechanics, nautical astronomy, navigation, elementary nursing, first aid, principles of war relief, draftsmanship, medical laboratory methods, map drawing, home economics, industrial chemistry, farm management, surgical dressings, office routine and a course for teachers of occupational therapy.

In the line of economy many college organizations are cutting down expense by giving up "proms" and all more or less formal parties, and many schools observe not only meatless and wheatless days but show a willingness to do even more toward thrift in food saving. Mount Holyoke girls have gone without butter at dinner since last spring and observe two meatless and six out of seven wheatless days. Grinnell College has done away with the selling of sweets on the campus.

College war gardens were a feature of last year's eagerness to do something that would "win the war," and this year gardens are being planned on a larger scale with an increased number of fair recruits to cultivate them. Farm work was done at Mount Holyoke, Vassar, Grinnell, Goucher, University of Wisconsin, as well as in many other colleges. Two girls from the University of Wisconsin, who were in charge of the kitchen gardening department, sold produce all summer at a booth in a city market for the benefit of the Red Cross.

Personal economy among the girls is more marked than ever, and it is no unusual sight in college dormitories to see doors decorated with signs advertising work the occupants will do for the prices listed thereon. Practically every college has its own unit or an auxiliary at work for the Red Cross, and many have rooms that are always open.

Intensive work in the devastated district of France is being done by Smith College Relief unit, consisting of twenty women, trained in various types of occupation from cobbling to motor driving.

Reports from intercollegiate bureaus of occupation show in reply to the question, "What actual war service can the college girl do?" that by the demand for her services the trained mind of the college girl is qualifying as a force in the great mass of workers needed in a variety of occupations to maintain our preparedness once it is accomplished. Industrial laboratories are opening hitherto locked doors to girls who know organic and inorganic chemistry, trained agriculturists are in charge of units to work farms and cultivate kitchen gardens, secretaries and translators with a knowledge of French and Spanish receive many calls, while the need for nurses will continue to be large for many years after the war in the work of rebuilding people and villages. The government demand for women workers grows steadily with the continuance. Coming as it has war service is acting not only as a great "leveler" but it is strengthening the rather tenuous bond between all American girls who work for a common cause.