

## V

WAYLAND'S *CHRIST AS A TEACHER*:  
AN APPRECIATION

Today the teaching profession is tossed about with a spirit of unrest deeper than any mere scantiness of salary can explain. The young woman about to enter the ranks thinks she sees all educational traditions ruthlessly plowed up in efforts at "re-organization." She hears at every turn what seems to her a mockery of old school methods and a fanaticism or skepticism in regard to those which are new. With the past all wrong and the future all in doubt, what wonder that she despairingly concludes that there is *no way to teach*, and turns to typewriting as a thing not impossible of achievement—a work in which she will, at least, not do much harm to humanity?

In such a time of drought Dr. Wayland's book, *Christ as a Teacher*, comes with a freshness as of dew, turning the weary mind from our "nothing-perfect to God's all-complete."

Instead of making comments upon this book, the impulse is strong to quote—and to keep on quoting the vivid, concise, pointed, memorable truths which stud its pages like stars. But such sentences lose much in being thus torn away from their living background "of the shepherd and his sheep, of the vine and its teeming branches, of the virgins with their lamps, of the Father and the sparrows, of the lilies in the verdant field, of the little child and heaven." Most of all, in these detached quotations, we sacrifice the warm human presence of the men and women who—all so different—were the "pupils" of the Master.

"Christ had power to drive men, to kill men, to crush men, to compel men; *but he chose to be a teacher*. . . . Cæsar is might, Christ is light. . . . Even truth can not make man free unless he is given freedom in choosing the truth. . . . The teacher still must *lead*. Cattle may be driven with whips; mobs will follow impulse; fools will delight in fancies; beasts will be content with instinct; but men want to know the truth. . . . Men are seeking teachers."

*Christ as a Teacher*, by John W. Wayland. Seventy pages. The Stratford Company, Boston. 1919.

"The Great Teacher was simple in speech, making the truth plain. . . . His method was direct. . . . Ever since the sun has shot his arrows through the clouds, ever since the chains of gravity have pulled straight, God and nature have loved straight paths. . . . In wonderful measure he exemplified the power of the spoken word, the argument of the honest voice. . . . We need a voice answering our voice, an eye that softens to our eager look, a hand that touches ours. We read books, but we follow living teachers."

"Some teachers have a horror of repetition. Not so the Great Teacher. . . . How fortunate for the millions of little strangers in the world, the millions of little children in the schools, that the world's greatest teacher was ever ready to give his pupils another chance!"

"The little child is his masterpiece illustration, but. . . . what more widely and intimately known than bread and water? or farming? or fishing? or the blowing of the wind? . . . We can hardly escape the conviction that the wind was blowing at the very moment . . . that night with Nicodemus. . . . The illustrations chosen . . . were adapted not only to the subject and the occasion, but also to the hearer—to enlighten the sincere inquirer, to baffle the trifler and the enemy of truth. . . . He never worked a miracle to satisfy mere curiosity; he did not cast his pearls before swine; yet he toiled without rest to help the grateful-hearted, and he never hesitated to break a convention to free a soul."

"His specialties were religion and life . . . . The Old Testament, we may say, was the Great Teacher's textbook. . . . He evidently discarded the commentaries, but he did not discard the Bible. . . . He knew it all—he used it all. He used his textbook, but he used it as a master. . . . One who is a slave to a book is not a teacher in the highest sense. The Great Teacher had a great book and handled it greatly. . . . He vitalized the matter it contained as he tendered it to humanity. . . . When one appears who can take the book and give it real meaning in terms of humanity, the people of his time, even the casual crowd, will pause and listen."

"The Great Teacher did not strain after smoothness or greatness—he took hold of



people and facts as they were; but when conditions left him free to choose his subjects and his illustrations, he naturally and habitually turned towards the word beautiful. . . . The beautiful is ever at his right hand, a winsome handmaiden of truth."

"The teacher who has learned of the Great Teacher rejoices in the young life which he sees growing and expanding day by day and going out to bless the world; but at the same time he realizes that his own life is going out. Every year of service is a gift of his own life. But it is a gift, not a loss. He would not have it otherwise. He finds in this supreme gift—the gift of life through love—his supreme joy."

After reading and rereading this book—its brevity and utter clearness make this quite possible—one is not surprised to learn that many besides teachers are reaching out for the help found in it. An aged monk far away writes of having eagerly read it through and of being "mightily heartened up" thereby. The *Richmond News-Leader* finds it "amazing" how the method of the Great Teacher, so deftly handled in this reverent little book, "fits into the terminology of the best in modern pedagogy."

ELIZABETH P. CLEVELAND

## VI

### FOURTEENTH ANNUAL MEETING VIRGINIA ASSOCIATION OF WOMEN'S COLLEGES AND SCHOOLS

Richmond, Virginia, April 21-22, 1920

#### TENTATIVE PROGRAM

*Wednesday, April 21, 8:15 p. m.*

Opening session, Auditorium Jefferson Hotel

Subject—Keeping Education Safe for Democracy

1. Report from the Survey Committee on Causes and Remedies for the Exodus from the Teaching Profession

Report compiled

(a) From Questionnaires returned by Public School Teachers in Virginia

(b) From Questionnaires returned by Instructors in Colleges and Private Schools in Virginia

2. Attractions and Incentives in the Teaching Profession.

*Thursday, April 22, 10 o'clock*

Morning Session, Palm Room, Jefferson Hotel

1. Report of the Committee on Standards

2. Reports of the Colleges and Schools

3. Discussion

4. Election of Officers and Miscellaneous Business.

*Afternoon Session, Westhampton College.*

*3 o'clock*

Subject—Problems of Undergraduate Life. (Students from the colleges will participate in this discussion.)

1. What Self-Government Has Proved Thus Far.

2. The Vocational Problem.

(a) From the Faculty Angle.

(b) From the Student Angle

*Garden Party, Westhampton College 5 to 6*

*Evening Session, Dinner at Jefferson Hotel, 7:30, sharp. Joint session with the National Committee of Bureaus of Occupations.*

After-dinner discussion.

Subject—Training the Prospective Self-supporting Women for the Best Efficiency.

*Friday, April 23*

Members of the Association are cordially invited to attend the two open sessions of the National Committee of Bureaus of Occupations—the morning session, devoted to accounts of the various types of work represented by the different centers of this organization, and the evening session, in which the various fields of opportunity for educated women will be discussed by these vocational experts.