

CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

Vol. XIII

JUNE, 1922

No. 10

Are All the Children In?

Are All Your Children in Our Own Schools?

Are All the Children in Your Church in Our
Own Schools?

Are All the Children in All the Churches in
Our Own Schools?

"I will contend with him that contendeth with thee, and I
WILL SAVE THY CHILDREN." Isa. 49:25.

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IMPORTANT ANNOUNCEMENT



THE EDUCATOR FOR 1922-23

THE past year this magazine has devoted all its space to the interests of the elementary school and the home. It is our purpose to continue this policy but on

AN ENLARGED PLAN

The Home Commission, an inter-departmental body appointed by the General Conference Committee in 1920 to make a special study of the interests of the home, and to labor in its behalf among our people, has proposed uniting with us in making CHRISTIAN EDUCATOR a stronger medium for promoting the home and the elementary school work. We have accepted the proposal.

A WIDER SCOPE

This will give the magazine a much wider scope of usefulness, since the aim of the Home Commission is to reach every Seventh-day Adventist home in the land. Its work will cover that period of child life which precedes school days and which may properly be called early education. This, with its other varied endeavors in behalf of the home, will be a powerful aid in improving the efficiency of our schools, and at the same time assure a much larger circulation of the magazine. Now our part is to

PUSH WITH NEW VIGOR

the securing of subscriptions. It is our golden opportunity to make good on our

EDUCATOR GOAL

A subscription blank will be found in every copy of the Campaign EDUCATOR. Write for a supply of our special leaflet, "New Educator Prospectus," prepared to assist in raising our list of subscribers. Send for more subscription blanks as needed.



PESTALOZZI

EDUCATIONAL REFORMER AND LOVER OF CHILDREN

Once asked about his method of teaching, he said: "I have no method; I simply have these school children. Their sorrows are my sorrows, and their joys are my joys. Their faces are the first faces I see in the morning; their voices are the last voices I hear at night."

CHRISTIAN EDUCATOR

W. E. HOWELL, Editor

O. M. JOHN, Mrs. FLORA H. WILLIAMS, Assoc. Editors

VOL. XIII

TAKOMA PARK, WASHINGTON, D. C., JUNE, 1922

No. 10

A Revival and Rally in Christian Education

In the recent General Conference the real keynote, struck more often than any other, was the need of a spiritual revival among us. It was heard in many appeals from the desk and in many personal testimonies.

"A revival of true godliness among us is the *greatest and most urgent of all our needs*," came the message through the spirit of prophecy.

In an appeal at the close of his address, the president of the General Conference said:

"During the next quadrennial period a supreme effort should be made to bring about a great spiritual revival and spiritual reformation in all our churches throughout the world. We set goals for the number of souls to be won, for the quantity of literature to be circulated, and for the amount of money to be raised. If it is proper and helpful to set goals for anything to be achieved in the cause of God, surely it must be consistent to unite in one great consecrated, determined effort under God to bring about the great spiritual revival and spiritual reformation God calls for."

If a revival and a reformation are needed in our entire work, surely it is equally urgent in the particular field of Christian education.

It is in this field that spirituality counts more than any other one thing.

It is the exalted object of Christian education "to restore the image of God in the soul."

The Seventh-day Adventist school is *in* the world, but it must not be *of* the world.

True and false higher education must never be confused by teacher or student.

Parents must be aroused to discern clearly the wide difference between God's plan of education and man's.

Both parents and all our workers should look upon our own schools as cities of refuge for our children and youth.

Teachers must sense more deeply the sacred trust committed to them, of guiding young feet along the narrow way and preparing young men and women for soul-winning service.

The sacred traditions of Christian education built up in Seventh-day Adventist schools, must be sacredly preserved at all costs, for they are built upon God's plan.

We must all *work as for life* to gather every Seventh-day Adventist boy and girl into our own schools before the day of destruction overtakes them.

We can accomplish these lofty purposes only through a deep-seated revival of spiritual power, and a thorough reformation that will correct every evil or worldly tendency.

Let us sound the keynote of revival in all our talks and writing and in all our endeavors to rise to higher levels in Christian education.

SEVENFOLD AIM OF SEVENTH-DAY ADVENTIST SCHOOLS

1. *To give a Bible education.* Teach Bible in every grade, to every student, in every year. Use the Bible as the book of principles and of counsel in the teaching of every other subject. Make the Bible "the groundwork and the subject matter" of the education given. Every school a Bible school.

2. *To give a balanced education.* To educate the head alone makes one "heady." To educate the hand alone makes one handy, but unthinking. To educate the heart alone leaves one unbalanced. But a proper proportion of attention to the head, the hand, and the heart, puts one in equilibrium for meeting the problems of life.

3. *To give a practical education.* This aim lays emphasis on the useful and the usable. Learn the things you need to know, and use the things you learn. Knowledge that cannot be used or that lies unused, clogs the memory and dulls the senses, especially common sense. Practical education dignifies the commonplace things of life by teaching how to do them better, and effectually paves the way to deal with the uncommon.

4. *To give a substantial education.* Disdains the shallow and the superficial. Maintains high standards in educational values. Inculcates thoroughness and perseverance. Frowns on paints and powders, on fads and fashions, on silly sentimentality. Builds on the real, the enduring, the eternal.

5. *To give a social education.* "We are members one of another." "None of us liveth to himself." Much less should one think of himself alone and be disregarding of his neighbor. The gospel worker seeks approach to others for the good he can do. Favorable approach calls for proper observance of social amenities, for cultivation of the art of making oneself agreeable, for fulfilling that high mission, "I am among you as he that serveth."

6. *To give a missionary education.* The aim for life after school is over should mold the school life itself. It is not enough to hold before young people a missionary ideal. They must be trained in missionary activity itself. Personal labor for associates, Harvest Ingathering, colporteur work, soul-winning endeavor in homes and in public places, — all must enter much into the student life of the prospective laborer.

7. *To give a Seventh-day Adventist Christian education.* This aim includes all the others. To produce an educated Seventh-day Adventist in the true sense requires a Bible, balanced, practical, substantial, social, missionary education. It requires loyalty to the principles of the faith once delivered to the saints, a constant infusion of the idea that Christ's coming is very near, and a prevailing appeal to be diligent and conscientious in the preparation to preach and to meet that coming.

Which College and Why?

C. W. IRWIN

For twenty years head of a Seventh-day Adventist college, and now associate secretary of the General Conference Department of Education

WHICH college? The best college, of course. And why? The best is none too good. The choicest investment is made by the young man or the young woman during college days. These days, if valued by the standard of dollars and cents, are very precious. When measured in terms of intellectuality, they are still more valuable. And when estimated by the still higher rule of spirituality, they are invaluable.

How Colleges Differ

The student passes the college way but once. He can get only what the college offers him. There are colleges and colleges. Some may meet all technical standards touching faculty, endowment, courses of study, facilities, etc., and yet their influence be worldly and their teaching subtly poisonous. Other colleges may be unpretentious and for this reason not be recognized by accepted standards, and yet they may be wonderful centers of light and inspiration, because of the great souls who constitute the teaching staff. The teachers in the schools of the prophets were respected for their learning and their piety.

The Main Question

The first question that should be asked by a prospective student and his parents is, "Who and what are the teachers in this particular college?" Learned and godly teachers constitute the first and greatest asset in any college. Garfield's comment on the inspirational teaching of Mark Hopkins is famous and pertinent in this connection. Mark Hopkins was the president of a comparatively small college which, doubtless, could not be named by the majority of the readers of this article. In this case the personality of the man overshadows the institution over which he presided. Our country has furnished many illustrations of the fact that often great men arise

in groups. They are not usually grouped around some famous college, but have sat at the feet of some great inspirational educator, who may have been a teacher in some college, great or small.

The Matter of Recognition

I often hear parents say, "I desire to send my son or my daughter to a school that is recognized." I agree absolutely with this sentiment if by "recognition" one refers to a school that is recognized for its high standard of adherence to the principles of Christian education, its carefulness in maintaining high intellectual standards, its insistence upon training for practical life, its burden for the souls of the students under its care, and its list of graduates and undergraduates who have done conspicuous and loyal service for God. Such a school, conducted by men and women recognized for their learning and piety, is vastly superior, as a training ground for our children and youth, to the mere college which has the "recognition" of some university.

It seems to be necessary, for the sake of gaining admission for our medical students to our own medical college and to legal practice, that a few of *our* colleges seek the recognition of some educational accrediting agency. This fact should not prejudice patrons in favor of our larger schools as against the smaller ones, for in the latter the same high standards of teaching and spirituality are maintained, and they may be the very schools that should be patronized for territorial reasons. In general, it is best for students to attend the academy in their own conference or the college in their own union.

The True Test

We should frankly face the fact that our schools and colleges always have been and always will be regarded by

State educational authorities as comparatively small and of little reputation, but this does not prevent us from maintaining a higher standard than other schools in every essential that makes for real scholarship and true wisdom. "The fear of the Lord is the beginning of wisdom." The true test of prosperity or recognition for any school is that given in "Counsels to Teachers," page 94: "It is the degree of moral power pervading the college, that is a test of its prosperity." The "degree of moral power" is the best "degree" that any student can seek.

As You Find Our Schools

When one visits our schools and enters the Bible class to hear the truth taught as it is in Christ Jesus, and then passes to the history class to hear history expounded as prophecy in fulfil-

ment, then enters the science class to find that God is acknowledged as the author of science and that many beautiful spiritual lessons are being drawn from the phenomena of nature, and then goes to the music department to discover that music is being taught as sacred music, and next visits the vocational department to see the students getting instruction and practice in the very practical duties of daily life, and finally the Friday evening meeting is visited, with all its pull at the spiritual heartstrings, no other conclusion can be drawn than that *our* schools are the schools in which *our* children and youth should receive their training for service in the advent message.

In brief, all these reasons should constitute a clear and definite answer to the question, Which school, and why?

Our Goal into All the World

OUR educational goal is not for North America alone, it is for all the world. Wherever the third angel's message penetrates, the Seventh-day Adventist school is to go, sometimes as the pioneer, sometimes as a re-enforcement. Wherever the school goes, our goal is likewise to go. As a matter of fact, it has already gone to many parts, and it is on the way to others. Though it was only born in 1918, by 1920 it had gone to South America, and in 1921 it went to Europe. That is to say, it was taken in person to these two continents outside of North America. It has traveled otherwise to other parts. Where it was taken in person, it was presented in person to the people. After its adoption by a rising vote, it was translated into the mother tongue for permanent use. Here it is in the historical order in which it was adopted in this way, and in the languages into which it was translated:

Educational Goal

English: Every Seventh-day Advent-

ist Boy and Girl in Our Own Schools. Every Student in Our Schools a Worker.

Spanish: Todo Hijo Adventista Varon o Mujer en Nuestras Proprias Escuelas. Todo Alumno de Nuestras Escuelas un Obrero.

Portuguese: Cada Filho Adventista seja Menino ou Menina para ser um Alumno em Nossas Proprias Escolas. Cada Alumno um Obreiro.

German: Jedes Adventistenkind ein Schüler in Unsern Eigenen Schulen. Jeder Schüler in Unsern Schulen ein Arbeiter.

French: Tout enfant et tout jeune homme et toute jeune fille Adventiste dans une ecole Adventiste. Tout eleve de nos ecoles un ouvrier.

Swedish: Varje gosse och flicka inom Adventists amfundet i vara skolor. Varje elev i vara skolor en arbetare.

Danish-Norwegian: Hele Adventisttunddommen paa vore Skoler. Enhver Elev en Arbejder.

Counting the Cost

FREDERICK GRIGGS

President of Emmanuel Missionary College

THE financial end of a student's education is a matter of no small concern. One must be kept in health, having sufficient nourishing food, a clean, comfortable room, and presentable clothing, if he is to do his work well as a student.

What Are the Items of Cost?

In a word, it may be said that the student's expenses in our colleges today will range from \$325 to \$375 a year. This is a rough statement of the expenses of the average student. The average cost of room is from \$7 to \$9 a month; the tuition, from \$9 to \$12 a month; board, from \$3.75 to \$4.25 a week. Books will average around \$20 a year, and incidentals, such as stationery, etc., from \$10 to \$15 a year. Most of our schools are conducted on the cafeteria plan, which makes the board a variable amount, and of course such items as books and stationery will vary. This estimate does not include clothes, railroad fare, and personal incidentals, nor missionary offerings. Generally speaking, our academies offer schooling at less expense than the college. Again it must be remembered that these figures are only a rough estimate, but form something of an idea as to the basis of expense for a school year of nine months.

Not So Large as It Looks

At first thought \$350 to \$400 looks like a large amount, but one must consider that if he does not go to school, many of these items, such as food, room, etc., have to be met anyway, and that his clothing and incidental expenses need be no more in college than at home. With this in view, it may be said that the chief item which an individual has to meet in school that he does not at home is that of his tuition, which would approximate \$100 for the school year. Many a young person has kept himself from attending school because he has not recognized that his school expenses need not be unreason-

ably larger than would be his home expenses. I recognize, however, in saying this, that generally people at home do not have to meet the room rent, and that the cost of board is less. But taking this into consideration, there is, after all, a large expense which young people meet at home, which, because they and their parents are accustomed to meeting, does not look so large as it is in matter of fact, for one certainly has to live, whether he is at home or at college.

Who Become the World's Workers?

A great amount of the world's work is today carried on by men and women who worked their way through college either by remaining the year round at the school they were attending, or by devoting all their time during vacation to earning funds which, taken together with what they could earn during the school year, have enabled them to attend college. I personally know a good number of men and women who have given themselves a college education, meeting all their expenses, in very nearly the regular number of school years. They have accomplished as much by their own efforts as have others who have had all their school expenses met by parents or friends. Those who thus put forth an earnest effort to gain their education, appreciate it and make use of it, generally speaking, after they have it.

Wants Are Not Needs

Now it must be borne in mind in the matter of school expenses that room, board, and tuition do not include all. Railroad fare, clothes, and other necessary incidental expenses are also to be reckoned. When one prepares a careful budget of his expenses and makes definite and regular provisions for meeting them, he can generally find some way by which he can accomplish his purpose for an education. One difficulty with young people of today is that they have come

to feel that their wants are their needs, when as a matter of fact the needs may be much fewer than the wants. Young people who will be courageous enough to wear plain clothes, who will eat plain fare, and who will have self-denial enough to deprive themselves of all that is not absolutely necessary, may obtain

a good education. And this education will teach them how to appreciate and enjoy many of the pleasures of which it is now not only a duty but a blessing to deny themselves.

"Counting the cost" of an education is not hard to one who is determined to have it.

Working Their Way

It costs something to get a Christian education, and thousands of young people are paying the price. In spite of hard times our academies and colleges have been well filled, and the number of these institutions is continually increasing.

We recognize the fact that there are many students who receive financial aid while in school. On the other hand, there is a goodly number who depend upon their own resources, either in part or in whole. Some of these earn scholarships, while others engage in other profitable enterprises which net them a substantial income.

But at the beginning of every school year there are many young men and young women who enroll with little more than enough money to pay their registration fee. They come inspired with hope and determination to make their way through school, or, if they have some funds, to make up the deficit.

During the school year which has just closed we asked our schools to report the number of students who worked their entire way through school, and those who worked a large part of their way. Out of thirty-six schools that have reported, with an enrolment of 2,735 students, 255 worked their entire way and 383 a large part of their way. Of the first class, 154 were boys and 101 were girls; of the second class, 203 were boys and 180 were girls.

Our schools are endeavoring to equip themselves with such industries as will both render educational values and provide opportunity for financial support for as many students as possible.

On account of our schools' having work for only a limited number of students, it is well that prospective students desiring work write to the head of the school and make all arrangements before the opening of the school year.

O. M. J.

Our Schools Distinctive

YOU have heard of Mr. Gandhi, of India, leader of the nationalist movement there. Some time ago Brother Enoch visited him, and talked with him about our school work. It happened to be on Monday, and Mr. Gandhi had dedicated that Monday under a vow of silence. So as Brother Enoch talked with him, Mr. Gandhi would answer with a pencil on a pad. Brother Enoch especially emphasized the industrial side of education. He had not said a word

about Seventh-day Adventists; but Mr. Gandhi's pencil wrote out the question, "Are you a Seventh-day Adventist?" It surprised Brother Enoch. Somehow, it is significant that so many in the world come to recognize the principles of Seventh-day Adventists. We stand for something before the world, something distinctive, for God has given to this movement a message that is distinctive. —W. A. Spicer, at General Conference.

What Makes a Missionary?

C. K. MEYERS

Formerly a missionary in the islands of the South Pacific, a laborer in Australia and New Zealand, and now assistant secretary of the Mission Board of the General Conference

Two years ago I stood on the sands of the island of Dobeli, in the western Solomon Islands, with Brother Tutty, our missionary on that remote spot. We were looking across the waters to the outlines of Choiseul, another island in the group, and were surveying together the possibilities of extending our work to the savages there. Brother Tutty did the pleading, for he was greatly burdened with the desire to see the cannibalism of Choiseul challenged by the gospel. He told me of the condition and the need. Just six weeks before, about eighty natives had been killed and eaten in tribal wars. The stories of sav-

agery were no deterrent, however, to his courageous determination to go over. His great lack was a seaworthy vessel. He pleaded that the Mission Board might supply it so that he could make his venture.

The Secret of It

I have often since thought about that missionary and his burden. Today, as I come to the task of penning a few lines on the making of a missionary, I find myself endeavoring to discover the psy-

chology of his attitude. How did he come by the strange willingness to face cannibals? What was his motive in desiring to take the chances? Some strange

influence must have been at work to give him such a view of life and its purpose. It can all be answered in the light of his education, for we must admit that Christian education presupposes Christian ministry. He had been in one of our training schools. There his heart and his face turned toward the needy. How could it be otherwise?

Christianity as a system not only has its ideals, but it has a program. It functions in the heart of man as a compelling force. Its slogan

is, "Go" — everywhere, anywhere, to finish the work.

The Test for Our Schools

We believe that the world is tobogganing downhill at a breakneck speed, and is about to take the final plunge over the precipice. Believing this, how can we fail to save as many as we can from such a fate? By what law could one claim immunity? It is the play of such faith upon a man's heart that produces the willingness of response. Our schools are

Listen

HELEN KUTSCHER

A CRY rings in my ears today,
O'er land and sea it comes,
From our missions far away,
From the needy near our homes:
"We need young folks,
We need strong folks,
We need trained folks,
We need *you!*"

Hark! the eager echoes rolling
From Atlantic's shore to Union,
From Pacific's hills to Berrien,
From Washington to Washington:
"We train young folks,
We train strong folks,
We train all folks,
We'll train *you!*"

Who will answer, gladly answer,
To the echo from the schools?
Who is willing to leave homeland,
And the mission fields to choose?
"We need young folks,
We need strong folks,
We need trained folks,
We need *you!*"

the medium through which this power of decision to serve is supplied. Herein lies the test. They succeed only as they make missionaries. Thank God, they stand the test! One only has to recall the names of those who have adorned the pages of our missionary story to know the extent to which our schools have justified their existence and maintained the ideals of Christian education.

Pioneer hearts throbbing with an intense fervor recognized the importance of establishing schools. The willing hands of a loyal people have provided the facilities. Christian teachers have applied the principles and Christian students have supplied the material. As a result we are reaching out to the uttermost parts of the earth. The school honor roll, a regular thing in each of our schools, is the back-

ground to the achievements which we all recognize to be the pledge of a closing work. There has been nothing like it in church annals, and we are encouraged to believe that the immediate future will reveal a greater demonstration of this happy relationship between the schools at home and the fields beyond.

In the stirring words of the inclosed paragraph, the ideal is set before us. The gateway to such service, however, is in the Christian school. There is no young person in our ranks who can afford to set aside lightly the opportunity of a Christian education. To work, therefore, to the end of finding a place in the great service of God,

should be the ambition of every Seventh-day Adventist young man or woman. With a deep conviction to serve, one can conquer all the obstacles in the way and finally reap the fruitage of Christian ministry.

Young people, let us be up and doing, with the wealth of our denominational birthright, a Christian education.

"I SOUGHT less, at first, to teach the children to spell, read, and write than to

make use of these exercises for the purpose of giving their minds as full and varied a development as possible. I am more than ever convinced that, as soon as we have educational establishments combined with workshops and conducted on a truly psychological basis, a generation will necessarily be formed which, on the one hand, will show

NEED IN GOD'S CAUSE

At this time God's cause is in need of men and women who possess rare qualifications and good administrative power; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God, and can fearlessly say No or Yea and Amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practise the words, "All ye are brethren;" those who strive to uplift humanity. — *Mrs. E. G. White.*

us by experience that our present studies do not require one-tenth part of the time or trouble we now give to them; and, on the other, that the time and strength this instruction demands, as well as the means of acquiring it, may be made to fit in perfectly with the conditions of domestic life."—*Henry Pestalozzi.*

"THERE are two most valuable possessions which no search warrant can get at, which no execution can take away, and which no reverse of fortune can destroy; they are what a man puts into his *brain — knowledge;* and into his *hands — skill.*"

When Brawn Educates Brains

ALONZO L. BAKER

A graduate of Pacific Union College, and at present associate editor of the Signs of the Times

EVERY boy who does not have a relative or friend of means who is willing to school him, must depend on his brawn to educate his brain. This is no handicap to either the brawn or the brain, but rather a decided stimulus to both.

I entered Pacific Union College at the beginning of its second year. About all there was to the college at that time in the way of buildings and equipment was an ambition and a determination to have them,—and a sawmill. And the sawmill was my financial salvation.

The second day after my arrival, I went to work in the mill. I was put at the unenviable task of transporting the sawdust in a wheelbarrow from the saw to the boiler-room. I did this for two reasons,—first, I had only \$50 in cash to carry me through the year, so I must needs augment that amount by playing that I was the motor to the wheelbarrow; second, the gospel that President Irwin and his faculty preached on every appropriate occasion was, "Mental and moral training + manual labor = a Christian education."

So work I did. Until I was promoted to a better job at the mill, I am sure I wheeled enough sawdust to fill the Pacific Ocean from San Francisco to Yokohama—more or less. But the sawdust paid my board and room bill.

After two years, brawn had educated brain to the place that the brain saw that running a typewriter would be a more desirable work than running a wheelbarrow or a cut-off saw, both in monetary returns and in opportunities to learn. So I started a stenographic course in addition to regular college work. After two years of training in stenography (working all the while in the mill), I was rewarded with an opportunity to assist in the office of the registrar and secretary to the president. The varied knowledge that I gained from

two years' experience in that office, I count as a most valuable part of my entire college course.

During my last year in college I had the privilege of doing student-teacher work, and of course that materially helped to keep me in the good graces of the business manager.

By these three means—sawmill, stenography, and student-teaching—I paid more than half of my way through seven years of college training. As a result of my experience and observation, I am fully convinced that he is fortunate whose brawn, rather than his father's check book, pays for the education of his brain.

Sand Will Do It

I OBSERVED a locomotive in the railroad yards one day.

It was waiting in the roundhouse where the locomotives stay;

It was panting for the journey, it was coaled and fully manned,

And it had a box the fireman was filling full of sand.

It appears that locomotives cannot always get a grip

On their slender iron pavement, 'cause the wheels are apt to slip;

And when they reach a slippery spot, their tactics they command,

And to get a grip upon the rail, they sprinkle it with sand.

It's about the way with travel along life's slippery track;

If your load is rather heavy, you're always slipping back;

So if a common locomotive you completely understand,

You'll provide yourself in starting with a good supply of sand.

If your track is steep and hilly and you have a heavy grade,

If those who've gone before you have the rails quite slippery made,

If you ever reach the summit of the upper table-land,
You'll find you'll have to do it with a liberal use of sand.

If you strike some frigid weather and discover to your cost
That you're liable to slip up on a heavy coat of frost,
Then some prompt, decided action will be called into demand,
And you'll slip 'way to the bottom if you haven't any sand.

You can get to any station that is on life's schedule seen
If there's fire beneath the boiler of ambition's strong machine,
And you'll reach a place called Flushtown at a rate of speed that's grand,
If for all the slippery places you've a good supply of sand.

— *Selected.*

The Value of Responsibility

BARBARA B. HUNTING

It seems a strange fact that one's neighbor's children are always wretchedly brought up. We could suggest innumerable means and methods of improving upon the "small fry" across the way, while even at the moment our own youngsters run shamelessly wild, and are subject to much the same criticism from that neighbor herself.

It is not in that spirit of criticism that I make a suggestion, but rather in a hope that it may be of help to some mother who has a child or two, with the attending problems.

To foster a feeling of responsibility in a child, is one of the most important steps in starting him along the right road. It will work wonders with him if he has his own little tasks, duties about the house, for which he alone is responsible.

The boy who keeps the grass trimmed along the walks after the lawn has been mowed, who empties the ashes from the kitchen range each day, sweeps the snow from the walks in winter, picks up his clothes each morning and leaves his bedroom in order,—that boy is beginning well. When he knows that his family depend upon him for the evening paper

and the mail, the responsibility thus imposed will strengthen the will to do. It may be far easier for a mother to do a thing herself than to succeed in getting the boy to do it, but in the end the effort will be found well worth the while and one which a thoughtful mother should feel it a duty to make.

The little girl who shares the task of dishwashing with her mother, and whose duty it is to dust the living-room before going to school in the morning, that little girl is developing not only her abilities as a young housekeeper, but those characteristics of unselfishness and service that are most essential in us all.

The question arises as to when we can begin to impose these little duties, for surely a three-year-old cannot be expected to shovel snow. No indeed, but a child may be trained at a surprisingly early age to perform duties that lead, as he grows older, to larger things. Visit any kindergarten and you will find children doing things of which their own mothers never suspected them capable. It is altogether too common a fault that mothers underestimate their children's capabilities. Many times mothers have come to our kindergarten and said, "Why, I had no idea Johnny could do such a thing. He never has at home!" For example, children in kindergarten will put on their leggings, coats, overshoes, and mittens without a murmur, while at home they never even attempt to do this.

A two-year-old child may be taught to put away his toys, take care of his coat and cap, and run little errands about the house for his mother. He cannot be trained too soon to wait upon himself. Don't make the common mistake of being "a slave to your children." Teach them self-reliance, give them some responsibility. You will be more than rewarded for your effort when they attain young manhood and womanhood.—*National Kindergarten Association.*

MORE failures come from waste of time than from any other cause.

Make It a Better School

GRACE EVANS

A graduate of Emmanuel Missionary College, and at present educational superintendent of the Chicago Conference

BETTER schools! Surely this is no idle watchword, but a mighty challenge to the church. The needy situation facing us is not imaginary, but real. We must make our schools better. God's standard for the education of the children demands it, and the increasing interest of the State in the schooling of its boys and girls calls for it.

It seems but a few short years since the call came to God's people through His faithful servant to establish schools for the training of the children. Swift and sure has been the progress of this message since that time. New methods of work and a finer organization have resulted. With the progress of the message we have watched with gratification the growth of our educational work. Our textbooks, our course of study, better trained teachers, more careful supervision, and better equipment have marked its growth. In spite of the advancement which has been made in these lines, however, we are still far short of the goal set for us.

"In our schools the standard of education must not be lowered. It must be lifted higher and still higher, far above where it now stands." — *"Testimonies," Vol. VI, p. 126.*

Pressure from Without

Greater attention than ever before is being given by the various State departments of education and the school boards of towns and cities to increasing the efficiency of the public schools. This is leading to a closer inspection of their own schools as well as the parochial schools. The survival of our schools will be due in part to our meeting government standards in sanitation, in equipment, in certification of teachers, and the like. This may seem impossible, but it is not. The requirements of the State are not unreasonable, in fact no higher than those laid down by our own Educational Department. Shame be to us,

if for lack of interest in these vital points in which we should be "the head, and not the tail," any of our schools should have to be closed.

What Are the Needs?

First, and perhaps the most important need, is a competent, consecrated teacher. Both qualifications are essential to a successful school. You may do much to help increase the supply of qualified teachers by encouraging earnest young men and women to enter the normal courses in our colleges, with church school work as their objective. In the elementary public schools we find teachers who have spent years in preparation for their chosen work. Should we deem the work for *our* boys and girls of less importance?

Is your schoolroom pleasant and home-like? It should be, if you wish to have a successful school. When children spend the larger part of the day surrounded by bare walls, curtainless windows, rusty stove, uncomfortable desks, and a not overly clean floor, it is little wonder that they suit their behavior to their surroundings. On the other hand, can you not imagine the effect upon children of a light, airy room, with softly tinted walls, freshly laundered curtains, a few potted plants, a well-polished stove, desks suited to the size of the children, and a general air of cleanliness and cheer about the place? It is true that the teacher is the motive power in securing many of these things, but she can do little without the prerequisite of a room well lighted and ventilated and the proper janitor service to help her in keeping it clean. Nowhere is the proverb, "Cleanliness is next to godliness," more applicable than in the schoolroom.

Play and Work

Often serious conditions arise because the children have little or no playground.

With too little space to play, their pent-up energy naturally runs to mischief. Here the trouble begins. By a little expense and labor, vocational apparatus could be provided which would help solve the problems of the recreation periods. These are vital questions, and have a much greater bearing on a successful school than many think.

Equip the School

It has been said of a noted teacher that his school would be a great one were it no more than a log with him on one end and a pupil on the other. Truly this was a tribute to the great teacher, but there is little doubt that his usefulness might have been multiplied many-fold could he have had a schoolroom with proper equipment for teaching each subject. No one would deny this. Neither would one doubt, if he but gave it a

moment's thought, that our teachers of less experience could also do much more efficient work with the proper teaching equipment. Is your school provided with nature-study apparatus, with maps, dictionary, an encyclopedia, and a library of at least one hundred volumes?

How, you ask, may all these things be realized? Only by arousing a real school spirit in the church. Keep the children and their needs constantly in the foreground through the Parent-Teacher Association, and by special programs given during church service. Then with a wide-awake school board that keeps closely in touch with the church, the teacher, and the children, such a school may be conducted as will both meet the requirements of the State and be an honor to the cause of the third angel's message in the community.

Set Your Mark High

A. H. OWEN, M. D.

On the medical staff of Boulder Sanitarium

A FEW words of my own personal experience in the preparation for a part in this closing work of God, may be a help to some young person in making a right decision for an education.

When I was twenty-one years of age, God permitted this truth to come to me, and I gladly accepted it. I was on a farm in Kansas, working with a threshing machine during the month of September. The truth set a fire burning in my soul that I could not regard lightly, to prepare myself for some part in this message. I continued my work for a few weeks, always getting the Sabbaths off, and during that time I made inquiries concerning one of our schools.

Two months after accepting the truth I entered Union College. I had only \$40 in money and did not know a person in the place. By perseverance and stick-to-it-iveness, united with God's help, I remained at Union College five years, completing my studies from the seventh

grade up, and graduating from a college course in the spring of 1903. In the fall of 1906 I entered a medical university, finishing my medical course in 1910. During these nine years in school I had only \$75 outside help, and I refunded that before I began my medical education. I made my own way mostly by canvassing during vacations, selling our truth-laden books. I did not attain my present position without trials and hardships, but these were for my good. Many a young person will succeed under adversity where he would make a failure under prosperity.

To all our young men and women I would say: Do not let adversity or unfavorable circumstances keep you from obtaining an education. You need God, and God needs you for the finishing of His work in the earth. Get an inspiration, set your mark high, and lean hard upon the Lord for the accomplishment of your purpose.

Making Men of Worth

E. R. PALMER

For ten years manager of the Review and Herald Publishing Association, with thirty-five years in colporteur work and in observation of the product of our schools, himself a product of one of them

THE arrangement made some years ago for our young people to earn scholarships by the sale of literature, must be set down as one of the most interesting and fruitful plans thus far devised in behalf of our educational and publishing work. Whether this plan is to a large degree responsible for the development or not, it is a fact that from the time the scholarship plan was arranged a great impetus was given to both the educational and the publishing work. The plan has been a means of enabling hundreds of students to attend our training schools who otherwise could not have done so. I wish to emphasize particularly the benefit of the scholarship plan to the student himself.

What School Men Say

In visiting our schools I have heard this remark frequently made: "Those young people who went out during the summer vacation and earned scholarships are really the strongest students of our school, both in their classes and in their daily life. Somehow their summer's work for souls, and their achievement in earning scholarships, have given them mettle and fiber, together with high ideals and reliability, which are not seen

in the average student who has not had that experience."

Knowing and Doing

This statement is based upon facts and principles which we cannot afford to overlook. I have made similar observation in the employment of young men and women after they have finished their school work. I notice a marked difference in the individuals comprising the product of our schools, even though they may have passed through similar courses of study and may have taken the same degrees. One student comes out of school intelligent,

bright, full of book knowledge, but with little of that knowledge worked into the fiber and muscle of his being in the form of practical experience. Potentially he is a wise man; he has much information, many facts, and many theories, but knows little of the *how*. He is like the man who studied carpentry out of books, but never used a handsaw. His education would indicate that he might be given serious responsibilities, but in actual practice he is only a child; for his knowledge during his school training has not been translated day by day and year by year into actual life-work. He must, therefore, be-

Failure Lies in Giving Up

'TWIXT failure and success, the point's so fine
Men sometimes know not when they touch the
line.

And oh! how true, when shades of doubt dismay,
" 'Tis often darkest just before the day."

A little more persistence, courage, vim!
Success will dawn o'er fortune's golden rim.
Then take this honey for the bitterest cup,
"There is no failure save in giving up;

"No real fall as long as one still tries,
For seeming setbacks make the strong man wise.
There's no defeat, in truth, save from within:
Unless you're beaten there, you're bound to
win!"

— Henry Austin.

gin near the bottom of the ladder and work up in practical experience, regardless of his technical education.

The Pity of It

The pity of such an experience lies in the fact that in most cases the young man's excellent technical education prevents him from accepting a position as a beginner. Some conference or institution unfortunately gives him a position in keeping with his technical education. He proves impractical and inexperienced, makes a failure, is discredited, and either drops out of the work or makes a bad showing.

The Other Side

On the other hand, we see a young man with very little financial backing, enter school with the prospect that he must work his way through. He avails himself of the scholarship offer, and during the summer months, instead of enjoying an easy vacation, with rest and outings and a good time with his friends, he enters the colporteur work and tries his best for a scholarship. The work has its difficulties and perplexities. He must meet all classes of people, bear insult and reproach, and on his knees must fight his battles day by day.

I know of no finer, better-balanced course of education and training for a young man or young woman than school work nine months of the year followed by a three months' vacation period spent in the world's great laboratory of hard work for the salvation of the souls of men, such as is furnished in the earning of a scholarship. Practical experience of this kind in the field will enable the student to work every item of his education into the sinew and fiber of his soul and body. It will teach him self-reliance, how to grapple with the world of men and affairs, how to economize, and will bring ultimate success under every shade of experience and environment.

What is true of the colporteur work is true also to a certain degree of all other activities which give practical experience along with technical training.

What if I Should Fail?

But what if the student, even after the best possible effort, fails to earn a scholarship during the summer vacation? Before answering this question directly, I might answer it in part by observing that there is no such thing as failure, unless the student becomes discouraged and gives up. In observing hundreds of students who were struggling for an education, I have never known a failure except as the result of retreat. All who persevere succeed. This is true also in spiritual life as well as in temporal things. No one is lost until he gives up and turns his back upon God. There is probably no item in education more valuable as a training for life-work than the experience derived from perseverance under the handicap of apparent failure. Misfortune even, when visited upon men of strong heart who cannot be defeated, often proves a blessing in disguise.

Note What These Two Did

Take two concrete illustrations, for example, selected from many cases I have observed during the past thirty-five years' experience in colporteur work. A young man had attended one of our training schools two years. His resources were exhausted. He turned to the colporteur work as a means to the end of returning to school the following year to continue his course. After a splendid endeavor during the entire summer vacation, he found, when his delivery was completed, that he lacked eleven dollars of having enough to pay the summer's expenses, to say nothing of earning money for school expenses. But he had stuck to his work. The conference committee had confidence in him; he was forced to abandon his hope of returning to school that year. The conference asked him to take charge of a little company of colporteurs. He did so, and during the next ten weeks he not only assisted five other colporteurs, but also earned ninety-six dollars above his expenses. From that time on he was successful.

Two years later he returned to school, where he finished his course. To be sure he was two years late in finishing his technical studies, but in the meantime he had gained a practical experience which laid the corner-stone of success. At the time of graduation, when he offered himself for service, he not only had completed a course in technical training, but had also worked out an apprenticeship in practical experience which made his advancement more rapid and his success more sure than would otherwise have been the case.

Another young man I knew very well undertook to earn a scholarship by the sale of "Thoughts on Daniel and the Revelation." In three months' time he sold only one book. But he did not quit; in fact, he was not that kind, and as already observed, a man who does not quit is never defeated. He returned to school, and did manual work to pay his way. The following spring he resolved that he would earn a scholarship, not only for himself, but also for his sister. Do you think that young man succeeded? He certainly did, and he and his sister returned to school the following year with those two scholarships.

That young man is filling an honorable position in the work of God today. If he had become discouraged and had left the work during that first summer, that experience would have marked a failure in his life.

May I say again that a man who, under God, cannot be defeated, never makes a failure? The struggle itself is often the real foundation of his education. Is it not probable that these laws of life account for the fact that the majority of strong men come from the ranks of the poor and lowly, who, in the struggle for an education, develop the sterling qualities of character necessary to success, while the vast majority of the sons of wealthy parents fall in the battle of life?

The Call to Work

To my mind, therefore, the scholarship plan is as much a factor in the development of strong workers as it is in solving the problem of paying school expenses.

We heartily invite our young people to the work, feeling assured that the effort itself will prove a blessing in developing the character and strength necessary to success in the cause of God.

TWENTY ELEMENTS IN CHRISTIAN EDUCATION

POSITIVE

- Spiritual development
- Character building
- Health culture
- Mental culture
- Social culture
- Domestic culture
- Business efficiency
- Learning a trade
- Missionary training
- Service for God

NEGATIVE

- No sin in the life
- No bad habits
- No neglect of health
- No harmful reading
- No excuse from labor
- No questionable amusements
- No organized games
- No fads or fashions
- No erroneous teaching
- No self-serving

The Meaning of Our Goal

Every Seventh-day Adventist Boy and Girl in Our Own Schools. Every Student in Our Schools a Worker

OUR educational goal is very weighty with meaning. Let us look into it and see:

Every.—Not one boy or girl to be left out. When Jesse, at the Lord's direction, brought his sons before Samuel for the selection of a king, he left one out. That one was the Lord's own choice for the high office. If we should leave out one of our children, perhaps that would be the very one the Lord wants most.

When the good shepherd looked over his sheep, one was missing. He left the ninety and nine and searched out the one that was gone. Can we stop short of gathering in *all* our boys and girls?

In His love for the world, God had only one Son to give, but He did not hold back any for Himself. He gave that one. Can any parent do less for God?

Seventh-day Adventist Boy and Girl.—This means every boy who is himself an Adventist, and every girl who is herself an Adventist. It means also every boy or girl, whether fully an Adventist or not, whose parents are Seventh-day Adventists, either one or both. There is no treasure in this world so precious to us as our children. Outside of ourselves, there is no gift so great that we can make to God and to His work as that of our sons and daughters. How can a man or woman be a true Seventh-day Adventist and hold back one of them?

In Our Own Schools.—God's purpose in establishing the first school outside of the home for the children of His people in the time of Samuel, was to create a "barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to provide for the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors." Through the spirit of prophecy, God called as definitely for

our own schools as He did for those in Samuel's day, and for the same purpose. They are arks of safety, they are cities of refuge, from the spiritual corruption of our times. Where is the church elder, where is the parent, who does not want all the children of his care to "come into the ark of safety"?

Every Student in Our Schools.—Observe that it does not say "every graduate," but "every *student*," in our schools is to become a worker. All may not become graduates, but all are students, and all may become workers. The purpose of studying in our schools is to become workers, and not one will be left out of this purpose.

A Worker.—One of the great twofold objects of our schools is to win every boy and girl to Christ and develop in him a Christian character. But the second purpose is inseparable from the first, for no one can live the spirit-filled life who does not work for others. Whether a student becomes a worker in the home field or in the foreign field, whether in the organized work or in private life, our great ultimate objective is to make him a worker for God. To this end one of the prime activities in our school life is participation in soul-winning endeavor. Learn to be a worker by working.

Somehow, in it all, there is a mighty appeal in that word "every." It sounds so much like the great commission to preach the gospel to *every* creature. It is like Isaiah's clarion call, "Ho, *every* one that thirsteth, come ye." It is in sweet accord with that final appeal in the book of Revelation, "*Whosoever* will," let him come.

And our heart's appeal to "Every Seventh-day Adventist boy and girl" in the land is, Come into the ark of safety prepared of the Lord to save you from the flood of iniquity in our day, and qualify to serve as a worker for Him.

How I Weathered It Through

F. C. GILBERT

A product of South Lancaster Academy, and for years superintendent of our Jewish work

WITH fifteen dollars of borrowed money I started from Boston for South Lancaster Academy, to get an education. For a number of years I had been in poor health, but I had a strong desire, after I had found Jesus as the Messiah, to secure a training for His service.

I thought that with my knowledge of the Hebrew tongue, one term of school would fit me to enter the work. I had been in school but a few weeks before I realized that I must have more preparation than I could secure during one term. I had few friends, no money, and little health. In those days there were few opportunities to get work while at school, but the Lord always opens the way for those who are determined to prepare for His work.

Willing to Work

I esteemed it a privilege to hang out washing at ten cents an hour. Many hours I would stand on the frozen ground in a foot of snow, with fingers and hands intensely cold, while the clothes would stiffen before I could put them on the clothesline. At the close of the day, Satan used to chide me, a proud Jew, for doing work of that kind. But I thanked God for the privilege of being allowed to do anything for the Saviour,

so long as I could receive a training for the work of God.

Selling Books

During the summer I spent my time selling our books, and in this way I received many precious experiences of faith and trust in God. At times my friends wondered why I did not write to them, but weeks passed that I did not

own enough money to purchase a postage stamp. Clothes were not too abundant, and food was not overplenty. My relatives wrote to me of their needs, and it seemed that Satan did everything to dishearten and discourage me.

Success

But I was determined by the grace of God and steady plodding to secure

an education. I spent four and a half years at South Lancaster Academy, and came through with better health than I had when I began, with a conviction that I had endeavored to do the will of God, and with the door wide open to work in God's cause.

This was nearly thirty years ago. I believe it is possible for any person to secure an education if he really desires it.

“THE Christian school is a mold that casts the future of the church.”

The Man Who Wins

THE man who wins is the man who works —
The man who toils while the next man shirks;
The man who stands in his deep distress
With head held high in the deadly press —
Yes, he is the man who wins.

The man who wins is the man who knows
The value of pain and the worth of woes,
Who a lesson learns from the man who fails,
And a moral finds in his mournful wails;
Yes, he is the man who wins.

The man who wins is the man who stays
In the unsought paths and the rocky ways,
And perhaps who lingers, now and then,
To help some failure rise again.
Ah! he is the man who wins!

— Selected.

The Making of Our Goal

FOUR years ago Seventh-day Adventist educators set for themselves a newly defined goal. That goal reads as follows:

Every Seventh-day Adventist Boy and Girl in Our Own Schools.

Every Student in Our Schools a Worker.

The fixing of so far-reaching a goal was called forth by a denominational emergency. We had just met in a World Conference at San Francisco. In spite of war conditions that were approaching their climax at that time, representatives from nearly every conference and mission field in the world were present at our holy convocation.

These men and women told us the most stirring stories of missionary endeavor to which we had ever listened. Added to their testimony were the reports brought back by home members of the Mission Board, including the president, the secretary, the treasurer, and others who had gone out the previous year or more to survey the progress and needs of the world field. These told the same story as the field representatives themselves, and with the same moving power and soul burden.

Two Points of Appeal

There were two sides to the story told by all these men. One rehearsed the soul-stirring triumphs of the third angel's message in the face of many and serious obstacles. Wherever the seeds of present truth were scattered, even in the most unfavorable soil, they sprang up forthwith and bore fruit, some thirty, some sixty, some a hundred fold. Opportunities for work were multiplying on every hand, and there seemed no limit to the opening providences for advance.

But the other side of the story was different. There were neither men nor means enough to fill half the calls for ministering the bread of life. When a worker entered a new place, half a dozen other openings would spring up immedi-

ately. Our mission workers seemed to find some relief in unburdening their hearts by appeals to us in the homeland, but could be satisfied with nothing short of a practical response.

An Intolerable Situation

As we sat there day after day and listened to the thrilling stories of achievement and the stirring appeals for help, our hearts burned within us, and we asked ourselves, What can we do?

At that time our endeavors to gather our young people into our schools and qualify them for service, had reached only about half of our children and youth of school age. As we reflected upon this situation at home in comparison with that in the mission field, we exclaimed to ourselves, "This is an *intolerable situation* — not more than half the providential openings in the mission field being filled, and only half our potential recruits under training at home!"

Our Part

Then it was that our part as educators in this denominational emergency became clear. We must strive more earnestly to gather in the recruits into our training centers. We must reach the *other half* of our boys and girls. It was our part to train and supply the men for the world task.

In this conception of our duty lay the birth of our educational goal, as worded above. With the fixing of the goal, we set out on a country-wide campaign with all our forces, in the spirit of Paul's "This one thing I do" — pressing toward the goal of getting every Seventh-day Adventist boy and girl into our own schools. Since then our colleges, our academies, and our local church schools have swollen in numbers as never before, breaking all records in enrolment and in the number of graduates.

A Perpetual Goal

The fact that stares us in the face today is that we have not yet reached our

goal. We have made excellent progress. The percentage of our boys and girls in our own schools has progressed from 50 to 60 per cent in most places, and to 75 per cent in some sections. We thank God for this, give Him all the glory, and take courage.

The one thing we must not forget is that our goal is a perpetual one. As parents and as workers we must keep on the pressure toward our high calling in Christ Jesus and our high prerogative as educators in His service.

The Victors

HAD Columbus been a "can't"-er,
 Would he have held his way
 Across wide, unknown oceans
 Long, long, day after day,
 His little ships like playthings
 By winds and waters hurled,
 With sullen crews to threat him,
 Till he found a great new world?

HAD Washington been a "can't"-er,
 Would he have fought the foe
 Through seven years of trial,
 Of hardship, and of woe,
 Till the long, dark night of waiting
 To a rosy dawn gave way,
 And he flung the skies a banner
 That is floating there today?

HAD Livingstone been a "can't"-er,
 Would he have carried the light
 Through the tropic's trackless jungle
 And the Congo's darkest night,
 Where serpents glide and glisten
 And the fierce, wild lions roar,
 Till he lit the lamp of progress
 That shall shine forevermore?

HAD Peary been a "can't"-er,
 Would he have staked his years
 In a game with doubt and danger,
 In a land of frost and fears,
 In a land where death had taken
 Of his kin a sorry toll,
 To climb the world's white apex
 And stand at the long-sought pole?

Whatever the years have yielded
 To the onward march of man
 Has been won by the dauntless leaders
 Whose motto has been, "I can!"
 And the great world yet uncharted
 Holds goals as splendid still
 For the ones who dare go forward
 With the brave, firm vow, "I will!"

— Nixon Waterman.

What Was Lost

A TWIG where clung two soft cocoons
 I broke from a wayside spray,
 And carried home to a quiet desk
 Where, long forgot, it lay.

One morn I chanced to lift the lid,
 And lo! as light as air,
 A moth flew up on downy wings
 And settled above my chair.

A dainty, beautiful thing it was,
 Orange and silver gray;
 And I marveled how from the withered
 bough
 Such fairy stole away.

Had the other flown? I turned to see,
 And found it striving still
 To free itself from the swathing floss
 And rove the air at will.

"Poor little prisoned waif," I said,
 "You shall not struggle more;"
 And tenderly I cut the threads
 And watched to see it soar.

Alas! a feeble chrysalis,
 It dropped from its silken bed;
 My help had been the direst harm —
 The pretty moth was dead!

I should have left it there to gain
 The strength that struggle brings;
 'Tis stress and strain, with moth or man,
 That free the folded wings!

— Selected.

ADVANCE IN TUITION

AFTER passing through the war period without raising the tuition of studies, the managers of the Fireside Correspondence School are compelled by the experience of the past two years to announce the following higher rates of tuition:

Academic subjects of 40 lessons, a full year's work, \$14 cash, or \$15 in two equal instalments. College subjects, \$16 cash, or \$17 in two equal instalments. Subjects of less than 40 lessons in like proportion. For matriculation fee, return postage fee, and books, the terms remain cash in advance, as formerly. These rates will be in effect on and after July 1, 1922.

C. C. LEWIS, *Principal.*

An Education Within Your Reach

J. W. MACE

A graduate of Battle Creek College, and for years manager of the book department of the Review and Herald Publishing Association

By a complete co-operation between our schools, our tract societies, and our publishing houses, every young person can be assured that it is possible to earn his way through school. Never in the history of denominational education has there been such an opportunity to earn, in a few short weeks, board, room, and tuition for nine months.

Can It Be Done?

Yes, for it has been done over and over again by young men and women who had had no previous training whatever, and no experience in meeting people; by young men just from the farm who know how to guide a plow but not how to sell a book; by young, timid girls coming from the same environment, whose first canvass was a whisper of embarrassment. And yet they did it. What they have done, you can do. There is no question about the need of training for the work that we have to do, and now that the way has been made easy, there is no question about the possibility of earning the money for your schooling.

How Can It Be Done?

What is the plan? This year there will be sixteen weeks of vacation, if you have been attending college, and if not, the entire summer if you start now. Take the sixteen weeks as a sample of the amount of time available. Two weeks allowed for vacation at home leaves fourteen weeks for work, and one week for delivering leaves thirteen weeks for actual soliciting. We are setting a standard of forty hours a week, and this is low compared with the records made by many of the students last year, who put in as high as fifty hours many weeks, working evenings, and some working Sundays in certain places where it was permissible. Forty hours a week for thirteen weeks makes a total of 520 hours. The average sales, including de-

liveries, are running about \$1.60 an hour. If you equal the average (and with your enthusiasm in winning your goal you will doubtless exceed this average), your total sales for the year should be \$832. You will have your expenses, board, and room for the thirteen weeks, which need not be heavy when you learn to pay it as you go along; and your expenses of delivery, if you look ahead, will not be exorbitant. If you work over eleven weeks, the tract society will pay your railroad expenses to your territory, and if you earn your scholarship, the fare back to school.

Now according to the present special arrangement, an "A" scholarship for board, room, and tuition will be the regular school charge for these items less 20 per cent, and an "A" scholarship will be double what is left. For instance, if the regular school charge is \$340, subtract 20 per cent from this item and multiply by two, and your scholarship will be \$544, which you can easily make. Some of our schools will offer "B" and "C" scholarships, which, on the same basis, amount to \$457.60 and \$371.20. To illustrate, if you sell \$457.60 worth of books and turn in your money, the school will allow you to work one hour in addition to the regular school requirements at a minimum remuneration of 20 cents an hour; and for the "C" scholarship, two hours instead of one. A student who wants an education can easily work three hours in the afternoon or early morning, and it will only make him or her more fit for study. The writer has tried the experiment, and knows that it can be done.

You Have Three Helpers

When you have sold your books and earned one of these scholarships, turn in the full amount to your tract society, and they will send the money to the

school after deducting for the books sold, and your expenses will be paid to that extent for the nine months. All this plan is made possible for the student who is anxious to secure his education and is willing to take the training that the field work will give. The publishing house assists by donating 10 per cent of the regular charges, the tract society 5 per cent, and the school, recognizing the worth of this training to the student, an additional 5 per cent.

Do Your Part

This is the plan. It is simple, it is workable, it is inspirational and educational. Opportunity is knocking at your door. Break the bands of fear, of distrust, of lack of confidence, and launch out on a proposition that will give you the training for this important work. We need you, the schools need you, souls in darkness need you, and God will use you mightily in the finishing of His message, if you will do your part.

The Farm and Education

M. E. CADY

Connected with our educational work in various capacities for nearly thirty years

The Educated Farmer

It is quite generally recognized that the farmer needs an education to fit him to follow his vocation. There are many farmers who do not possess an education and who do not have the opportunity of attending a school of agriculture, but they are taking advantage of correspondence courses in agriculture, horticulture, and animal husbandry, or are attending short institutes conducted under the auspices of agricultural schools for the benefit of the busy farmer.

It is surprisingly strange that this first vocation given by God to men — to dress the garden and to keep it — should have been regarded as not needing educated ability. But the day has passed when it was thought that the man who was not educated or failed to make a success of any other vocation should be relegated to the farm as the only place where he could make a success. It is now fully acknowledged that the farmer needs the very highest and broadest type of education in order to make the most of his farm.

The Farm as a School

That the farm should be regarded as a school is a rather new conception, and one not fully appreciated at the present time. It is the school for the earliest period of development of the child life,

physically, mentally, and spiritually. The farm is a quiet, restful, and beautiful place, furnishing such surroundings and environment as naturally interest the child and appeal to his childish disposition, giving abundant opportunity for his ceaseless activity, his unbounded energy and curiosity. Here is the home school, with the father and mother as the first teachers. Here the foundation work for all future education is laid, and the boys and girls grow up with ambitions and purposes that will greatly influence them throughout their lives.

The Farm Resources for Future Education

The varied activities of farm life furnish an ever-changing program, and develop in the child originality and adaptability so necessary in making the best of circumstances and opportunities that arise from day to day. Helping father and mother in the small duties and labors necessary to the conduct of the home, helps the children to feel they are in partnership in making the home pleasant and inviting. While the children are performing these duties, father and mother can express appreciation of the help they give, and at the same time give instruction that will make them faithful and thorough in all they do. The habits of life are being formed and fixed, and the parents have a good opportunity, in

this early, plastic period, of establishing habits of regularity, economy, and industry that will count more for the future success of their boys and girls than anything they could teach them in a purely technical way.

Most children form a conception of what their future life is to be while they are still children at home. These conceptions may change, but the home life should be such that the children will at least have an ambition to be useful. While at home on the farm, the children should be so trained and directed that they will have a desire to receive an education beyond what the home can give. They will regard the father and mother as intelligent and as knowing many things of value, but will recognize that, in their busy lives, they do not have time to give a complete education. If the home education is what it should be, the children will not rest contented with the information received from their parents, but will have an ever-growing desire to attend some school where the teachers give their full time to the work of training and educating. They will not depreciate the home school located on the farm. As the years go by they will appreciate it more and more. In fact, the farm will furnish the financial resources that will aid in gaining further education. The work done by the parents with their boys and girls at home up to the age when they are old enough to be sent away to school, will result in the accumulation of property in the way of land, stock, and buildings that can be disposed of if the needs require more means for securing an education.

Mistakes Some Farmers Are Making

Some farmers have never had the conception that the farm is a school. They regard it only as a means of making a living. In other words, the farm furnishes the means for providing food, shelter, and clothing. This conception is certainly very material, and entirely disregards the intellectual and spiritual nature of the child; hence these higher powers are sacrificed, or at least are dwarfed

and stunted, so that full manhood and womanhood is never developed as God intended it should be. It is very pitiful to see a farmer taking more interest in his young calves, colts, and chickens, than he does in his own offspring, who with himself are made in the image of their Creator. If it is important to develop the stock, or strengthen the soil on the farm so it will yield a richer harvest, how much more important it is that the talents and abilities inherent in the child shall be developed and bear a more bountiful harvest and a richer product than can be developed in any other feature of the farm and home life.

While it is proper that the farmer shall do his utmost to improve his stock, soil, and every feature of the farm to its very highest degree, yet these resources should be turned into means that may be used for further educating the children. Their physical, mental, and spiritual powers should have the very best opportunity possible for growth and development. And the farm, if rightly appreciated and cultivated, will furnish the parents with means for the highest and best advancement of their children, so that they may become "trees of righteousness, the planting of the Lord." The farm in its growth and development will be a picture of beauty and loveliness, but the children in their growth and development should be a picture of greater beauty and loveliness, one that will be looked upon with increasing pleasure and satisfaction by the parents as the years go by.

So if it is possible under wise management for the farmer to buy more land that he may care for more stock, which will require more buildings, let him be sure that all this increase of the farm shall result in a very marked increase of advantages for the children that are given him of God to be trained and educated for the highest and noblest manhood and womanhood. The farm, thus having served its purpose as a school for the early child life and also during the days of boyhood and girlhood, is then in

a condition to furnish resources for the future education of the farmer's boys and girls. It would be perfectly right and proper to diminish the size of the farm and of the herds of cattle and sheep, and to dispose of other salable products, if such a course is necessary for the education and training of those who have helped to provide these resources.

Exchange of Farms

The farmer, having used his farm as a school in the early life of his children, and then its resources to educate the children for God and for the cause of truth, is gradually exchanging the farm he has on this earth for a farm on the earth made new; for there "they shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them." May those who are blessed with farms and families of children so conduct the farm and the home school on the farm, and so use the revenues of the farm, that farming as well as other vocations may be carried on to the glory of God.

It is said that some farmers with large holdings of land and stock are neglecting the education of their children. Their boys and girls are growing up to manhood and womanhood uneducated and unprepared for the service God has in mind for them to do. If their parents had only used the farm as a school and its revenues for future education, these young men and women would now have an ambition to enter fields of service for God. Some of the greatest characters in the Bible in their early life were boys on the farm, caring for the stock and plowing the fields. Such were Joseph, David, and Elisha. But these young men on the farm had been so instructed that when God called them to a higher service they were ready and willing to respond, and did a noble work for God.

Shall not our farmers carefully consider how they are doing their farming, and whether their children while on the farm are being trained for the service of God or for the service of the enemy?

India Looking to Our Colleges

I. F. BLUE

*Educational secretary of the Southern Asia
Division of the General Conference*

NEARLY every college in America has some device showing the missionaries who have been sent to foreign fields. Cords from the particular college stretch to the various fields, east, west, south, or north. In some cases the cords are so numerous that it is hard to trace any particular one.

Looking at these missionary devices after seven years in India, I have noted the great number of cords that have been added in that time. It is really remarkable how our young people have responded to the calls. The great ideals of service held before our students have made it possible to carry the saving message of God's grace to the regions beyond.

How eagerly we look from the other side to see who is responding to the calls! We need many more to help us in great, dark India. We are looking to the students in our colleges and counting on them.

The Message at High Tide

THE Lord is letting the glory of the message spread like the rising flood tide, reaching into the remote corners and crevices of the earth. It is wonderful to watch a high tide come in. Some years ago I saw it in the Bay of Fundy, where they have those remarkable tides; I never was so impressed with the power of the ocean as when I watched those tides coming in, filling those crevices, bursting through that dike, bubbling up wherever there was a channel, reaching to the uttermost corners. And that is just the way the rising tide of this message is sweeping into every dark corner of this world, so that as you look at the map today, north, south, east, and west, you find everywhere the tide is rising to its flood.—*W. A. Spicer, at General Conference.*

Do Not Forget Mary

JENNIE BATES-RUSSELL

*For years our efficient educational superintendent in the State of Maine,
the home of the message*

It was a night of thrilling interest. For weary years they had hoped for it, looked for it, prayed for it — now it had come. Everywhere was the busiest activity. Quietly, swiftly, every one went to his appointed task. They were to leave forever the place which had been their home for long years. They were never to return. No one knew how long the journey; it was joy enough to know they were really to start. The word had reached them to go quickly.

Did I say that joy was in every heart? Alas, it was not so; had they heeded the warning voice, it *might* have been. Careful directions had been given for the Passover feast just ended. The blood was to be sprinkled on the lintel, and “none of you shall go out at the door of his house until the morning.” “Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.” I do not know whether it was Mary, it might have been John, but *some* of the children were left behind when the triumphal march was started from the land of bondage to the fair land of Canaan. The children perished with the Egyptians because father and mother did not consider it necessary to do exactly as the Lord directed.

What Answer Shall We Give?

I was talking with a superintendent of public schools in a large city, in regard to a school we wished to open in his territory.

He said, “What fault do you find with our public school system?”

I said, “I think it the very best in the world.”

Again he asked, “Can you find better equipment or more thoroughly trained teachers?”

I answered, “It would be impossible.”

“Well,” he said, “you are religious, do you want us to teach Bible in the public schools?”

I answered, “Nothing could be farther from our wish.”

He smiled a bit as he asked, “Is it a separation of the ‘sheep and the goats’?”

To this I quickly replied, “If that were to be done, you would surely get some from our schools.”

He squared his shoulders, and looking me in the face

said with puzzled interest, “Then will you tell me why, *just* why, you want to have separate schools?”

With a quickly breathed prayer for guidance I answered, “Yes, I will tell you why Seventh-day Adventists want to maintain schools for their children. We are looking for the soon return of our Lord. None of our children are perfect, many are far from the goal; but we want to take them with us to the better land. We gladly do our part in the maintenance of the public schools, and then build our own schoolhouses, equip them, pay the teachers, and provide all that goes to make a good school because of our interest in our children’s welfare. We employ none but Seventh-

WORK FOR THE CHILDREN

“WORK for the children: time is short,
Soon will earth’s treasures be as naught.
Opening skies! a great white throne!
Stand not before the Lord alone.
Say with a smile, ‘My flock is here,
My beautiful flock, O Saviour, dear!’
Make no delay,
Work while you may.”

day Adventist teachers, and the daily study of the Bible is fundamental."

"But," he urged once more, "they can learn the Bible in church. Is not that enough?"

"No," I replied, "we have a message to give to the whole world, and the youth must be trained to help with this great task. It must be done in this generation. The youth must have truth so implanted in their hearts that they will perfect characters for the better land, desire to be there, and to help others. We teach them to shun the follies of the world, and care nothing for all it offers in fame, riches, honor, and power. You educate for time; we educate for eternity."

"Well," he said, "you have given me an unanswerable argument."

What Chance Will You Take?

It was unanswerable to this man. Is it to the rank and file of our own people? Twenty thousand children are in our schools, but many thousands are still in the public schools. Can it be that father and mother are willing to march and leave Mary behind?

"But," I am answered, "it is true that Mary is in the public school, but our school is a good one, and she is home nights and mornings. We think we may send her to the academy when she is through the grades. Still, there is the high school, right at home. It is free, and money is needed for so many things. Perhaps Mary will keep on, after all. We shall take her to camp-meeting. It is likely she will be converted there."

What chance are such parents taking? What does the record show? Ninety per cent of those who attend our schools are saved to the cause. Ninety per cent of those who go to public schools drift to the world. Which chance will you take?

Just for a moment, think of Moses' mother. She taught her boy so faithfully in the twelve short years of boyhood that he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It was mighty Egypt or lowly Canaan. Was his a wise choice?

Will you take ninety chances on leaving Mary when the last call comes?

"God's purpose for the children growing up beside our hearths is wider, deeper, higher than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings." — *Education*, p. 262.

"When heavenly intelligences see that men are no longer permitted to present the truth, the spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up." — *Testimonies*, Vol. VI, p. 203.

Where Will the Lord Look for the Children?

He will look in the schools. "Our church schools are ordained by God to prepare the children for this great work." — *Id.*, p. 203. "One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work." — *Id.*, p. 133. "The subject of education should interest the whole Seventh-day Adventist body." — *Id.*, p. 162.

How Many Should Attend School?

"All the youth should be permitted to have the blessings and privileges of an education at our schools." — *Id.*, p. 197. "Let every child, then, receive an education for the highest service." — *Education*, p. 266.

Be sure not to forget Mary or John.

"EDUCATION for citizenship in this country makes a peculiar demand for the development of character qualities. If an approach to the American ideal means anything, it means a growth in our appreciation of the fact that liberty is the right to do as we ought and not as we may wish."

"THE wise master builder will put his best work into laying foundations, rather than decorating attics."

Schools in the Lake Titicaca Region

Extracts from Private Letters from Brother H. M. Colburn

AROUND the lake we have nine stations. Each of these stations has from three to ten schools connected with it. We have to send all kinds of supplies to these stations. We keep a good store of medicines and books, from which we send out to them according to their needs. Some of the stations can be reached by boat, while others can be reached only by horse, with their goods taken on burros. The mission and workers own twenty-five or thirty horses.

Six of us had the privilege of visiting the famous *Isle del Sol* (Island of the Sun). It was a very hard trip, and we were fagged out when we returned to our nearest station. The night we returned we rode thirty-three miles over the mountain roads of Peru and Bolivia, after five o'clock at night. We got to the station at midnight. Some of the trips here are exceedingly hard, and one needs a good heart to climb the hills. It seems at times we are hardly able to put one foot ahead of the other, but on we go, and at last we come to the top of the hill and can once more throw our weary bones into our saddles.

One day, after visiting schools and giving talks all day, we found ourselves twenty miles from the station where we planned to spend the night, with two large mountains to go over. We were urged to stay, but needed to go on, as our program was outlined for days ahead and must be carried out. We started on this trip to Occa Pampa just at dark. The first thing on our program was to climb a hill, and it took us nearly one

and one-half hours to reach the top. It was not so hard going down, but it was too steep to ride our horses. We reached the station just a little before midnight.

The work among the Quichuas is comparatively new, but the calls for workers among them are coming to us at a surprising rate. In one day recently five leaders came to our office here in Puno, begging for schools and teachers. They stated that ten schoolhouses were being built, and that they wanted Christian teachers and schools.

On account of the many calls coming from this people, we are naturally turning our attention to the training of teachers from among them. This year we have two schools among these Indians, of which the Laro school is the largest operated by the mission this year. It has an enrolment of 161.

Visiting the school, we found boys and girls of all ages, as it was the first year that some of them had ever had the privilege of attending school. The majority had been accepted from homes of heathen parents, and last summer had no knowledge of God, no knowledge of the Spanish—the national language of Peru. They were dirty of face and dress.

A miracle had been wrought, and we had a demonstration of the way God can work through native workers to transform a whole neighborhood.

In the program given, they read for us, did simple sums, sang songs, etc. There were over one hundred present of as clean, bright-eyed boys and girls as it has been my privilege to see. At first

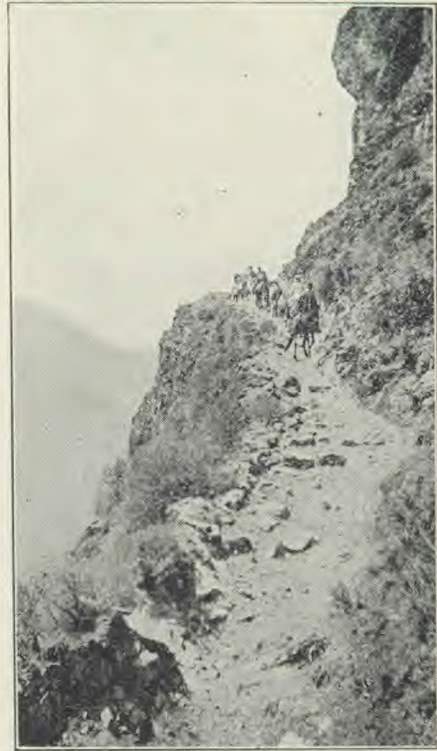


Llamas of Peru

they did not know the Spanish words to the songs, so "I Will Follow Thee," and one other song had been put into the Quichua by the teachers. The young people never tired of singing these songs, and we did not tire of listening to them. The eyes of many would shine as they put their whole life into this part of the program. In Spanish they sang "Beautiful Little Hands," "The Lily of the Valley," "Even at the Door," and other songs familiar to most of us. One year ago all these were foreign to them.

As a rule, the girls have but little chance for an education, being obliged to stay at home and look after the flocks while the boys go to school — that is, if any one has a chance to go. In this school we had ten girls, and I wish you might have seen them. They surely were bright-faced lassies, and could sing and do things just as well as the boys.

Practically every child and youth in school had learned to love Jesus and wanted to be baptized. God has surely worked on the hearts of these young people, and through them the parents were learning of the better way. Six of the young men promised us to come to



An Ordinary Road in the Andes

the summer school normal, and begin preparing themselves for teaching, to go out as workers among their own people.

The Prospective Missionary in Our Schools

W. E. HANCOCK

A graduate of Washington Missionary College; for years a missionary in Spain and in Algiers, with a special interest in the Mohammedan people

THE problem of securing missionaries for the fields beyond is so vitally connected with the young people who are in our schools that the latter's influence upon the work in the mission fields is of fundamental importance.

The fact is, that all our missionaries have spent more or less time in our schools, and usually their only regret is that they have not spent more time in school preparation, or that they have not better improved the opportunities they had while in these institutions. Is this a fact of mere coincidence, or is there a law of cause and effect revealed in the

fact? It is evident that there is something in our schools that answers to the needs of the foreign missionary.

Why Young People Come

Hundreds of our young people come to school with a burden for work in foreign fields, many of whom have already had some experience in the work of the home field. Others come without experience in the work, but with the same purpose in mind, that is, of preparing themselves for work in other lands. Still others acquire this burden after coming into the school. All these, and others

who never have any special interest in foreign fields, come because they feel that it is here they can obtain the best possible preparation for life's work.

This speaks well for our schools; because experience has proved conclusively that the young men and women who go through the course of training they offer are able to render better service in the more responsible places and difficult fields of labor. Hundreds have gone right out from the school into almost every country of the world and have done successful work. They have found that their school training—the whole school atmosphere—has been of untold benefit to them in their work. They have been able to give their testimony in favor of Christ with more telling effect than they could have done without this experience. Their whole spiritual vision is so enlarged that they are able to build up the cause on a surer, broader, and more permanent basis than they could possibly have done without the training gained in these institutions.

Why Our Schools Succeed

If we inquire into the reason why our schools turn out young men and women prepared for work in the foreign fields, we shall soon see that it is not the intellectual training that they get for which they are distinguished. If that were all, then might we close up our own schools and send our youth to the schools of the world. Other schools have better equipment and are better able to give intellectual training than are our schools; but they do not turn out men and women prepared to devote their lives to the sacrificing work of the foreign missionary. Intellectual efficiency is certainly not the main objective that brings students to our schools. Although that part of their training is not, and should not be, neglected, it does not offer a sufficient reason for the existence and maintenance of five senior colleges, three foreign seminaries, five junior colleges, thirty-four academies, and 716 church schools, which this denomination supports in North America alone.

The only reason why we have schools at all, is found in the difference of aims and the emphasis we give to the purpose of human existence. Other schools emphasize this present life, but we lay emphasis on the life to come. The aim of the one is to prepare men and women to gain a livelihood, and the aim of the other is to prepare them to fulfil the true purpose of living. This difference of viewpoint is as great as the heavens are high above the earth; and it is forcefully expressed in the words of Jesus when He said: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

The Larger Aim

It is the duty and the purpose of our teachers to lay chief emphasis on this most essential objective of life; for it is the motive behind all missionary activity. It is because men and women catch this viewpoint that they come to our schools. They come, not only to seek the kingdom of God subjectively in their own lives, but also objectively in the lives of others. While the preparation they get in school may, in part, have for its aim the perfection of the kingdom of God in the individual heart, it is only a part of the aim. The larger aim is to prepare themselves to extend the kingdom among their fellow men. Our training has for its highest aim, the preparing of prospective missionaries for the realization of this noble objective to the highest degree possible.

There is certainly no worker who needs a more thorough preparation for this work than does the one who goes to the foreign field. Experience in these fields shows the necessity of training along definite lines. Once the main objective is attained, then "all these things shall be added unto you" is certainly true of the missionary, or at least should be true. The missionary is called upon to be doctor, nurse, teacher, preacher, carpenter, farmer, and anything else he can be. None of these accomplishments come amiss in the mission field.

Kind of Preparation Needed

First of all, he should have the evangelistic spirit and evangelistic training, and have faith in gospel power. He should also have some practical knowledge of medical missionary work, and the more he has the better. He should have some pedagogical training; for every missionary is called upon to do

more or less teaching. Then he should also have as much vocational experience as he may be able to acquire, such as carpentry, agriculture, printing, and the like. For a woman missionary, a knowledge of sewing and cooking is essential. There is no place in the world where everything of a practical nature is more in demand than in the mission field.

It Is the Last Hour

“It is the last hour of human history.” said Elder A. G. Daniells at our recent General Conference. He then read the following:

“We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. . . . Great changes are soon to take place in our world, and the final movements will be rapid ones.

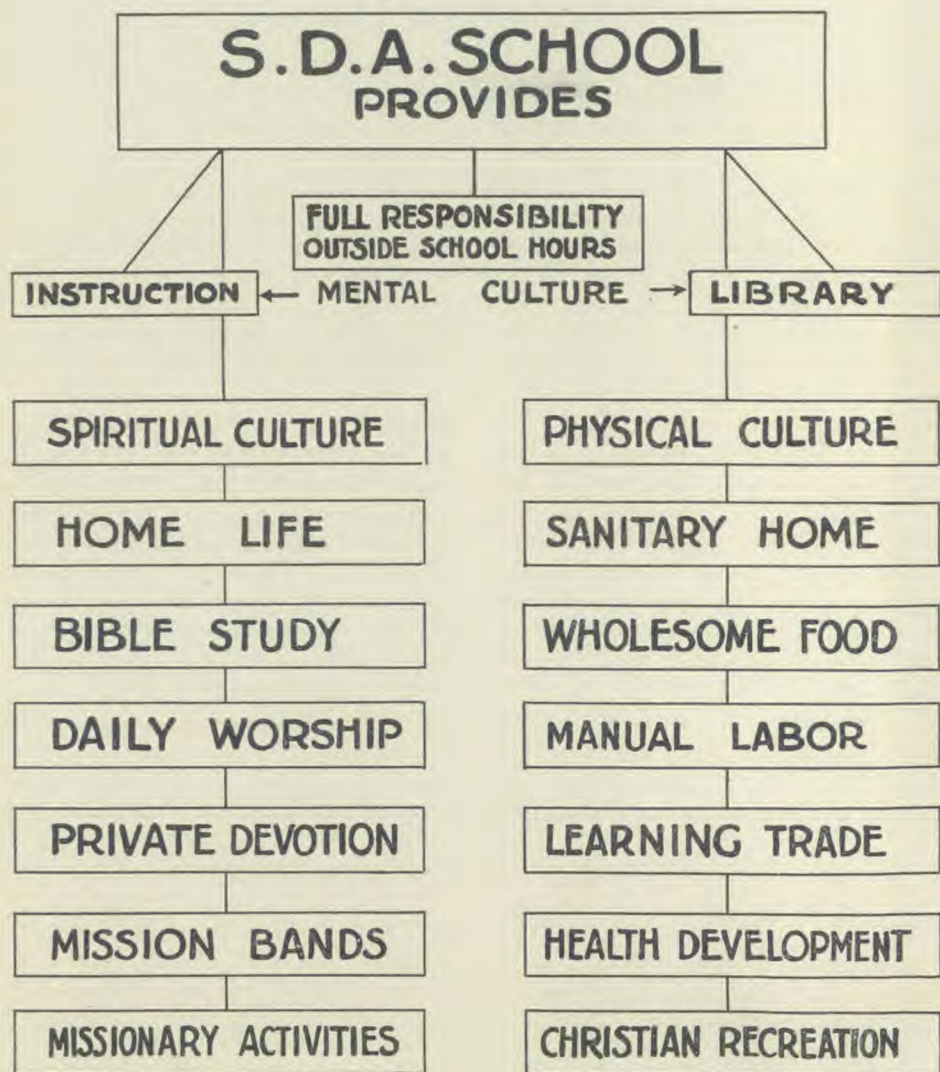
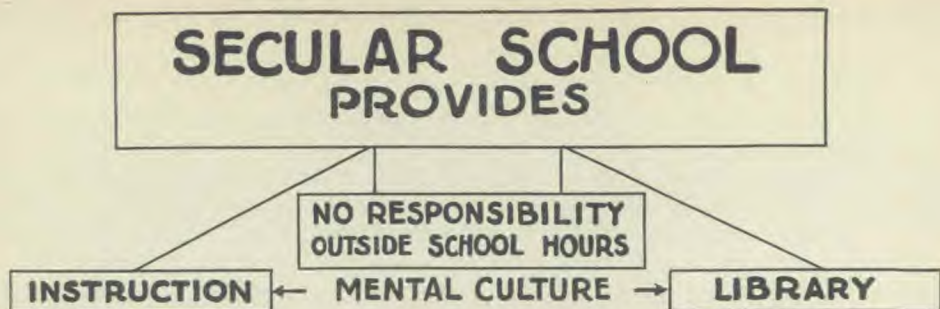
“The condition of things in the world shows that troublous times are right upon

us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.”—*Testimonies for the Church,* Vol. IX, p. 11.

Commenting on these striking statements, Elder Daniells said: “That was written some years ago, and we have seen some of these very rapid, lightning movements about which we are told here. Robberies, strikes, and murders have increased a thousandfold since this statement came to our hand. But ‘thy people shall be delivered, every one that shall be found written in the book.’” Shall we be able in that day to say: “Behold, I and the children which God hath given me”?

THE THREEFOLD CULTURE

| SPIRITUAL CULTURE | MENTAL CULTURE | PHYSICAL CULTURE |
|-----------------------|-------------------|----------------------|
| Home life | Study atmosphere | Sanitary home |
| Bible study | Bible study | Wholesome food |
| Daily worship | Good library | Manual labor |
| Private devotion | Expert teachers | Learning a trade |
| Mission bands | Edifying lectures | Health development |
| Missionary activities | Good laboratory | Christian recreation |



SCHOOL LIFE

THIS diagram illustrates the advantages to a Seventh-day Adventist boy or girl of attending an academy or college of our own rather than a high school or a university. The secular school has its proper place, and we have not a word to say against it for its purpose, but our own schools are beyond all question the place for our own boys and girls.



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