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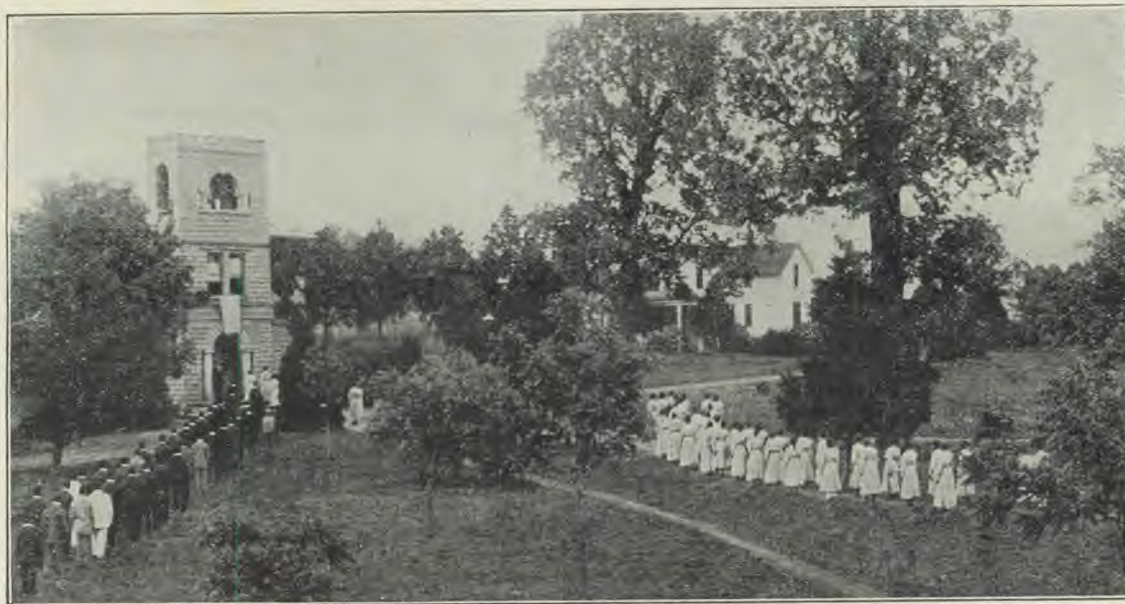
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THE HARVEST TOUCHSTONE

CHRISTIAN EDUCATOR

W. E. HOWELL, Editor

O. M. JOHN, Assoc. Editor

VOL. XI

TAKOMA PARK, WASHINGTON, D. C., JUNE, 1920

No. 10

The Harvest Touchstone

FREDERICK GRIGGS

A "TOUCHSTONE" is a siliceous, flinty stone, so called because it can be used to test the purity of gold and silver. When the metal is rubbed on the stone, it leaves a mark which is a test of its freedom from foreign matter.

The gospel harvest is comparable to a touchstone, for it reveals the genuineness of the character of the harvester. His strength of purpose and purity of life are tested by it. It shows unflinchingly and correctly whether the worker's life is pure and strong, or whether there is an admixture of character elements that produce weakness. The gospel harvest field shows whether the life of the worker is built from wood, hay, or stubble, or from stones of great worth because of their purity and strength.

Without controversy no work which man can undertake is so momentous as soul-gleaning in God's great harvest field. It is important because it has to do with the affairs of eternity as well as of time. It deals with the motives of the life, with its most secret springs. When the work of the gospel harvester is performed under a sense of its serious consequences, it freights him with a burden of mind and heart far in excess of that which comes from any other work.

"Necessity is laid upon me," said Paul, "yea, woe is unto me, if I preach not the gospel!" Paul's call to the ministry was a definite one. He so fully imbibed the spirit of his Master that he became willing to lose his life, if necessary, both here and hereafter, if by so doing he might bring to others the joy of an eternity with his Lord. Like Moses, he was

willing that his name should be blotted out of God's book, if by so doing he could save his brethren. Indeed, is not the gospel harvest field the touchstone, or test, of character when the workers in it are thus willing to sacrifice their lives for perishing golden grain?

Among the many elements of character necessary to successful harvesting, there are a few very fundamental ones. These are consecration, knowledge, health, and practical common sense. The fundamental principle of the religion of Christ is complete separation from the world and dedication or consecration of "all that I am" to ministry for man, and this consecration is a daily experience.

The mighty men of God have, in the majority of instances, been those who in youth dedicated themselves with all their heart to God. Daniel, Paul, Luther, the Judsons, and Morrison were but youths when they determined to work only for God, and in this they were following the example of the Founder of Christianity, who at the tender age of twelve recognized that he must be about his Father's work. At nineteen John Eliot became the Puritan missionary to the red men of North America. David Brainerd, another missionary to the American Indians, gave himself to God at the age of fourteen. Ziegenbalg was the first Protestant missionary to India, going there in 1705, when he was twenty years old. At twenty-four Egede established the first mission among the cannibals of Greenland. Zinzendorf, the founder of Moravian missions, when but four years

of age made this covenant, "Be thou mine, dear Saviour, and I will be thine." The Wesleys, Morrison, Livingstone, ah, indeed, nearly all the great missionaries, conceived, in a measure at least, their calling while but children and youth, and the majority of these holy men found the inspiration and equipment for their work during school days. O young men and women, place yourselves in schools where the ideal of service for God is given first place.

Of Christ it is said that he grew in wisdom as well as in stature and in favor with God and man. Knowledge, while secondary to consecration, is absolutely requisite to usefulness in God's harvest field. The mind must be trained to use facts. Facts, to be of ready value, must be systematized and well related. Satan was defeated because Christ had ready at hand a scripture answer to his temptations. Peter's knowledge of prophecy and his wise use of it led the multitude to cry out, "What shall we do?" The young men who formed the Haystack Prayer Band were college boys, and this Haystack Prayer Band gave great impetus to modern missions. Knowledge is essential.

"What is worth doing at all, is worth doing well. While religion should be the prevailing element in every school, it will not lead to a cheapening of the literary attainments. It will make true Christians feel their need of thorough knowledge, that they may make the best use of the faculties bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians. The Lord is dishonored by low ideals or designs on our part."

The pillars in the church of God have nearly always been men of education. Moses, Daniel, Paul, Luther, Morrison, the Judsons, are but examples; and God now bids our youth to be as aspiring as his noble men of the past have been.

But power of heart and mind is of small value unless there is physical

strength to give it direction and force. The harvest touchstone—the mission field—reveals unerringly the condition of the stomach, heart, blood, nerves, and, indeed, each and all physical factors. Health—its price is above rubies—must be sought for with exceeding diligence. Attention to diet, work, rest, and dress, the contented mind, and the true heart, will go far toward securing and maintaining good health.

The ability to do the common things of life uncommonly well, is tested by the harvest touchstone. Such practical things as tilling the soil, knowing how to use the hammer and saw, the proper care of animals, cooking, sewing, home keeping, knowing how to give treatments and to minister to those who are ill,—all these, and more, are required of him who would do his best for God. Paul's ability to work with his hands assisted him in bringing sheaves into the garner of the Lord.

Our Lord likened the world to the harvest field. In his day the fields were ripe, but, oh, they are so much riper now in the end of the world! Young man, young woman, can you not see these ripened fields? Do you not hear from far and near the calls for help? Do you not see that the returns from working in Christ's great harvest field are incomparably greater than those you can obtain in any other vocation? And will you not answer these calls at once, and qualify yourselves to meet the requirements of this harvest field? It is to assist in the development of these sterling elements of character, so requisite for the arduous service of the gospel harvest field, that Seventh-day Adventists have established and are maintaining a system of schools. Place yourselves in these schools at any sacrifice and cost.

I well remember harvest time when I was a boy on the farm. I was not very large when I was big enough to turn the grindstone for the sharpening of the scythe and sickle. Early in the morning, long before the sun was up, I was called from my bed for this work.

Later, when I became stronger and larger and had to use these tools, I came to realize the value of the sharp scythe and sickle more than I did when I had to turn the grindstone. No wise farmer attempts to reap his fields without keen-edged tools. Time spent in sharpening these tools is well spent. Likewise in the gospel harvest field. Paul recognized this, and though a well-educated young man when he met his Lord, he spent years thereafter in study, specializing for his life-work. Every Christian young man and woman should do the same. God has intrusted each one of us with talents which we are to develop to our utmost.

The gospel harvest field is the touchstone which reveals whether the heart is true and devoted to God, whether the mind is sharp and keen and qualified to set forth unmistakably his truth, whether the body is strong and robust, and whether the worker has that practical common sense which enables him to turn the common affairs and experiences of every day to the gleaning of souls. The fields are ripe for harvest. They call for gleaners — men and women who have secured that balanced education which will enable them to do a mighty work for God. Answer this call, young man and woman, and answer it immediately.

The Footprints of Youth

M. E. OLSEN

WE are daily learning to appreciate more fully the truth of Wordsworth's oft-quoted dictum,

"The child is father of the man." —

The early years are the strategic ones. It is then that the important decisions are made. It is then that character is formed for good or for ill, and the future destiny all but fixed.

It was as a youth that Moses made his great renouncement. He turned his back on the pomp and glory of a great empire in order to suffer affliction with the people of God, who were then languishing in ignominious slavery.

It was while he was watching a little flock of sheep on the hillside that David developed those heroic qualities which later made him a great king over Israel, and a man after God's heart. His position in those days was a very insignificant one. When a feast was held in his father's house in honor of the prophet Samuel, it was not considered necessary to invite him. He was left with the sheep. There was no one to look on and applaud when that ruddy-faced boy risked his life in order to rescue a lamb from the lion's jaws. He may never

have thought of it as a brave thing to do. It was part of the day's work. When at his father's behest the lad carried provisions to his older brothers who were on the battle front, and was received by them with taunts and insinuations, he did not reply with hot words, nor did he go off by himself and sulk. He took his staff and his sling and went out to fight Goliath. Of such stuff was David, of whom, as a beardless youth, the words were sung by the daughters of Judah: "Saul hath slain his thousands, and David his ten thousands."

Many years ago a timid lad was one of a group of poor school children who sang for bread on the streets of Eisenach. A few years later we see him graduated with honor from the University of Erfurt. Everything looks favorable for him. Fame and fortune seem beckoning him on. But the young man turns away from all this to bury himself in a monastery. Why? Because in those days to be an out-and-out Christian, to consecrate one's life wholly to God, meant to be a monk. Luther learned better in time, but that act of self-surrender was the seed from which grew the whole glorious harvest of his fruit-

ful after-life. Thus the great Reformation was born in the hour when this brilliant young graduate bade good-by to friends and relatives, and shut himself behind the walls of the lowly monastery.

At ten years of age David Livingstone left the village school to work in a cotton mill; but he did not give up the hope of an education. Working oftentimes twelve and fourteen hours a day, he deprived himself of needed sleep in order to prepare for the university. In due time he finished his course as a physician, but he became a missionary, and the first great explorer of the Dark Continent. His whole after-life was an exemplification of the motto he once gave some school children in Scotland: "Fear God, and work hard."

Florence Nightingale, the angel of the Crimean hospitals, showed very early in life the qualities that were to make her famous. Her first patient was a shepherd dog, whom she successfully nursed through a serious illness. "From tending animals," her biographer writes, "she passed to human beings, and wherever there was sorrow or suffering, she was sure to be found."

Alexander Duff, the great educator and missionary, was sent to India at the early age of twenty-three. He was seven months on his way, suffering shipwreck twice, in the course of which he lost all he possessed, including his library. He founded a school for the Indian youth in Calcutta, where the Sacred Scriptures were read daily in every class able to read, and were used as a foundation for all the other school work. The school was opened under a banyan tree, with five young men in

attendance; but it grew rapidly, and the second year witnessed an enrolment of 800. This was the real beginning of advanced education in India.

So we might go on to speak of many additional names that shine with a luster all their own in the firmament of those who have lived for their fellow men. With scarcely an exception, they showed in youth and early manhood the qualities that made them what they were as men. And while they often had serious obstacles to overcome in getting an education, they got it somehow.

Even Abraham Lincoln, who could honestly say that nine months would cover the entire time he had spent within the walls of a schoolroom, achieved for himself a thorough preparation for his life-work. Born in the humblest of cabins, walled in on three sides, and the fourth open to the wind and rain, he used a wooden shovel for his slate and a piece of charcoal for

his pencil. Being thus bound about by the narrowest limits and the oppression of grinding poverty, he cheerfully worked on.

"I will study," he said, "and prepare myself, and maybe my chance will come."

God has a plan for your life. There is one place in this round world of need that will be a place of power and joy for you, and only one. Find that will of God, and standing right with him, right with men, right with yourself, you have found the life of blessing. Miss it, and you will drag a lengthening chain through life. — *Sherwood Eddy.*

Have a Purpose

**Live for something, have
a purpose,
And that purpose keep
in view;
Drifting like a helpless
vessel,
Thou canst ne'er to life
be true.
Half the wrecks that strew
life's ocean,
If some chart had been
their guide,
Might have long been rid-
ing safely,
But they drifted with
the tide.**

— *Robert Whitaker.*

Lessons from the War

H. A. MORRISON

THE recent war has caused the re-organization of society in many respects. Every nation and organization has, to a certain extent, profited by the lessons learned during this sad experience. The question that comes to us as Seventh-day Adventists is whether or not we have taken advantage of all the lessons that we might learn from this experience.

To my mind, the greatest lesson that has been learned by all is the fact that the individual, or the society, or the nation that has the most complete preparation and the most experience in those things which make up the things ordinarily conceived as necessary for civilization, is the individual or society or nation which is successful in its operations. I think the war also has tended to point out certain professions that bring the greatest opportunities and greatest service to mankind. As a result of this lesson, we find a large increase in the registration of nearly all the colleges in the land. One very noticeable fact is that some men who had been out of school for a good many years and went into the war, have been impressed with their need of further preparation and training.

I feel that we as Seventh-day Adventists should be able to profit greatly by this lesson; namely, that the young people we send out as workers, and especially those we send into the mission fields, should be completely trained for service. It frequently occurs that many of the things that young men or women consider unnecessary or unimportant in their educational program, turn out to be what they need most. At any rate, the experiences of this war have taught our nation at large that any of the elements which go to make up human knowledge may at any time in the experience of an individual or society, or perhaps especially in an hour of crisis, be the very thing that is needed to meet the existing condition.

There is another outstanding feature that has impressed itself upon the minds of men in connection with the war, and that is the fact that any large society, or business, or work that covers the entire world can use all the various intellects and various types of training. In other words, this lesson should impress the youth with the fact that if they have efficient or expert training in almost any line of work, it can be used directly for the advancement of our work. Not only can it be used, but it is probable that this denomination is in particular need of it.

Our nation realized at the close of the war, as it never had before, the necessity of all its citizens' not only being backed up with a strong intellectual training, but that this intellectual training be reinforced by a strong physique. This is another lesson that I think we as a denomination should fully grasp and act upon. In order to use the spiritual life and the well-trained mind for the furtherance of the third angel's message, and especially when it is necessary to use these in unfavorable conditions healthwise, it is fully time that we give special emphasis to those things that will develop the strongest manhood and womanhood, physically as well as spiritually and mentally.

As a denomination we have a great program for the carrying of the gospel message into every corner of the earth. In order to do this, the recent war has brought another lesson to us, and that is the amount of talent and effort necessary at the base of supplies in order to be able to conduct a strong and efficient campaign at the front. I feel that this is vital for the progress and completion of our work.

NONE but one can harm you,
None but yourself who are your greatest foe;
He that respects himself is safe from others,
He wears a coat of mail that none can pierce.

— Longfellow.

The Student Who Works His Way Through School

LYNN H. WOOD

To work one's way through school is not an easy task, but there is no easy task in this world that is really worth while. Every task that is worthy of the name demands a progress and a determination which develops as the enterprise moves forward.

Last year the Southern Junior College gave \$22,000 worth of work to 165 students. Just how much work it will give this year we are unable to state, but the money thus earned enabled a large number of young people to attend school.

We have one young man who says: "I came to school three weeks late. Having no credit, I put in \$83.60, and by working an average of six hours a day at 20 cents an hour I have earned the remainder of my expenses, \$252.60, and at the same time carried full ninth-grade work. Having to work my way has helped me to appreciate the value of spare moments and has taught me carefulness in expenditure,—lessons that I believe the Lord wants every one to learn who is planning to enter his work."

This young man took care of the furnaces, and had charge of the pump which furnished water for the school. One never saw him around idling away his time; the experience that he obtained from working systematically and regularly was worth as much to him as his school work.

A girl whose father is not in the truth was just ready to finish the academic course, but felt that she could hardly pay her entire way by work. She came here a few weeks before school began, and had \$58 when school opened. She had to take four and one-half studies in order to graduate. She went to school in the morning, and worked in the afternoon and often at night—many times all during the dinner or supper hour.

She received only 15 cents an hour, but put in an average of thirty-seven hours a week and met all expenses, starting with the \$58 credit.

She says: "School is nearly over, and I find myself a member of the graduating class. As I look back over the year, there come to my mind many difficulties I had to face and times when I thought I must give up; but I found that 'every cloud has a silver lining.' I feel the experience I have had here in working my way through school has been of untold value to me. It has inspired me with higher ideals; it has taught me self-reliance, and has been the means of better fitting me for the practical duties of life."

A young man whose father has recently returned from the mission field, seems to have caught the mission spirit and has developed wonderfully since he came to this school. Coming but a few weeks before school began, he has worked practically his entire way through.

He says: "My experience in working my way through school is one I shall never regret. It has given me courage and self-reliance; it has taught me economy in every sense of the word; it has made me independent of others, while my trust in God has been strengthened."

A girl came to summer school last summer, and planned to teach this year; but circumstances so altered the case that it seemed necessary for her to attend school another year. She entered at the beginning of school with \$28 credit. She averaged about forty-five hours a week caring for the dining-room, and paid her tithe out of this amount. She carried two subjects, and with expenses about \$45 every six weeks she made good. She says: "To me, this experience is an illustration of what can be done by one who is trying to

carry out the instruction, 'If there is no opening, make one.'

Another girl came from the mountains, with practically no money. She has been dependent on her own resourcefulness for three years. During the summer she averaged a little more than twelve hours' work a day, and when school opened she had \$150 to her credit. She spent some of this for clothes, but with an average of five hours' work a day during the school year, she is going to make good.

She says: "In doing this, one does not have time to go swimming every day and do all the other things one would like; it takes sacrifice and determination, but God will certainly add his blessing. Sometimes it does seem hard, when for a week I haven't a cent of change, or even a one-cent stamp, but give up?—no, not for anything! And when I think of the eighty-five young people of my home church who have given up this truth, and not one of whom has entered this work, I can do nothing else than determine that I will, by God's help, get an education and be a worker for him."

A boy who had never been away from home, came from Florida about a year ago. During the summer he worked from twelve to fourteen hours a day, and when school began, he took hold of the work in the dairy. He worked practically his entire way through school, at the rate of 15 cents an hour. His board averaged about \$25 for each six weeks' period; also he has bought his clothes and books, and still has \$78 to his credit.

It has been a hard year, but he says: "To my mind, this has been the crowning year of my life. Not only have I continually felt the blessing of the Lord with me in my work and studies, but my Christian experience has deepened and I have a broader vision of my work in the Lord's vineyard."

Another young man had only a few weeks to work before school began, and had \$27 credit at the opening of school. He has taken practically the entire seventh grade, and working at 15 cents

an hour, still has \$17 to his credit. He has worked an average of thirty-nine hours a week, or about six hours a day, and received an average of "2" and "3" in all his studies. This young man appreciates the opportunity he has of being at the Southern Junior College.

A girl came here and worked all summer in the cannery,—long hours, sometimes whole nights, watching and looking after the fruit. The end of summer found her with a credit of \$125. This year she has carried four studies and put in about four hours every day.

She says: "This year I have not had to work so hard as I did last, because I had a larger credit to begin with; however, one gets the habit of working, and there is so much genuine joy to be found in actually doing things, that it is difficult to quit. From a rich personal experience I can truthfully say that the student who, from force of circumstances, works his way through school, should be an object of envy, never of pity."

Another young woman wanted to come to school, but her father told her he would never give her a cent of help. She came here, however, and has paid her entire way, through sheer grit and perseverance. She says: "I have nobler aspirations and higher ideals. I have doubly enjoyed my school work here, because for two years, now, I have taken full class work and made my entire expenses at the same time. I have found great pleasure in working long hours in the kitchen and pantry. My expenses averaged about \$40 every six weeks, and I am given 15 cents an hour for my work. I would advise any one who is anxious to get an all-round, practical, Christian education to come to the Southern Junior College and enjoy its benefits."

A young man just back from the army came here a few weeks before school began, and by working at 25 cents an hour has paid his entire way, and is now \$60 ahead. He works from four to five hours every day. He says: "My first lesson to learn this year was to know where and how every minute of my time was spent

during the entire twenty-four hours; and when one works his entire way through school, he will appreciate it twice as much as when father pays all his expenses, and all he has to do is to take things easy."

Don't think, reader, that working one's way through school is an easy task. It is fraught with tremendously hard problems. But we are looking today for the

men who will master these problems — who will find their work, who will not say No. They are the kind that will be seen in the foreign field. Watch every one of these young people; see them prosper; and as they go out into the field, see them win souls.

If you are anxious for an education, determine that you will have one, and God will certainly open the way for you.

What Our Students Say

THAT which I value most in our school is the Christian influence. On all sides we are surrounded by Christian teachers who are willing and anxious to help us. The strong Bible classes, Friday night meetings, and chapel services all help one to become better acquainted with the Great Teacher.

Surely we are favored in having such opportunities and privileges, and I am determined to make the most of them, so that I may be fitted for the work the Lord has for me to do.

MIRIAM GILBERT.

As I look back over the days spent in college, I think how fortunate I am to have the privilege of attending a school where the Spirit of God is with us continually, and where the morning and evening worship gives us a stronger faith and trust in him who guides our footsteps.

I think of the little prayer bands where we tell of what God has done for us. I think of the daily association with fellow students, of how we exchange ideas and discuss plans for our future work; of the association with our teachers, and of their kind words of encouragement and cheer.

I shall not forget the lofty ideals held by the faculty and students, and how my heart burns within me as these ideals are kept before us in chapel talks and at worship! To my mind, the greatest benefit I have received, is a definite aim. As I observe the teachers and students, and

read of the great leaders in both sacred and profane history, I notice one outstanding feature,—their concentration of mind on one object. This led me to determine to concentrate on my studies. My mind is now fixed on one goal, and nothing shall swerve me from it.

ALEXANDER HOUGHTON.

ONE has hardly a minute to oneself after school begins. I had to learn to get up in time to be at worship at 6:30 A. M., something new for me. Only a minute was left after breakfast to arrange the room, and then off to school.

You can't think how much I have enjoyed being in a Seventh-day Adventist school after having attended high school. There was not a party or program which I could not attend, if I wished, without any qualms of conscience. It was so pleasant to be with persons who were aiming in the same direction I was.

That dormitory used to make me think of a refiner's fire, sometimes. Somehow the dross and gold are separated during the year. You either get better or worse. You can't help it. Some students never showed the gold in them at all the first of the year, but by and by you could see a difference in speech and dress and manners. Some came out almost pure gold at commencement time. The ones that were like dross sifted out during the year.

Living with others is surely the best fire for bringing out the gold, and those

interesting Thursday nights helped a great deal. They were a kind of bellows to keep the fire burning. I've never told you about them, have I? Every Thursday evening, vespers were given over to talks on self-improvement. We eliminated much of our slang after a discussion of pure English. Other times we talked about table manners and room keeping and dress and everything for the betterment of ourselves. Yes, *we students* did the talking, for it was the one evening in the week when *we* discussed to our heart's content.

We went on learning and learning and learning; and now I'm counting the day until I can go back — back to learn some more to teach others. And Marjorie and Jack are going back with me.

BERNICE E. ANDREWS.

Six years ago I came to college. The years spent here have been of inestimable value to me. I can never repay my teachers for their patient and kind interest shown toward me, their gentle suggestions, their quiet rebukes, and their ready sympathy.

There are many things here that tend toward spiritual uplift. Perhaps the thing that is most precious to me is the Friday evening meeting. This is the time when teachers and students get together, forget all their differences, praise the Lord for his blessings, and plead for strength to live the Christ life. Our prayer bands are another source of great blessing. We have private bands that meet oftener than the regular bands, and here the older students work for the younger ones, thus helping to mold their lives for service.

Perhaps the greatest benefit I have received since coming here, is a change in ambition. Whereas previously my aim was for knowledge for selfish ends, now that which is dearest to my heart is soul-saving.

Of my college I would say, in the words of Mark Guy Pearce:

"I cannot pay thee for thy love to me;
But since I am so greatly in thy debt,
I fain would give thee all that I can get,
And live to make the world think well
of thee."

IRMIN BURKE.

Our Youth and the World-Wide Work

W. A. SPICER

THE call for an article on this topic finds us in the Mission Board office literally too pressed with correspondence with our young people about going to the fields to allow me time to write the article. But here is the situation:

The Board has just been inviting something over two hundred young people to go this year to the fields. More than a hundred, we hope, will respond. Fifty or more have already accepted. Our youth simply must go. Young people can learn languages, endure hardness and thrive upon it; and with a message to every tongue and tribe, hundreds upon hundreds of young people must go within the next few years. The only way to obey the Lord's command, "Go," is to go. The only thing to do with a message given us to

carry to "every nation and kindred, and tongue," is to carry it to every nation and kindred and tongue. The youth of the denomination must do it, very generally, with a thin line of workers of middle age and older years guiding and counseling as the ranks of youth press onward.

But the call is for consecrated, believing youth. Not vim or talent or determination alone will suffice. Only the power of God using men and women of faith and power and devotion can break through the barriers and convert a soul. No talking, no arguing, no philanthropy, can do it. God only can do it by his Spirit through the living word. But as our youth in many tongues today are going to the people with this word of power,— the Bible, — the fruitage is

springing up everywhere. The young people are at every frontier post in our work today.

The call is for more and yet more. The fields pray for them to come. We in the Mission Board office long to find them, and pray God to help us. Strong young people are wanted. Too many weaken their health during their school life. The fields plead also for those who

have done the work at home — just enough to find that they can do it. "Then," say the fields, "hasten them on to us; for the need is great and we must have help."

May every teacher teach with eyes upon the fields, and may every student study with eyes upon the fields. "Lift up your eyes, and look on the fields; for they are white already."

Where Shall I Fall In?

ROGER ALTMAN

DURING the Civil War a soldier became separated from his company during an engagement. After a long search he gained the Union lines again, but could not find his particular regiment. Passing the commanding officer, he asked timidly, "Where shall I fall in, sir?"

"Fall in?" replied the officer, "fall in? Fall in anywhere. There's fighting all along this line."

There is fighting all along our denominational line of advance. To the recruits for service from the schools the asked timidly, "Where shall I fall in, Find the place for which you are best fitted first, if you can. If you can't, fall in anywhere, and find your own regiment later, but by all means *fall in*."

I had been wondering for some time whether or not there was any foundation for the suspicion that persisted in looming up on the sky line of my thoughts about the chances for graduates in our work. One or two little rumors had drifted in, enough to give the suspicion a form something like this: Is it possible that the young folks coming out of our schools are a bit cynical on the question of denominational employment and opportunity? May be some of them reason that unless one happens to be a friend of the conference president, or has an influential relative, or has a "stand in" with the college board, or is just out-and-out lucky, the

chance for a "place in the work" to which he has been led to look forward for years, is — well, slim.

Of course we all admit that articles setting forth in an almost alluring fashion the opportunities in the work and the need of workers, appear in our papers in ample profusion. But if the undergraduate happens to be a trifle depressed, it is easy for him to turn the page with a frown or a sigh and mumble dejectedly, "O yes, that's what they always say, but here it is time for final examinations, and not a single one of the leading men has even offered me a place."

If you have found your place, patient reader, pass on. This page is to cheer those who feel they have been labeled by an unkind fate, "Not Wanted on the Voyage."

Hoping to throw some reassuring beams from my little candle into a few gloomy hearts, I decided to obtain an inside view of the real situation. I resolved to interview the heads of the different departments, try to persuade them into a definite statement of the possibilities or absence thereof, and, if the editor was kind, to pass the word along.

So, after taking my courage in both hands, as all heroes do, I strolled down the hall of the third floor of the General Conference office building to the room at the head of the stairs, where Professor Kern was seated before a flat-top desk.

"What has the Missionary Volunteer Department to offer graduates this spring?" I ventured.

"Well, sir," he began, looking through the window toward the Review and Herald building, "there is abundant opportunity in the Missionary Volunteer work for well-trained and consecrated young people of good judgment. I think that one of the biggest tasks of the church is to enlist and train the raw recruits—that is, our boys and girls. There is a great young people's movement on, and we need leaders. The supply of qualified Missionary Volunteer secretaries has never been equal to the demand."

"Do you need any workers in foreign fields?"

"Yes, we are in constant need of young people who have enough experience in the young people's work in the home field to go into the mission field and put plans into operation that will save us from losing in the mission fields what we have lost in the home field."

"Do you want people to give their lives to the young people's work, or to make this branch of service simply a stepping-stone to the ministry, or a life-saver until some other opportunity comes along?"

"We are especially anxious to get young people who will take up this Missionary Volunteer work as a life-work. God has given some persons special gifts in laboring for children and young people, and there is need of such to really give their lives to it, and develop into special workers of this class."

I passed gratefully down the stairs and headed for the Sabbath School Department. This is really a department to reckon with. The two secretaries hold forth at formidable roll-top desks in a large square room decorated with skilfully colored paper birds of all species. The air fairly crackles with activity. When I made known my errand to Mrs. Plummer, she leaned back in her chair and sighed good-humoredly, possibly resignedly.

"O yes, there are many calls for conference Sabbath school secretaries right now that we can't fill. They are not in the most desirable places in the country, but they have to be filled. There is a steady demand for departmental Sabbath school secretaries."

"What are the qualifications for such a position?"

"Just the same as they would be for an educational or young people's secretaryship, probably. The secretary must work for education, and be able to do some field work along with the regular departmental office work that is expected of such an officer. I might say that he should be a good organizer, but I think that is superfluous. We want people who are interested in the youth, and who adapt themselves well to the different situations in different environments,—persons who are willing to grow and to work hard. It is no place for the slothful."

Elder Andross was just across the hall, so I stepped into his room.

"Do you need any young preachers, Elder Andross? Can you use any of the graduates from our schools this spring?"

"Certainly we can. There is no limit to the opportunities for ministerial work in almost every conference in America, aside from the calls from foreign fields. I have a number of calls from various conferences in this country for young men who are prepared. Young men are wanted who have a thorough training in scholastic lines, preferably those who have completed a college course, but not necessarily so."

"I suppose young ministers are going abroad in considerable numbers?"

"Yes, up to the present we have not been able to supply the many urgent calls for foreign service. In such countries as India, Africa, and Malaysia, where there are large numbers of English-speaking people, there are very urgent calls for the Mission Board to send out experienced evangelists to enter those fields and labor in the inter-

ests of the English-speaking population. Besides this, of course, there are the millions of native people who must be reached. This is to be accomplished chiefly by evangelistic effort.

"I might give just another thought: Among the two hundred million native people of Africa, our work is carried forward largely through educational work. Hence those going to that field should, if possible, have a training as teachers. Our native workers are teacher-evangelists, and those training these workers have a great advantage if they have been previously trained in normal work."

Before going down to the first floor, I made two more calls. The first was on Mrs. Mace, office secretary of the Home Missionary Department. She greeted me cordially and held up a sheaf of papers.

"You've struck a rich field," she remarked. "This is the place above all others. I am just writing out the minutes of our convention, and the main point emphasized was that the home missionary movement is the biggest thing in the denomination. We are very anxious to find consecrated young men and women who will enter the department of home missions as a life-work. The main qualifications are a strong Christian character, consecration, optimism, and constancy."

The last visit on the second floor was to Brother Eastman's office. I thought I knew what he would say, and, sure enough, before I had hardly started to tell him what it was all about, he spoke up energetically:

"O yes, there is an endless field for colporteurs."

"But how about the opportunities in departmental administrative work?"

"I see. Well, the prospects, so far as we are concerned, are first-rate for several kinds of workers. We need editors, commercial experts, bookkeepers, stenographers, managers, circulating managers, superintendents, and department heads of publishing houses. Then in the field we need field secretaries, both

for local and union conferences, and from time to time we must select men to fill vacancies in divisional conferences.

Then there is a boundless field for high-grade colporteur work in reaching the upper class of people in the cities. We are trying to raise the standard of our work, to find men who can go before dignitaries and rulers in the various countries, and get orders, not only for one book, but for forty or fifty dollars' worth. I received an interesting letter the other day telling of one of our colporteurs in Bolivia who went to the head man of the educational system there, and took orders for twenty-four books to be used in the public educational work of the country. The official knew what the book was, too. It was 'Heralds of the Morning' in Spanish. The colporteur was told that there would be other orders for our books for the same purpose. There is no limit to the opportunities in the publishing work."

It is really quite an adventure to call on Elder Knox. He is to be found at the end of the hall on the first floor, in the fireproof section of the building. The door to this office is made of metal, and makes such a peculiar noise that it takes moral courage to knock on it. Elder Knox has a roll-top desk, but is usually found sitting at a large table where the light is good.

"What are the prospects for graduates to enter the work by way of the Treasury Department?" I inquired.

"Well, in just a word, we have calls today for six treasurers in foreign fields. During the past six months or a year, we have been beset with requests, and a number of the calls have not yet been filled. What we need is men who have a technical knowledge of accounting, and who have the spirit to adapt that knowledge to our denominational work, and it can be secured by a few months' service in a live tract society.

"We have also been searching for a year or more for stenographers for the Far Eastern field, and we are particularly short of them here at Washington.

The same condition prevails, as far as we are informed, throughout the North American field.

"Now," he concluded, shaking a telegram under my nose for emphasis, "the need is not for mediocre workers; there is a fairly good supply of them; what we want is men who are trying to get up on the top shelf."

When I got back upstairs where I belong, looked over the notes I had taken, and recalled the hearty responses I had

received, I thought: "Here is a 42-centimeter gun of actual need for workers, taking a shell packed with opportunities of real penetrative power, that ought to be turned on every one of those Satanic breastworks of unbelief and doubt in regard to chances for service that students may have allowed to be thrown up.

Fall in! There's fighting all along the line; and wherever you enter, there will be opportunity for service.

The Ministry and Its Needs

W. W. PRESCOTT

A MINISTER who announces the good news concerning Christ and his salvation, is one of "God's fellow workers." He is not an isolated individual, left to supply his own credentials and to depend upon his own resources. He is sent by One who promises to be with him and to supply all his need. Of the early ministers of the word we read: "They went forth, and preached everywhere, the Lord working with them." Mark 16:20. Here is the true basis of hope, courage, success. Personal fellowship with Christ makes one a laborer together with God. "Without me ye can do nothing." "I can do all things through Christ which strengtheneth me."

One who has a message to declare to the people must himself be a voice. "I am the voice of one crying in the wilderness," said John the Baptist, when the priests and Levites from Jerusalem asked him, "Who art thou?" But a true voice is more than the sound of words. Back of the voice must be the life, and the air waves set in motion by the vocal chords must be the breathing out of that life. Of Jesus it was said, "Never man spake like this man," but this was because never man lived like this man.

The commission to the disciples was, "Ye shall be my witnesses," and Peter declared, "We are witnesses of these things." Concerning his own testimony Jesus said, "We speak that which we do know." He did not reason about God

and unseen things, but spoke in the most natural way of the things of the kingdom of God as of matters which were perfectly familiar to him. The most effective testimony is based upon personal experience. Those who know that their sins have been forgiven, and have entered into personal fellowship with Christ through the Holy Spirit, can testify of such a blessed experience and can help others into the same fellowship by telling how they themselves obtained it. Our word "martyr" is from the same Greek word that is usually translated "witness" in the New Testament. There is history in this fact. In the early days many witnesses sealed their testimony with their blood, and it is always true that a witness for Christ should be willing to forfeit his life rather than testify against Christ.

The aim of every minister should be to bring men to God. Christ "suffered for sins once, the righteous for the unrighteous, that he might bring us to God." His incarnation, his death, his resurrection, his ascension, and his ministry in "the true tabernacle, which the Lord pitched, and not man," all look to this one glorious result. They have no other significance. It is not enough to appeal to the intellect. The heart must be reached. It is not enough to correct the theology. The life must be changed. The sin which separates from God must be removed, and a basis of genuine fellowship with

God must be established. This demands that "God's fellow workers" must become sufficient to be ministers of the new covenant, dispensers of life. A glorious privilege!

What are the factors of success in the ministry? Good natural ability? Yes. A thorough education? Yes. General culture? Yes. Not one of these is to be discounted; but with all three one may utterly fail. Above all is that knowledge of God which is the outgrowth of a personal acquaintance with him, and that love for souls which comes to be a passion. "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." Ability, education, culture, have their place, and an important one it is too, but neither one nor all can take the place of that development of the inner life which springs from true conversion and consecrated service. "They shall all be taught of God." "Sanctify them in the truth."

There is a most insistent demand today for consecrated young men in the ministry. The fields are waiting for the harvesters, and God is waiting for the instrumentalities to be used in gathering the ripening grain into the garner. When the privileges of this high calling are really appreciated, the lure of professional work which may promise larger financial returns, will lose its power. When one has had the experience of the prophet Isaiah, and has seen "the King, the Lord of hosts," and has had the assurance of sins forgiven and lips touched with a coal from the altar of God, then in response to the inquiry, "Whom shall I send, and who will go for us?" he will gladly say, "Here am I; send me." Happy is the young man to whom this vision may come, and who shall be able to say, with the apostle Paul, "I was not disobedient unto the heavenly vision."

Our schools have a special responsibility in training students for the minis-

try of the word. This involves more than to develop public speakers who have the ability to preach logical sermons and to demonstrate the truthfulness of the denominational teaching. The call is for those who can recognize the people's need, and are able to supply that need. There is great meaning in the words of Peter to the lame man, "What I have, that give I thee." We can minister only that which has come into our own experience. "Without a living faith in Christ as a personal Saviour, it is impossible to make your faith felt in a skeptical world." "We need constantly a fresh revelation of Christ, a daily experience that harmonizes with his teachings."

Present conditions in the world are extremely ominous. Confusion, unrest, and anarchy are in evidence not only in the political but also in the religious sphere.

There is a great need of a positive testimony to truth and righteousness. Witnesses are called for who can speak with the deepest personal conviction concerning revealed religion as tested in their own experience. Tremendous responsibility rests upon those whose privilege it is to prepare these witnesses for their work.

Those into whose lives there has been wrought the strong assurance that this advent movement is under divine leadership, that it is the final protest against the prevailing perversions of the gospel of Jesus Christ, the crucified, risen, and soon-coming Saviour, are fitted for the proper discharge of this responsibility, and they alone should be intrusted with the training of those who are to be the standard bearers in this last conflict.

This threefold message is worthy of the best efforts of the best men. Let our schools give the best preparation to the best men, and then turn them toward the best work — bringing men to God.

"I'LL find a way or make it."

**Life without endeavor is
like entering a jewel mine
and coming out with empty
hands.— Selected.**

Spend and Be Spent

E. E. ANDROSS

"Not this Man, but Barabbas." In the choice thus expressed the Hebrew nation sealed their destiny. Christ, their Saviour and King, was rejected, and Barabbas, a murderer, was chosen. "In making this choice they accepted him who from the beginning was a liar and a murderer. Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last."—*"The Desire of Ages,"* p. 739.

In the destruction of Jerusalem, and in the condition of the Jewish nation for eighteen centuries, the appalling results of this fateful decision may be clearly seen. How different might have been the history of Jerusalem, the holy city, and of Israel, the chosen people of God, had it been Jesus instead of Barabbas who had been chosen in that awful moment of destiny.

Moses, standing at the parting of the ways, saw before him the glory of an earthly throne, the magnificent palace of Pharaoh, the monarch's crown, wealth, greatness, fame,—all within his reach. But during childhood he had been thoroughly instructed in regard to the transitory nature of earthly riches, honor, and fame,—and also as to the eternal realities of the future kingdom of glory. "He knew that the sinful pleasures that make men forget God were in its [Egypt's] lordly courts. He looked beyond the gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed on the saints of the Most High in a kingdom untainted by sin. He saw by faith an imperishable crown that the King of heaven would place on the brow of the overcomer. This faith led him to turn away from the lordly ones of earth, and join the humble, poor, despised nation that had chosen to obey God

rather than to serve sin."—*"Patriarchs and Prophets,"* p. 246.

Moses might have mounted the heights of earthly glory and honor and fame; but instead he cheerfully descended into the valley of humiliation where poverty and suffering seemed to await him; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Heb. 11: 25, 26.

The glorified body of Moses, exalted to the right hand of power, today bears testimony to the wisdom of his choice: while through eternal ages the "song of Moses the servant of God, and the song of the Lamb," will forever perpetuate the memory of that victorious decision. But death put an end to Pharaoh's Egyptian glory, and his mummified body still bears witness to the truth of the word, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 17.

Truly the way to exaltation and honor is the way of unselfish service. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14: 11.

The one perfect example of true greatness is Jesus. Acknowledged even by his enemies as being supremely great, set at the right hand of the Father in the heavenly courts, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1: 21), he alone of all men has led the way to true and lasting greatness.

"Whoever will be great among you," says the Master, "let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be minis-

tered unto, but to minister, and to give his life a ransom for many." Matt. 20: 26-28.

Because Israel refused this counsel, but instead sought "honor one of another," and not the honor that cometh from God only; because they said, "Not this man, but Barabbas," their sad story is written. Because Moses chose not the path of worldly honor and power, but of lowly service, he has been highly exalted as an earnest of what will in due time come to all who follow his example.

The path of worldly honor was never so profusely strewn with flowers, never so attractive, so enticing, as now. The master deception of the archenemy is now being practised, especially upon the young who are just entering upon life, whose opportunities for service are unbounded.

The responsibilities resting upon our educators, from the parents in the home and the primary teachers in our church schools to the presidents of our college faculties, are very great. Eternity alone will suffice to measure their greatness. To the parents and teachers very largely we must look for the shaping of the lives of our children and youth. Whether, like Joseph, Moses, or Daniel, they fix their eyes upon the eternal realities, and forgetting the perishable things of earth, "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14), or becoming infatuated with earth's fading glory, are carried down to ruin, will depend largely upon those whom God has called to exercise the teaching gift which he has placed in our midst.

The work of our teachers is not to trace upon canvas the beauty of the divine likeness, or to chisel it from marble, but to restore to the human soul the perfect image of Jehovah; it is the work of soul culture, giving purity and elevation to the thoughts, and fragrance to word and

act; it is to produce the simple, natural grace of a sinless life. They are to set in motion waves of influence that will reach onward and ever onward, giving joy to the sorrowing, and inspiring hope in the hopeless. With Moses they must ascend Pisgah's height, where they may view the Promised Land. Above the fog and mist of skepticism, of doubt, of unbelief, in the clear light of faith, of hope, and of assurance, with undimmed vision they must behold the future glory of the redeemed. With John the beloved they must accompany the Saviour on his visit to the mount of transfiguration till their

lives become radiant with the beauty of the glorified Christ.

From every land comes the appeal from the lips of the dying, "Come over and help us." Thousands hunger to know more of the ways and works of God. "All

over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in." — *"Testimonies for the Church," Vol. VI, p. 71.*

Never was there a period when results so important depended upon men. Before the sun of salvation's day shall have set forever, while Jesus still lingers at the mercy seat, while the Holy Spirit still pleads with sinners, the messengers of the cross must hasten with the glad tidings of salvation, with the sweet assurance of forgiveness and peace.

To this work — the most sacred ever entrusted to men — our youth are now called: to suffer, to die, it may be, but to save men and women from eternal death; and, if faithful, to hear the gracious words of welcome, "Well Done," and to receive a crown of fadeless glory.

"THOUSANDS o'er land and sea,
They stand and wait."

If there is an education necessary for every man, there is a particular one for those who are destined to act upon their generation.

— *D' Aubigné.*

The Macedonian Call

SARAH E. PECK

A New Era

THE world has entered upon a new era. There is no question about it. We are face to face with new conditions — conditions unknown before in the history of man. The world in which we lived a few years ago has gone. The present is a period of reconstruction — a period of reconstruction made necessary by the changed conditions. This we are told by statesmen of today. And in a measure, at least, this is true.

No less true is it that in God's work we have entered a new era. It is the time when his work is to be finished, and finished quickly. There is no question about it. It is God's work. We are face to face with new conditions. These conditions demand of every one of us that we be wide awake and active. If there ever was a time when one might be excused for sleeping at one's post, that time has departed. To sleep now certainly means the loss of souls. To us the present is an era not exactly of reconstruction so much as a fuller and broader and more complete construction to keep pace with the rapid strides God is making in closing up his work. And this time calls for the clear discernment, the calm, true loyalty, the devoted consecration, of every young man and young woman whose heart God has touched and to whom he has intrusted health and talent.

From no direction does this call come with greater force than from the need for Christian teachers. And it comes from every union in North America as well as from lands across the sea.

Growth of the Church School Work

So far as our statistics show, permanent school work for the younger children of this denomination began in the year 1880, just forty years ago, with a small school of fifteen members. This school was conducted in connection with one of our three advanced schools, which then represented our entire educational

effort. At that time it required quite a stretch of faith to believe that before the end could come, every church having a sufficient number of children would have a church school where the younger members of the Lord's family could be prepared for his coming.

But in that small beginning lay the seed of a mighty movement. The record for the present year of 1920 shows a total of several hundred more than 20,000 children enrolled in our church schools, where day after day they are receiving instruction in the truth for this time. More than 16,000 of these are in North America, and nearly 4,000 in countries outside of this continent. The enrolment in our foreign fields today is nearly as great as was our total enrolment in the entire world only twenty years ago. In our homeland the increase has been more than a thousandfold. This is certainly a wonderful growth.

The Need of Church School Teachers in the Homeland

But the work is not yet finished. Thousands of our own children are still drifting about in the world with little help to keep their unwary feet from wandering away from the fold. And why? Partly, it is true, because of the indifference of parents and church members, but largely because of the lack of trained and qualified teachers. A glimpse into our General Conference correspondence will help us to realize this fact.

From the Atlantic Union comes the word: "If we can only find the teachers, we can have seventy-five schools in our union this year." This means an increase of 27 per cent over the present.

The secretary of the Central Union writes: "In this union conference we could have given employment to from thirty-five to fifty more teachers last fall, than we were able to secure." This means an increase of about 69 per cent.

A superintendent in the Lake Union who has been in this work for years, writes:

"There never was a time when it was so hard to get enough teachers. To attempt to work up the schools in the places where they ought to exist, is an exceedingly discouraging proposition, because when we get the people into the mind of having a school, we cannot find teachers to fill the places."

From an educational superintendent in the Western Canadian Union comes this appeal:

"We are in need of teachers in this great field. We dare not mention schools to our churches, for fear they will ask us for teachers, and we have none. We appealed to the Department to make a strong campaign through the field to secure, if possible, at least a dozen teachers for us for the coming year. It is a pity to see mothers in tears begging for help in the training of their children, and we cannot help them."

These few quotations will serve to show something of this Macedonian cry for teachers that is coming to us from every quarter of our own homeland. While we do not at present have exact data, it is safe to say that if the present pressing calls for teachers could be answered, the enrolment in our church schools in the homeland this year could have been increased at least 20 per cent; or more than 3,000 of our boys and girls who are now drifting about in the world could have been placed under the influence of teachers who believe the solemn truths for this time, and whose great aim is to work for the saving of the children for the kingdom.

Young people, to whom God has intrusted the teaching talent, and who are using this talent in schools of the world while 3,000 of our own little brothers and sisters stand with arms outstretched for the help you might give, whom will God hold responsible if the enemy turns their feet into the path of ruin? Will it be you? Shall it be I?

It is true that not all who attend our schools give their hearts to God, but as nearly as it can be estimated, 90 per cent of them are saved to this truth, while 90 per cent of those who do not have the

help of our schools are lost to the cause. Is not 90 per cent a fairly good income on an investment?

A Call from the Regions Beyond

But this Macedonian cry is not confined to the home field. From the regions beyond is heard the same plaintive plea.

Honolulu, with its nearly threescore children of church school age, has all this year pleaded repeatedly, and as yet in vain, for teachers. Who will be held responsible for the loss these children are daily sustaining? Will you? Shall I?

From India, from China, from Africa, from South America, and from the islands of the sea comes the same cry, "Send us teachers! Christian teachers — teachers who from experience and training know how to teach God's word. Come over and help us!"

Elder M. D. Wood, on furlough from India, says, "Give us normal-trained Christian teachers for India."

Elder W. H. Anderson, from Africa, recently rejected a young man from his list of missionary applicants because he was unable to answer affirmatively the question, "Have you had a normal training?"

The following is from Elder C. H. Parker, president of the Polynesian Conference, writing from Fiji regarding the need of teachers:

"On this trip a town of ninety-six inhabitants accepted our faith, and there are a number of others thinking seriously of doing the same. In another province two large towns and half of another have turned to obey God, and others are thinking of it. Our only lack now is Bibles and teachers. We could use 100 teachers where we have one. We have stretched ourselves just as far as we can, and yet are just touching our work with the tips of our fingers. I do not know how we are going to supply workers for all the calls. We are using everything that we can get hold of."

Our Need of Normal Teachers

Not only is there a crying need for qualified church school teachers, but our normal work is now growing so rapidly that it seems almost impossible to equip our more than twenty training centers with sufficient help. For this reason our present staff of normal directors are con-

stantly working beyond their strength, and several of our small number have been forced to give up the struggle; one this year has laid down her life for this work, a martyr to the indifference and neglect of those who are passing by "on the other side."

How are these calls from these twenty odd training centers to be answered? An inexperienced graduate, no matter what his natural or acquired qualifications, cannot act as a trainer of others. He must himself first pass over the road that the church school teacher is to tread. He must know how to deal with children and with human nature. He must by personal contact know the field and its needs and the wider his experience, the better.

But all this takes time. It cannot be accomplished in one year, or two. He who would train other teachers must stay by the work year after year, even though it may mean the sacrifice of many personal comforts. But the sacrifice is not greater than that which Jesus has made for us, and the reward is great.

The end is near. Cannot more of our young people dedicate themselves to this part of the Lord's vineyard for the rest of this short period in which we have to work? This is surely one of the great needs of the present hour. Who will bravely say, "Here am I, Lord, for the rest of time. Send me"?

Our Need of Secretaries and Superintendents

In addition to normal directors and critic-teachers, there is constant need of well-qualified superintendents and secretaries to supervise the field end of the church school work; to explain the difficulties of the way; to stand by the teachers, and put a strong shoulder to the wheel when the load seems heavy; to in-

spire and encourage in times when the way looks dark; to rouse our slumbering churches to the perils of this hour, and secure their hearty co-operation in this work which the King of heaven has placed at their doors; to encourage and aid the noble men and women who are carrying the responsibilities as members of our church school boards and our Parent-Teacher Associations; to seek for and find the young people to whom God has intrusted teaching talent, and win them to consecrate this talent to him to whom it really belongs.

To do acceptable work in so responsible a position requires not only ability to surmount difficulties and good judgment in times of perplexity, but heavenly wisdom that comes from careful preparation, practical experience, and faith in God. Realizing that "a boy's mental trunk is all packed before he has reached the age of fifteen" and that the habits of the early life of the child form the character of the later life, some of the noblest men whose lives

have blessed the earth, consecrated their all to childhood.

May we not look for more of our young people to consecrate their lives to the childhood of God's remnant church?

THE man who desires to walk with God must walk with him on the level of Godlike tasks. The man who would confront the Infinite must be willing to do so on the plane of the program of the Infinite, and not invite God to a humiliating complicity in puny undertakings. All life is of God, and all duty, even the humblest, is divine; but we need today, as the church never needed in any day gone by, a challenge to supreme and supernatural enterprise and a commensurate faith.—*Robert E. Speer.*

Wanted — Men

We want men who will push the triumphs of the cross; men who will persevere under discouragements and privations; who will have the zeal and resolution and faith that are indispensable in the missionary field.—*"Counsels to Teachers," p. 515.*

The Fireside Correspondence School

C. C. LEWIS

THE year 1919 was the best the Fireside Correspondence School has enjoyed. In fact, in every item that measures progress we have doubled our work of three years ago. Then we enrolled 318 new students, the past year 632. Then we had 250 old students, now 455. Then 86 completed subjects, now 180. Then we corrected 5,381 lessons, now 9,886. Then our total enrolment was 568, the last year 1,087.

It will be of interest to know what these students studied. Ten enrolled for music, 15 for evidences of Christianity, 25 for education, 32 for mothers' work, 51 for science, 77 for languages, 85 for mathematics, 126 for business, 155 for history, 335 for English, and 395 for Bible.

And where do they live? Forty-eight live in foreign countries, 15 in the South-eastern Union Conference, 17 in the Southern, 21 in the Eastern Canadian, 27 in the Western Canadian, 52 in the Southwestern, 77 in the Atlantic, 128 in the Lake, 131 in the Central, 133 in the Northern, 138 in the Columbian, 142 in the North Pacific, and 161 in the Pacific.

What classes of people do they represent? Ministers who feel the need of some subject they overlooked in school; missionaries cut off from the cultural advantages of the homeland; students desiring to make up some subject for graduation or for getting square with their course, or temporarily out of school for a time because of sickness or other misfortune; mothers who want help in the training of their children; and a host of other persons, young and old, scattered in out-of-the-way places throughout the world, unable for various reasons to go to school, but thirsting for knowledge and despairing of opportunity until the Fireside Correspondence School came to their relief.

Do they get what they are looking for? Most of them do. A few who are look-

ing for an easy road to knowledge are disappointed. Some are sick and their work delayed, but they are granted ample extension of time to go ahead with their studies after recovery. Many have succeeded beyond their expectations, and have expressed to the school their joy and gratitude. Listen to a few of their messages:

"Your school is conferring an unspeakable benefit upon our people."

"The course in church history has been of great benefit to me. I have been profited as much as if I had taken the same study in college."

"Words fail to express my gratitude for the privilege of making up what I neglected while in college, and keeping right on with my work at the same time."

"This course in Public Speaking has done me good above my expectations. It is the best investment I ever made."

"My eyes have been opened to the great value of this school to our people."

"I am very sympathetic with the work of the Fireside Correspondence School. It is filling a needy place in the training of our young people."

"The First Aid lessons and textbook have helped me to succor those in pain and distress when it has been impossible to secure the services of a physician."

"I have never studied any subject out of which I have gained more than from psychology; and to think that I could take it by correspondence seems wonderful."

What subjects are offered? Your choice out of about sixty: in business 4, in mathematics 5, in science 5, in education 5, in languages 7, in history 5, in English 10, in Bible 14. Besides this list, to which we are constantly adding, we offer, by arrangement with other correspondence schools, studies in French, German, Italian, and Spanish, by either the phonograph or the book method; higher business and accounting; the different branches of music, both vocal and instrumental; and a complete course in nursing.

The outlook for the future is bright. Good feeling prevails among our patrons. Co-operation with the school among all

classes of conference and missionary workers is increasing. The possibilities of the school are unlimited. We crave the patronage and co-operation of all who need and appreciate its benefits, but more than all we desire to deserve their confidence and to meet the approval of God. We have as our goal for 1920 an

enrolment of 1500 students. Will you help us reach it? You will not be disappointed.

To those who cannot attend one of our excellent training schools to prepare for the Master's work, the Fireside Correspondence School extends a valuable opportunity for study.

The Seventh-day Adventist Publishing Work

W. W. EASTMAN

THE publishing work of the Seventh-day Adventists has from the beginning been an important factor in bringing our message before the people. But as the years have come and gone, it has become more and more evident that God is to use the publishing agency as one of the chief means of proclaiming to all the world the news of the coming of Christ within this generation.

There are of necessity two ends to our publishing work. One is the production of books, papers, and tracts; the other is the circulation of that which is produced. The former, of course, represents the institutional side of the work, and calls for the establishment of properly equipped publishing houses prepared to do the work in a way consistent with the importance of the message itself. Under the special direction of the spirit of prophecy, and the blessing of God upon our efforts in following this instruction, we have in North America three large, well-equipped publishing houses. Besides these, similar institutions are already established in the larger countries, as Australia, Norway, Sweden, England, Germany. Other smaller plants are operating in Argentina, Brazil, China, the Philippines, Malaysia, Korea, Japan, India, and South Africa.

The production of literature has grown in proportion to the ability of the denomination to circulate that which is produced, and has already far surpassed the expectations of most of those who have been connected with this work.

The 1919 sales will probably reach nearly \$5,000,000. This is marvelous when we think that it represents actual denominational literature. This literature consists of 134 periodicals, 586 books, 364 pamphlets, and 1,648 tracts. To purchase a single copy of each at retail price would cost about \$725.

From the very beginning of our work, ministers and lay members were encouraged to make a free use of literature, but no effort was made to sell it until the year 1854, when it is said that Elder J. N. Loughborough, on three successive Sunday nights during a series of meetings, offered for sale a copy of each kind of literature produced by the denomination up to that time, for 35 cents, and sold nearly \$50 worth in the three evenings. This encouraged our ministers to sell our literature from the stand in connection with their evangelistic efforts. But it was not until twenty years later, when, acting upon a message received from the spirit of prophecy, our brethren attempted to put out our doctrines in subscription book form, that our publishing work took on very large proportions. From that time to the present, with the exception of a decline in the nineties, our publishing work has steadily grown.

While at the present time, through the Home Missionary Department, the rank and file of our people are being stimulated to a greater use of our literature, our chief agency in its circulation is the colporteur. During the past thirty-five

years, many have given up their business, forsaken their farms, their shops, and other employment, and have given themselves to this Heaven-appointed work. Fifteen or eighteen years ago our brethren conceived the idea of encouraging our young people to enter this work with a view to earning scholarships and in this way putting themselves through school and obtaining an education. It was a happy idea, and has enabled thousands of our young people to pay a portion or all of their way through our academies and colleges. Not only has the colporteur work proved a blessing as a means of assisting this class of students through school, but it has proved to be a mighty agency in the education, training, and development of these students, in giving them an experience that has qualified them more quickly for a place in various parts of our work.

The present scholarship plan is very simple, and is as follows: A discount of 15 per cent on the regular tuition is given by all our schools upon condition that the student sell enough books or magazines at retail value to double the amount of his tuition, board, and room after the discount is deducted. This amount of money is turned over to the tract society in the conference where the work is done, which in turn sends the full amount to the school where the student is to attend. This discount is provided for by the publishing houses' bearing 7½ per cent, the tract society and the school sharing equally the other 7½ per cent. The conditions, on which this scholarship is allowed students are that they put in eleven weeks' work, including delivery, and settle their account in full with the tract society.

In recent years it has become very common for the students, even at their first summer's trial, to make not only one scholarship, but sometimes as high as four during a summer's work. Usually the fare of the student, upon arrangement, is paid to his field of labor on condition that he promise to put in eleven weeks' time, including delivery. And if

he has put in the required amount of time and has earned a scholarship, his fare is paid back to the school. It is likely that during the present summer the largest number of students will be engaged in this work of any previous year in our history. There are several reasons for this. One is that it is no longer an experiment. Hundreds of students in these educational institutions have already earned a scholarship and bear testimony to its practicability. Another is, as already stated, that to spend his summer in this way has proved to be a great advantage, not only financially, but spiritually, to the student himself. This is in harmony with the following instruction which came to us from the servant of the Lord:

"Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability which God has given them, seeking counsel from him, and combining the work of selling books with personal labor for the people, their talents will increase by exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education."—*The Colporteur Evangelist*, p. 24.

Our present danger is in commercializing this blessed Heaven-sent plan. In no sense is it to be treated as merely a means of getting through school, but as an opportunity of learning how to win souls to Jesus Christ. It is a spiritual work, and must be done by the aid of the Holy Spirit.

"There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. Those who engage in this work need always to be under the control of the Spirit of God."—*Id.*, p. 25.

To those preparing for the ministry are sent the following words:

"All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry."—*Id.*, p. 16.

Recruiting Students for Our Schools

C. S. LONGACRE

THE world is undergoing tremendous changes. It will never be the same world again. We are facing conditions, not theories. It is a question whether we shall conquer our conditions or go under. The wise man will devise means whereby he can master his conditions.

The war has brought new problems and added responsibilities, and the only way we can solve our problems and discharge our responsibilities is by devising new plans and policies that will meet the emergencies of the present situation. This war has its beneficial as well as its evil results. It is going to impress upon parents and our young people everywhere the imperative need of a technical training in our schools, so that they can be of service both to God and to their country. Before the war they could escape the obligation through neglect, but from this time forth a vocational training of a practical character will become a necessity.

It can have no other meaning than that many more of our young people will seek an early entrance into our schools, so that they may become qualified to meet the present-day world emergencies. Our secondary schools will reap the immediate results of this tendency. Our colleges, no doubt, will suffer some until they can adjust themselves to the new conditions. It may require a change in the present curriculum. Some of the less practical studies may have to be eliminated, and special vocational studies substituted in their places.

This matter of recruiting students for our schools deserves some attention from the field end. I am confident that we have not yet realized to the full upon our raw material and our home resources. We have not worked our field to the limit. Only from 30 to 40 per cent of our young people at present obtain their advanced education in our own schools. We have not yet utilized 50 per cent of

our resources. It ought to be the aim of our colleges, academies, and conferences to recruit a much larger percentage of our resources.

One way of securing these new recruits for our schools is to create in the hearts of these young people an insatiable desire for a Christian education. This can be accomplished by making the proper contact. The trouble with our schoolmen has been that they either lacked the opportunity to develop their field, or the field was too large for thorough work.

If you will pardon me for referring to a concrete case in which Prof. B. F. Machlan and I demonstrated what can be done along this line of working the field more thoroughly, I will cite a little past history. At the time the old Atlantic Union Conference, which embraced its present territory and that of the Columbia Union Conference, was deprived of half its original territory, we were very dubious concerning the effect it would have upon the attendance at the South Lancaster Academy. But we worked our half of the territory so well the next year that we actually increased the attendance by thirty-five students over the previous year, when our constituency had been twice as large. Our territory had been too large; we were unable to work the field. Every home that is blessed with children ought to be visited.

Every student should become a booster and solicitor for recruits. I remember our canvassers' bringing eight young recruits to school one year, and all eight accepted the truth during the year. A judicious recruiting work should be done among those not of our faith.

It has been a great problem for our schools to know what to do with the members of the faculty when the school year closed. For years we let them drift without pay for one third of the year. This has brought much discour-

agement to our teachers, and has placed a discount upon the value of their services. This old-time policy was very short-sighted, with respect to doing justice both to our efficient teachers and to our worthy young people. Our teachers should be utilized during the summer vacations to recruit students for the schools. The teachers need to come in contact with the patrons of the school and with the pupils in their homes, and to inspire them with the proper ideals and lift them out of their restricted environments. The conferences should come to the rescue of the school and teachers and their own children. We spend nearly eight hundred dollars in tithes and compass sea and land to make one convert, but have been unwilling to pay one cent of tribute money to save our own flesh and blood. We need a change of heart and a new vision, and a readjustment of plans and policies. We need to develop our own man-power.

The recruiting must begin in the kindergarten school, and be continued through every grade. Our leaders must be leaders, and set the proper example by placing their own children in our own schools. They cannot inspire the laity to faithfulness in this respect when they send their own children to other schools, especially when one of our own schools is within walking distance of their homes. If every conference official and church elder were a real booster of our own schools, and patronized them, it would effect a mighty transformation.

The object of recruiting students should not be to fill our schools, but to save our children. Their energies and talents should be harnessed to God's great movement of saving souls. They should be recruited and trained to save men instead of dollars. A superhuman effort should be put forth to enlist 100 per cent of our resources, in order to meet our world problems and emergencies. If more of our young men had been trained for the work of God in the past, we would not now face such a dearth of workers and the likelihood of retrenchment. May God help us to rise to our

opportunities, and discharge our responsibilities as men who must give an account of their stewardship.

Let me summarize plans for a recruiting campaign:

1. Let every boy and girl in every Seventh-day Adventist home receive a personal visit.

2. Employ every member of the faculty as a recruiting officer.

3. Encourage every student in school to become a booster, and to return to school with at least one new recruit.

4. Place the *CHRISTIAN EDUCATOR*, the school catalogue, and the school paper in every Seventh-day Adventist home where there are prospective students.

5. Place on exhibition at our camp-meetings good-sized photographs of the school buildings, classrooms, students, exhibits of work done, and everything that will create a taste for an education. Let the students develop the material for an advertising department.

6. Have a Students' Rally Day at the annual camp-meeting.

7. Have a School News department in the union paper.

8. The head of the school should write frequent articles of interest for the union paper.

9. Stirring mottoes and posters, setting forth educational ideals, should be placed in every Seventh-day Adventist home and church school room.

10. Specially inspiring campaign leaflets should be prepared and placed in circulation.

11. Young people should be encouraged to earn more scholarships.

12. Conferences should create a permanent educational fund to assist worthy students and give them a start.

13. Church schools should be started wherever there are six or more children.

14. Our normal departments ought to develop more teachers. Urge students to take normal training.

15. Our teachers ought to receive better financial support.

16. Educational institutes should be conducted in our churches by the teach-

ers, and institutional extension work should be carried into the field.

17. The school must "deliver the goods." It must adapt its curriculum to the actual needs of the denomination and the exigencies of the times created by the present situation.

18. Our schools must give more attention to industrial and vocational education, and plan for more efficient instruction and training in specific lines.

19. Every teacher should be a drawing magnet and an advertising asset, as well as a soul-winning factor.

20. The spiritual fires should be kept burning brightly, and every student led to Christ during each school year. Nothing short of this will enable us to keep our schools filled, and to meet the approbation of God.

Our present obstacles, if surmounted, will prove blessings in disguise. This is

no time for retrenchment, discouragement, or compromise. Our watchword must be "Forward!" We must work for unity, harmony, and strength. Conservatism and progressiveness should join hands, and not divide into factions and hurl incriminatory accusations of heresy at each other. We must guard against swinging the pendulum from one extreme to another. Such a situation can result only in confusion and retrogression in our ranks. Intellectuality and spirituality should be combined so that efficiency and consecration can present a solid front in the greatest campaign of soul-winning we have yet experienced. Every schoolman ought to subscribe to this program, and then we shall not only be able to recruit our youth for our schools, but for God's work and for his everlasting kingdom, which is soon to come.



THE PATHWAY TO THE MISSION FIELDS

(Reproduction of oil painting by Miss Etta Spicer, which hangs in Columbia Hall, Washington Missionary College, Takoma Park, D. C.)

The Christian Athlete

ON the campus of Princeton University stands a statue of "The Christian Athlete," "to mark the birthplace of the world-wide union of Christian students in work for Christ." Near by, in 1876, some words spoken by William E. Dodge, Jr., led a company of students to organize themselves for Christian service. From this little group there have developed such organizations as the Intercollegiate Young Men's Christian Association, the Student Volunteer Movement, and the World's Christian Student Federation. Those who were privileged to attend the great convention held by the Student Volunteers in Des Moines last winter, were struck with the magnitude of the movement when they looked into the faces of nearly 8,000 delegates, representing practically every college and university in North America.

This movement alone has been instrumental in leading large numbers of intelligent students to devote their lives to foreign missions. Little did Mr. Dodge realize that the few earnest words spoken would be productive of results of such magnitude.

It is interesting to note that in 1873, just three years before the above-mentioned date, our first denominational school was organized in Battle Creek, Mich., with 110 students enrolled. The following year the Battle Creek College building was begun, being completed and dedicated Jan. 4, 1875. While this work was going on, our first foreign missionary, Elder J. N. Andrews, was sent out.

Since those early days our educational and foreign missionary endeavors have experienced marvelous growth. Thousands of young men and women have received training in our schools, and hundreds have been led to enter active service both at home and abroad.

The primary object of our schools is to prepare our youth to engage in the many activities of the Advent Movement. The training received should be productive of physical health and strength, man-

ual skill, mental ability, and, most important of all, spiritual power.

World conditions today call for the highest type of manhood and womanhood. Our commission is to carry the gospel of the kingdom to all the world in this generation. This is a tremendous undertaking, yet faith is strengthened when we see the miraculous change which has swept over the world. Heathen nations, once indifferent to the gospel, are now looking to Christian lands for help. They recognize that Christianity is productive of something higher and better than any other system of religion. Just now the doors are wide open for the gospel herald to enter these providential openings. Every mail brings to the Mission Board urgent appeals from distant lands for evangelists, teachers, physicians, and workers of all kinds.

In Christian lands skepticism in its various forms is making rapid inroads upon the church, and materialism is drowning the spirituality of thousands of believers. Never before has there been greater need for Christian heroes to fight the battles of faith.

This generation calls for men of the type of Paul and Luther, having the spiritual equipment necessary to breast the tide of heathenism and apostasy. These Christian field men received training under a Leader who never met defeat. They found access to the Source of divine strength and wisdom. The great apostle dropped every weight, and looking to the Author of his faith, ran with patience the race; and eagerly reaching forth unto things which were before, he pressed toward the mark, the heavenly prize,—an incorruptible crown of life.

We look to our training schools to produce the leaders for this great spiritual movement. From their doors should go forth hundreds of intelligent, consecrated youth, possessing a passion for service.

The statue at Princeton is a fit symbol of the type of Christian athletes our schools should be producing. The field

calls for men and women of strength, possessing bodies fitted for the arduous duties of a life of unselfish service, with minds keen and active, and, most important of all, having learned Jacob's secret of prevailing with the Prince of heaven. Such spiritual athletes will go forth prepared to meet every obstacle, having the assurance that they will come off victorious and receive the eternal prize. J.

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