

# The YOUTH'S INSTRUCTOR

Vol. LXIII

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No. 20



*The Gateway to Service*

"The Gateway to Service," this week's cover, was designed and executed by Mr. Albert Munson. It is a forceful illustration of the relation of the Washington Missionary College to its great work of sending trained workers to the large cities and to the vast, unoccupied mission fields beyond. As one of the chief recruiting stations of the denomination, this College has prepared many young people for both local and foreign service. May it long continue to be true to its name, that scores may pass through its portals into active service for the Master.

## A Few Reasons

[During a recent chapel hour at the Washington Missionary College the students were requested to state the reasons why they came to school this year, and also to tell why they were hoping to return next year. Believing that these expressions will be of interest to the readers of the *INSTRUCTOR*, we are passing them on, as samples of the motives which prompt our young people to attend Seventh-day Adventist colleges.—  
THE EDITORS.]

I CAME to the College for special study, that I may do more efficient work in India. I expect to be there next year. D. B.

I came here to prepare for the teaching profession, and I thought that there were advantages here which I could not find elsewhere. I. A. S.

I came that I might become well established in the truth. I am coming back next year to further prepare myself to become a missionary. W. L. L.

I came here this year because I have always had a burden for the Bible work, and I thought this the best place to get the proper preparation for it. M. L.

I came because I wanted to increase my general knowledge, and to learn the truth as taught in the Bible. I expect to come back next year for the same reasons. S. P. J.

I came to school this year to obtain a Christian experience, and to fit myself to be a nurse. I am looking forward to returning next year to finish the course I have started. M. W.

Because I thought it was the best place on earth for me. I was satisfied that the college training would be worth more to me than anything else at which I could spend my time. W. L. B.

I came to the College this year for the purpose of becoming more efficient in the work of God. I should like to return next year, but probably I shall be asked to go to the mission field at the close of this school year. C. V. A.

I came here because I wanted a better preparation for the Lord's service. I desire to return next year to continue this preparation. I can only be satisfied to render him my best service, and in order to do this I need a better education. Mrs. H. F. B.

I came here to receive a preparation for foreign mission work. Should the Lord be willing for me to return next year, it would be my greatest delight; for I believe this to be the best school in our denomination for an all-round education. M. S.

I came for the purpose of becoming more efficient in the service of God, and to secure a better Christian education. I am coming back because I believe it is the best institution in the denomination in which to finish my academic course. W. F. S.

The advantages that this College offered for a student to complete his last two years of college work appealed to me. These advantages I consider to be in its strong faculty, its location at the nation's capital and the center of our work. R. J. B.

After being in the mission field for a few years, I saw that an uneducated person stands at a great disadvantage in presenting the truth. Therefore I determined, if possible, to have the needed training to fit me to be a worker in the cause. I shall return next year to complete what I have begun this year. As surely as Rome was not built in a day, so surely a thorough education cannot be gained in one short year. H. F. B.

Because the Lord's work requires our best, and because I felt that I should find the best at Washington Missionary College, I came here; and I have not been disappointed. I should certainly plan to return next year were I not finishing the course in the spring. A SENIOR.

I came to the Washington Missionary College this year to get a preparation for work as a teacher in our denominational schools. I expect to come back next year to continue the college work, with teaching in mind. L. P.

I came to the Washington Missionary College to be under a strong Christian influence, and to become better acquainted with the ways of Seventh-day Adventists. I shall return, perhaps, for the same reason. J. J.

I came for two reasons: first, because I need an education and the Washington Missionary College offered the best procurable; second, providential openings led me here from California. M. M.

I came to the College to be in an Adventist school, and to complete the B. A. course. I am coming back because I am pleased with the opportunities offered here. F. R. W.

I came here this year expecting to finish the regular college course. I shall be here next year to take the ministerial course, as I see the need of more workers. H. H.

My reason for coming to Washington Missionary College is that I wish to become a good Bible worker, and win souls to Christ. G. D. P.

I am here to get a definite and full preparation for the work that has been definitely assigned to me. R. F. F.

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THERE is no frigate like a book,  
To take us lands away;  
Nor any courser like a page  
Of prancing poetry.  
This traverse may the poorest take  
Without oppress of toil;  
How frugal is the chariot  
That bears a human soul!

*—Emily Dickinson.*

◆ ◆ ◆

IN the last analysis, the world cares very little what you or I know, but it cares a great deal about what you or I do. An educated man on the street with his hands in his pockets is not worth one whit more than an ignorant man with his hands in his pockets.—  
*Booker T. Washington.*

◆ ◆ ◆

"WHEN you hear of good in people, tell it.  
When you hear a tale of evil, quell it.  
Let the goodness have the light,  
Put the evil out of sight;  
Make the world we live in bright  
Like to heaven above."

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# The Youth's Instructor

VOL. LXIII

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 18, 1915

No. 20

## My Teacher

THE Lord is my teacher,  
I shall not lose the way to wisdom.  
He leadeth me in the lowly path of learning.  
He prepareth a lesson for me every day;  
He findeth the clear foundations of instruction.  
Little by little he showeth me the beauty of the truth.  
The world is a great book that he hath written;  
He turneth the leaves for me slowly.  
They are all inscribed with images and letters;  
His face poureth light on the pictures and the words;  
Then am I glad when I perceive his meaning.

He taketh me to the hilltop of vision;  
In the valley also he walketh beside me,  
And in the dark places he whispereth to my heart.  
Yea, though my lessons be hard, it is not hopeless,  
For the Lord is very patient with his slow scholar.  
He will wait awhile for my weakness;  
He will help me to read the truth through tears.  
Surely thou wilt enlighten me daily by joy and by sorrow,  
And lead me at last, O Lord, to a perfect  
Knowledge of thee.

—Henry van Dyke.

## The Bible the Foundation of All Education

M. G. CONGER



IN education as in the plan of salvation, "other foundation can no man lay than that is laid, which is Jesus Christ." He is the "true Light, which lighteth every man that cometh into the world."

Every person has some "light," which, if rightly developed by proper education, will strengthen every good desire and will invigorate and expand the mind. The foundation of such an education is God's Word, for in Christ, who is the central figure of that Word, is "hid all the treasures of wisdom and knowledge." Without this Word we should not know the first principles of education. God himself would be unknown. The world in its ignorance does not know God; "for the wisdom of this world is foolishness with God." Pantheism claims that all is God. Atheism declares that there is no God. The Scriptures alone reveal God in all his fullness. They teach us that God is terrible in his majesty, yet tender in his judgment; severe in his punishment, yet infinite in his love. They alone teach who is the Creator of all things. Without this inspired witness we should not know who created the world. The Athenian Greeks did not know; the wisest Romans in Paul's time had not discovered it; the so-called great men of today who reject this foundation are still, like the heathen of old, groping in the dark in regard to this question. Apart from the Bible we should not know that "in the beginning God created the heaven and the earth."

The Scriptures reveal the origin of man, his fall, and his present sinfulness. They show man his guilt, his hopelessness without Christ, and his final end—subjects upon which neither science nor history throws light.

In the Bible a field of education is opened that is as large as the universe. Many paths pass through it, yet few have been fully explored. One eminent writer declares, "In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. In its pages are found history, the most ancient; biography, the truest to life; principles of government for the control of the state, for the regulation of the household,—principles that human wisdom has never equaled. It contains philosophy, the most profound; poetry, the sweetest and the most sublime, the most impassioned and the most pathetic."

True education develops all our faculties, the physical, the mental, and the spiritual. Regarding the first,

we read in the Book, "Every man that striveth for the mastery is temperate in *all* things." The Bible teaches that our diet has a bearing upon our physical being, that plain living and high thinking go together. It teaches the importance of healthful dress, cleanliness, and of right physical habits. One's mental faculties may be developed by a study of the Bible. Books of fiction often have a detrimental effect upon the reader, causing the mind to become dwarfed and enfeebled. But the noble themes and great yet simple truths of the Bible cannot be contemplated without strengthening the intellect. In the realm of morals even Huxley said that there was no book like the Bible. It is recognized as *the* Book in the development of one's spiritual nature. It speaks to all in every condition of life. It strengthens the faith, clarifies the hope, and purifies the love. It is a "lamp unto my feet," declares David, "and a light unto my path."

Another of the striking evidences of its being the basis of education is seen in the vast amount of literature that is grouped about it. What a large proportion of the books would be taken from the libraries of the world if all those growing out of the Bible were removed! To defend the Bible what interest has been shown in the study of the sciences! How many have investigated the theories of philosophy and pedagogy because of their bearing upon the Word of God!

Consider the intellects this Book has influenced in times past. Examine the writings of Milton and Shakespeare, and see how Bible expressions, figures, and truths have entered into the heart of English literature. An English clergyman has written a book on "Shakespeare and the Bible," in which he points out many quotations, allusions, and parallelisms in Shakespeare's works which show the poet's familiarity with and his frequent use of the Bible. When Milton wrote his masterpiece, he went to the Bible for his theme. Newton, the famous scientist, spoke highly of the Scriptures, and wrote expositions of prophecy, which are not inferior to his writings on science. And so we might search the writings of such men as Coleridge, Carlyle, Daniel Webster, Gladstone, and Bryan, and we should find heartfelt testimonies to the inspiring and educational power of the Bible.

The Biblical method of education is not an experiment, but an inspired method, the results of which are seen in many Bible characters. David said, "Through thy precepts I get understanding," and God pro-

nounced him a man after his own heart. In the life of David's son also are seen the results of true education. Solomon asked for wisdom, and it was given. The result of this divine wisdom acquired by both father and son was that during their reigns the nation of Israel reached its height of greatness. Moses, Elisha,

Our government has provided for a liberal education in its excellent public school system; and the question is often asked why our youth should be sent far away from home, at great expense, when there is offered an equally good education in the city high school, State university, and similar institutions.

This question deserves a careful answer. The parents who are willing to spend so much, and be separated from their children for months, and even years, realize that it is very important that their boys and girls get the best education that is possible for them to receive. Not only do they desire the most efficient teachers to instruct their children, but the best influences must surround them in their school life. We are, to a great extent, what our surroundings make us. The moral atmosphere of an institution is unconsciously breathed by the student, and this atmosphere is the general

sentiment and thought of his teachers and fellow students.

Of man's two natures, the moral and the mental, the moral nature is the more important; for character is the measure of the man. The mind of the pupil is developed by his teachers, but the molding of his moral character is largely left to the influence of his friends and associates. During his college days, the standards of his school companions unconsciously become his own, and their thought and life exert a lasting influence over his own life. We observe this in the lives of hundreds of college graduates. Many of them are keen, clear-minded thinkers; but how frequently we see the results of a sad neglect in their moral training! It is evidenced in weak character, low moral standards, and general religious skepticism.

Many of the leading educators of the day have deplored the almost general unbelief that they hear expressed by the young men and women of the col-



BIBLE WORKERS' CLASS

This class gives on an average thirty Bible readings each week in the vicinity of Washington Missionary College.

Daniel, and John the Baptist are other examples of successful men who have made the Bible the foundation of their education.

However good these examples are, they are only rays from the "true Light, which lighteth every man." When Christ came, he also exemplified the value of an education founded upon God's Word. His ministry clearly showed that he was intimately acquainted with the inspired Word. He brushed aside all traditions and doctrines of men, and taught simple truth. He placed divine principles in their true light, and won success because of his adherence to them.

### Choosing the Best

M. MUNSON

THE true value of education was strikingly emphasized in a lecture addressed to young people, by Secretary of State W. J. Bryan, in the following manner: "There is not a State in the Union in which a father is permitted to cut off his boy's arm — not a State in which he would not be punished criminally if he attempted to send his boy out thus mutilated to compete with boys having two arms. And yet in this age the father who would deliberately deny to his boy the advantages of an education, and send him out half educated to compete with boys well educated, would be more cruel to his son than the father who cut off an arm."

The new century calls for well-trained, thoroughly educated workers and thinkers. The demands of the hour have shut the doors of success to those who do not take advantage of the educational opportunities offered to them.



"THROUGH THE GATEWAY" INTO SERVICE, AND A CONVERT, THE RESULT OF SERVICE

leges and universities. It is not difficult to account for this condition, for some of the most advanced schools of the land are hotbeds of higher criticism, where the insidious influence of modern thought is bearing its fruit in infidelity and atheism. Undoubtedly every true parent desires to shield his child from such dangerous influences. This leads us up to the decision of where the best influences are to be found.

The only safe place for our youth today, outside of the home, is in a Christian institution, where the growing boys and girls live in the pure atmosphere of faith and prayer, and where the teacher exerts a powerful influence over the moral life of his pupils. The moral and spiritual education received at such a school is worth far more to them than the best mental education any college could hope to give.

Referring to his college days, a man once said that he valued more highly the education for which he did not pay a cent than the studies that cost him much time and hard-earned money. This education was the high moral and spiritual standards of the school, supported by the lives of Christian teachers and students; and though free, it was priceless. It was largely due to these influences that he early gave his heart to God, and prepared for the ministry.

In our selection, let us be careful to choose the best school, the Christian school, where can be obtained the priceless moral and spiritual education that will prepare us for the real problems of life.

### How Others Succeeded

HENRY F. BROWN

WALKING in a path that has been traveled by others is always easier than "blazing the trail." In attempting a task it is cheering to know that some one has done the same work before you, and the experiences of others who have successfully climbed life's ladder are encouraging to one who is beginning the climb. Some one has aptly said, "What man has done, man can do." Following are a few concrete examples of success, some already made, and some in the making:—

A young salesman for Underwood & Underwood stereoscopes accepted the truth and decided to get an education. During two years of school he baked bread to pay his expenses, and canvassed during the summer. The first vacation he was given \$7.50 worth of small books and no money, his ticket being bought for him. Arriving at a little town in Illinois, at midnight, he stayed in the station till morning. Then to obtain breakfast, he had to sell a book. Not finding a place to stay the first day, he returned to the station and spent the night sitting up—a policeman kept him from lying down. This was repeated for four nights before a home was found where he could remain. After paying his room rent he found he had only five cents a day for food until the time for his delivery. He

went to a baker and arranged for two stale loaves of rye bread daily for five cents. One loaf night and morning was his diet for eight weeks. That summer, besides getting his scholarship, he gained twelve pounds in weight. He finished college, and became the principal of one of our schools, and now is filling an important position in the denomination.

The Bible teacher in one of our colleges obtained his education through his ability to be handy at everything. One summer he canvassed. Then he passed a summer on the farm, and later acted as clerk in a store. Next he was the village postmaster.

Intent on securing an education, a young man came from Australia on the "Pitcairn" a few years ago. Having had few educational privileges, he had to begin in the lowest grades, although he was a grown man. The summers he spent working in a cannery, and in various other ways he succeeded in completing his course in school. On his return to this country after spending several years in Australia, he connected with the educational work, and is now the principal of one of our Western schools.

His brother could not wait till the "Pitcairn" sailed, but worked his passage on a merchantman. Arriving in California after the schools had closed, he worked all summer on a threshing machine. For five years he worked his way through school, and is now the efficient secretary of a department in the North American Division Conference.

A German boy, sixteen years old, landed in America without friends or money. He worked first in Baltimore, and later in Chicago. Six years after his arrival in this country he went to work on a farm in Iowa, the tenant of which was a Seventh-day Adventist. The young man soon accepted the Adventist faith, and was baptized. After spending some time on the farm, he went to college through the kindness of friends.



SELF-SUPPORTING STUDENTS AT THE WASHINGTON MISSIONARY COLLEGE

and worked in the printing office to pay his expenses. Then in 1886 he went to Europe, and has been bearing heavy burdens ever since.

Another of our leaders had a very difficult experience in his youth. This experience only serves to brighten the position which he now holds. His life proves that no young person is too handicapped to secure an education. In his boyhood he was acquainted with poverty. Notwithstanding his lack of educational privileges, he determined not to be held

down. He resolved to go to school. Later his wife, who was a school-teacher, aided him; and together they struggled through several years of school. Then in the work of God they climbed the ladder of success, and now can see the fruits of their earlier labor, as he holds an important administrative position in the denomination.

But the day of great men is not past; there are some in our colleges at present who are struggling as earnestly as did any in the past. The picture on page five shows a few of those who are working their way, entirely or partly, in the Washington Missionary College. Some work in the Sanitarium; others are busy in the College printing shop; but special mention is due those who are supporting themselves by the sale of our publications in the city.

One young man canvasses an hour a day, besides the full day Monday, selling on an average one hundred magazines a week. The weather is not a hindrance to him, neither is the size of the house. He expects to go to a foreign field in a few months.

Another student canvasser sold a gentleman nineteen dollars' worth of literature at a single visit. New Year's morning this young man visited a family and sold them three magazines and a copy of "The Great Controversy." On returning to deliver the book, he sold them a copy of "The Desire of Ages," and on a subsequent visit they purchased of him copies of "Bible Readings" and "Patriarchs and Prophets." Thus a sale of twenty-five dollars' worth of books resulted from a single visit, tactfully followed up.

One of the junior students of the College canvassed three summers, earning two scholarships each summer. He also sold on the streets of the capital 1,500 *Protestant Magazines* during one year of school, 107 of which were sold in a single day. Another student is to graduate soon, having painted each summer, thus earning his expenses; a third has been the college janitor for four years; while others manage in various ways to secure an education. No one need be held back by lack of means.

### I Can and I Will

M. FLORENCE WHALEY

THE person possessing the indomitable spirit evidenced by the words "I can and I will," is sure to make a success of any undertaking. Such a spirit enables him to surmount difficulties, and to make them stepping stones to higher and better things. It will teach him the value of time, and the art of using every spare moment to the best advantage. Above all, it will teach him so to adapt himself to all circumstances that he will come off victorious,—a lesson that many find hard to learn.

It was this spirit that governed the lives of Lincoln and other great men, whose achievements have been an inspiration to many aspiring youth; and this same spirit can be found among the young people of our denomination. But there are those who allow adverse conditions to hinder their obtaining an education that would fit them for more acceptable service in the Lord's work. Because they do not have the money to pay their expenses through school, they become despondent; and instead of rising above the obstacles, they settle down, perhaps to a life of inactivity, when with a little perseverance and self-determination their fond hopes could be realized.

It is the person with this I-can-do-it-and-I-will spirit

that God has need of in his special work; for when such a person is placed in a trying position, he will know how to meet the difficulties that arise. Above all others, Seventh-day Adventists ought to be characterized by a courage that knows no defeat; for if one person in the world is more favored than another, it is he who is a laborer together with God in giving this last message to earth's millions.

If you have felt hedged about by seeming hindrances, take courage, and determine to accomplish your aim. You may not have the advantages that some have. You may be obliged to obtain your education by hard work and sacrifice. Perhaps your progress may be slow. The way may be rough at times, and you may have to plod incessantly. But will it not be a satisfaction to you to be able to say, as did Carey, "My success is not due to the fact that I was a prodigy, but rather that I was a plodder"?

The importance of plodding and the value of unflagging effort were taught to Bruce of Scotland by a spider. Having been educated in the English court, for a long time the interests of this famous Scotchman were with that people, and he fought in their armies; but he finally awakened to the fact that the triumphs of England over Scotland would culminate in the overthrow of his country. Accordingly he deserted the English crown, joined the Scottish forces under Wallace, and gave himself unreservedly to the service of his country. After the capture and execution of the noble Wallace, who had so unselfishly defended Scotland and her people, Edward I, who was then king of England, directed his strength against Bruce, who was the only barrier between himself and the throne of Scotland. But in Bruce the king met a formidable foe, one whose spirit was not easily broken. Bruce fought long and valiantly, and met with many reverses. At the close of one hard struggle, he and his faithful followers were forced to seek refuge on an Irish island. It was while here that he learned of the death of his brother, the destruction of his one remaining castle, and the capture of his wife. It seemed to him that all was lost; and he would have given up in despair had not his attention been attracted to a spider that was attempting to go from one rafter to another on the web it had spun. Six times it failed. Bruce became interested, and wondered if it would make another attempt. He had not long to wait, for the spider, undaunted by its many failures, made a seventh trial, and this time succeeded. Inspired by the persistency of this spider, Bruce rallied his forces for a supreme effort, won a glorious victory over the English, and was crowned king of Scotland.

Among those who have reached some coveted goal are not only such men as Bruce and Lincoln; there are many in our own ranks, and many not of our faith, who are today filling positions they could never have hoped to fill had not their ambition led them to put forth every effort to secure the intellectual attainment that such positions demand. Their experience has proved that "the race is not run by the swift, but by the steady." As it has been with these, so it may be with every Seventh-day Adventist young person who honestly desires to reach a standard higher than he has yet attained. The old saying, "Where there's a will, there's a way," is as true today as it ever was, and can be applied with equal force to all persons. We have the promise of divine assistance, and "he is faithful that promised."

## The Forward March of Our Colleges

C. H. LEWIS



FROM information given out by the General Conference Department of Education, and from reports published in the *Review and Herald* during the past year, we see that in spite of the prevailing depression due to the present crisis in Europe, the general condition of Seventh-day Adventist schools and colleges is one of unusual prosperity.

Union College reports a larger enrollment than that of last year, and a condition of deep spirituality in the school. The treasurer's report showed the college as operating without loss. A unique plan for raising the debt of this institution was inaugurated last summer at a joint meeting of the college board and the executive committees of the Northern and Central Union Conferences. The total amount of indebtedness was apportioned in shares of fifty dollars each, to be sold to our people throughout the conferences mentioned. Payment for these shares is not to be collected until all are sold. Elder J. W. Christian was appointed financial agent for the corporation; and although the figures are not at hand, without doubt a large number of shares has already been sold. Union College was fortunate in receiving the surplus of ten thousand dollars from the Twenty-cent-a-week Fund of the Northern Union Conference. It is to be hoped that this, the largest of our colleges, will soon be able to sing the jubilee song, "Out of Debt." One important action has been taken within the past year, that of the reincorporation of the college, in which the Northern and Southwestern Union Conferences, as well as the Central Union, were included in the corporate body. As for student activities, the Young Men's Personal Work Band is reported as a particularly active organization. One of its enterprises was the raising of one hundred dollars for tracts, and the placing of two tracts on Armageddon and the Turkish question in each home in the city of Lincoln. This aggressive move received notice by the editor of a Lincoln daily, who in an editorial referred to the "flooding" of the city with our pamphlets.

The summer slogan of Emmanuel Missionary College last year, we are told, was something like this: "One Week's Work and Bring Back One," meaning that many of the students had pledged a week's wages, others their best week in canvassing, to apply on the school debt; and that it was the aim of each student to bring a friend to school. How well this interesting endeavor succeeded is shown by the fact that fifty or more students testified in chapel one morning soon after the opening of school that they were in attendance at Emmanuel Missionary College through the efforts of some of their fellow students. The enrollment shows a gain of approximately ten per cent over the preceding year. Marked improvements in laboratory and library are worthy of note. We understand that the students were responsible for the launching of the debt-raising campaign, which has brought over five thousand dollars into the treasury. This year their Canvassers' Band has the aim, "One Hundred Canvassers from Emmanuel Missionary College." These three instances of student activity show a school spirit which is certainly to be commended. Perhaps student cooperation may some day be recognized as a sure cure for an institution whose enrollment suffers from malnutrition. At least the experiment at Emmanuel

Missionary College seems encouraging, and we heartily wish them success.

"The school that educates for life" deserves mention; for Walla Walla College has the largest enrollment of its history. A recent issue of *Christian Education* came forth with a two-page picture of its faculty, the average teaching experience of which is ten years. Beyond the enrollment and the Harvest Ingathering record of seventy-five dollars, statistics from this college are not overly plentiful. However, mere figures are not always significant, and those who have watched the progress of the institution know that its general policy is progressive. It is said that there is a growing sentiment for more students to complete the college course.

The outlook for Pacific Union College is particularly encouraging. With the largest enrollment of its history, and with twelve or more being graduated from the college course and between forty and fifty registered for graduation in all courses, the "school where students do things" is forging ahead. Not many times in the history of educational work in our denomination has an institution found it necessary to turn away students because of lack of room, but the report comes that such was actually the case at Pacific Union College. After "seven tents and every available nook and corner were filled with students," applicants were recommended to attend other schools in the conference. The industrial features of Pacific Union College are perhaps without equal in the United States. Reports show that their work in practical missionary lines is also alive and thriving. The college expects to spend twenty-five thousand dollars for improvements and the completion of its main college building. Evidently the Panama-Pacific Exposition is not the only big undertaking on the Pacific Coast.

This article would hardly be complete without mention of the work of some of the larger academies—South Lancaster, Mount Vernon, Keene, and the Southern Training School. Of these, South Lancaster has the record enrollment of its history, and the other academies make a relatively good showing in attendance.

Mount Vernon Academy has been entirely relieved from debt, by special efforts in the Columbia Union Conference and by receiving its share of the surplus on the Twenty-cent-a-week Fund. This academy has been more than usually prolific of late in supplying conference officers and workers for the Eastern States, and also in sending workers into foreign service.

All these academies, as well as the colleges, have taken a more active part than ever before in the Harvest Ingathering campaign.

The year is marked by the opening of a new college, or rather the transfer of college work to a new location; but since it is usual for the youngest in the family to receive special care and attention from older and more experienced hands, your attention is directed elsewhere in the pages of this journal for a complete account of the work of the Washington Missionary College.

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EACH solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong.—*Frederick W. Faber.*



## The Washington Missionary College

J. L. SHAW, PRESIDENT



It is evident from the instruction which came at the time the work was started in Washington that it was the Lord's will that a strong college should be built up at the nation's capital. For some time there had been a growing desire for a college in the East. In harmony with this, and in order to place the institution on a better operating basis, it was decided at the fall council of the North American Division in 1913, to reorganize the institution so that it would do regular academic and college work, having as its territory for college students the Atlantic, Columbia, South-eastern, and Southern Union Conferences, and the eastern part of the Canadian Union Conference; and for academic patronage the students of Eastern Pennsylvania, New Jersey, Chesapeake, Virginia, and District of Columbia Conferences.

Much thought and effort was given to the selection of a faculty well qualified to carry various lines of work. The following courses were arranged: Literary, ministerial-college, academic, medical evangelistic, and Bible workers'. Under the new organization the College opened in September of last year, with an encouraging attendance.

In addition to its regular academic and college work, the institution has emphasized the preparing of evangelistic workers. This was the primary object in the establishment of the first school at Battle Creek. Concerning it we read: "Too little attention has been given to the education of men for the ministry. This was the permanent object to be secured in the establishment of the College. In no case should this be ignored or regarded as a matter of slight importance." It is quite apparent that the need for evangelistic workers was never greater than at the present time; and because of this the board and the faculty, in planning for the College, laid special stress on providing courses of instruction and

teachers qualified for the work of preparing evangelistic workers. There are at the present time six ordained ministers on the College faculty, also a lady Bible worker of long experience. This enables the institution to offer unusual advantages to those who desire to become soul winners in the Lord's work, and who wish to fit themselves to present the truth in a convincing manner.

There are five candidates for the degree of bachelor of arts this year. Some of these are planning to go into the ministry. Others will take up teaching. Young men are in different years of the college-ministerial course, and it is a pleasure to see them preparing for this very important phase of the Master's service. Twenty-five young ladies are taking definite instruction in Bible readings. Besides the theoretical training which they get, they are given actual field work, holding Bible readings under the direction of the teacher in charge.

Another important feature is the medical evangelistic course. For some time it has been realized that nurses graduating from some of our institutions need further instruction before they can go into the organized conference work as medical evangelists or Bible workers. A course of one year is offered, which gives graduate nurses the opportunity of further study in Bible, history, English, hygiene and temperance, obstetrics, and other subjects helpful to those doing medical evangelistic work. A class of ten is finishing that course the present year.

The industrial features of the institution have been given consideration during the past year. A building has been erected for the teaching of woodwork. Benches and tools have

been provided, and a competent instructor is in charge. This department has had an encouraging attendance, and students are being trained in the use of tools, which is important for young men in any line of mis-



ONE OF OUR "OLD" STUDENTS

Washington Missionary College stands back of him as it does all its students.





FACULTY AND STUDENTS OF WASHINGTON MISSIONARY COLLEGE, 1914-15

sionary endeavor, whether at home or in the mission field. The building and tools are a gift from a friend interested in the College.

Since the school was opened in Washington, a debt has accumulated amounting to sixty thousand dollars. This, of course, is a handicap to the growth and development of the College. At a recent council of the Columbia Union Conference, it was decided to give fifty per cent of the surplus on the Twenty-cent-a-week Fund to the liquidation of the indebtedness. In this we expect the hearty cooperation of all the members of our churches in the Columbia Union Conference, and in time we look to see the indebtedness entirely liquidated.

There is an earnest body of young men and women in attendance, and the spiritual atmosphere is wholesome. The enrollment of the College for the present year up to date is two hundred and eleven. A large majority of the students are planning to do active work in the Master's service during the coming vacation. The institution has been established to train young people for the work. It is "the gateway to service at home and abroad." While the calls are pressing in for well-educated men and women in all branches of the cause, both in this country and in other lands, young people should avail themselves of the opportunities offered to prepare for the finishing of the work.

## If College Be Denied You

FLORENCE M. CHRISMAN

**N**OTHING but lack of energy and perseverance can keep any young man or woman who has a reasonable degree of health from becoming a well-educated worker for God. But this does not mean that every young man and woman can enter one of our schools. There are always those who find it utterly impossible to attend school. They are held at home by circumstances over which they have no control. It may be that sickness and death have entered the home and taken from it the father; and the son, the pride of his parents, suddenly finds himself the sole support of a widowed mother and orphan sisters. It may be that death has claimed a loving mother; and the daughter, who has been so tenderly cherished, awakens to find herself the only comfort of a bereaved father and motherless children. Life has suddenly become a reality, and the hopes of youth vanish like a dream. The future looks dark; it is impossible to go to school, and the prospects for success in life seem blighted. But are they? Does God measure success by the number of years a person spends in school? Is a college education worth more than service?—By no means. Wherever duty calls, there is the place God would

have us. We do not need to worry about the future, for God will take care of that; and he will measure our success, not by our education, but by our consecration to his service. In his sight "heart education is of more importance than the education gained from books."

But God does not desire that we should regard this "education gained from books" as unnecessary. It is right for us to feel that we must reach the highest development of our mental powers. We should "not restrict the education to which God has set no limit. But our attainments will avail nothing if not put to use for the honor of God and the good of humanity. Unless our knowledge is a stepping-stone to the accomplishment of the highest purposes, it is worthless. What we need is knowledge that will strengthen mind and soul, that will make us better men and women." This is the knowledge that our schools are striving to impart to our young people; but if you are deprived of the privilege of entering one of these schools, you need not feel that you cannot gain an education.

In order to assist those who cannot attend school, the General Conference Department of Education has established the Fireside Correspondence School. This

school has been operating since 1910, and it has fully demonstrated that school work can be carried on successfully by correspondence. Prof. C. C. Lewis is the principal of the school, and his associates are men and women who, like himself, have had many years of experience in educational work. They are well qualified to understand the various needs of their students, and to give to each one the very best possible assistance.

The General Conference outline of studies is followed, and the school is prepared to give thorough instruction in about thirty different subjects. The courses offered are just as strong, and the methods employed just as thorough, as those followed in any of our academies and colleges. "The fact that the student must reduce the results of his study to writing, and must recite the entire lesson, speaks much for the thoroughness of the method." Each lesson is carefully graded; and if the subject is successfully completed, the student receives a certificate showing the average grade of his lessons, his examination grade, and his final standing. If at any future time he should enter one of our schools, this certificate will be accepted, and full credit given for the subject it represents. Last year fifty-two certificates were issued for full work.

The Fireside Correspondence School is not limited to any conference or union conference; its territory is the world. At present it has students "in India, China, Korea, England, South America, Syria, and the islands of the sea." Its doors are open to all, young and old, who earnestly desire to gain a better preparation for service. One of our missionaries says, "I believe the establishment and successful work of the Fireside Correspondence School is the most important advancement our educational system has made in recent years." It is hoped that each year will see a greater number of our people taking advantage of the opportunities it offers.

Perhaps there are those who will find it impossible to enroll as students of the Fireside Correspondence School. If you are among that number, do not become discouraged. There are more ways than one to secure an education. "A resolute purpose, persistent industry, and a careful economy of time will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness." This is the way many of the world's greatest men attained success, and this is the way you can succeed. "Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or un-



THE COLLEGE TEAM — W. M. C.

favorable surroundings." Determine to improve every opportunity that comes to you; make use of every spare moment of time, and by God's help you can gain an education that will fit you for efficient service in his work.

### College Friendships

MAY WHEELER

IN looking back over the years spent at school, one finds that one of the greatest blessings of that time is the friendships there formed. A well-known writer has said, "If there were no other value in a college



A SHADY NOOK ON THE "SLIGO"

course than the boon of college mates, it would be worth more to any boy or girl than all it costs." There is a bond of comradeship which binds classmates together. They have experienced the same difficulties as well as the same pleasures of school life. There is an understanding and sympathy among them which has been compared to that existing among soldiers who have fought in the same battles, and who have triumphed in the same victories. In fighting together, they learn to know one another as they could in no other way. The strife of battle reveals the true character of every man. It is much the same in school. The years spent together will usually show what each is worth.

The best way to surround oneself with true friends is to be a true friend. A good proof of friendship is to point out to a friend the mistakes which every one can see that he is making. The one who will allow a friend to continue to make serious mistakes without warning him is not a true friend.

I well remember when, a task having been assigned me in school which, in my discouragement, I felt that I could not perform, a friend said to me, "Come, I will go with you and help you begin." As we worked together, discouragement vanished; and that day saw

the task finished. It was only a small deed, but it helped; and true friendship is made up of just such little acts of kindness and words of encouragement.

It is important early in life to choose for friends those who will be a help and an inspiration. Of the friendships made in youth, T. T. Munger says: "Make friends early in life, else you will never have them. It is only in the first third of our threescore and ten years that lifelong friends are made. Agreeable associations may be formed later, and now and then a friendship, when there is great congeniality and freshness of spirit, but friendship is a union and mingling, a shaping of plastic substances to each other that cannot be effected after the mold of life has hardened. We may touch thereafter, but not mingle."

In school, students are gathered from all parts of the land, from many different homes and influences, and from different circumstances, and there is afforded, perhaps, a better opportunity of choosing friends than at any other time.

A short time ago I heard a young man say, "I dislike to see school close; for somehow after I have been away for two or three days, I think about Fred and wonder what he is doing, and where John is now; and then I begin to think of some of the good times we had at school." So one naturally turns back to the old school friends who are tried and proved. And then how good it is after the summer's vacation to come back to the college halls and meet the old friends again. How eagerly they greet one another, and on the first day of school many of the old students may be seen standing in little groups, talking over the experiences of the summer.

Many times students do not fully appreciate the value of the old associations until the time comes to leave the school which has been a home to them during the years of preparation. Then how dear seems the old college, and how true seem the long-trying friends so soon to be scattered! It is then that one begins to appreciate the value and helpfulness of the friendships formed at college.

Cranfill, in his book "Heart Talks," speaking of college friendships, says: "May our parents learn everywhere how much it means in this strenuous age for one to start out in life without the strength that comes from a course in college, and the help that comes from having schoolmate friends throughout the land."

WHAT we can do is a small thing; but we can and will aspire to great things. Thus, if a man cannot be great, he can yet be good in will; and what he, with his whole heart and mind, love and desire, wills to be — that without doubt he most truly is.— *Selected.*

ALL life is a school, a preparation, a purpose: nor can we pass current in a higher college, if we do not undergo the tedium of education in this lower one.— *Selected.*

## A Week at the Washington Missionary College

JANETTE BIDWELL

It is early Sunday morning. Here and there in the dormitories a light can be seen where some one has arisen early to study. But all is silent. Suddenly the loud clanging of a bell sounds in one corridor, then in another; and then there is silence no longer. Soon we hear another bell, which summons the students of each dormitory to morning worship. After a few minutes for silent meditation in our rooms, another bell calls us to breakfast. During the meal each table becomes as one family, discussing the weather, the latest news of the war, our lessons, and whatever else may chance to be of current interest.

So the day begins; but as there are many classes and we cannot enter every one, let us go with two of the young women who are juniors. As there are but few classes in collegiate subjects on Sunday, our friends go to the library; one to look up the life of an English author of the seventeenth century; the other to perform her duties as librarian. And the library is like a beehive without the hum, for our professors see to it that we never lack for subjects of which to



CLASS IN CARPENTRY — W. M. C. 1915

make a special study. At nine-thirty we gather for chapel. This morning Elder Spicer has come to talk on an absorbing subject, "Missionary Work at Home and Abroad." After chapel the day continues with classes and study periods until one o'clock.

At one-fifteen the bell rings, and an eager crowd hastens to the dining room, the most popular place of all. Our friend the librarian spends her afternoon in the library. The other young woman is working her way in school, and spends her afternoons in the printing office. Several thousand sheets of the *Sabbath School Worker* are stacked before her, and she grasps the ivory folder, intent on diminishing the pile. During the afternoon the mission appointees attend a class in dentistry. At six o'clock supper is served, and vespers follow. There are no classes on Monday, so Sunday evening is free. Tonight Dr. J. H. Gore, a celebrated traveler, gives an illustrated lecture on "Belgium and Her People Before the War." At nine-thirty lights are out.

Monday morning a number of girls are up early, for they are going on a "hike." By the time breakfast is over, they are back, ready to begin the day's work, invigorated by the brisk exercise and fresh

morning air. All day long is heard the sound of the press in the printing office; and if you step in, you will see the girls folding and stitching. Several boys in another corner of the room are setting type. The dormitories are now almost deserted. Nearly all students have gone to the city; some to canvass, others to do research work in the libraries and museums. Several members of the Sligo Clan, a society composed of the younger boys, go to the home of a needy widow to chop wood. At supper this evening the conversation is exceptionally interesting. At one table two of the young women are telling their experiences in selling magazines; over there a young man relates how he sold twelve dollars' worth of books, and at the other side two are comparing notes taken in the Library of Congress, and discussing how they may best be arranged to form scholarly essays.

Tuesday morning school begins as usual at seven-thirty. The first hour we accompany one of our friends to the class in epistles; during the second hour the journalism class meets. Today they discuss the structure of the ordinary newspaper article, and how to write articles in such a way that newspapers will accept them. At chapel President Shaw gives us a talk on a new disease which has recently appeared

in several schools. Its chief symptom is a desire to stand idly in the corridors and talk. "Corridoritis," he says, "is contagious and exceedingly detrimental to good work, hence all should guard against it." Following chapel we go to French class,—how strange it sounds to our American ears!

For the rest of the morning let us leave the classes and visit Central Hall, where dinner is being prepared. The cook is assisted by students who come in during vacant periods. At one side is a group paring potatoes and other vegetables; here is a girl making pies, while the cook is attending several large kettles on the stove. As the dinner hour approaches, the activity increases, and finally the bell rings, calling all to dinner.

Tuesday and Thursday afternoons the industrial classes meet, and every afternoon some are working in the chemical and physical laboratories. We go to South Hall and enter the sewing room. The girls are cutting and making garments, under the direction of the instructor. In Central Hall the cooking class is in session. In the carpenter shop the boys are repairing furniture, and even making bookcases. The class in printing also meets. Gymnasium follows the industrial classes. After evening worship the young women of South Hall have a club for discussing improvement of

### OUR WASHINGTON

WORDS BY J W HALL, W M C, '15.

MUSIC BY IRVING A. STEINEL, W M C, '15.

The musical score for "OUR WASHINGTON" is presented in four systems, each with a vocal line and a piano accompaniment line. The lyrics are as follows:

We come to you from man - y lands, Our Wash - ing - ton, For  
 We love you for the friends you give, Our Wash - ing - ton, For  
 Take still the lead in ev - 'ry race Our Wash - ing - ton, And

strength of mind, and heart, and hands, Our Wash - ing - ton. The  
 mem - o - ries that long shall live, Our Wash - ing - ton; But  
 keep with truth an e - ven pace Our Wash - ing - ton; Still

world is ours, then give us eyes To see the need where most it lies, And  
 love you most for that great fire Of zeal and pur - pose you in - spire; For  
 teach us stern - ly to pre - pare, And stand as strong in deed or prayer As

wis - dom give that mak - eth wise, Our Wash - ing - ton.  
 true am - bi - tion and de - sire, Our Wash - ing - ton.  
 he whose no - ble name you bear, Our Wash - ing - ton.

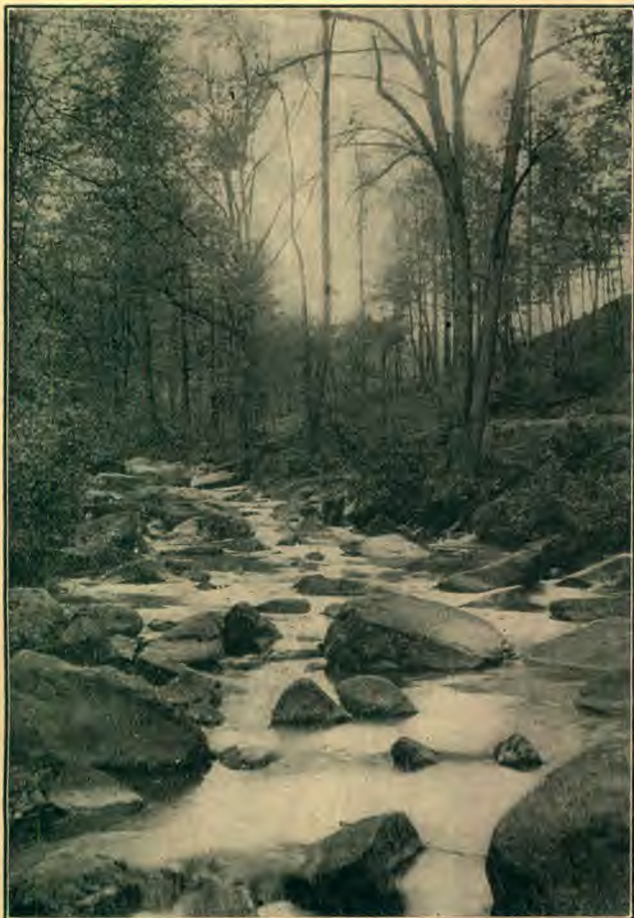
etiquette, called "Ebell Annuliere," which means the "ring that makes beautiful." A paper is read entitled "How to Prepare for 1916." After this the evening is filled with study in the library and in our rooms, then lights are out.

Wednesday morning after Bible class we visit the advanced literature class. The students are taught not to accept unthinkingly the ideas written about literature, but to read and form their own conclusions. After chapel our two friends remain in the library until the last period, when they go to American history. This class takes up not merely the events, but the philosophy of history. The principles of government are analyzed. Wednesday afternoon is as busy as the others.

The academic classes meet four times a week, but some of the college classes meet only twice; hence Thursday's program is much like Tuesday's, and Friday morning duplicates Wednesday morning.

Friday afternoon is stirring in detail. Unless work is very pressing, the printing office closes; the carpenter shop, laboratories, and library are locked. But in the dormitories things are moving. Some one at the other end of the hall calls, "Tom, are you through with that broom yet?" As you hasten to leave, because of the dust, you almost trip over the chairs and rugs in the hall. The kitchen is more pleasant, but take heed that you remain in the corner out of the way, for Sabbath dinner is being prepared. Down in the laundry a number of young men are keeping the flatirons busy, pressing trousers and coats.

After about two hours a far different scene presents itself in the dormitories. How clean and neat the rooms look, and every one is attired in his best. Around each piano is a group, singing. After lunch the Young People's and Mission Bands meet, then all



SLIGO CREEK, NEAR THE COLLEGE CAMPUS

gather in the chapel for the Friday evening devotional meeting, the best meeting of the week.

Sabbath morning there are teachers' meeting, Sabbath school, and church service. After dinner we take a few minutes to stroll and enjoy the beauties of nature, stopping at the Sanitarium. Then there are Junior Boys' Band, and Teachers' Band, and Ministerial Band, and Bible Workers' Band; then young people's meeting, closing with vespers at sunset.

After supper we go to the assembly room in North Hall. Tonight we are giving a farewell reception to one of our number who leaves tomorrow for the mission field. At eight o'clock those with literary inclinations gather in the faculty room, where they meet as a club called "The Quadrangle." Literature, art, music, and kindred subjects are discussed.

So ends the week,—to begin again before sunrise tomorrow.



### Twenty-First Week

*May 23.* Ezra 1 to 3: Proclamation of Cyrus; return of 50,000 Jews to Jerusalem; foundations of the second temple laid.

*May 24.* Ezra 4 to 6: Rebuilding hindered; Haggai and Zechariah prophesy; a letter to Darius; a new decree favoring the Jews.

*May 25.* Ezra 7 to 10: Decree of Artaxerxes; prayer of Ezra; people repent.

*May 26.* Nehemiah 1 to 4: Nehemiah sent to Jerusalem; rebuilding the wall; praying, working, watching.

*May 27.* Nehemiah 5 to 8: Nehemiah rebukes usury; sets an example of hospitality; the work finished; law of God read in the hearing of the people.

*May 28.* Nehemiah 9 to 11: A solemn fast.

*May 29.* Nehemiah 12, 13: Read the notes below. Make an outline of the chief events recorded in the two books read this week. They contain many beautiful and practical lessons, which will richly reward careful study.

#### Ezra and Nehemiah: the Men

The name Ezra means *help*. The famous scribe and priest bearing this name lived in Babylon in the time of Artaxerxes Longimanus, and by this monarch was commissioned to lead a large company of captive Jews to Jerusalem. Not only was he given a liberal provision of silver and gold and other offerings for the house of the Lord, but a royal decree commanded that he should receive all needed assistance from the keepers of the king's treasures beyond the river. Ezra was a reformer. He desired not only to rebuild the temple and re-establish its services, but to see the laws and customs of the ancient faith observed in the daily life of the chosen people.

The genealogy of Nehemiah is unknown, save that he was the son of Hachaliah, and presumably of the tribe of Judah. While occupying a high office in the court of Persia, his heart was stirred by reports that came to his ears of conditions at Jerusalem. Obtaining a commission from the king, and promising to return to the court at a set time, he went to Jerusalem and entered immediately upon his labors. Nehemiah was evidently a man of action. He could work as well as talk, execute as well as plan. He "was a noble example of Christian patriotism. He was a man of profound piety, connecting everything, great or small, with the will of God. His prudence is equally marked; and there is no better example of constant dependence upon God, united with practical forethought. He was disinterested and unselfish; his wealth was used for public ends; and there is not the slightest reference to self apart from the common good."

#### Ezra and Nehemiah: the Books

The book of Ezra contains a record of events that occurred about the time of the close of the exile of the Jews in Babylon. "It comprises accounts of the favors bestowed upon the Jews by Persian kings; of the rebuilding of the temple; of the mission of Ezra to Jerusalem, and his regulations and reforms. Such records forming the subject of the book of Ezra, we must not be surprised that its parts are not so intimately connected with each other as we might have expected if the author had set forth his intention to furnish a complete history of his times."

Of the authorship and history of the books of Ezra and Nehemiah, Amos R. Wells says: "From the fact that the first part of the book of Ezra is written in the first person, it is thought that Ezra himself wrote it. Others think that both this book and Nehemiah were written by others, but contain extracts from the first-hand accounts of the two leaders. In ancient times the two books were united, and in the Vulgate they are called First and Second Esdras. They are written in Hebrew, with the exception of certain letters and other quoted documents in Ezra, which are kept in the original Aramaic, or Chaldee. Ezra covers seventy-nine years; and Nehemiah, after an interval of about twelve years, continues the story."

The book of Nehemiah gives a history of Nehemiah's great work of rebuilding the city wall, establishing the government, and carrying into effect the needed reforms, especially in regard to honoring the Sabbath. Incidentally, the book admits us to "a glance at the condition, moral and political, of the Jews; at the growing bitterness between them and the Samaritans; and at some scenes in Assyrian life. The account of the walls and gates in chapter 3 is among the most valuable documents for the settlement of the topography of ancient Jerusalem."

"The book of Ezra contains a very important key; that key is found in chapter 7. The information there found is indispensable to a correct solution of the prophetic periods of Daniel 8 and 9. The year 457 B. C., given in the margin of Ezra 7:8, is the starting point from which the 2,300 days (years) are to be reckoned. The going forth of the decree to restore and build Jerusalem is of itself an event that marks an epoch in this world's history, and makes the book one of absorbing interest, worthy of deep study."—Starr.

## MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN  
C. L. BENSON  
MEADE MACGUIRE

General Secretary  
Assistant Secretary  
N. Am. Div. Field Secretary

### Senior and Junior Society Programs for Sabbath May 29

NOTE.—Let each society prepare its own program.

#### Missionary Volunteer Reading Courses

##### Senior No. 8 — Lesson 33: "The Desire of Ages," Chapters 81 to 87

1. What wonderful events took place early on the morning of the first day of the week?
2. Who first entered the deserted tomb? What did they see and hear?
3. To whom did Jesus first appear?
4. What effect did the resurrection have upon the Jews?
5. What did Christ's resurrection mean to us?
6. Relate the experience of the two disciples on the way to Emmaus.
7. Tell of the Master's first meeting with the disciples in a body after the resurrection. What promise did he renew to them?
8. What did he say concerning the importance of the work of his church?
9. How was the faith of Thomas tested and strengthened?
10. Where did Jesus again meet his disciples? How did he make himself known, and what did he mean to teach by this?
11. How did he test the genuineness of Peter's repentance?
12. What commission did he leave his disciples?
13. What place was chosen for the ascension? Give the Saviour's last words to his followers.
14. Who stood by them as he was received out of their sight, and what did they say?
15. Why did Jesus not permit the worship of the angels when he first ascended to heaven?
16. When will our obligation to carry the gospel to this world cease?

##### Junior No. 7 — Lesson 33: "Easy Steps in the Bible Story," Pages 573-584

1. Of what was Jesus accused in the house of Caiaphas? What caused the high priest to rend his clothes? How did the men who had brought Jesus now treat him?
2. Where was Jesus led as soon as it was day? What questions did they ask? What did he reply? What did the council then declare?

3. Where was Jesus next taken? When Judas saw that he did not deliver himself from the Jews, what did he do? What was done with the money?

4. What accusation did the Jews make against Jesus before Pilate? After questioning him, what did the governor declare? Why did he send Jesus to Herod? How was Jesus treated by Herod and his men of war?

5. Who now entered the judgment hall and questioned Jesus? What did Pilate again declare to the Jews? What did he offer to do? Whom did they choose to have released? What cruel treatment was then given to Jesus by Pilate and his soldiers?

6. When Pilate brought Jesus before the people, what did they cry out? What did he tell them to do? Why did Pilate fear? What did he seek to do? Into whose hands did he finally deliver Jesus? How did the Jews taunt Pilate?

7. When the Saviour was led away to be crucified, who was compelled to bear his cross? On what hill was he put to death? Who were crucified at the same time?

8. How was Jesus derided and mocked by the rulers? What title was placed above his head? What prayer did he offer for his tormentors?

9. What request did one of the thieves make who was crucified with Jesus? What did the Saviour reply? What provision did he make for his mother?

10. Repeat the last words of Jesus on the cross. What great miracles occurred when he died? What was said by the centurion and his soldiers who were watching Jesus?

11. On what day was Jesus crucified? Why were not his legs broken? By whom was his side pierced? What two scriptures were thus fulfilled?

12. In whose tomb was Jesus laid? What request did the chief priests and the Pharisees make of Pilate? What answer did he give? How did they guard the sepulcher?

#### "Are You There?"

I LIKE to play close by my father's den,  
Where he's at work, and every now and then  
Ask, "Father, are you there?" He answers back,  
"Yes, son." That time I broke my railroad track  
All into bits, he stopped his work and came  
And wiped my tears, and said, "Boy, boy! Be game!"  
And then he showed me how to fix it right,  
And I took both my arms and hugged him tight.

Once when I'd asked him if he still was there,  
He called me in and ruffled up my hair,  
And said: "How much alike are you and I!  
When I feel just as boys feel when they cry,  
I call to our Big Father, to make sure  
That he is there, my childish dread to cure.  
And always, just as I to you, 'Yes, son,'  
Our Father calls, and all my fret is done."

— Strickland Gillilan, in the Ladies' Home Journal.



#### IX — Bearing the Cross

(May 29)

LESSON SCRIPTURE: Matt. 10: 34-42.

MEMORY VERSE: "And he that taketh not his cross, and followeth after me is not worthy of me." Matt. 10: 38.

#### Questions

1. What did the angels sing above the plains of Bethlehem the night that Jesus was born among men? Luke 2: 13, 14.
2. Although Jesus came to bring peace, what did he say would be one effect of his coming? Matt. 10: 34-36. Note 1.
3. What did he say of those who love father or mother, son or daughter, more than they love him? Verse 37.
4. What must every one who follows Jesus be willing to carry? Memory verse. Note 2.

5. What does Jesus say of him who seeks to save his life, rather than give it up for him? Verse 39.

6. What does Jesus say of one who is willing to give up all, even life itself if need be, for his sake? Verse 39, last part. Note 3.

7. Receiving one such messenger or follower, for Christ's sake, is really receiving whom? Verse 40.

8. What did Jesus say of one who kindly receives one of his prophets because he is the prophet of God? Verse 41, first part.

9. What did he say of one who courteously receives a righteous man because he is a righteous man? Verse 41, last part.

10. What did he say of one who is kind, because he is a follower of Jesus, even to one of the smallest and most humble of God's children? Verse 42.

11. What must accompany the gift or the kindness shown, in order to make it acceptable to God? 1 Cor. 13:3.

#### Notes

1. "Christ did not here mean to say that the object of his coming was to produce discord and contention; for he was the Prince of Peace. Isa. 9:6; Luke 2:14. But he means to say that such would be one of the effects of his coming. One part of a family that was opposed to him would set themselves against those who believed in him. The wickedness of men, and not the religion of the gospel, is the cause of this hostility."—*Barnes*.

"This creating of strife is not the effect of the gospel, but the result of opposition to it."—*The Desire of Ages*, page 357. Read also Isa. 57:19-21.

"Of all persecution the hardest to bear is variance in the home, the estrangement of dearest earthly friends." It is one of the crosses, however, which all must expect and must be prepared to carry if they would follow Jesus.

2. "When persons were condemned to be crucified, a part of the sentence was that they should carry the cross on which they were to die, to the place of execution. . . . To carry it was burdensome, was disgraceful, was trying to the feelings, was an addition to the punishment. So to carry the cross is a figurative expression, denoting that we must endure whatever is burdensome, or trying, or considered as disgraceful, in following Christ."—*Barnes*.

When men enlist as soldiers, they know that they must endure hardness. They do not expect to stay with their friends and become interested in business and society and the usual affairs of life. They willingly give up all, even life itself if need be, for the love of their country. In like manner, each one who enlists in the army of the Prince of Peace must expect to "endure hardness, as a good soldier." 2 Tim. 2:3, 4.

3. Jesus means that we must "prefer Christ," (1) before our nearest and dearest friends; (2) before our comfort and safety; (3) before life itself. He who gladly gives even his life to Jesus if necessary, will find eternal life in its place. Jesus said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29, 30.

## IX — Bearing the Cross

(May 29)

### Daily-Study Outline

Sab. . . . . Read the lesson scripture.

Sun. . . . . Not peace, but a sword. Questions 1-3.

Mon. . . . . "Not worthy of me." Questions 4, 5.

Tues. . . . . Bearing the cross; finding life. Questions 6-8.

Wed. . . . . "He that receiveth." Questions 9-11.

Thurs. . . . . Surety of the reward. Questions 12, 13.

Fri. . . . . Review the lesson.

LESSON SCRIPTURE: Matt. 10:34-42.

#### Questions

1. What misapprehension of his mission to earth does Jesus guard against? Matt. 10:34, first part. Note 1.

2. For what did he come? Verse 34, last part. Note 2.

3. What family differences arise from his coming? Verse 35.

4. Who shall a man's foe be? Verse 36.

5. Who in the family is not worthy of Jesus? Verse 37.

6. Who in general is not worthy of him? Verse 38. Note 3.

7. Who shall lose his life? Verse 39, first part.

8. Who shall find his life? Verse 39, last part.

9. What is said of one who received a worker for Jesus? Verse 40, first part.

10. What is said of one who receives Jesus? Verse 40, last part.

11. What reward is promised him who receives a prophet in the name of a prophet? Verse 41, first part.

12. What reward is promised him who receives a righteous man in the name of a righteous man? Verse 41, last part.

13. Who is assured of not losing his reward? Verse 42. Note 4.

#### Notes

1. All through this lesson, as well as the two preceding lessons, it should be kept in mind that Jesus is "commanding his twelve disciples" (see Matt. 11:1), on the eve of sending them out to labor for him. This will help some toward a better understanding of the instruction given. Jesus would have the disciples understand clearly his mission, that they might not misapprehend their own as they go forth.

2. "I came not to cast peace" (Revised Version, margin). The peace mentioned here is evidently social or political peace, for it was the supreme purpose of Jesus to bring spiritual peace. The disciples were looking for Jesus to set up a temporal kingdom, free them from the Roman yoke; and give them rest and peace from their enemies; in short, to usher in a temporal millennium. This was not the purpose of his coming. Those who advocate peace on any other than a spiritual basis, are doomed to final disappointment.

3. Jesus never held out the idea that there is no cross bearing in his service. The cross comes before the crown. He who accepts Jesus as his Saviour, not only obtains "remission of sins that are past," but he enters upon a new experience, the work of being transformed by his grace in meeting and overcoming the daily temptations of life. The follower of Jesus must follow him in bearing the cross day by day, as well as in participating in "the glory that should follow."

4. In the service of Christ, nothing is too small to be taken into account for reward, so long as it is done "in his name" and for his sake. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." So the giving of even a cup of water "in the name of a disciple" of Jesus, is reckoned as done in the name of Jesus.

## God, Give Us Men

GOD, give us men, strong men of noble mien, who face the ill of life with soul serene; men who will honor thee with heart sincere; men who will serve the truth without a fear; men whom a false ambition can't entice; men who will form no partnership with vice; men who for winning favor will not lie; men who for honor's sake would gladly die; men whose strong will no grasping greed can bend; men to the best in other men a friend; men who see in other men a brother; not to self more true than to another. Such men as these, O God, we pray thee give; that men more like to thee may learn to live.—*Selected*.

"EVERY faculty, every attribute, with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, holiest, happiest exercise. While religious principle is held paramount, every advance step taken in the acquirement of knowledge or in the culture of the intellect, is a step toward the assimilation of the human with the divine, the finite with the infinite."—*Counsel to Teachers*.

# The Youth's Instructor

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### Explanatory

By courtesy of the editor, Mrs. Chase, the members of the journalism class in Washington Missionary College have been granted the privilege of getting out this number of the INSTRUCTOR. Mr. Harold Lewis and Miss Florence Chrisman have served as editors, while the other members of the class have contributed articles, and assisted in preparing the copy and selecting the illustrations. The paper, such as it is, represents class effort, the pupils and not the instructor being responsible for the doing of this bit of journalistic work. That they have derived benefit from the opportunity thus gained of putting into practical use the principles of good writing, which they have been studying in class, goes without saying. That the paper thus made up may convey a message of good cheer to other young people who are trying to get an education, and may encourage some, who might otherwise not do so, to make a brave attempt to go through college, is the desire of pupils and instructor.

M. ELLSWORTH OLSEN, PH. D.,

Head of the English Department of Washington Missionary College.

### The World of Might-Have-Been

A MAN of middle age sat by the fire. He was thinking, just thinking; yet so weary that thoughts were like a dim haze upon his mind. He felt dissatisfied; not that any one was to blame, but somehow life was not as he had pictured it when a boy. O the long, weary days in the factory, and the inability to make advancement because of lack of skill and knowledge.

Yes, life was indeed very hard, and boyhood dreams had not come true. His dissatisfaction changed into bitterness and regret, and his feelings deepened as he realized that it was largely his own fault. In his boyhood he had had what is called a good time. He had given nothing to the world; what could he expect from it? He had not trained his mind to efficiency; how could he expect luck to bring it to him?

Then his thoughts turned to his chum George. They had played together and were classmates in the village school. They had entered high school together; but the hours while George was studying, he had spent in amusement and idleness; and before the first year was over, he had dropped out. George had gone to Battle Creek College, and had worked hard to meet

his expenses. He remembered the letters George had written, urging him to come to school, and how his parents had offered to pay his way. But he had preferred to work in the factory and spend his evenings in amusement. If those days would only return, he would diligently apply himself to study, and improve every moment. But youth had long since fled, and remorse brought back no opportunity. How different it might have been! George had kept on, and had entered the ministry. As for himself, he had sought a "good" time; now he was miserable. George had followed his ideal, the path of right and duty; now he was happy and of value to the world. The man sighed. "If I had only realized then what I do now, I should be where George is today."

JANETTE BIDWELL.

### Results

A CERTAIN real estate firm in Washington displays on all its signs the word "RESULTZ." This is what the world is looking for. It cares nothing about the enterprise that cannot produce results. Our people are also looking for results. This is why they are so deeply interested in our schools; for our educational work has become one of the most productive enterprises of our denomination.

Since the establishment of our school in Washington, in 1904, we have seen encouraging results in the work here. Besides the many workers it has supplied for the homeland, the school has sent out over one hundred and sixty workers to the foreign fields. At the present time these young people are laboring in the following places:—

Spain and the Canary Islands	3
Brazil	8
Burma	5
English fields	5
Europe	4
Turkey	1
Mexico	8
Caribbean fields	9
Porto Rico	7
Korea	3
Malay fields	3
Philippines	2
Manchuria	4
Cuba	8
South America	30
Central America	3
Japan	2
India	23
Bermuda	1
China	12
Africa	20

We are glad for what the school has done in the past, and we expect to see even greater results in the future. During the present year three more students have gone from the school to enter the mission fields,—one to Cuba and two to India. There is a live Mission Band of forty members in the school, studying various fields. Of these, fifteen are under General Conference appointment, several of whom will probably enter their respective fields of labor in a few months. The Washington Missionary College is indeed "the gateway to service."

H. F. BROWN.

MAKE good use of your spare moments; they are sands of precious gold.—Selected.