

# The YOUTH'S INSTRUCTOR

Vol. LXVII

April 29, 1919

No. 17





From Here and There

Whale fat is being used in making margarin.

Women have been granted the full rights of citizenship in Bombay.

Coffins are no longer sold in Moscow, but are rented for funerals.

There is a mine located in Ohio which produces both coal and sand.

Seven pounds of tobacco per head of population is consumed annually in Holland.

There were 1,357,294 enlisted men discharged from the army between Nov. 11, 1918, and March 15, 1919.

A South American bat, known as the vampire, lives entirely by sucking the blood of large animals.

Women will be entitled to hold any office in the League of Nations, even the chairmanship of the executive council.

Wireless communication has been established between England and Sydney, Australia,—a distance of 12,000 miles.

A mine field, containing 70,000 mines, was laid between the Orkney Islands and the coast of Norway during the war.

Of the first 2,000,000 draftees, 200,000 could neither read their military orders nor understand their letters from home.

The war, including indirect losses, cost \$224,000,000,000, according to Edgar Crammond, a prominent British financial writer.

An airplane has been designed for pleasure purposes only, and it is thought it will soon be on the market. The price will be \$2,000.

More than 113,000 persons, or about 11 per cent of the entire population, in Petrograd died during the month of February, of hunger and disease.

By injecting a certain serum into the back of a patient, a French surgeon has made possible practically any operation without the loss of consciousness.

It is against the law in England to allow rats in one's cornerib. For this reason, farmers are building concrete cribs as a protection against the pests — and the law.

An airplane recently flew one hundred miles and landed near a point picked out in advance, without carrying a pilot. The machine was controlled by an automatic guide.

There is a bamboo pipe organ in a parish church in the Philippine Islands. It was built about the year 1818, and is still being played. By pouring water into one of the pipes, a birdlike sound is produced. For this reason, the organist on Christmas Eve always has a bottle of water by his side to use when he wants the enchanted birds to sing.

It has been discovered that hens lay more eggs in winter when their pens are illuminated by artificial light. The lights apparently make the winter days as long as the days of summer. By this method, the hens get just as much food and exercise in the winter as in the summer.

Wireless telephone communication was maintained throughout President Wilson's second trip to Europe between his ship, the "George Washington," and the naval radio station at Brunswick, New Jersey.

The Sixty-fifth Congress, recently adjourned, passed appropriation bills totaling approximately \$57,000,000,000, the equivalent of \$570 for every man, woman, and child in the United States.

An airplane was recently launched from a dirigible balloon successfully. The plane was suspended from the balloon by a cable, and cut loose at an altitude of about 3,000 feet.

South Carolina is the only State in the Union where it is impossible to secure a divorce. In Burma, divorce is possible without any reason being given on either side.

Explanatory Note

DUE to the courtesy and co-operation of the editors of the YOUTH'S INSTRUCTOR, the journalism class of Washington Missionary College has been allowed to prepare and edit the copy for this number. The class editors are H. Emory Wagner and Ruth Naomi Wilcox. These editors are responsible for all matter appearing in this issue. JESSE RUTH EVANS.

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# The Youth's Instructor

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## The Famous Blind Musician

MARK HAGMAN

**D**R. ADAM GEIBEL is without doubt the greatest living blind composer in the world, and is also one of our most eminent musicians. He has composed much vocal music, both solo and counterpart, and also many instrumental pieces for the piano and the violin. He plays the violin, piano, and pipe organ. Dr. Geibel came to Washington, D. C., a few weeks ago to conduct the presentation of his great masterpiece, "The Incarnation," which was rendered by a large chorus of students from Washington Missionary College. During the time he was in Washington the writer had the opportunity of obtaining first-hand the story of his life. In spite of his misfortune of being blind, he always seems cheerful. He is very modest, and speaks of his achievements as if they were only commonplace.

Dr. Geibel commenced his narrative by saying, "I do not know whether it is wise or not for me to say where I was born. I am a thorough American, and it is not my honor, but my misfortune that I was born in Germany." He was born in the little village of Neuenheim, near Frankfort-on-the-Main, Sept. 15, 1855. When he was nine days old he lost his sight through an incompetent physician, who treated inflammation which had settled in the eyes, with caustic. The solution was too strong and destroyed his sight. For years every possible effort was made to restore the use of his eyes. He was taken to the greatest oculists in Europe, but all in vain. It was too late, and he was compelled to go through life deprived of one of the greatest blessings God has given to man, — the sense of sight.

At the age of six he first began to show his wonderful talent for music. At that time there were in Central Europe a great number of itinerant musicians and wandering minstrels going from village to village. Whenever they came to the town where he lived, young Geibel would listen to them for hours at a time, wholly absorbed in the music. Then he would go home, and with wonderful exactness, play the pieces which he had heard, on the little spinet or harpsichord that was in his home.

In 1862, he with his parents came to America,

settling in Philadelphia. Two years later he was admitted to the Pennsylvania Institution for the Instruction of the Blind, where he received practically all his education. Here his natural talent for music soon showed itself. It was found that he possessed a sense of absolute pitch,—something very few people ever acquire. He could instantly distinguish any note or combination of notes that might be struck. He also

memorized by ear very readily. At this college he obtained a thorough training in all the various branches of music.

Dr. Geibel says that the blind are not taught by ear, as many people believe. They are taught almost as the sighted are. The only difference is that the blind must be instructed through the eyes of some other person, or by means of raised letters. Their minds are trained for music and literature just as the sighted are trained.

The first instrument Geibel learned to play was the violin. This was followed by the piano and the pipe organ. He had never planned to become a solo artist, but worked along general musical lines. However, when he was graduated in 1874, he was considered an excellent church organist. There were five in his graduating class, and

their work was to compose music for the twenty-third psalm as an anthem for both solo and chorus with organ accompaniment. Each was to do the work independently, and a bronze medal was to be given to the winner. Dr. Geibel was awarded the medal.

He remained at the school for two years after being graduated, taking postgraduate work and teaching. For the next few years his time was devoted to teaching the sighted. Harmony and composition had always been his specialties, and he has taught many who are now famous throughout the country. In 1884, there was a vacancy on the staff of this same school for the blind, and being urged by his friends, he applied for the position and was successful in obtaining it. After being absent from the school nearly ten years, he returned to his dear old Alma Mater, where for seventeen years he taught as assistant of the music department.

Dr. Geibel first began to compose music in 1872.



ADAM GEIBEL



His first composition was a little piano piece called "Evening Bells." He searched for two years before he found a publisher. It was a success, however, and was the means of introducing him to the music-loving public. In 1875 he wrote a two-part song for ladies' voices, called "Good Night, My Love, Good Night." This was produced at the dedication of Machinery Hall on the Centennial grounds July 4, 1875, by a large chorus from the Girls' Normal School of Philadelphia, accompanied by a large orchestra. From that time on his compositions were well received. In 1882, he received his first foreign order. It was from the house of John Curwin, London, for the preparation of a collection of two-part songs for ladies' voices. A book, called "The Geibel Album," was the result of this order. During the next few years he devoted all the time he had aside from his teaching to the work of composing two-, three-, and four-part songs for men's, women's, and mixed voices. Most of these compositions have since become well known. In 1897 he began publishing sacred music with Mr. R. Frank Lehman as partner, under the firm name of Geibel & Lehman. His compositions were now so successful that in 1901 he resigned from the school, and devoted his entire time to composition work. Five years later Mr. Lehman retired, and the Adam Geibel Music Company was organized, of which Dr. Geibel is president. The company is located in Philadelphia, and publishes music principally for the church and Sunday school.

Without doubt many will be interested in the way his works are dictated and published. All his compositions are dictated to a copyist, whom he calls his amanuensis. It was the privilege of the writer a short time ago to see him compose and dictate music for a church hymn. After thinking for some time, he began to dictate the music something like this: Key of B flat, six eight time. Soprano — d a quarter, e an eighth, slur, b a dotted quarter; next measure, g a quarter, and so on, until he had given the entire soprano score. Then, in the same way, he gave consecutively the notes for the alto, tenor, and bass. All his compositions are dictated in this way and written in pencil by the copyist. They are then played, and after being corrected, are sent directly to the engraver or typographer for publication.

Among Dr. Geibel's best-known compositions are the following: "The Storm at Sea," "Constant Devotion," "Floating Song," "The Angel's Refrain," "March Forward," "Our Nation," and his latest work, "Marnus." Among his cantatas, "The Nativity," "Light Out of Darkness," and "The Incarnation" are the best known. The most popular of his secular numbers is "Kentucky Babe." This song is sung the world over.

Dr. Geibel has done a great work for the blind people in the United States. For years, three different systems of raised letters were used in this country. In order to be able to read the literature written for the blind, it was necessary for one to learn all three systems, and this was a large task. Dr. Geibel has always been heartily in favor of the French system, which is used throughout Continental Europe. He has been one of the leaders in urging the universal adoption of this system in the United States. After much effort and hard work, the success of this system is now assured. It is being rapidly adopted throughout this country. The adoption of this system is a great blessing to the blind, and it will make their task of obtaining an education very much lighter.

Dr. Geibel spends much of his time now in lecture and recital work. He usually gives a short account of his life, plays and sings selections from his own compositions, and completes the program by composing different music for any hymn the audience may select.

### The Real Education

**I**N the lexicon of youth which fate has reserved for a bright manhood there is no such word as fail."

This is a time of great opportunity for the young men and women who have decided to follow Christ and consecrate their lives and talents to the salvation of souls and the spreading of the greatest message ever commissioned to man. Before us is a world darkened by sin, and yet waiting with an eagerness which we do not, cannot, realize, for the Word of God which has been, and always will be, the only message of truth and comfort amid the tempests of the changing years. Their call is ringing in our ears; thousands are mobilizing for the issue. The young men and women who fill the ranks are volunteers from all parts of the world. The great battle between the religious leaders of today and the forces of sin hangs in the balance. The crisis is approaching, and the burden rests upon this army of youthful workers to deal the decisive blow. Is it not a matter of supreme importance then that their training be perfect and efficient? Should not their school work be so planned that they may obtain the best preparation possible for the work they are called to do?

There is no doubt that the schools of today offer courses of instruction that are unparalleled anywhere in history. The standards of efficiency have been raised so that they meet the requirements of all who seek enlightenment. With these advantages, the only question that might arise is, "How much time must I spend in school?" A definite answer to this question is impossible. We cannot fix a time limit, but there is a rule, which, when followed by one who has learned to forget self, will settle the question of time, and insure a successful worker.

Practical experience must serve to direct one's course of education. That is to say, before spending years in college theorizing upon something you know little about, a year or two should be devoted to active work. Learn the needs of the field, and the preparation required of you to meet these needs. Then go back to school, for through actual experience you have learned to know your own limitations, and you can appreciate your school work. Why?—Because you know just what you need. There is an end toward which to work.

Consider the young college student, when, after spending four long, toilsome years in school, he launches out upon the sea of life, filled with a consciousness of his knowledge. But his confidence in himself weakens after a few months of actual work in the field. He learns to his dismay that he is hopelessly unqualified, and realizes when too late opportunities and advantages he has missed in school. O the wasted hours spent in pursuing aimless courses, working with the sole purpose of getting credits! This is true of any profession, whether it be the ministry, medicine, or any branch of the work.

How many young men have failed to make successful preachers because they lacked practical insight into the needs of humanity! How many brilliant normal students fail to make good teachers! Why?—



Because they have received their training in the school of science, while the school of art has been neglected. In the school of science the medical student learns anatomy; in the school of art he learns surgery. Just as the successful surgeon must be a student of both schools, so a successful gospel worker must have not only the theory, but the practice of winning souls to Christ.

This principle holds good in colleges, universities, and, in fact, any school after the student has chosen his life work. A certain degree of knowledge, gained from practical experience, is necessary before a student has taken even two or three years of college work; else those years are spent in vain. But after finishing college it is a complete mistake to go on with a course at the university without a few years' experience. If after that time one thinks it profitable to take a university course, it is all right. He is now competent to judge for himself; he understands his needs. In one year he can acquire that which he would have failed to acquire in two years. Success is sure to come to his work.

Let us remember, however, no matter what we do, that failure to make a complete surrender to the will of God will inevitably draw the eyes from heaven to earth, and selfish motives will creep in. But when we once get a glimpse of our mission and feel our call to service, not one minute will be spent pursuing a course of education that will not in the end make our increased efficiency worth the time spent in school.

First, get a vision of God. Then take a course combining the schools of learning and the great university of life. This is the real education.

JOHN D. NEFF.

### Opportunities in the Moslem World

**H**OW the world has changed! Look at it as it was several years ago; look at it as it is today. What striking differences! How marvelous is the Lord's power! In less than five years he has brought upon the world the most remarkable changes the human mind could conceive. Despotism has fallen, and democracy has risen triumphant over them; autocracy has fallen, probably never to rise again.

Districts where no Christians were formerly admitted, now have their doors wide open for Christian education and training. This is especially true in Mohammedan lands. There is where the Christian's opportunities have increased more than in any other part of the world. To show the increase in these opportunities, let us consider two things: First, a short sketch of the political standing of the Mohammedans since 1815; second, their religious standing, both in the past and at the present.

About a century ago (1815), Mohammedan dominions, governed by the Turks, extended as far as the Adriatic Sea in the west, and up to, and even past, the Danube in the north, and included vast stretches of land in Asia and in Northern Africa. The present countries of Bulgaria, Rumania, Serbia, Greece, and Montenegro, all belonged to the Turks; the countries of Algiers, Morocco, and Egypt, were all under Mohammedan control; places of central importance in Europe, such as the Dardanelles, Constantinople, and the Bosphorus, were held by the Moslems. Thus Mohammedanism held a very prominent place among the nations of Europe and Asia.

This prominence did not endure long, but declined as the years passed. The constant wars with Turkey

weakened the power of Islam. Since the fall of the Ottoman supremacy in the middle of the nineteenth century, the empire existed as long as it did only through the sufferance of the great powers of Europe. In the course of years Rumania, Bulgaria, and Serbia were recognized as independent governments. In the Italian-Turkish War (1911-12), Tripoli was snatched from the hands of the Turks. Soon after, 1912-13, in the Balkan-Turkish War, the whole of Turkey in Europe—with the exception of the Dardanelles, the Bosphorus, and Constantinople, and a small portion of land lying west of Constantinople—was fairly divided among the several Balkan States. And now, after this recent World War, the remainder of Turkey's possessions in Europe have been taken from her; Palestine is held by the British, and Armenia is about to regain her independence. So much for the political standing of Islam.

The Mohammedan religion is one of the great missionary religions of the world, and requires each believer to propagate his faith. It has the shortest creed in the world, and one whose utterance has more power over those who believe it than any other. The creed is so brief that it has needed no revision for thirteen centuries. It is taught to infants and whispered in the ears of the dying. Five times a day it rings out in the call to prayer in the whole Moslem world: "*La ilaha illa-llahu; Muhammad rasul allahi*" ("There is no God but God; Mohammed is the apostle of God"). Besides the repetition of this creed, which is known as confession, the Moslems have four other religious duties. One of these is prayer, which must be offered at the proper hour; namely, at dawn, just after high noon, two hours before sunset, at sunset, and two hours afterward. Fasting is also a prescribed religious duty, the fasting period lasting through the month of Ramadan, July 23 to August 22. In this month the Moslems take no water or food during the daylight hours, but they have an abundant recompense for this self-denial in the nocturnal feasting, which sometimes lasts the entire night. Still another duty is almsgiving, generally observed by pious Mohammedans. This takes the place of the tithing and the freewill-offering plan, and consists of giving one fortieth of the total income to the poor. Finally, there is the pilgrimage to Mecca, which is one of the strongest bonds of union in the whole system of Mohammedanism. This pilgrimage is incumbent on every free Moslem, male or female, who is of age and can afford it. These are the duties of Islam.

Dr. DeWitt Mason, in speaking of the changed conditions that are favorable to Protestant missionary effort among the Moslems, states the following facts:

"1. For the first time in history the whole of Christendom is face to face with the whole of Islam.

"2. Today, we know the character and power of Islam, as never before.

"3. The political power of Islam has collapsed, and almost the whole of the Moslem world is under Christian government.

"4. The social and intellectual status and standards of Islam are changing.

"5. There is a present-day spiritual crisis and opportunity in Islam."

All these facts reveal our opportunities in the Moslem world, and yield large encouragement for a steady and persistent effort to evangelize the great host of Mohammedans—over 200,000,000 of them—roaming about in ignorance, without any knowledge of the gospel of Christ.

GABRIEL KUPJAIN.



## A Successful Leader

RUTH WILCOX

**I**N choosing leaders for his work, God has always chosen men who were simple in faith and faithful in service. The paths they have walked have not always led them in pleasant and well-traveled roads; many have had to climb up the rugged and rocky mountain of difficulty. Then, when they reached the top, they could encourage and direct more sympathetically those who were still climbing. As Christ was called upon to meet every temptation that comes to us in order that he might sympathize with and help us, so many tests have been given to human leaders that they may be an encouragement to others.

This has been so in every age of the church. Our own denomination affords some notable examples of this principle. We wish to speak of one in this connection; namely, the president of the General Conference.

Arthur Grosvenor Daniells was born in West Union, Iowa, Sept. 28, 1858. His father, a physician, was English. Mrs. Daniells, the mother, was Scotch-Irish.

The country at this time was engaged in a great controversy. The question of slavery was being debated by the North and the South. The climax was reached in 1861 when war was declared.

Answering his country's call, Dr.

Daniells left his home and family to minister to the wounded soldiers. A year of anxiety had passed for the mother when word came that her husband was dead.

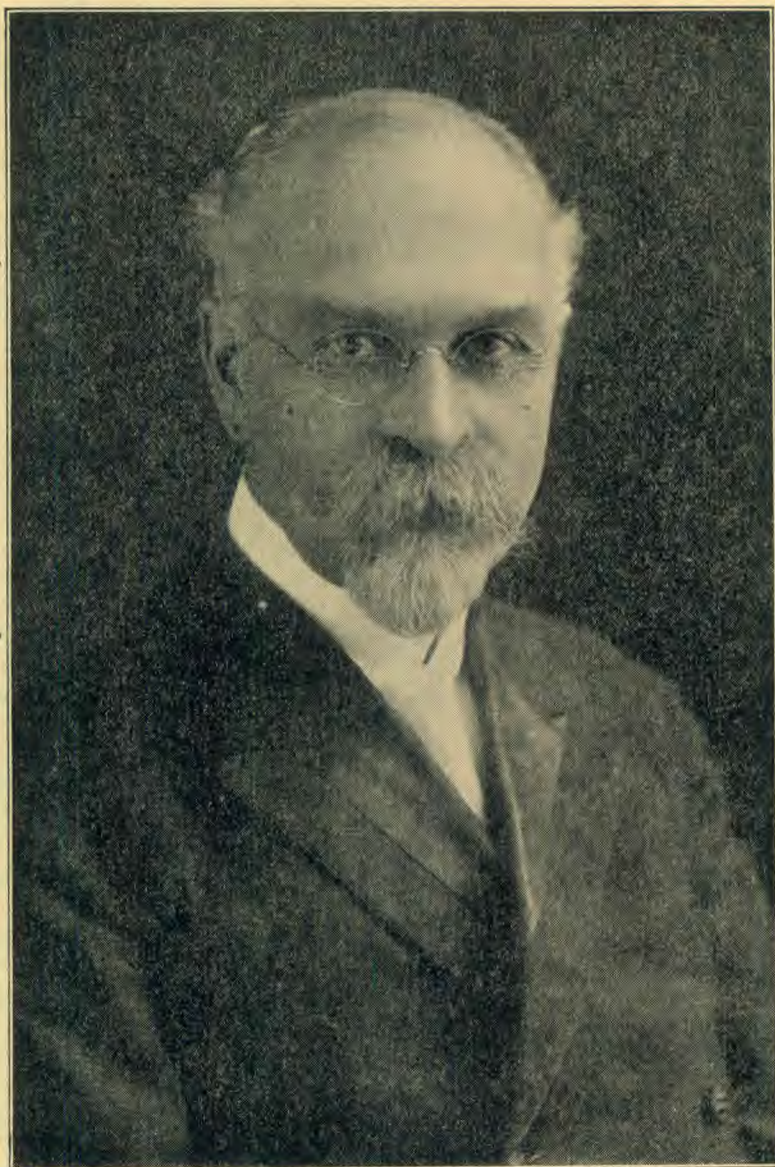
Mrs. Daniells was left in needy circumstances. For a time separation from her three children was made necessary. Under these circumstances she played the part of a true mother, maintaining the bonds of love between her children. Through prayer and counsel she sought to mold their lives for God. After several years she was able again to establish a home, through a second marriage. In her new country home she was once more united with her children.

Arthur, as the elder son, manfully did his part in the support of the family. In spite of many difficul-

ties, he found an opportunity to attend school and lay a foundation for a future education. After availing himself of such privileges as the district school afforded, the way was providentially opened for him to attend Battle Creek College. Difficulties met him here, but he persevered. While others were enjoying their favorite sports, he was sawing wood to help defray his school expenses. By earnest industry he was able to secure the advantages of this school, which did much to determine the purposes and currents of his life.

Elder Daniells's religious convictions dated from early childhood. He always attributed this to the earnest prayers of a godly mother. At the age of ten he was baptized by Elder George I. Butler and united with the Seventh-day Adventist Church. From this time on he had a desire to live a life of usefulness. As he grew older, the desire increased. He longed to devote his life to God's service.

In the early days of our work, when the cause was small and the treasury empty, little opportunity was afforded the young men wishing to enter the ministry. Thus, when Elder Daniells wished to enter this work, instead of being urged on by the leading men, he was forced on by the conviction that



ELDER A. G. DANIELLS

he must be connected with God's work.

However, in 1878 he began work in Texas as tent master for Elder R. M. Kilgore. Although he was now connected with God's work and living a life of service, trials came to him as heretofore. The work in Texas was new, material comforts and even necessities were lacking, and wages were low. The young preacher was paid seven dollars a week during the first year. But he kept ever before him his one aim — to make workers. He proved faithful in every detail. Later he returned to Iowa, and in 1880 began his work as a licensed preacher. Having proved his call to the gospel ministry, two years later he was ordained by Elder Butler.



The faithful work of Elder Daniells had so inspired the confidence of the leaders in the homeland that when the call came for a worker to enter New Zealand, he was sent to that field. As a pioneer in the work there, great opportunities were open to him. In spite of prejudice and opposition he organized in that country two good-sized churches and several smaller ones.

Four years later he was called from the presidency of the New Zealand Conference to the larger field of Australia, where he acted as president of the Australian Conference. It was on this large island that the first union conference was formed. Elder Daniells became its first president. During the time he labored in Australia the church grew from a membership of a few Sabbath keepers to one of several thousand believers. A sanitarium and college were established. The printing work which had just been organized was greatly strengthened. Mrs. White, recognizing the importance and possibilities of the Australian work, with her son, joined Elder Daniells in building up a strong conference. As a result, Australia today sends missionaries not alone to the surrounding islands, but to far-off India and China.

In 1900 Elder Daniells returned to the United States as a delegate to the General Conference. Providence had in store for him a still greater opportunity. At this meeting he was unanimously elected president of the General Conference. He has served in this capacity for nineteen years, the longest term of office held by any president. During his administration our work has continued to progress. New fields have been opened, and the work in old fields has grown. Special attention has been given to foreign missions. Under his leadership, mission stations have been built which practically belt the globe. Elder Daniells has personally visited all the great mission fields, with the exception of South America.

A work which is continually expanding needs a strong organization which is capable of adaptability and expansion. This our denomination has. Under the blessing of the Lord, Elder Daniells has been used to lead out in this strong organization. The educational, medical, and missionary work has been greatly strengthened.

A sketch of the life of this leader would be incomplete without particular mention of his wife, Mrs. A. G. Daniells, who has been associated with her husband from the earliest days of his ministry as a faithful helpmeet. She has shared his labors and travels in every part of the world. The preservation of Elder Daniells's health during these trying years is largely due to her wifely care.

In the midst of his busy public life, Elder Daniells has found time to devote to literary work. He contributes to all our large magazines, and has written two books, "The World War" and "A World in Perplexity," both of which have had a large circulation.

He is working as earnestly today as he ever has in his life, and has led many to devote their lives to service at home and abroad. He has fully accomplished his aim — to make workers.

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time;

"Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again."

### The Social Advantage of College

GOIN' ter college? I can't see no reason in that idear," says the staid, unimpressible person from the Northern States, as he tries to throw cold water over the aspirations of his young acquaintance. "Ah reckon ya all thinks ya wanta be too right smart," complains the easy-going Southerner. "You are gittin' too nice for us, I see. Want more genteel surroundings," observes the free, open man of the West.

This, unfortunately, has been the idea of the majority of people regarding a college education. It has been considered an impracticable investment in advance knowledge which isolates one socially from his former associates. The American people are fast breaking away from this false conception. Now the young people are sent to college to secure not only technical knowledge, but also the polish and the social ease which will make the intercourse with their former acquaintances deeper and more enjoyable.

Through its social life the college, as no other place, refines and equalizes the youth. Students come from all parts of the country. The mild Southerner with his soft, slow speech; the progressive, formal Northerner, speaking in harsh, rolling accents; the Westerner with his breezy slang,—all meet in the classroom, and become fast friends in the dormitory. Soon the various provincial tones of accent are blended. They merge into one speech, the pure, cosmopolitan English. The Southerner, as well as the Northerner, speaks with correctness his mother tongue.

As the language of the different college students is blended into one perfect whole, so their lives are broadened and polished to one standard. They come from the farm cumbered with ignorance and awkwardness, and from the city burdened with vainglorious mannerisms and self-conceit. Between the ages of eighteen and twenty-one, when safely past the time when they "know it all," they are beginning to realize their lack along social lines. With hands and feet always in the way, coats too short, trousers which refuse to keep pressed, a conspicuous feeling always connected with dresses stiff and new; the freshmen stammer over introductions, sit down at the wrong time, and view with amazement the strange transactions in the dining-room. They are at a loss to know how to change their bare rooms into cozy, homelike quarters. How can they ever live nine months, to say nothing of four years, with a strange roommate? How can they become acquainted with the many students and the upper classmates who have such easy, genial ways? Can they ever appear as natural and refined as their teachers? How they long for their parents and old associates who act and talk in their old familiar way!

But college life changes this. Now they learn to meet on a social equality with scores of students. They become acquainted with people from all parts of the country, who teach them many things not found in books. They learn from the pages of life how the other part of the world lives. Their new environment helps them glean lessons of unselfishness and courtesy. They must learn to hide personal feelings. Who cares how one feels? They must greet politely all who drop into their room, even during study hours. Politeness and correctness are college traditions. Unless these traditions are adhered to, one is considered odd. The sharp corners of their rugged dispositions are worn

(Concluded on page nine)



## When the Clock of Time Turned Backward

RUTH MARIE EVERETT

MOTHER, is that Edna over there with Gertrude Wilton?" asked old Grandpa Dalton, as they drove past the Wilton homestead one Sabbath afternoon in midsummer.

His wife leaned forward in the carriage and looked toward the spot on the lawn to which the old man had pointed. A girl was reclining in a hammock beneath a large shade tree, and another girl was seated on the grass.

"Yes, father, they must have come right home from church while we were talking."

"Well, it's been a long time since we have seen those two girls together. It's too bad they didn't both go to college last year. I'm afraid since Gertrude has been working down town, she's not so interested in our little church as she used to be. It's a pity."

"No," agreed Mrs. Dalton, "I'm afraid you're right, she isn't. Do you remember when they were little girls how they used to talk about being missionaries?"

"I'm afraid Gertrude will never be a missionary now. She doesn't seem to be interested in that any more. I wish she were more like Edna. Edna is such a fine girl," concluded the old man slowly.

The wheels of the old carriage rolled down the road, leaving a cloud of dust behind.

The girls on the lawn were entirely unaware of being the subject of such a discussion. They were engaged in an earnest conversation, and had not even noticed the elderly couple drive past.

"You really ought to consider it, Gertrude," Edna was saying. "There's nothing you will ever do that will make you happier or more successful than to get a college education."

"But, Edna, it's so unnecessary for me to go to college. I'm perfectly satisfied with my position in the office, and besides I can stay at home. A college education isn't such an essential matter anyway."

"But, Gertrude, don't you ever want to do anything but work in an office? It seems to me that addressing envelopes, answering the telephone, and doing the other things they ask you to do down there has no comparison with going to college. Surely you are not engaged in so great a field of usefulness as you might be. Do you think so?"

"I'll admit that it isn't a high vocation, but I don't intend to do that always."

"Do you remember, Gertrude, how we used to plan to be missionaries? Do you remember that missionary who was here about ten years ago who told us about his work, and how hard it was to accomplish anything in India because of the great need of workers? Have you forgotten how we wished we would grow up so we could go?"

"No, I haven't forgotten, but I have changed my mind. There are others who can be missionaries. I don't feel that I am called upon to make the sacrifice."

"Even if you don't want to be a missionary, you will always find a college education valuable. There are so many things one can learn in college. If you want to do office work, you can take commercial studies, but the studies you take in college are not the only things. You have an opportunity to meet other people, and profit by their ideas and experiences. Your vision is broadened. It really isn't what you get from books that measures the value, it's the in-

fluence the college will have on your life after you leave. You would never regret it. Really, Gertrude, it's the greatest opportunity opened to our young people."

But Gertrude wasn't interested. She settled back more comfortably in her hammock. It was one of the hottest days of the summer, and lying beneath those shade trees appealed to Gertrude more than discussing what to her seemed so nonessential a matter as a college education.

Edna walked away feeling somewhat discouraged. She had returned from college that spring very enthusiastic. She and Gertrude were the only two young people in the church, and until last year they had always been inseparable friends, planning everything together. But no amount of persuasion had been able to induce Gertrude to go to school. She had shown no more interest then than she had on this particular afternoon. Edna was deeply disappointed.

She wondered how Gertrude could be so well satisfied. And truly Gertrude *was* satisfied. There she was, lazily swinging in the hammock, dreamily watching a butterfly flitting past.

Years passed. Gertrude was still working in the down-town office where she had worked that summer twenty-five years before when she had decided a college education was unnecessary. She had a much better position now, being the confidential secretary of the firm's president. She was drawing a large salary, but somehow there were times when she was not satisfied.

It had been an unusually busy day for Gertrude, and when she left the office, she could not help drawing a sigh of relief as she walked down the steps of the building. Not knowing why, she turned the corner and walked past the church. She had not been there for years. Somehow the little church had lost all interest for her since Edna had gone away. Now only a few old people came there from week to week. She had heard nothing about her old chum for several years, beyond the fact that she had married and gone to India as a missionary.

As Gertrude passed the building, she was surprised to see it lighted. Instinctively she walked in, and took a seat near the back. She noticed the room was full of people. She wondered why so many were there, and whence they came.

Then she listened to the speaker, a middle-aged woman. Gertrude heard her say, "I would not take anything in exchange for the twenty years I have spent in India. A life of service is the only life worth living."

Gertrude was not interested in the speaker, but those words about a life of service being the only life worth living gripped her attention. She thought about them. Suddenly she realized that that was what her life lacked—service for others. Her mind went back over the years she had spent right there in that town. Service? No, there had been no service. There had not been even an object in life. She wondered what she had been living for. Would she go on existing like this the rest of her days? She could not tell, but probably she would. She thought about Edna. Edna was giving her life for service in India, like this missionary who was talking.

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### The Two Calls

**W**ANTED! energetic, intelligent Christian youth. The world is eager for them, but the church cannot afford to give them up. Everywhere there is a pressing demand for this type of person.

In the most attractive way the world pictures before the young people the possibilities and opportunities that will be theirs if they will but accept them. Now is the time when great things are being done. It is an age of rapid change and development. Persons who were before unknown have risen quickly to places of high rank and fame. So, when the energetic young person looks out upon the prospects for a future career, the things offered by the world often look attractive and alluring.

If a person joins himself to the enterprises of the world he can look forward to gaining wealth and ease. By applying his talents he may be able, not only to attract the attention of the world, but to exert a telling influence upon the great men of his time.

Young people, the world is open to receive you; and if you are steady and dependable, the call for you will be the more urgent. Leaders in industry, in politics, and in the professional world will recognize your dependability, and will want to put you in places of responsibility and trust — places in which your opportunities for advancement will be great. They are willing to pay well for such service as Christian young people give. They are bidding high for you. "What shall I do?" is the question many are asking themselves now. "Is it not possible for me to enter these places offered to me, to engage in worldly enterprises, to seek the praise of men, and still remain true to God and his truth? Shall I not answer the call of the world? Is it not right that we should have money, and the ease and comforts that it affords? If it is, then why should we not seek for it in the places where it is easiest to find?" These are the facts and questions that our young people must meet daily.

It is true the calls for stable young people to take up pursuits of secular vocations are increasing every day. But to the sincere Christian youth there comes another call,—a call so great, so wonderful with its infinite possibilities of joyful self-sacrifice and real service to mankind that the call of the world loses its glamour, and no longer allures. It is as tinsel beside the pure, strong light of the call of the Son of God—a call to real service and true greatness. As our Saviour's followers here on earth, there are numberless opportunities for doing things and reaching goals that are far greater than anything that can be obtained outside the Lord's work. One who submits completely to God's plan will have that deep inexpressible joy for which all humanity is longing—that real happiness which no one knows but the one who has experienced it. Although in this present life Christians are called upon to meet trials and privations, yet even here they are far more than repaid by seeing the results of their efforts. As God uses them, they see sinners, who were without hope, turn and develop into God-fearing and earnest Christians. That sweet peace which comes as a result of knowing that all sin has been forgiven, is theirs. But greater far than all the blessings of earth is the blessed promise of that indescribable gift, eternal life.

The preaching of the gospel message to the world is the greatest of all movements. To be truly great

means that we must be connected with this movement. Though to the outward observer it may not seem so great, it is in reality beyond comparison with any other movement in the history of the world. Notice, for example, some of the great men of Bible times who, in spite of the famous world career that might have been theirs, chose rather to stay by the work of God. These have attained true greatness. Think of the apparent folly of Moses, who refused the throne of Egypt and joined himself to a despised people, to become, however, a wonderful instrument in the hand of God. Remember how Jonathan unselfishly assisted David to obtain that throne to which he himself was the legal heir. But their reward for following God's plan will be far greater than if they had sought worldly honor.

If any one finds himself halting between two roads in regard to a life work, let him prayerfully consider, and choose that one which is of lasting worth, for the things of this earth are fleeting.

JULIAN C. GANT.

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### The Social Advantage of College

(Concluded from page seven)

off by the constant rub and wear of the friendly college associates. With the help of refined and sympathetic teachers, with suggestions on correct manners and methods from the preceptor and preceptress, these rough, ungainly boys and girls are changed into refined individuals. They develop into men and women who can meet any condition with ease and grace.

"But what's ther use er all this polish? I git along all right without it," says the unprogressive fossil who thinks in terms of his uneducated grandfathers. It is only the polite who can expect courtesies. Gentlemen and gentlewomen are those who hide their displeasure, who think not of themselves but of others. Politeness is a key which opens all doors. It makes possible the enjoyments of life.

What would Paul, the great teacher of the educated, have been without the polish and ease acquired at the great schools of his day? His social position and knowledge of the prevailing customs, opened for him the Areopagus at Athens. Paul stands next to Jesus as a mighty personality; a refined type of true manhood. Moses, who was educated in all the knowledge of Egypt, with God's help became the greatest general in the world. God *can* use the unlearned and uncultured, but he can accomplish much more with one who is educated and refined.

Does Christ want his young people to secure the polish and poise which college gives? Listen! "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, *polished* after the similitude of a palace." College is the place where our youth, as trees grown, may be cut and fashioned into a palace; where the rough stones cut from the rocks and mountains of this country may be polished and fitted into a temple where God delights to dwell.

We may not enjoy the cutting remarks of our associates, or the grinding duties, but nevertheless college life is pleasant and profitable. It is a fit preparation for the higher course in the school of the hereafter. How beautiful, even in this life, when compared to the rough material in the rude structure of the uneducated, are the shining corner-stones, the graceful columns in the life palace of the college student!

MERLE SILLOWAY.



## Opportunities for Our Young People in South America

NOEMA FONTANA DE TRUMMER

**T**HIS great message of the "blessed hope" which is being given to the world at the present time is reaching the hearts of scores of young people in South America, getting hold of them, transforming their lives, and making of them chosen vessels for service just as truly as it does the young people here in America.

Young men and young women of honest hearts, under the sweet influence of the Spirit of God are able to grasp the gospel and its supreme meaning, and receive it with hearts truly converted, determined to face hardships of any kind for the joy and peace which the true knowledge of Christ brings to them.

The readers of the YOUTH'S INSTRUCTOR are already familiar with the experiences that some of our South American young people have gone through because they have accepted the advent doctrine. Many have read the story of Amelia Hernandez, a young married woman, a devout uneducated Catholic, satisfied with her ignorance, who was impressed by the change of life brought about in a drunken neighbor. She began to read the Bible and papers lent to her by him until she realized her own lost condition, and took her stand for what she knew to be right. This brought upon her ill treatment and persecution from her husband, and complete repudiation from her people. But she found shelter in the Lord's care, and comfort in the truth. Now, as a graduate nurse, she lives to help the sick and suffering, and to impart to others the gospel she received.

Another incident might be mentioned, of a young man who for some time has been doing successful ministerial work in one of the conferences of the South American Division. He was one of the leading speakers at a series of public meetings recently held in Argentina. After his conversion in our school in Argentina he was forced to meet the bitter opposition of his mother, who tried to keep him away from Adventists. She was successful in her endeavors for a time. However, the Lord remembered him and opened the way for him to reunite with our people and become an efficient worker. Thus does this message find response among the youth of South America.

### Growth of the Young People's Work

The Young People's Missionary Volunteer Department in South America has been organized for only a few years. In 1909 the young people's work was scarcely known. There were no young people's societies organized, although the students of the two schools then established, one in Argentina and the other in Chile, used to have regular meetings.

Since that year efforts

have been made to organize the Adventist young people for active service. Besides the schools mentioned, the young people of other churches have organized into societies whenever there was a sufficient number.

The work has grown wonderfully. The last reports show that there are twenty-three societies in the Austral Union, nineteen in the Brazil Union, two in the Brazil Union Mission, and two in the Inca Union, making a total of forty-six societies, with a membership of six hundred twenty-seven. This does not include the Inca Union, from which direct reports have not been obtained. The Morning Watch is issued now by the thousands for use by these young people in their morning devotions.

Under strong leadership, these young people are developing into efficient workers. The president of the division says that there are hundreds of bright, earnest young people in Brazil waiting to be trained. The young people's secretary of the Austral Union, in speaking of his trip to the interior, remarked that he was greatly impressed by the large number of earnest, intelligent young people whom he found in the churches he visited.

### Opportunities for Our Youth

There are many opportunities for our young people in South America. The first opportunity which comes to a young person is that of self-improvement. The middle and lower classes, from which this message usually draws its converts, are mostly uneducated. The majority of these people never finish the public school course. The advanced education is the privilege of the better classes only. Hence, unless the great impelling force of the gospel comes into the lives of the people, they are satisfied with their own condition. No ambition, no high ideal, stirs them to greater endeavor for improvement.

With the acceptance of this message comes the desire for service, and with this desire, in many cases, follows the realization of one's own inefficiency. Our schools in South America offer excellent educational opportunities. The sanitarium furnishes a training for those who wish to minister to the suffering.

The opportunities for service are found on every hand, and the reports from our organized young people's societies show that they are taking advantage of them. Recognizing the importance of distributing literature, they are actively engaged in it. The students of our rural school in Chile are taking six hundred magazines a month as their share in this work. The students of the Argentine school use

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Attilio Paoloni and his sisters, Seventh-day Adventists who are loyal in the face of persecution (Argentina, South America)



## Dorothy's Vacation

BESSIE MOUNT

DOROTHY MASON skipped merrily down the street on her way to school. Her face was aglow with happiness, and a gay little song was on her lips. It was a lovely June morning, and the sunbeams seemed trying to see which could shine the brightest.

Best of all it was Dorothy's birthday, the very best birthday she had ever had. A pretty new dress, a pair of slippers, and a hat, from father and mother, had awaited her when she came downstairs that morning; and under her plate were ten crisp one-dollar bills, with a letter from Grandma Mason, asking Dorothy to spend her vacation on the farm.

One dollar went into the tithe box on mother's desk, and the others were put carefully away for the car fare to Grandma's.

A visit to grandma's was a special treat to Dorothy. There was always something new and interesting to see or do on the large farm. Then no one could make such delicious buns and jam, such wonderful pies, cakes, and cookies, as grandma. Only two more weeks, then school would be over, and she could enjoy the delights of the farm to her heart's content. So thought Dorothy as she tripped along that beautiful morning.

Turning a corner into a narrow street, she caught sight of a pale, thin face at one of the windows of a shabby house.

"Why, it's Mildred Green, I do believe!" said Dorothy to herself in surprise. "She looks so thin and white I hardly knew her," and waving her hand she called a cheery greeting and passed on.

Dorothy knew very little of Mildred, as the family had come to the city only a few months before. She knew, however, that Mildred's father was dead, and that her mother had to work very hard to support her little family.

Mildred had been in Dorothy's class at school, but usually she had been left out of the games with the other girls, probably because she was quiet and poorly dressed. Dorothy remembered, however, that she was always neat and clean, and invariably knew her lessons. For many weeks her seat had been vacant, but no one had taken the trouble to learn the reason for the absence.

Now it was all clear to Dorothy, and she could not put the little pale face out of mind. It made her think of something her Sabbath school teacher had said the Sabbath before:

"We are always happiest when we share our happiness with some one else. Watch for every chance to make some one else happy."

Poor Mildred! At best she had very little to make her happy. She must be lonely indeed after so many weeks of illness. Dorothy was so happy herself that she wished she might share her happiness with the sick girl, so after school that evening she went to call on Mildred.

Mrs. Green greeted Dorothy at the door, and to her inquiry for Mildred, replied:

"Come right in! Mildred will be very glad to see you. Yes, she has been quite ill, but she is beginning to sit up, and I hope she will be out soon. The doctor says she must go to the country to get well and strong again. I know she needs it; but it is impossible for me to send her now."

Then Dorothy was led into the bare little room where Mildred lay. The pale face brightened as Dor-

othy chatted gayly of the happy time at school, and the eyes grew wistful when vacation plans were described.

After that Dorothy stopped a few minutes each day to talk to her new friend, and give her some bright flowers or a dainty bit of food.

Again and again she thought of Mrs. Green's words on the day of her first call. As she saw how slowly Mildred gained, she heartily wished that in some way she might take the little invalid with her on her visit to grandma's, for she felt sure that the nourishing food, the fresh air, and the sunshine would build her up.

But how could it be done? There was just *one* way, — and Dorothy's face grew very sober one evening as she thought it all out alone on the steps, with the definite determination: "Mildred must go in my place. I am well and strong, I do not need to go, and Mildred does."

The plan was laid before her mother, and that very evening Dorothy wrote a long letter to grandma. She told of her little sick friend, of the doctor's words, and of her own decision to let Mildred come to the farm in her place, if grandma were willing.

Friday morning this answer came back:

"DEAR DOROTHY: We are very much interested in your little friend, and we are proud of such an unselfish little granddaughter."

"We shall do our best to give Mildred a happy time. Grandpa will meet her Monday at two o'clock."

"With love,  
GRANDMA."

There was also a note inclosed for Mildred. Dorothy could scarcely wait to see Mildred that afternoon. She ran in with breathless excitement, waving the letter.

"O Mildred, you are going to the country, after all!" she cried, and then told her the whole plan.

"You are just to pretend they are your own really, truly grandma and grandpa," she said, "and I am sure you will have the loveliest time, and come back with cheeks so round and rosy we shall hardly know you."

Mrs. Green and Mildred objected; they could not allow Dorothy to give up her visit to her own grandmother for Mildred. But Dorothy's insistence won the day. She even shared her modest wardrobe with Mildred, helped to pack the traveling bag, and bought the ticket with the carefully saved money grandma had sent.

At last everything was ready. The next day Mildred would be speeding away to the country. That night Dorothy slipped away to bed earlier than usual, for there was a choky feeling in her throat when she thought of grandma's, and of the lonely weeks without Mildred.

The next morning her mother's voice awakened her early: "Dorothy, Dorothy, get up quickly, dear, or you'll miss your train. Put on your best dress, for you're going with Mildred to grandma's."

Dorothy thought she was dreaming, but it was really true, for grandma had sent another letter which Dorothy had not seen. Mother had her traveling bag ready, and a delicious lunch for both girls.

At nine o'clock they waved good-by to mother at the station, and the kind conductor looked after them until Grandpa Mason met them at their journey's end.

The delights of the farm were even greater than



Dorothy had pictured. At first Mildred could not play long. When she became tired she would lie in the hammock while Dorothy read to her, or together they would listen to the songs of the birds in the leafy branches over their heads. But before long the little convalescent could run and play as long as Dorothy, and many happy hours they spent,—roaming in the fields and woods, gathering wild flowers, playing by the brook, or helping grandma feed the chickens and gather the eggs.

All too soon came the home-going time, and both girls declared it had been their very happiest vacation.

Mildred went back to the city strong and well. Dorothy was sure that sharing her vacation had multiplied its joys for herself many times.

### The Necessity of Ideals

THE success or failure of a young person's life depends largely upon his ideals. No one has ever made a success of life without first having a vision of what he wanted to be. All must have certain standards, certain ideals toward which to strive. It has been said that "ideals are like stars; you may not succeed in touching them with your hands, but like the mariner on a desert of waters, you may make them your guides." The function of the ideal is to guide. One's collection of ideals forms one brilliant, immortal star that lights the path of the traveler as he scales the heights to realized ambition. A person without ideals is a person without a guiding star,—one who is left to sail aimlessly thither and yon on the sea of life, a human derelict, no good to himself and endangering every one with whom he comes in contact.

Ideals are not static; they are progressive. They may rise from lower to higher planes. It is interesting to note how the vision of an individual widens as he grows and his education broadens. Ask the average youngster of eight or nine years, one whose schooling has not advanced beyond the third grade, what he is going to be when he becomes a man, and see what he will reply. One will say, "A policeman;" another, "A fireman." Such answers, which are very common, while they show that the ideals of the child are undeveloped, yet they also demonstrate that there is something in the boy that will respond to clearer vision and better understanding. The fact that the blue of the uniform, the brass of the buttons, and the bravery of the deeds of the said civil protectors appeal to the boy, is evidence that there is in that boy potential power which a clearer view of life with its possibilities will bring out.

When this same boy finishes the eighth grade, his ideals have usually been elevated somewhat; at least, they are not what they were when he said that the height of his ambition was to be a policeman. What he has learned in the past five years has made him feel that he should seek a higher plane of employment. However, there is a grave transitional period through which he must pass at this juncture.

There is a great tendency in the youth finishing the grammar school to think that all the book knowledge to be known has been acquired by him; that the same paper that publishes his obituary a few years hence will also contain the announcement that the sum total of all knowledge has passed on with him to Valhalla, the hero's paradise. He has a hankering to set out on his road to fortune; he has a craze to secure a position and earn money; he has visions of his first pair of long trousers; in his imagination he can hear the

fascinating jingle of his *own* money in his *own* pockets. He is under the delusion that, like the mythical old King Midas, everything he will touch in his quest for fortune will turn to gold. The young man who has such thoughts running riot in his mind is in a critical place. He is in the gross darkness of youthful fancy. The glitter of gold has blinded him; the lofty air castles of fairyland have annulled his faculty of discernment. What he thinks is abundant success just beyond is merely a mirage which will lead him on and on into the desert of delusion, where he will likely exhaust himself without ever realizing his dream. Such a boy—and there are thousands of them—needs the light of the star of ideals as a guide in the thick darkness which enshrouds this crucial transitional period.

It is at this time that the young man should listen to the advice of those who have been "over the road;" it is now that he should heed the instruction of others who have "made good" because of the ideals which they have cherished. This is the time when he should enter school for further training. Just as soon as he enters an environment where all others are striving to better equip themselves for the problems of life, his ideals will change; great light will burst upon him; his narrow views of life will substantially broaden. He will realize what a mistake it would have been had he tried to work at the business of life without proper preparation. His star of ideals will shine brighter and brighter as his perspective changes. Instead of priding himself upon how much he already knows, he will be thoroughly ashamed of himself when he realizes how little he knows.

When this point is reached, the crisis is past. The latent power within the young man is awakened, and he determines that he will go on and on in his preparation, and be fitted for service before he tries to succeed in life. And as he proceeds to improve himself, his ideals will ascend to unthought-of heights. He will seek to attain unto things which before he never would have dreamed of. He will desire to be a mental rather than a physical giant. Looking back, after a few years, upon his youthful ideals and ambitions, and comparing them with the ideals that are now held, he will wonder how he could have been so fanciful and foolhardy. He will appreciate his schooling, the environment in which it placed him, and the ideals it helped him acquire.

It is loftier ideals that our youth of today need. They need to realize that preparation for their life's work is an essential that cannot be overlooked; that education is a requirement in the world of today. Young people must recognize the fact that without specific training they will be mere square pegs that will not fit in round holes. The peg must have its corners knocked off and be smoothed in college before it can fit into its place.

Hang on tenaciously to high ideals. Aim high with the idealistic gun. One may not hit the moon, but one of the greatest things a person can do is to get his gun elevated. As, nineteen centuries ago, the star of Bethlehem guided the wise men to the Saviour of the world, so today the star of ideals will lighten every one's pathway to success.

H. EMORY WAGNER.

### Said of America

BE to her faults a little blind,  
Be to her virtues very kind.

—William Pitt.



### Opportunities for Personal Work in School

SCHOOL life presents many opportunities for doing personal work. If taken advantage of, these opportunities not only make the pathway to heaven brighter and more attractive for others, but they react on the life of the worker and bring him abundant joy and satisfaction. His own troubles pass by practically unnoticed while he is busily engaged in helping another to rise above his difficulties. Often while ministers and teachers, who know how to use the most perfect logic and to set forth the most convincing arguments, have failed to convert a soul, loving personal ministry will break up the stony soil of the heart and give the seeds of truth a chance to take root.

One may not be able to do many of the so-called great things of life, but if he is daily experiencing the converting power of the Holy Spirit, and is cherishing a strong, unselfish love for his fellow men, there is no limit to the good he may do. In school there are many hearts that are yearning for a little love and sympathy,—longing for some one in whom they may confide their troubles. At times they have doubts and discouragements which roll over them like the mighty waves of the sea; and if there is not some one to throw out the life line, they may sink to rise no more. How much more would be accomplished in helping a discouraged soul like this than in mastering the hardest linguistic, historical, or scientific lesson!

Only a few weeks ago one of the brightest young men taking our ministerial course became so utterly discouraged that he was about to turn away from his future plans and abandon his hopes of eternal life. But to a kind brother, who had previously won not only his friendship but also his full confidence, this discouraged one laid open his heart; and after all the troubles had been discussed and the whole matter laid before God in prayer, the clouds of doubt and discouragement lifted, the pathway was again clear, and the soldier of the cross was ready to buckle on the whole armor of God and advance to the fray. There are many cases of this kind in school every year. Some are rescued by the faithful watchmen from the wall of Zion, some wrestle alone with God as did Jacob of old, while others drift away to the world because there is no one to speak the word of encouragement when their souls have become weary with the conflict.

If we are to be successful as personal workers, we must learn the art of winning the confidence of those with whom we come in contact. We cannot always tell by merely watching the daily course of people's lives whether or not they need spiritual help. Not many weeks ago a young man was talking with a brother whom he thought was living on the highlands of Christian experience. But the brother told the young man that for a long time he had been groping through the dark shadows down in the valley of discouragement. They had a serious talk which helped the discouraged one to see life from a different viewpoint, and willingly to say, "Lord, not my will but thine be done."

Many times it seems that one's efforts to help others have all been in vain. The one for whom we have labored may appear to have been offended rather than helped. But this should not discourage us. Mrs. E. G. White, in "Gospel Workers," says, "If you meet with repulse when trying to help souls, heed it not. If there seems to be little good resulting from your work, do not become discouraged. Keep working; be discreet; know when to speak, and when to

keep silent; watch for souls as they that must give an account; and watch for the devices of Satan, lest you be led aside from duty. Do not allow difficulties to dishearten or intimidate you. With strong faith, with intrepid purpose, meet and overcome these difficulties. Sow the seed in faith, and with an unsparing hand."

One of the most necessary acquirements for a personal worker is to be sociable. School life affords a great opportunity for this. Sociability is something one can practice on his associates at all times. As we gather in the parlor, pass upon the street, or meet around the table, we may have a kind word to say, or a smile to give; and as the apostle John says, "Greet the friends by name." There is much involved in a name, especially the one by which we have been called from childhood.

Time spent at parties and entertainments is not necessarily wasted. There may be present those who are not popular. They often feel lonely and discouraged. A very little effort on one's part will make the world a different place for them. Did you ever think what makes life worth living? It is neither riches, nor honor nor learning nor fame. All the accomplishments of the world could not in themselves make one happy. But let a person's heart be filled with that brotherly love and sympathy revealed in the life of Christ, and others will love him in turn. He will be happy even though his surroundings are ever so humble. All manner of opportunities for personal work lie before him who has learned to love his brother with a love akin to that with which God, for Christ's sake, has loved him.

W. L. LATHAM.

### When the Clock of Time Turned Backward

(Concluded from page eight)

"I decided when I was in college," continued the speaker, "to give my life for service. It was there that I learned the great need of Christian service for humanity. I am glad that I learned it. I feel that my life has been useful. Some have told me that I have wasted my life over there; but I know this is not true. My life has not been wasted."

"Life wasted," thought Gertrude, "yes, my life has been wasted. I wonder if I should have been happier had I gone to college. I believe I should. But it is too late now. Oh, for the chance I had years ago! but I am too old."

"Too late! Too old!" It was not until the speaker had finished, and the congregation had risen, that the full significance of these words came to Gertrude. She was much depressed, and her heart was heavy as she thought of them. The realization that the best years of her life were spent seemed to overpower her.

The speaker had left the platform and was shaking hands with the people as they passed out. When Gertrude came to the door, the missionary offered her hand, and it was not until then that Gertrude recognized her.

"Edna!"

"Yes, Gertrude, I've been leaning over this hammock for five minutes, wondering how long it would be before you would wake up. I came back to tell you that—"

But Gertrude did not wait for Edna to finish. "Then it isn't too late? It *isn't*?" she cried, springing from the hammock.

"Why, Gertrude, have you been dreaming?"

"Dreaming? Yes, I've been dreaming, and I'm glad that I have."



## For the Finding-Out Club

### One of the First Members of the W. C. T. U.

SHE was a loyal wife, a faithful mother, an unfaltering friend, a gifted writer, an indefatigable worker, and as the crown of all, she was a Christian," wrote a close friend.

She was born in Pennsylvania, and while she was still young, her father answered the call to preach the gospel to the pioneers and Indians in Illinois.

Her father was her only teacher until she entered Rock River Seminary at Mount Morris, Illinois. It caused her much indignation to think that the boys could go on to Northwestern University, while the girls had to stay behind.

Just three days after Lincoln's inauguration, she was married, and in company with several others, went to re-establish a college in northwest Iowa. Two years before, all the people at this school had been massacred by Indians.

In 1864 her husband joined the army, returning at close of the war, broken in health. He died soon after, and in three months the baby followed him. This left one girl, the eldest, and two little boys. Friends wanted to take the children, but she determined to keep them together. Again she took up her writing. She had wonderful talent in turning every little incident into a story. Up to this time her life had been that of an idealist, dreamer, and dramatist.

One day she saw her little boy come out of a tall brick building with a handful of dirty candy. She entered, and, to her horror, found that it was a saloon. From that day she took her stand for temperance.

In Ohio, crusades had already been started against liquor. After many sleepless nights and much agonizing prayer, she started, in Rockford, Illinois, the Woman's Temperance Union. The children were organized into bands called the Cold Water Army. This was the first step toward the organization of what later developed into the Loyal Temperance Legion.

In the fall of this year, 1874, the National Woman's Christian Temperance Union was organized, with Miss Frances E. Willard as its president. That same year the two workers met, and were fast friends thereafter.

From this time forward she traveled and lectured extensively, organized slum and rescue work, and wrote letters to poor working girls and those in trouble. In her travels in later years, it was a pleasure to meet many of those with and for whom she had worked.

Following this she became, not only a lecturer, but a national evangelist of the W. C. T. U. Her health began to break, but still she struggled on, traveling, speaking, teaching, and writing. A large number of people were converted under her efforts.

One day, while on the way to conduct a meeting, she fell unconscious on the street. It was found that she had organic heart trouble, so she gradually settled down to a contented invalid life.

A friend suggested that she go to the Battle Creek Sanitarium. While there she became a Seventh-day Adventist. One day, while engaging in prayer with others for a young friend, she was impressed to pray for her own healing. Leaning over to Dr. Kress, who knelt by her side, she asked the doctor if she was willing to let her act on the assumption that she was healed, saying, "Dr. Kress, will you release me?" Immediately at the reply, "I will," she was healed.

She stepped out of her wheel chair and walked up to her room.

Again she took up her W. C. T. U. work. Three years more were spent in travel and evangelical work.

Then while attending a religious conference in Tennessee, she had an attack of pneumonia, from which she never recovered.

Truly no life could have been filled with more varied experiences than hers. MABEL ANDRÉ.

### Opportunities for Our Young People in South America

(Concluded from page ten)

monthly five hundred copies. An enthusiastic, active society of twenty young persons in the interior of Argentina subscribed for one thousand copies of the Temperance number. Even in Brazil, where it is an unheard of thing for young ladies to sell magazines on the streets, some girls have been successful in disposing of many copies of our periodicals.

The nurses who complete their course at the sanitarium soon settle in various places and are welcomed practically everywhere. By treating the afflicted, prejudice is removed and doors are thrown open for the reception of the gospel.

Another opportunity for service must be mentioned. This is the call that comes to our trained young people to take up responsible positions in the work. At the close of the school year of 1917 in Argentina, several appointments were made from among the graduates. Some took up school work, some office work, and the remaining ones took up other lines of activity. Last year a consecrated couple went to the highlands of Peru to devote their efforts to the ever-developing work among the Indians. These were *truly* foreign missionaries.

Mention must be made of the goal for 1919 set for the young people of the Austral Union. Among other things, they intend to win a definite number of souls to Christ. Other items of the goal are to read the Bible through and to contribute liberally to the support of foreign missions. The work already accomplished by our young people in South America shows that they are capable of reaching their goal.

## The Sabbath School

### Young People's Lesson

#### VI — Adoption

(May 10)

GOLDEN TEXT: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

STUDY HELP: "Steps to Christ," chapter "God's Love for Man."

#### Questions

1. What does God call those who are without Christ? Eph. 2:12; Col. 1:21.
2. When we accept Christ, instead of being foreigners, to whose household do we belong? Eph. 2:19.
3. As foreigners, or aliens, how may we become members of God's family? Gal. 4:5. Note 1.
4. What enables us to be adopted by God? John 1:12.
5. When born, or adopted, into God's family, what may we call God? Matt. 6:9. Note 2. What does he call us? Does the world understand this relation? 1 John 3:1. Note 3.
6. At Christ's coming, what further change will take place in the sons of God? 1 John 3:2; Rom. 8:23.
7. How does the Father's love for his Son Jesus compare with his love for his adopted sons? John 17:23.



8. What evidence does God give us that he loves us equally with his Son Jesus? Rom. 8: 17.

9. When we are adopted into God's family, what relationship exists between us and other adopted sons? 1 John 3: 14.

10. What proof does God give us of our relationship to him? Heb. 12: 5-11.

11. How does Jesus regard the children who are adopted into his Father's family? Heb. 2: 11. Note 4.

12. Because we are sons, what material blessings do we receive from God? Luke 12: 28-30. What present spiritual blessings? Isa. 66: 13; Eph. 3: 12. What future blessing? 1 Peter 1: 3-5.

13. How will a son of God feel toward the other members of the family? 1 John 2: 9-11; 3: 16.

14. How will a son relate himself to his Father's commandments? 1 John 5: 1-3.

#### Notes

1. The process by which we become children of God is called adoption, but it is more than that. An adopted child in a human family takes the family name and has the right of inheritance the same as a natural child. But "if any man is in Christ, he is a new creature" (2 Cor. 5: 17, R. V.), or "there is a new creation," margin. He is not only adopted, but he is born into the heavenly family (John 3: 3-7), and becomes a partaker of the divine nature. See 2 Peter 1: 1-4.

2. "If you call God your Father, you acknowledge yourselves his children, to be guided by his wisdom, and to be obedient in all things, knowing that his love is changeless. You will accept his plan for your life. As children of God, you will hold his honor, his character, his family, his work, as the objects of your highest interest. It will be your joy to recognize and honor your relation to your Father, and to every member of his family. You will rejoice to do any act, however humble, that will tend to his glory, or to the well-being of your kindred."—"Thoughts from the Mount of Blessing."

3. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a value this places upon man! Through transgression, the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name 'sons of God.' . . .

"The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child."—"Steps to Christ," pp. 17, 18.

4. "God so loved the world, that he gave his only begotten Son." He gave him not only to live among men, to bear their sins, and die their sacrifice, he gave him to the fallen race. Christ was to identify himself with the interests and needs of humanity. He who was one with God has linked himself with the children of men by ties that are never to be broken. Jesus is 'not ashamed to call them brethren;' he is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race he has redeemed—the Son of man. And all this that man might be uplifted from the ruin and degradation of sin, that he might reflect the love of God, and share the joy of holiness."—*Id.*, p. 16.

## Intermediate Lesson

### VI — David and Goliath

(May 10)

LESSON SCRIPTURE: 1 Samuel 17.

MEMORY VERSE: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts." 1 Sam. 17: 45.

STUDY HELPS: "Patriarchs and Prophets," pp. 643-648; "Bible Lessons," McKibbin, Book Two, p. 65.

"For the God of David still  
Guides the pebble at his will;  
There are giants yet to kill,  
Wrongs unshriven;  
But the battle to the strong  
Is not given,  
While the judge of right and wrong  
Sits in heaven."

#### Questions

1. With what people were the Israelites at war all the days of Saul? 1 Sam. 14: 52.

2. Some time after David was anointed how were the two armies situated? 1 Sam. 17: 1-3. Note 1.

3. Describe the champion of the Philistines, his armor, and his weapons. Verses 4-7. Note 2.

4. What challenge did Goliath make to the army of the Israelites? How did this affect the king and the people? For how long a time did the giant continue this? Verses 8-11, 16.

5. Where were Jesse's three eldest sons? Where was David? Upon what errand was David sent? Verses 12-18.

6. As David drew near to the men of Saul's army, what did he shout? Where did he leave what he was carrying? As he talked with his brothers, what did he hear and see? Verses 20-24.

7. What did the men of Israel say to David? What words of David express his faith in the Lord? Verses 25-27. Note 3.

8. How did Eliab, his oldest brother, unjustly reprove him? What did David continue to do? To whom were his words reported? Verses 28-31.

9. When David was brought before Saul, how did he try to encourage the king? What objection did Saul offer? What proof did David give of his courage? In whom was his trust for victory? Verses 32-37.

10. When Saul consented for David to fight the giant, how did he try to prepare him for the battle? After starting, what did David decide he could not do? What preparation did David make? Verses 38-40.

11. As the Philistine came out to battle who was with him? When he saw his boyish-looking enemy, what did he angrily say? By whom did he curse David? What boast did he make? Verses 41-44.

12. What words of boldness did David speak in reply? In whose name did he claim the victory? What did he say the assembled armies should know? Verses 45-47. Note 4.

13. How did David and the giant approach each other? What did David do as he ran? What was the result? Verses 48-51.

14. How did the Israelites take advantage of the confusion in the Philistine army? Verses 52-54.

15. What inquiry did Saul then make concerning David? Verses 55-58. Note 5.

#### The Practical Lesson

Who is our Goliath, or great adversary? 1 Peter 5: 8.

Although we are small in his sight, and only youth, what does the Lord promise us? James 4: 7.

What impenetrable armor is provided for us? Eph. 6: 14-17, first part.

What is our weapon of defense? Verse 17, last part.

"For the God of David still  
Guides the pebble at his will;  
There are giants yet to kill."

#### Notes

1. "Through the middle of the valley wound a ravine with steep sides, the bed of the winter torrents, forming a natural defense to any force drawn up on either side of it. The Philistines were encamped on the southern slopes; and Saul had assembled an army of defense on the northern, with the valley between, and neither army dared to leave its position, and make an attack across the ravine, whose steep sides would give the enemy a great advantage."—*Peloubet*.

"The natural strength of both positions was very great, since, if either army attacked, they must not only cross the ravine, but also climb the opposite slopes, and so place themselves at a great disadvantage; the long delay of the two armies, in face of each other, was probably due to this fact."—*Hastings' Dictionary*.

The scene of the battle is about fourteen miles southwest of Jerusalem, and ten miles west of Bethlehem.

2. "The cubit, or distance from the elbow to the extremity of the middle finger, is variously estimated at from eighteen to twenty-one inches: the span, or distance between the extremities of the thumb and little finger in the outstretched hand, is reckoned as half the cubit; so that Goliath's height was between nine feet nine inches and eleven feet four inches. The most probable estimate is about ten feet three inches."—*Cambridge Bible*.

3. "The young poet-shepherd of Bethlehem, having all a poet's dreams and ideals about the army of the Lord and the power that ought to belong to those who represent God, was shocked when he heard the blasphemy of the giant as he defied 'the armies of the living God.' But David was still more shocked to see the cowardice of the people of Israel."—*Rev. Louis Albert Banks, D. D.*

4. "There was a ring of fearlessness in his tone, a look of triumph and rejoicing upon his fair countenance. This speech, given in a clear, musical voice, rang out on the air, and was distinctly heard by the listening thousands marshaled for war. The anger of Goliath was roused to the very highest heat. In his rage he pushed up the helmet that protected his forehead, and rushed forward to wreak vengeance upon his opponent. The son of Jesse was preparing for his foe."—"Patriarchs and Prophets," p. 648.

5. "Though he [David] had been at court formerly, yet having been absent for some time (verse 15), Saul had forgotten him, being melancholy and mindless, and little thinking that his musician would have spirit enough to be his champion; and therefore, as if he had never seen him before, he asked whose son he was."—*Matthew Henry*.



### Washington Missionary College

**I**T is not often that an educational institution has such a significant name as has Washington Missionary College. It is a name worthy of more than mere passing attention, for in the three words may be found the reasons for its existence. What does this college stand for? What are the advantages of attending it?

**WASHINGTON.** What does this word mean to the citizens of our country? What does it mean to every Seventh-day Adventist? It means just this—headquarters. It means that our college is located at the capital of our nation. What an inestimable privilege! Students have read, before coming to Washington, about the proceedings in Congress; they have heard of the Congressional Library, with its two million volumes; they have seen pictures of the White House, the National Museum, the art galleries, and scores of

words "Washington" and "College," and stands a little higher; it is written in bolder type than the other two words. This is the heart and core of the name of this school. Not only is here a foreign missionary department maintained; not only are workers of various types trained for the home field; but the true missionary spirit of helping "the one next to you" is fostered and encouraged among the students. Of course, a mere name does not create a condition, but it is the aim of the faculty that this college shall not be known primarily for its advantageous location, nor for its intellectual standards, but for the true, Christian missionary spirit which its students possess. This college stands for whole-hearted, genuine consecration, with the end in view of finishing God's work in this generation.

**COLLEGE.** It is recognized that in order to meet the demands of our age, it is imperative that a high



JOURNALISM CLASS OF WASHINGTON MISSIONARY COLLEGE

Front row: Ruth Wilcox, associate editor; Jessie Ruth Evans, instructor; H. Emory Wagner, editor.  
Middle row: Ruth Everett, Noema Fontana de Trummer, Mabel André, Bessie Mount, Merle Silloway.  
Back row: Gabriel Kupjain, Mark Hagman, Julian Gant, John D. Neff, W. L. Latham, Melvin Milne.

other interesting places. But mere pictures have no permanent value; they do not bring learning and culture. However, when an individual enrolls as a student at W. M. C., he may attend Congress at any time and see the machinery of the Government at work; he has free access to the Congressional Library at all times; he may view at his leisure the wonders of antiquity in the museums. The best that our country offers along cultural lines may be found at the national capital.

But this is not all. W. M. C. is situated within one-half mile of the headquarters of the denomination. This gives the college student the rare opportunity of meeting and counseling with our leading thinkers. The leaders of our work are constantly looking for graduates to enter the field,—and behold! here stands the college, ready to supply the need. Truly, W. M. C. is "the gateway to service."

**MISSIONARY.** This word is inserted between the

standard of scholarship be maintained. This college believes in efficient intellectual training. While it has no room for one-sided, narrow bookworms, yet its doors are always open to those who wish to dig deeply into "things worth knowing." However, let this be understood, W. M. C. is not a machine that claims it can take all comers, toss them into the hopper, wave a magic wand, and then grind out mental Titans. It is up to the individual to make good.

This institution holds that students are men and women—not mere automata. The honor system of discipline has long been in vogue,—and it works.

In every sense, Washington Missionary College is a college, one that any person may be proud to call his Alma Mater.

H. EMORY WAGNER.

"We cannot make up for lack of prayer by excess of working."