

CLINTON THEOLOGICAL SEMINARY NUMBER

# The YOUTH'S INSTRUCTOR

Vol. LXVIII

March 16, 1920

No. 11



CLINTON THEOLOGICAL SEMINARY

*"We Live to Serve"*

# From Here and There

Our familiar copper cent has been in use only since 1864.

The total number of deaths as the result of the World War is 9,998,771.

America has 3,500,000 motor cars, one for every thirty-three persons.

The total gasoline production last year was about three and one-half billion gallons.

Carl H. Schmidgall, of Peoria, Illinois, has recently invented an auger to bore square holes.

The number of men giving all their time to Christian work in all lands is estimated at 500,000.

Roland Rohlfs, an aviator, recently ascended to a height of 34,610 feet, establishing a world's altitude record.

The total church membership in this country is less than 42,000,000, being considerably below one half of the population.

If the world were called upon to make an inventory of what Mr. Edison's hands have actually wrought in enriching this planet, there would not be gold enough to pay him.

Mr. Lorke, one of the greatest contractors in the country, has built up his career largely on this principle: Be careful in giving a promise — but be sure to carry out every one you do make.

Congress has agreed to a reorganization of the army. A bill now under consideration provides for a standing peace army of 280,000 men, and compulsory military training for boys from 18 to 21 years of age.

A Nebraska doctor makes the rounds of calls on his patients in an aeroplane, according to official announcement by the War Department. Statistics show that Nebraska leads all the States in aeroplane development.

One of the world's rarest books, a copy of Shakespeare's "Venus and Adonis," printed in 1593, was recently brought from England to the United States, having been purchased by Henry D. Huntington, of New York.

J. D. Rockefeller donated \$50,000,000 to the Rockefeller Foundation and \$50,000,000 to the General Education Board, the latter amount to be devoted to the payment of more adequate salaries to members of the teaching profession.

The cost of Christian activities throughout the world is estimated at approximately \$500,000,000 a year. Financial loss due to the war is estimated at \$115,000,000,000. On this basis the money wasted in the war would have supplied funds for all Christian churches and missions for more than 200 years.

The Presbyterian Board of Foreign Missions reports that more than 500 young men and women who served in the war have, since the signing of the armistice, applied at Presbyterian headquarters for service in the foreign field. In addition, fully 1,000 young people have sent in application to be considered as candidates.

Gathered by JOHN E. MAYER.

## School Spirit

THERE are primitive water works in many sections of China. Native laborers, by means of a treadmill, operate a lifting device that raises the water some ten or twenty feet from the river. By means of troughs this water is carried to the adjoining lands, to be used for irrigation purposes. Connected with this mecha-

nism is a bell which rings every time the great wheel makes a turn. "For what purpose does that bell ring?" asked one of our missionaries. "Oh," came the answer from the overseer, "by this means I can always tell whether my men are working, for whenever the bell stops, I know they have quit work."

Interest and a devotion to one's duties are necessary for the accomplishment of the best. The bell of success rings only where energy is expended; and incidentally, to be connected with any movement or enterprise, especially with a school that is making headway, will kindle zeal for work. The student should love, and he does love, his school. "I am the state," said Louis XIV. He was wrong. "I am the school," says the student. He is right. If every member of a student body realized his individual responsibility, only one result would be possible. That result means the accomplishment of the end to which the school is devoted; it means the training of mind and hand, the acquirement and confirmation of right habits, — the building of character.

H. HALENZ.

# For the Finding-Out Club

1. Who was the first president of the Red Cross Society of the United States?
2. What rich woman shared the privations of the soldiers at Valley Forge and worked for their comfort?
3. Who was called "The Father of the United States Senate"?
4. Who was commander-in-chief of the American forces during the Mexican War?
5. Who declared that he would rather be right than President?
6. Which of our Presidents was popularly known as "Old Hickory"?
7. Who wrote the famous poem, "Old Ironsides," which saved the historic frigate "Constitution"?
8. Who first hoisted an American naval flag on board an American frigate?
9. Which President was assassinated in the Temple of Music at the Pan-American Exposition held in Buffalo?
10. Which President was impeached by the House of Representatives, but acquitted by the Senate?

O. K. ARNBRECHT.

# The Youth's Instructor

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VOL. LXVIII

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## Reflections

D. D. ERHARDT

WHEN out alone amid the hum and bustle  
Of worldly trade, of worldly greed for gold —  
Now here, now there, the human tide waves hustle  
To garner in world's riches, as of old —  
When thus I study ideals of the masses,  
My thoughts will stray and linger at one place:  
It is "Our Seminary;" in its classes  
I first received my ideals for life's race.

I well remember when I first beheld her —  
Our Alma Mater, with her solid walls;  
Without much etiquette, without much grandeur,  
I greeted the professors in the halls.  
Just what they thought of me? I will not venture  
To find it out; but truly I can say  
That soon I knew that life was no adventure;  
I found my work; and Jesus led the way.

Now all these years our dear, beloved teachers  
Have striven hard to help us gain ideals;  
And by their side have stood our godly preachers,  
Who've talked to us about dark mission fields.  
Yes, here we gained a vision of salvation,  
Which, heaven born, we are to represent  
To all the world. With Christ, the proclamation  
Will go with power: "O sinners! Now, repent!"

May I, when I am absent from this college,  
Our seminary dear, and gone to spend  
My life, my all, to take the saving knowledge  
Of Christ to a wrecked world, which soon will end,  
May I then represent the students, teachers,  
Of our good school; and for God's great work stand.  
Till we shall see the glorious, lovely features  
Of Christ, our Leader, in that better land!

## Why?

OSCAR W. REINMUTH

**A** MESSAGE of eternal importance has been intrusted to God's people. This message is in essence the "everlasting gospel" of Revelation 14:6-12. In the dissemination of this gospel not a single nation, people, or tongue must be overlooked. The commission

and vast deserts. There remains, however, the barrier of language to the free and unhindered intercourse of men.

Although repeated efforts have been made to introduce a universal language along with universal



is all-embracing — "Go ye into all the world, and preach the gospel to every creature."

Modern means of communication have brought peoples of different lands closer together; they have made the world smaller in making it more accessible; they have removed the barriers of mountains, oceans,

peace and universal weights and measures, such efforts have signally failed, and will undoubtedly fail, because the thing that man holds most sacred, next to home and religion, is, perhaps, his mother tongue.

Next to the message, therefore, is the ability of the messenger to communicate his knowledge to others.

The different nations call for workers who can speak to the people in their own tongue. The work of preparing these messengers and of actually bringing the gospel to the world, is a gigantic task and one which must be done quickly, for we are certainly nearing the final collapse of all things. The best methods must be used in our work.

In studying God's word, we find that it was his plan that men who had received the light of truth should in turn proclaim it to their kinsmen and neighbors. This plan does away with the necessity, for instance, of an Englishman's spending much precious time in learning Norwegian, a language which, try as he may, he can never speak as perfectly as one whose mother tongue it is. We must also reckon with the ties of nationality—those peculiarities and individualities, which tend to separate men into groups of like habit and tongue. It is a fact that one who speaks the language of the people and is one with them in nationality can more readily win their hearts.

The Clinton Theological Seminary was founded with the special object of training workers to bring this gospel of the kingdom to the millions of German-speaking people, not alone in this country, but abroad as well.

Every young person of German descent should be here to receive an education that will fit him for the task that is peculiarly his, and which he can, without question, do better than any one else. Like Paul, we should feel burdened for "my brethren, my kinsmen after the flesh."

In this country there are 10,000,000 persons who can speak and understand only German. Think of it! Figuring the population of the United States at 110,000,000, this would mean that every eleventh person is in this group. Besides those who can understand only German, there are those who, although using English in ordinary intercourse, cling to the German in literature, especially as pertaining to religion. But, you ask, is not this true to but a very limited extent? Will it not sooner or later be possible to carry on the work in the English language? A quotation from one qualified to speak on this subject will suffice to answer these questions:

"If immigration were absolutely prohibited from now on, after some twenty-five years all work among our population of foreign blood could be carried on in English, for all would understand English. . . . But now, and until some twenty-five years after the last immigrant has reached our shores, the use of the native tongue in work among our new citizens will be necessary."—A. McClure, in *"Leadership of New America,"* p. 280.

In some cases the German population is centered in large settlements, in cities, and in certain sections of the country. In a great many sections, however, where there is only a scattering of Germans, the seminary-trained worker can efficiently carry on work in English and at the same time care for the German work.

This foreign field at our door must necessarily enlist our first sympathies. It could easily absorb every

worker sent from this school; but there is great need elsewhere as well. In Europe, where our Friedensau school, the recruiting station for European workers, has been closed for three years, the ranks of laborers are depleted. The Clinton Seminary must be prepared to supply the lack of German-speaking workers, not only in Germany proper, but in Russia, Austria, and Switzerland.

In South America, especially in Brazil and Argentina, there are large settlements of Germans, and all indications point to further immigration in large proportions. In all foreign fields where it is necessary to learn a new language, the person who already knows two languages, can more readily learn another.

A new vision of our task is necessary. We have not appreciated the magnitude of the field. Truly, the harvest is great and the laborers few. The students of the Clinton Theological Seminary may be a working factor for the salvation of the lost of every nationality, if they faithfully do their allotted part in the finishing of this message, wherever the Lord may place them.



POWER HOUSE AND SEMINARY FARM

### History of the Seminary

THE first step toward providing a special training for the German youth in the United States, which would enable them to labor more efficiently among their own people, was taken in 1891, at the founding of Union College, when departments for the Danish-Norwegian, Swedish, and German young people were established. Steadily these three daugh-

ters of "Old Union" grew, sending competent workers into the field, until the year 1909 found their early home all too small to accommodate them.

At a council of the General Conference Educational Department held at College View, Nebraska, that year, the question arose as to whether Union College should be enlarged to meet the demands of these growing departments, or whether foreign seminaries should be established instead. The brethren questioned the advisability of making such large additions to Union College as would be required to retain the foreign departments. They felt that great good might be accomplished by making them independent. Accordingly it was voted to found three foreign seminaries, which were to be ready for work by the opening of the next school year.

For the founding of one of these seminaries the city of Clinton, Missouri, offered a building of suitable size, with a good school farm, at a price far lower than would have been the cost of construction. As Clinton is centrally located, the place was purchased for the German department. Accordingly, the middle of August, 1910, found several of the brethren in Clinton to do the needed repairing and remodeling.

Prof. G. A. Graner, formerly head of the German department of Union College, became president of the new school, and Prof. E. C. Witzke, of the language department of Union, rendered valuable help in the beginning of the work here.

Our older teachers take great delight in telling how on the opening day of the seminary they cleared the

southwest corner of the chapel of rubbish, and with forty-five students and eight teachers, held their opening exercises. In the course of the year the attendance increased to 101, and in spite of the difficulties of pioneering, we enjoyed a very profitable school year.

We know that this school was established in accordance with the divine plan, and in spite of all difficulties and discouragements, our confidence has remained unshaken. Each year has shown steady growth. During the first year one of our students left the school for his chosen mission field in Central America, and during the third year, three students went from our doors to take up the Master's work in far-off Brazil.

Following Professor Graner, Profs. J. F. Simon, E. C. Witzke, J. H. Schilling, and F. R. Isaac have successively been elected to the presidency of the seminary. It was under the administration of Professor Schilling that the first college graduates left our doors. We are glad today to have one of these, Professor R. R. Neumann, here again as the head of our German Department.

Only those who were intimately connected with the beginning of the school can know of the anxiety of those strenuous days. The enterprise had no financial backing, but the Lord has blessed in a wonderful manner. During the school year of 1918-19, after nine

years of successful work, thanks to the liberal offerings of the brethren and the untiring efforts of the workers, the last dollar of our debt was paid.

It was during the same school year that our Student Organization was formed and \$1,000 raised, by the faculty and student body, for laboratory equipment, and \$2,500 for a normal building. Today we are proud of the first-class normal building we worked so hard to help erect.

During the last Christmas week the German workers in North America gathered here in council, and we fancied that even the old brick walls swelled with pride as they listened to the reports of those who left us but a few years ago.

Very fitting, in the presence of so many loyal supporters, was the dedication of the seminary and Normal school, held January 3, 1920. Every loyal heart was moved at the thought of the years of sacrifice that have led to freedom from debt; and every one was proud of the splendid sons and daughters who labor so faithfully in the ends of the earth, as well as at home, for lost sheep. Those in present training were stirred by a wider vision of their work.

Our enrolment this year is 220, not including the members of the church school. We can only say, "Hitherto hath the Lord helped us."

CLARA L. WITZKE.

## The Outlook

F. R. ISAAC, PRESIDENT

IT is very interesting and also gratifying to notice with what rapidity the gospel is being carried to the different nations of the earth, and how the people of various languages in our own land are accepting the doctrines held by Seventh-day Adventists.

Since it is the special work of the Clinton Theological Seminary to prepare laborers to carry the third angel's message to the German-speaking people, it shall be our endeavor to do this with all faithfulness. Although this is only the tenth year of the school's existence, about 110 have already been sent out from the seminary to help sound the last warning message. Those who are in the fields are continually calling for others to come and help in the ever-growing work.

During the recent meeting of the German workers in the United States and Canada, we learned that in nearly all the cities where efforts have been conducted, the church buildings are by far too small to accommodate the church members, much less those who are interested in the truth and wish to attend services. When from twenty-five to fifty new believers are

added to a church every year, it is not long before larger accommodations are needed. The more we do the more we find to do. Every new believer introduces us to the needs of his friends, and as the believers multiply, the field widens, the churches grow.

The success in the few cities that have been entered shows what can and must be done in the many others where scarcely any efforts have been put forth. There, too, large churches must be raised up, and therefore the question presents itself, Where are the workers to take the truth to these thousands of German people who do not know that the end of all



JOURNALISM CLASS

Left to right, standing: O. K. Arnbrecht, J. C. Stotz, J. Wasenmiller, H. C. Schmidt, Lillie Coppock, H. G. Reinmuth, John E. Mayer.

Sitting: Jacob E. Riffel; Rachel Salisbury, Instructor; O. W. Reinmuth.

things is nigh at hand? If our young people could only realize what the outlook is, and with what success they could labor in the Lord's vineyard, if they would give themselves whole-heartedly for service, we should not hear them speak of discouragements.

What could afford more joy than to go into a city or country and in a comparatively short time organize an active, growing church! This was the delight of Paul, and we are glad to see the same spirit prevalent among our workers and young people today.

As soon as a worker enters a new field, he writes that he must have help. Our attention was especially called to this a few months ago when one of the former teachers wrote from Java that he did not see how they could get along unless we sent them within a very short time eight or more young persons, who could adapt themselves to the conditions of that country to help answer the many calls for teachers. Since the German young people are able to learn the language very readily he feels that they must look to this school for recruits for their field.

This being true, the German workers while in recent convention here, voted to ask the General Conference to allow Clinton Theological Seminary to regard the Celebes Islands, Java, and Sumatra as their special fields to supply with workers. We believe that this will be an encouragement to those who are laboring there, and also an incentive for the young people in school. At the same time we realize that it means much to say we will be responsible for taking the gospel to these islands. May the Lord stir the hearts of our young people as they look out upon the fields that are white for the harvest, to render to him more faithful service.

### Egypt: the Sphinx and the Pyramids

I HAD heard people talk of the Great Sphinx and the Egyptian pyramids, as numbered among the seven wonders of the world. I approached these ancient monuments with curiosity and deep interest. But when I gazed at those phenomenal monsters, monuments of antique architecture, mere curiosity changed into solemn awe and admiration for the genius, skill, and industry of a primitive people of remote ages. There I stood in front of the Great Sphinx, a colossal figure of a human head and neck projecting from the mighty body of a lion, carved and hewn from the solid rock of reddish limestone. Though the giant face in its present state is dilapidated and timeworn, it still calls forth the wonder and admiration of every traveler. Its features are no more as in olden times "graciously smiling," but have a strange, weird expression, amply justifying the Arabic name *Abulhol*, meaning "Father of Terrors." This most imposing monument of ancient sculpture excites more attention from globe-trotters than all the other marvelous relics and curiosities of Egypt put together.

To give an idea of the enormity of its size, it is necessary only to mention that the height of the head measures about twenty feet, the nose alone being six feet long. It is indeed wonderful how the sculptor was able to preserve the exact proportion of every part of the giant face, seeing that nature presented him with no model of a similar colossus, or anything at all comparable with it. The entire height of the figure, from the crown of the head to the forelegs of the lion, measures about seventy feet.

Sphinx is a Greek word, meaning "the strangler." The Egyptians called it Hu, or Neb, meaning "Lord." In the mythology of the ancient Egyptians it represented Ra, the deity of the sun, and it was an emblem of the victory of the divine spirit of light over the spirit of darkness. All nations of antiquity, like the Assyrians and the Babylonians, seem to have held such monstrous beings of various forms and shapes as objects of awe, compelling adoration and worship. The sphinxes, like the obelisks, were originally placed in pairs at the sides of the entrance to the temples and

palaces, not only for ornamental purposes but for worship. The Great Sphinx guarding the entrance of the temple and the necropolis near the pyramids is supposed to have been erected by King Khafra of the fourth Egyptian dynasty.

Among the seventy-five pyramids in Egypt, extending in five groups from Abu Roash in the north to middle Egypt and the south, the most prominent group is that of Gizeh, near Cairo. These pyramids have been built at various times by the kings, or Pharaohs, of the third to the twelfth dynasties, covering a five-hundred-year period from 2500 to 2000 B. C. Each king, upon ascending the throne, began to build a pyramid as a tomb and monument for himself and his family, and as time passed, successive layers were added so that the size of the monument was proportionate to the length of the builder's reign. The outer casing of the pyramids was invariably of massive blocks of granite, gneiss, or hard limestone, well joined together and carefully polished. Each pyramid contains a sepulcher chamber which was usually excavated in the bedrock underlying the structure, and in this were placed the sarcophagi of the monarch and his nobles. These tombs are reached by narrow passages opening from the northern face of the pyramids, through sloping and ascending corridors, into inner chambers of various sizes.

The Gizeh group of nine pyramids near ancient Memphis is the most remarkable, and comprises the three most celebrated monuments of the kind in existence; namely, the great Pyramid of Cheops, and those of Khafra and Mycerinus. The Egyptians considered the pyramidal form as symbolic of human life; its broad base was significant of life's beginning, and its termination into a point, of the end of man's existence in the present state.

The largest of the Gizeh group, the great Pyramid of Cheops, was built by the second Pharaoh of the dynasty. It originally measured 481 feet in perpendicular height. Its sloping sides, rising at an angle of 51°, are now 451 feet in slant height, and have a length of 755 feet at the base. This immense structure contains about 2,300,000 blocks of solid stone averaging forty cubic feet in size each, and covers nearly thirteen acres of ground. The second great pyramid, located about 200 yards southwest of the Cheops, is named the Khafra, and was erected by the successor of Cheops.

The third of the group is called Menkaura, after its builder, the successor of Khafra, and is named by Herodotus in his description, "Mycerinus." To the south of this pyramid are three smaller ones, probably constructed for members of the Mycerinus family. A little way south of the Gizeh group are the Busiris pyramids, originally about fourteen in number, which were erected by the kings of the fifth dynasty. The three largest of this group range from 118 to 165 feet in height; some of the smaller pyramids are in a process of decay, and some are now mere heaps of dilapidated ruins.

The material of which these immense monuments are constructed was transported from the stone quarries of the Turah hills on the opposite shore of the Nile River. Traces of the road by which the stone was conveyed are still visible. It took 100,000 men ten years to construct a causeway 3,000 feet long to facilitate the transportation of stone from the quarries; and the same number of men worked twenty years more to complete the great Pyramid of Cheops.

# Out of Doors in Missouri

## True Pleasure

WALDEMAR DOERING

**D**ID you ever feel dissatisfied with everything because all seemed to go wrong? Did you ever look upon the squabbles of men over trifles, their selfish disregard of others, till everywhere you turned you could see the same old gloomy picture of despair?

When you feel that way, just trade chimney tops for trees, and shingled roofs for open skies of blue.



"Their language is not words, but meanings."

Just let your urgent duties rest, and go out of doors for a day or two.

What! Can't you afford to? Your work won't wait? Of course it will! You can't afford not to play. When work engages a particular group of faculties and leaves the others dormant, as it is almost bound to do today, human nature warps, and body and soul languish. One of your first duties is to take some recreation. If you don't, you are going to lose your health and your happiness, and with them goes your usefulness.

The whole body of literature and ethical teaching is stuffed with dismal talk about the necessity of man's sternly curbing his propensity to enjoy himself. The word "pleasure" has been almost tabooed as something standing for a reckless and evil life. But pleasure is synonymous with happiness; for by pleasure I mean the legitimate joy of recreation.

The first man and the first woman lived under green trees, twinkling stars, and the celestial canopy of blue. There is something wrong in any descendant of theirs who does not love these things.

You have this instinct, if you are human, no matter how hard you may try to convince yourself to the contrary. Develop it!

Go where the purling stream waves the grasses and reeds to and fro as it glides in the pebbly-bottomed river bed under overhanging boughs—deep, calm, yet swiftly moving on its way to the distant, heaving sea.

Listen to the voices of the stars in the night, the rustle of the leaves, and the plaintive notes of the whippoorwill as they blend in a symphony of peace. Hear the murmur of the streams and the babbling of the brooks as they join in the song and chant the chorus with the sighing wind.

Their language is not words, but meanings. It is an intelligence above common language. It shows us what finite and small specks we are, moving with weak cunning and little wisdom amidst the great forces of One higher. It will show us eternity laughing at the effort and futility of human endeavor.

The aroma of the pines, the scent of the wild flowers, these things awaken one's soul to all that is grand, beautiful, sublime in life. They will augment your happiness and pleasure, or restore them if lost.

No duty or work, no matter how important or dignified it may be, is an end, but only a means to self-expression, to happiness. And we have a special duty to those about us. To bring happiness to them, we must radiate it; to radiate it, we must possess it. Exhilarate your soul! Drink of the natural fountain of God's happiness! Go to the fields, the streams, the forests, the mountains when they call!

## My Favorite Nook

**W**INTER'S sleet and cold has made this nook of mine a desolate and barren place, seemingly. Still, it means much to me. It recalls to my memory joys, comforts and victories never to be forgotten, gained by resorting to this secluded spot.

Let me show it to you as you will find it on a beautiful spring morning. Just follow me along the road south of the seminary. You will notice there is a fence in the way, but what of that? Through this thicket of shrubs we go. There on the bank of the little stream, do you see that large oak tree with its rich foliage? It is in the shade of that tree, with an ever-flowing streamlet rippling by, with its surface flecked with the shadows of grasses and trees and the blue sky overhead, that you find this favorite nook of mine.

You may say, "I see nothing out of the ordinary in a place like that." How can that be? This huge oak tree in which I hear the birds twittering back and forth makes me think of One higher than I. It re-



"Just trade chimney tops for trees, and shingled roofs for open skies of blue."

minds me of him who cares for the sparrows and paints the lily of the field. Surely he takes an interest in me. The ever-flowing stream inspires me to be a blessing to others, that I may receive new blessings and ever sparkle with the love of Christ. The sheep grazing on the green grass before me, take my thoughts to the Lamb that was slain on the cross at Calvary for my sins. He was without fault; yet he suffered that I might live. This thought softens my heart and brings tears into my eyes. The blue sky above helps me to imagine the beautiful home I shall enter soon to enjoy eternal beauty in nature, and eternal love among men. God has promised!

In this secluded spot, away from the hurry and worry of the seminary "busyness," and away from the mechanical grind of my studies, I allow my thoughts to wander to realms beyond, and meditate on the wonders wrought by God. In fact, this special nook has become almost a sacred place to me. There, surrounded by nature, uninterrupted, alone with God, have I read my Bible and spoken to my Master face to face, confident that he would hear and answer. When I have been discouraged and lonesome, there I have gained strength and comfort.

Have you a favorite nook? If not, choose one and make it yours.

CATHERINE NICKEL.

### From My Window

**O**UTSIDE everything is clad with a garment of the whitest frost. The numerous trees, with every mighty branch and tiny twig gracefully humble under the weight of their fine attire, enchant the eye. A large maple stands like a sentinel below my window. Its huge trunk rises unbroken for a number of feet; its mighty branches extend far beyond the base, and the outermost tips droop gently downward with their load of ice.

I love you, O Tree! You are as beautiful now as when you were clad in summer's richest green. What stories you could tell of storms endured and difficulties overcome! What secrets you have heard from singing birds as they build their cozy nests in your swinging branches! I would be your companion and learn of you the lesson of steadfastness and endurance which you so nobly teach!

In the street, and on the campus below, the people, warmly dressed in their winter furs, are passing to and fro. They all seem to be in a hurry, intent upon some important business. Some, with sprightly step, are entering the gate, coming to *Unser Seminar*; for it is nearly time for the first class to begin.

Across the street is a large, many-windowed house, half hidden among the tall maples and curiously shaped evergreens which surround it. Beyond, the roofs of the village appear like dark spots in all the white glory of the trees and shrubs. A passing train sends up a cloud of white smoke, which curls slowly up and away, until it is lost in nothingness, like some of the dreams of youth.

And beyond, for we love ever to look beyond, is a thick, dark forest, bordered with smooth, downy blankets that cover the sleeping grain fields. I even fancy that back of it all I see the glittering, snowy peaks of the eternal mountains.

In this reflector, I see visions of life, true and beautiful. I see far away, beyond the limitations of the natural eye, into the regions all-glorious, and I revel amid the wonders of God's universe. While thus engaged, I enjoy letting my mind wander where it desires. I think of the worlds in their magnitude, guided and upheld by an unseen power. I bow before the mystery and the majesty of God!

JOHN D. HARDT.

### The Service of the Church School

**T**HE greatest want of the world is the want of men, — men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*"Education,"* p. 57.

Such men and women are needed in our work today. But where shall we find them if the young people in our schools do not reveal these characteristics? But, again, if we would have men and women who are true to principle, we must first train them as children.

The influence of a church school cannot be overestimated. Here is a church that has no church school. The Sabbath school, which is composed of old folks, with the exception of a few young people, is opened by an elderly brother. Many of the young people are either outside or at home, while those who are present

are sitting in the rear. In the evening they meet in town, attend the moving picture show, or if at home, read novels.

We enter another church. The Sabbath school is opened by a young man. The children and youth occupy the front seats and take an active part, not only in the Sabbath school but also in the services that follow. In the evening they do not follow worldly pleasures; they have no time for such things. They meet together and sing, or read books that will be helpful to them in later life.

In the first church the young people unite with the world, while in the other they have before them the ideal of becoming workers for the Master.

I am told of a church that has had a church school for twenty-five years. Now they have thirty-five workers in the field, and twenty young people in preparation. I heard of another church that did not see the necessity of such a school. Today this church has two workers in the field and only very few in preparation.

ELIZABETH HARDER.

### The Seminary Normal School

**T**HROUGH the exercise of faith we can do things seemingly impossible. Many years ago we saw the necessity of a normal building, and we believed that some day we should have one.

Realizing that "faith without works is dead," the Student Organization went to work to collect money to erect a normal school during the summer of 1919. In a surprisingly short time, funds were raised, and a \$9,000 building was erected.



NORMAL BUILDING AT CLINTON THEOLOGICAL SEMINARY.

The structure, which is 48 x 60 feet and 20 feet high, is of brick. It is divided into five rooms, including the director's office, the normal classroom, a practice-teaching room, and two large divisions for the grades. These rooms are illuminated with neat inverted lights, and tastily finished. The children are provided with desks, model chairs having adjustable arms, etc. The forty-five children in attendance are ably instructed by Peter W. Peters, who has charge of grades 6 to 8, and Miss Esther Schneider, who teaches grades 1 to 5. Mrs. A. B. Tetzlaff, who is in charge of the department, has 108 normal students, thirty-seven of whom are ready to take up work as teachers.

In the basement of the normal school is the gymnasium. Here the children can play during recess. The students and teachers of the seminary enjoy physical exercise there, and value the gymnasium highly, for one must be physically as well as spiritually and mentally educated.

JACOB WASENMILLER.

### The Right Training

**D**O you know what it takes to combat the evil of the world, you who are planning to become ministers of the gospel? Do you know different ways of reaching the many different people? Some you must approach from one side, some from another, and others from all sides. You will find different temperaments to deal with. For example, there are the emotional, the pessimistic, the philosophical, the curious, the erratic, the self-confident, and the careless. All these in varied combination must be met in different ways. It is not enough to preach to an audience of philosophers, Believe! Believe! No; for such people the argumentative method is needed.

You who are going out to foreign fields will have to do more teaching than preaching. Foreign missionary leaders are calling for men and women who have a normal training and who know the best ways of teaching the people. If you will be a true teacher, minister, young people's leader, Bible worker, physician, or colporteur, you need to know the best methods of helping others. This great cause demands trained workers; for training enables one to serve more effectively in the work of taking this gospel message to the world.

P. J. GAEDÉ.

### O Neptune!

**I**T happened in the spring of 1846 in the dormitory of the École Polytechnique, France. The room was small. On the wall hung a humble oil lamp, flickering suspiciously as if just about ready to go out. That the fire was dead and the temperature abnormally low did not seem to make the least impression on the dreaming figure at the table. There he sat, a young man of about thirty-five, bent over, with his left elbow

propped on the table, his chin resting on his hand. In his right hand he held a dividing compass; his high forehead was slightly wrinkled, as if in perplexed thought. His greenish-gray eyes were fixed upon a labyrinthian maze of geometrical figures and symbols before him. In fact, the whole table was practically covered with scribbled papers, showing curves, component parallelograms, formulae, and algebraic calculations. There lay the logarithmic table, here a square, there a protractor. For a long time he sat motionless, only looking up occasionally in order to get a log or to add more lines to his diagram.

Suddenly, however, a puff of wind entered the partly opened window, and almost extinguished the light. This at last awoke the dreamer from his apathy. He cast a quick glance, first at the lamp, and then at the laboriously clicking timepiece on the shelf above the door. It was almost midnight. He had been there since noon, working on the same problem. Two full days already had he spent on it, but no matter how near he came to the solution, it ultimately eluded him. Over and over again had he checked up the figures and verified his logarithms. He had attacked the problem from every angle. At last he had exhausted his resources. He knew of nothing more he could do. He had failed!

A shadow of extreme disappointment crept over his

face. His hand began to twitch nervously. He laid down his compass and leaned back in despair. How awful the thought! Two and a half years had been spent in observations and calculations, preliminary to the solving of this very problem. Every effort and energy had been put forth upon it. Yes, he had literally lived for the moment when he

could pen its answer to the world. And to fail now —

Just then another gust of wind blew over the lamp. The already low flame danced desperately up and down as though trying to withstand and resist the blast from above. But the wind was mightier. The flame bent low. It even seemed for a moment to have been blown out. But no! As if for a sign of encouragement, a good omen, and a lesson to the struggling one, it righted itself again.

This brought our hero once more to life. "Failure!" he cried. "No, never! not even if I must start all over again. I can, I must, and I *will* conquer! I dare not let the wind blow *me* over!" His eyes took on a new light; his lips tightened determinedly. He leaned forward, and with one sweep of his arms brushed the papers into a pile. In a moment, clean sheets lay before him on the table.

He had just set his compass, when lo! the light went out at last. The wind was too strong. There in the dark he sat for a moment, pondering. The crisis had come. Was it of any use for him to expend any more energy? Yes! His mind had been made up to win, and he *would* win!

The young astronomer arose, and with quick step went to the window and opened it wide. As he gazed



PRIMARY ROOM IN THE NORMAL BUILDING

out into the unknown depths of the universe which he was trying to penetrate, his mind retraced all the figures his hand had made upon the paper. Every one was etched so deeply upon his brain that he could see it distinctly. Suddenly his heart began to beat faster. Could it be? Had he made a mistake? Yes! and he knew where. He could see it perfectly. Figures, symbols, and formulæ began to assume new meanings. Mathematical chasms were bridged and mountains of difficulty were crossed in his mind as if they had never existed. Yes, he had discovered his mistake, and at last he had found the solution to his problem. Yes, yes! There was a planet beyond Uranus. His dream was realized!

Almost madly he rushed to his dresser, got out a few matches, struck one after another, and with the help of these feeble lights wrote the following message—a message which electrified the world—to the astronomer Galle, his friend:

"Direct your telescope to a point in the ecliptic in the constellation of Aquarius in longitude  $326^{\circ}$ ; you will find within a degree of that place a new planet like a star of the ninth magnitude and having a perceptible disk." This was the answer to his problem. He had proved the existence of another planet.

Who was the young man? He was Urbain J. J. Leverrier, the theoretical discoverer of Neptune.  
HAROLD K. SCHILLING.

### "A Little Child Shall Lead Them"

IT was one of those beautiful days in late October. As the sun drooped its last golden rays over the wooded landscape, the evening train thundered along the banks of the Mississippi. All aboard were chatting gayly.

As the engine swung around a curve, I saw in the distance two little children fearlessly playing on the track. Anxiously I watched their movements, and it was with a sigh of relief that I saw them scamper off after a dancing butterfly just in time to escape the angry wheels that were fast approaching.

As we sped along, one scene after another passed and was forgotten. The birds ceased singing. The silver moon soared high, touching the woodland and river with a mystic light. My mind reverted to the events of the earlier evening, and I shuddered as I thought of what might have happened to the children. Wrapped in deep meditation, I recalled my early years, and remembered how untiringly mother had tried to teach me the love of God for his little ones; but somehow, until this evening I had failed to understand its real meaning.

The helplessness of childhood brought home to me the lesson of the dependence of the human race upon God. I realized that my eternal salvation, as did the children's temporary safety, depends on him. I saw my need of a Saviour, and resolved by faith to claim his promises. Thank God that I, a sinner saved by grace, have learned of a truth that "a little child shall lead them."

GLADYS SNODDY.

### Teamwork in Christian Service

DID you ever read the story of the old man who lived all his years within a few miles of Carcassonne, the city of his dreams, and longed to see it, yet never did see it? Again and again he planned to take a day off and go to Carcassonne. But he never found time. The story is really pathetic. Dim as it is in my mind, the pathos of it still stands out clearly.

But I fancy you ask, What has that story to do with the topic in hand? Well, to me it is very closely related. Early this morning, while meditating upon our society work, the story of this old man came to my mind, and I said to myself: The Carcassonne in some of our societies is teamwork in Christian service. As Missionary Volunteers, we mean to do teamwork. We mean to do our share of the society work. We mean to help keep the racks filled, the homes visited, and the territory generally worked. We mean to remember old Mr. Brown's birthday, and help chop the

wood for poor Widow Smith. We mean to write that missionary letter and have a personal visit with John or Mary about the Christian's hope. We mean to observe the Morning Watch and take the Bible Year and follow the Reading Course, that we may be better prepared to do the work about us. But—we never reach Carcassonne! Something is forever crowding out the things we would do for the Master and for others.

"Oh, is that teamwork?" some one asks. Yes, the keynote of teamwork is, *Do something*. The first essential in teamwork is, *Watch your opportunity*. The second is, *Seize it*. During the Civil War a boy lost his place in his regiment. The battle was fierce, and he became confused.

"Step in anywhere," General Sheridan shouted, "there is fighting all along the line." That is the message to you today: Step in anywhere! Begin where you are. Do what you can. Aim to do all the good you can to all with whom you come in contact, not merely the few whom you naturally love to serve. Doing this will fit into the plans laid in your society for thorough, systematic work in your community.

This is one part of strong, aggressive teamwork. Of course, you must keep in close touch with the society plans so that all of you may work together to the best advantage. In your band help to lay plans. Then while asking the Master to bless you in doing your part in carrying them out, ask him also to bless others in their missionary endeavors. Bring to the society meeting reports of what the Master has enabled you to accomplish during the week, that your experience may cheer others in their missionary work.

*Anywhere!* Let us remember that word. Wherever you see a need to which no one else is giving attention, there is a call for you to do something. Perhaps the need should be brought before the Literature and Correspondence Band; possibly it should receive attention from the Christian Help and Gospel

(Continued on page fifteen)



"A LITTLE CHILD SHALL LEAD THEM"

# Missionary Activities

## A Symposium

"Go Preach My Word"

**G**OD calls for whole armies of young men who are large-hearted and large-minded, who have a deep love for Christ and the truth. "The greatest work, the noblest effort, in which men can engage is to point sinners to the lamb of God."—*Gospel Workers*, p. 18.

At the opening of school, the Seminary Ministerial Band was organized, with ten active members. Some began doing public work in the surrounding towns, and others went to small neighboring churches, encouraging those of like faith to press on in the message.

One group, consisting of D. N. Reiner, Frederick Schilling, and H. C. Schmidt, went to Windsor, Missouri. They began holding meetings in the opera house, with an average attendance of eighty. A prolonged railroad strike and other difficulties caused a break in the work, and it was decided to discontinue the effort till next year.

The second group, under the leadership of Harold K. Schilling and Benjamin F. Riley, are working in Nevada, and are full of good courage.

From out their regular attendance of over a hundred, they have hope of adding a goodly number to the membership of the Nevada church.

About the middle of November, Harry G. Reinmuth and J. C. Stotz began to visit a small church in Rockville, Missouri, on Sabbaths, and immediately made arrangements to hold public services. The little church has been filled to overflowing. The excellent interest is encouraging.

The work in Eldorado Springs was begun by Adam Ruf, who at once found opportunity for service in the church. This soon led to a special effort. Abraham Ewert, with John D. Neufeld and J. S. Koehler, took charge of the work. They report: "Already the approval of God has been markedly manifested. We are indeed glad to report that a mother and her twenty-year-old son have asked to be taken into the church. Others, particularly two families with whom we are holding Bible readings, are interested, and there are prospects of an enlarged church membership."

The great question faces us, How are we going to finish the work? When God can use us as he desires, the work will soon be done. When we let Christ have his way, his power can be manifested. We are glad to consecrate all to the salvation of souls.

H. C. SCHMIDT.

"Come Over and Help Us"

It seems very appropriate to have foreign mission bands in our schools and colleges, for it is here the young people come to prepare themselves for active service. We find that here the ambitions of the young people crystallize into a definite purpose to give their lives for the lost in heathen lands. Various lands are represented by various bands in our school. Their leaders report as follows:

"We must surely agree with the author who terms South America the 'continent of opportunity.' Not only are the people of this land dear to us because they are the 'other Americans,' but also because they respond to, and appreciate highly, the efforts made to bring Christ to them.

"As a mission field, South America has always been favored by the students of the Clinton Theological Seminary. Ten students who, a number of years ago,

were members of this band, are now active missionaries in the field. The same spirit is manifested in the school this year, and we hope that the future will find every member of our band a missionary in this great Neglected Continent, a light

shining in the darkness of sin and superstition.

"ELSIE W. ORTNER."

"The 180,000,000 inhabitants of Africa are just as desirous of getting into the kingdom of God as we are, and God loves them just as much as he does us. But how shall they believe without a teacher? In no other continent has there been so little missionary work carried on as in Africa. Our salvation is closely bound up in the love for Christian service. Africa wakes, and calls. One who loved our seminary has recently laid her life on the altar of service in Africa. [Referring to Elizabeth Walde Wheeler.] Her place must be filled by many from among us, who will serve that others may be saved.

JOHN E. MAYER."

"The realization of an aim spurs us on to greater activity. The Clinton Theological Seminary has never been without an Oriental Band. However, ever since Prof. J. C. Schmidt, a student of that band, took up work in Java, the interest has greatly increased. He is now superintendent of that field, and his urgent pleas for help have inspired the band to make an effort to become better acquainted with Java,

and the Orient of which it is a part. During the German Workers' Meeting held in Clinton in January, Elder C. W. Flaiz pictured the needs of that field so powerfully that the workers asked the General Conference to assign us the Dutch East Indies as our special mission field. We hope that some day the members of this band will realize their ambition to labor in that field.

CORNELIUS A. MOHR."

"Of late there has been great agitation concerning our work in Europe. Our brethren have wondered what will become of the believers in the war-stricken countries. Many feared that the work would suffer greatly; but the Lord has done great things for his people. The troubled conditions have somewhat subsided, and our brethren have been able to organize the work again. With the readjustment comes an urgent call for laborers. Our mission band is studying the conditions in these fields, and our hearts burn with a desire to labor for those who suffer, temporally as well as spiritually, in these devastated countries.

"PHILIPP BROECKEL."

"The foreign work lies very near to the heart of each student at the Clinton Theological Seminary, and nearly every one is a member of one of the mission bands and takes an active part in it. The study of the different mission fields gives us an idea of each country, its people and their customs; and knowing these conditions, we can better prepare ourselves while at school to meet them more successfully when we enter the field. God is calling men and women to carry the gospel to the foreign fields. Are you willing to answer the call to service? The message will soon be carried to every corner of the earth, and if we do not step into line and do our part, we shall be left behind.

"JACOB C. STOTZ."

#### "Am I My Brother's Keeper?"

We all like to see people keeping abreast of the times. The old saying, "By helping others, we help ourselves," is the motto we should try to follow. In leading others to Christ, we are helping ourselves by bringing our hearts closer to the Master. Realizing the need of the furtherance of the gospel, we have organized a Correspondence Band and a Literature Band in the seminary.

Our Literature Band has been very active. During the first semester of this school year we distributed over 4,000 pages of literature in a systematic way—filling reading racks, supplying the Ministerial Band, and scattering papers in various communities. Our band has been trying to live up to its motto: "Education for Service through Service."

The Correspondence Band has been trying to reach people with the truth through the medium of letters. Literature must, of course, go with these. Every week, the members of this band are mailing out 250 copies of the *Christlicher Hausfreund*. After a few copies have been sent to one family, a letter is written, calling attention to the paper and the message. The many encouraging answers only fulfil God's promises concerning the value of spreading our literature.

Surely men in the days of Gutenberg never dreamed what a prominent part the printed page was to have in the giving of the gospel to the world. Into dark corners of heathen lands, into Christless homes

in civilized countries, the printed page has gone, bringing light and salvation to many. It has spoken to the caustic bigots and to defiant infidels. It has caused cold, indifferent, and hard-hearted backsliders to return to God. It has led many a prodigal son back to his father's house. Truly, the printed page going forth on the wings of prayer has become one of God's skilful soul-winners. God has called all of us to scatter literature like the leaves of autumn. Will you heed his call?

JACOB C. STOTZ."

#### The Cossacks

AMONG the many races that live within the confines of the vast Russian Empire one of the most interesting is the Cossack. The Cossacks seem to be a people of mixed origin, chiefly Little Russians, but with an admixture of Great Russians, Poles, and Tartars. Their territory was originally to the south of Russia and Poland (until the time of Peter the Great, Russia did not extend to the Black Sea), and they formed a barrier between the Russians and Poles to the north and the Turks and Tartars on the south and east.

In early times the Cossacks of military age spent a great deal of their time in a community called the Sech. This was a military republic governed by their leaders or hetmans. No woman was admitted to this community, and no priest, save their own. Here the warriors lived in their tents or covered wagons, or in burrows in the ground. Their days, when they were not making raids on the Turks or Tartars, were spent in hunting, in military exercises, in shooting at a mark, and in athletic dances.

In the reign of Ivan the Terrible (1547-1584) a Cossack robber named Yermak conquered a great part of Siberia, with the help of his followers. He made this territory over to the czar, receiving in return a pardon for his crimes against society.

At present the Cossacks form a standing militia. They are sworn to military service, when called on, between the ages of eighteen and forty. They live on their own land and pay no taxes, but each man has to provide a uniform and a horse at his own expense. They live a community life, the center of which is the *stanitsa*, or village. All matters relating to this community are regulated by the village council, consisting of the heads of households. Women are permitted to vote in this assembly if they are widows.

The present-day Cossack lives chiefly by agriculture, though some are hunters or fishermen. They have many cattle and horses. These Cossack horses are small, wiry, and very swift. They are shod only on the forefeet. They can travel great distances, and, like their masters, are inured to extremes of heat and cold. The Cossacks are better educated than the mass of Russians; they are also said to be more sober. Their present number is about two million.—S. G. Mosher.

I WOULD rather plant a single acorn that will make an oak within a century and a forest within a thousand years, than sow a thousand morning glories that give joy for a day and are gone tomorrow. For the same reason I would rather plant one living truth in the heart of a child that will multiply through the ages, than scatter a thousand brilliant conceits before a vast audience that will flash like sparks for an instant, and like sparks, disappear forever.—Edward Leigh Pell.



# Just for the Juniors



## Skating

HENRY P. LORENZ

Of all the joys that people have  
The greatest is to skate;  
To glide along on ice and snow,  
At a terrific rate.

The children think it's lots of fun,  
And big folks like it too,  
Because they know there's no more sport  
In anything they do.

The boys and girls go side by side —  
A privilege so rare —  
A winding down the railroad track,  
Until the crowd is there.

And then the skates are fastened on,  
And oh, what joy it brings,  
To leave the cares of life behind  
And think of other things!

Across the ice and back again,  
Until their breath is gone,  
The lads and lassies rush till dark —  
And sometimes all night long.

It's comical to stand and see  
Them as they move about;  
It's interesting to hear their songs,  
And listen to them shout.

Some slide along as eagles soar,  
And some can't slide at all.  
Some get real cross, and others think  
It's funny when they fall.

As countless as the stars that shine,  
The faces seem to be;  
For every time I look about,  
More people I can see.

From shore to shore, from end to end,  
They cover all the lake;  
The boys and girls, and children too —  
A happy crowd they make.

There's lots of joy in this old world,  
But there is none so great  
As this; but you can't understand,  
Unless you've learned to skate.

## America's Service

KATHERINE DOROTHY OLIPHANT

**D**EL VASSIUS, an Italian lad of about twenty years, stood in his shop door, looking down one of New York's crowded, dingy, dirty streets. His reverie was presently interrupted by a bright-eyed little girl who appeared from nowhere, with an armful of magazines.

"Good morning," she greeted. "Isn't this the loveliest day we've had? One doesn't feel like sitting in a shop this morning. I have some magazines here containing some very interesting articles on present-day conditions, the President's trip to Europe, and —"

"I no want any," he interrupted. "I no read English much."

"You don't read English? Well, I have one paper in Italian. I'm sure that will interest you," she explained, pulling out the periodical and turning its leaves before him.

"I no money," he answered. "I no money to pay rent. I from Italy where people live healthy, one family in one house. They love nature and music and each other. They be kind to strangers. But Americans over there say America a great country where people free and democratic. No much talk English, but I come to America. Have to live in big crowded houses; no many friends; American calls me Dago. Italy great land — best on earth. It has great history and art. I no want to be American. I go back to Italy."

"I'm sorry you're discouraged. It must be terrible to be away off from your own mother and home. Don't think we're perfect over here. There are bad and good people in every community. You have not met real, true Americans, because a real, true American loves every one — foreigners too. He looks on all men as his brothers and tries to help them. I know Italy is beautiful. It's true she has a mighty past, but we Americans do not dream of the past. We live in the present and work for the future. Now, since

you have no money, I'll give you a paper. Please read it."

The broad-shouldered Italian sat down with his new gift and soon became interested in it. It told about a land that is fairer even than Italy. He longed for more such papers, but the little maid never came again.

However, a man came to his shop several days later, and noticing the magazine, asked him if it was worth reading. Del Vassius told him how anxious he was for more. The man, who was a Christian, brought him more — many more — and explained wonderful things to him. Mr. Martin — for that was the man's name — visited him often, and encouraged him to go to night school. The foreigner began studies, and saved all the money he could for more training. By working after school hours and during the summers, he managed to finish the twelfth grade.

By this time Vassius was a strong Christian, and wanted to give to others the truths he held. He heard of a Christian school where the Bible was taught in his own musical Italian. Consequently he decided that he would go to that school. On his way to college he visited the capital city of the nation. As he gazed at the Capitol, the Congressional Library, the White House, and other notable buildings, he believed America to be far grander than he had dreamed.

His time at school was well spent in studying, and getting acquainted with the fine young men who had come from the "Far West," the "Sunny South," and "up North." These students helped him to see higher ideals of America and higher ideals of life. They even influenced him to do canvassing. By this method he paid his expenses.

A few days after receiving his degree from college, he was called to take charge of the young people's work in Colorado. He was as successful in this position as he had been at school.

One day as he stood on one of Colorado's mountains, looking down at a little silver ribbon winding over the valleys, a wonderful feeling filled his heart, and he exclaimed, "O America, land of indescribable wonders! I love you! I love you!" Then he had a deep longing — so deep that he told the men at the General Conference headquarters all about it, and they helped him satisfy it.

A few weeks later Del Vassius stood on the deck of a large steamer in New York harbor. Yes, he was going back to Italy; not as a poor, ignorant, discouraged lad, but as a refined, educated, Americanized Christian gentleman. He was no longer a Dago, but a leader in his denomination.

"I'm going back," he said to himself, "back to the land of orange and pomegranate groves, to give Italy what America has given me."

#### For the Service of the King

FOR the service of the King,  
Wanted! Let the summons ring.  
Wanted on dark Afric's strand,  
O'er the burning desert land.  
Wanted out on India's plain;  
Wanted in China and Japan,  
In the market, on the river;  
Wanted now and wanted ever.  
Let again the echo ring,  
Wanted! Wanted for the King!

Wanted, men of faith and fire,  
Men whose zeal will never tire.  
Men whose hearts are all aglow  
To the world the Christ to show;  
Christ uplifted, souls to save  
From the gloom of death's dark wave.  
Men who dare leave father, mother,  
Business, pleasure, sister, brother.  
Louder let the summons ring,  
Wanted! Wanted for the King!

Wanted, women, tender, true;  
Women's work none else can do.  
Women sit in darkness yonder  
While we hesitate and wonder;  
Women cursed with bands that tighten,  
Bands of caste, which none can lighten.  
Sisters, give a helping hand,  
Take God's peace to every land;  
Hear ye not the echo ring,  
Wanted! Wanted for the King!

—Selected.

#### Bible Question Box

- WHERE did we get our Bible?  
Who wrote it?  
In what two languages was it first written?  
Into what languages has it been translated since those early days?  
What is the use of translating it into so many foreign languages and dialects?  
Why do the Chinese, or the Choctaws, or any other nation, need the Bible?  
What are some needs that all people of all nations feel?  
How does the Bible meet these needs?  
Do you think there are any people anywhere who do not feel the need of something or somebody to worship?  
What book tells to them and to us the story of a loving Saviour?  
What does Paul say in his letter to the Romans about people who have never heard of the Saviour? Rom. 1: 22, 23.  
How should we know about our Saviour if we did not have the Bible?  
How should we know about the way to heaven?

What do you think the world would be like if we had never had a Bible?

Before the days of Christ what part of the Bible did men have?

Why do we promise to study it every day?

How is it always a help in time of trouble?

Why do we need the whole Bible?

How much of it have you read?

How much of it have you learned?

How has it helped you?

How much do you think you would miss it if every Bible in the world were destroyed and you could never again see it?—*Selected.*

#### Missionary Volunteer Society Meeting Topic for March 27

SENIOR AND JUNIOR: Missions Survey. Some excellent material has been provided for this program, and every Missionary Volunteer should be present at the meeting to help make it a missions rally. If your society does not have a committee to work up the Missions Survey programs, now is a good time to appoint one to look after the program for next quarter.

## The Sabbath School

### Young People's Lesson

#### XIII — The Review

(March 27)

[NOTE.—Most of the quotations in this week's lesson are the golden texts of the quarter. They tell of precious experiences, and if stored in the mind will often be a comfort and help in days to come. God, through his Holy Spirit, uses his word, when hid in our hearts, to keep our feet from slipping. See how many of these gems of thought you can recite from memory.]

By whom, of whom, and under what circumstances were the following words spoken, and where are they recorded?

1. "Come over into Macedonia, and help us."
2. "He which hath begun a good work in you will perform it until the day of Jesus Christ."
3. "Christ shall be magnified in my body, whether it be by life, or by death."
4. "Let your conversation be as it becometh the gospel of Christ."
5. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."
6. "Let this mind be in you, which was also in Christ Jesus."
7. "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."
8. "Work out your own salvation with fear and trembling."
9. "Do all things without murmurings and disputings."
10. "All seek their own, not the things which are Jesus Christ's."
11. "What things were gain to me, those I counted loss for Christ."
12. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."
13. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."
14. "Stand fast in the Lord."
15. "Rejoice in the Lord alway: and again I say, Rejoice."
16. "Let your moderation be known unto all men. The Lord is at hand."
17. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."
18. "I have learned, in whatsoever state I am, therewith to be content."
19. "I can do all things through Christ which strengtheneth me."
20. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

## Intermediate Lesson

### XIII — The Review

(March 27)

MEMORY VERSE: Review the memory verses for the quarter.

#### Parents of John the Baptist

Luke 1: 5-23, 57-80.

Under what circumstances was the birth of John the Baptist announced?

What sign was given that the words of the angel were true?  
What work was John to do?

#### The Birth and Childhood of Jesus

Luke 2; Matthew 2

Where was Jesus born? What prophecy was thus fulfilled?

To whom was the event first announced? How?

How were men from another country led to Jesus?

Why was the king especially interested in Jesus?

How was the life of Jesus preserved from the wrath of Herod?

Under what circumstances did Jesus appear twice in the temple at Jerusalem during his childhood?

#### Ministry of John the Baptist

Matthew 3

In what way did John fulfil his mission?

Describe the baptism of Jesus.

#### The Temptation of Jesus

Matthew 4: 1-11

Where did Jesus go after his baptism?

How was he tempted?

How did he meet the tempter?

#### The First Miracle; Cleansing the Temple

John 2

Describe the first miracle Jesus performed.

What did Jesus do when he went to the Passover feast at Jerusalem?

#### Nicodemus Visits Jesus

John 3

Who was Nicodemus?

When did he visit Jesus?

How did Jesus illustrate the work of the Spirit on the heart?

#### The Woman of Samaria

John 4: 1-42

To what other audience of one did Jesus preach the gospel? Upon this occasion how did he illustrate the power of the gospel?

What was the result of this missionary effort?

#### The Nobleman's Son; at Nazareth

John 4: 43-54; Luke 4: 16-30

What unusual circumstances attended the healing of the nobleman's son at Capernaum?

What made the preaching of Jesus at Nazareth of special interest?

How was he received in his home town?

#### At Capernaum

Luke 4: 31-44

What took place in the synagogue when Jesus was preaching at Capernaum?

How did Jesus spend the rest of the Sabbath and the evening after the Sabbath?

#### Calling of Fishermen; Healing of the Leper

Luke 5: 1-15; Mark 1: 40-45

Describe the scene on the shore of Galilee one morning when Jesus was there?

What showed the power of Jesus over the creatures of the sea?

What miracle hindered the work of Jesus in the cities?

#### Who Said?

"Is not this Joseph's son?"

"He shall give his angels charge over thee, to keep thee."

"Let us alone; what have we to do with thee?"

"Glory to God in the highest, and on earth peace, good will toward men."

"He that hath two coats, let him impart to him that hath none."

"Behold the Lamb of God."

"Whatsoever he saith unto you, do it."

"Make not my Father's house a house of merchandise."

"Sir, I perceive that thou art a prophet."

"Go and search diligently for the young child."

"We have heard him ourselves, and know that this is indeed the Christ."

"Thou shalt call his name Jesus: for he shall save his people from their sins."

"If thou wilt, thou canst make me clean."

"Where is he that is born King of the Jews?"

#### Memory Verses for the Quarter

1. "Thou shalt go before the face of the Lord to prepare his ways." Luke 1: 76.

2. "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1: 21.

3. "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14.

4. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

5. "This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

6. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10.

7. "Whatsoever he saith unto you, do it." John 2: 5.

8. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

9. "Whosoever drinketh of the water that I shall give him shall never thirst." John 4: 14.

10. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50: 15.

11. "Who went about doing good, and healing all that were oppressed." Acts 10: 38.

12. "When they had brought their ships to land, they forsook all, and followed him." Luke 5: 11.

### Teamwork in Christian Service

(Continued from page ten)

Meeting Band, or it may be that the call is one you should answer in person at once.

But the balky horse in a team is a constant source of anxiety. Often he fails at the crucial point. The same is true in society work. Many a well-laid soul-winning campaign has amounted to little because some one in the harness failed at the crucial point. There is always a Carcassonne when any one in the society team "balks." Perhaps you have already read Miss Howell's article in the INSTRUCTOR of March 9, in which occurs this sentence: "The women came on Thursday to help clean the church, . . . and a few came back Friday morning to finish up." That is the way many of our campaigns are finished — only they cannot be finished as they should be when a number drop out, for no one can add the personal touch of the individuals who drop out.

Then why do we not always do teamwork? For one thing, we underestimate the value of what we can do. O, it doesn't amount to anything anyway, we say to ourselves, and leave the duty undone. But we must get away from this idea. God can bring great results out of the smallest deeds. Let us get a little closer. Frankly now, are we not rather indifferent? If we were really awake to the times in which we live, do you think there would be those frequent "I can't;" "Oh, I forgot to do it"?" And now let us dig a little deeper. Is there not in some of our hearts a bit of jealousy? That is bound to ruin our teamwork. "That's his plan; let him carry it out. Mine was better, but the committee wouldn't accept it," complains a disgruntled worker. "No, I'll not go. I never could do that work as Agnes did it. No; absolutely no," declares another. And there are still other troubles in these hearts of ours that hinder our going to Carcassonne, that keep us from doing strong teamwork in our soul-winning campaigns. But the fact remains, a society cannot be supremely successful until the members learn to do teamwork.

MATILDA ERICKSON.

### Explanatory

THE students and the teacher of the journalism class of the Clinton Theological Seminary wish to express their thanks to the editors of the YOUTH'S INSTRUCTOR for giving them the opportunity of supplying most of the material for this number of the paper.

The articles have been collected and edited by the members of the journalism class, under the direction of Oscar W. Reinmuth and Jacob C. Stotz, who acted as editor and assistant editor, respectively. The aim of the class has been to represent not only the work of the English department, but also the spirit of the school, explaining the purpose of its existence, and the relation its students sustain to the finishing of the third angel's message.

The students appreciate the valuable training this work has afforded them.

RACHEL SALISBURY,  
*Instructor in English.*

### As Others See Me

HOW often has there been a longing in my heart to really see myself as others see me. If it were possible for me to hide somewhere and watch myself going up and down these halls, would I be ashamed of myself? How often have I heard the admonition, "Why, my friend, if you had seen how awkward that looked, you would have been more careful;" or, "If you had realized how rude that sounded, you would not have said it." Sometimes such a criticism has hurt my feelings, and I have tried to quiet my conscience by thinking that I was misunderstood.

But I wonder, if it were possible to see myself as others see me, whether I would act and speak as I sometimes do? Would I come down the stairs with a thump, thump, thump? Would I speak so loudly that I could be heard from the third floor to the first? Would I treat my fellow students as I have? Would I study the word of God more than I do? Would I pray more? These are very solemn questions, and should be answered. Oh, if only an opportunity to see myself were possible! But in spite of this impossibility, I will ever remember that there is One who sees me from all viewpoints at all times. I shall watch and pray that I may not be found wanting when weighed in the great scale of heaven.

W. D. HEINRICH.

### Two Homes

HOME is the stronghold of everything that is good and noble in this world. It is the brightest and dearest place to be found; it is the place where love holds sway. The very word "home" brings sweet memories. No matter whether it is a cottage or a palace or how unfavorable the surroundings, the human heart longs to be at home. We think of father and mother, brother and sister—loved ones with kindred aims, ambitions, and sympathies, each seeking an opportunity to serve the other.

While we love to think of the ideal home where peace, love, and joy prevail, we cannot help thinking also of sad experiences—of discouragement, accidents, sickness, and pain. Looking about us we see homes where poverty holds sway. Here and there we find a weather-beaten house, a stove without a fire, a table spread with empty dishes, and ragged children without loving parents. We remember how the sickle of

the grim reaper has cut down father or mother, brother or sister, and has caused inexpressible heart-ache and sorrow.

As we look into the future and see the world already in "the twilight of its darkest hour," our hearts long for a better home. "We, according to his promise, look for new heavens and a new earth." We, with Abraham, Isaac, and Jacob, and numberless other prophets and saints, look forward to the time when this earth shall again bloom with Edenic beauty.

Human language is inadequate to the task of describing the glory of the kingdom of heaven. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"O the transporting, rapturous scene,  
That rises to my sight—  
Sweet fields arrayed in living green,  
And rivers of delight!"

So much more glorious will the new home be that none will ever look back with longing for anything that has preceeded it. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." There, in that beautiful land, we "shall build houses, and inhabit them; . . . plant vineyards, and eat the fruit of them."

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "The wolf and the lamb shall feed together," "and a little child shall lead them." The whole earth will be as the Eden home, and Jesus himself, our Redeemer, will be with us. Without him there would be no glory, even in the city foursquare.

"Face to face with Christ my Saviour,  
Face to face—what will it be?  
When with rapture I behold him,  
Jesus Christ who died for me.

"Face to face! O blissful moment!  
Face to face—to see and know;  
Face to face with my Redeemer,  
Jesus Christ who loves me so."

J. E. RIFFEL.

### Sending a Delegate

"THE most beautiful sight from the pulpit is a whole family seated together in a pew. The church service is not a convention, that a family should send a delegate."

"WHEN people are ashamed of their religion they usually have good reason to be."

### Principal Contents

CONTRIBUTIONS	PAGE
Reflections (poetry) .....	3
Why? .....	3
History of the Seminary .....	4
The Outlook .....	5
Egypt: the Sphinx and the Pyramids .....	6
True Pleasure .....	7
My Favorite Nook .....	7
From My Window .....	8
The Service of the Church School .....	8
The Seminary Normal School .....	8
The Right Training .....	9
O Neptune! .....	9
A Little Child Shall Lead Them .....	10
Teamwork in Christian Service .....	10
Missionary Activities .....	11
The Cossacks .....	12
Skating (poetry) .....	13
America's Service .....	13
Two Homes .....	16