

# The YOUTH'S INSTRUCTOR

Vol. LVII

August 17, 1909

No. 33

## "You Never Can Tell"

You never can tell, when you send a word  
Like an arrow shot from a bow  
By an archer blind — be it cruel or kind —  
Just where it will chance to go.  
It may pierce the heart of your dearest friend,  
Tipped with its poison or balm;  
To a stranger's heart in life's great mart  
It may carry its pain or its calm.

You never can tell, when you do an act,  
Just what the result will be;  
But with every deed you are sowing a seed,  
Though its harvest you may not see.  
Each kindly act is an acorn dropped  
In God's productive soil;  
Though you may not know, yet the tree will grow,  
And shelter the brows that toil.

You never can tell what your thoughts will do  
In bringing you hate or love;  
For thoughts are things, and their airy wings  
Are swifter than carrier-dove.  
They follow the law of the universe,  
Each thing must create its kind;  
And they speed o'er track to bring you back  
Whatever went out from your mind.

— *Selected.*



"The end, then, of learning is to repair the ruins of our first parents by regaining to know God aright."—Milton.

"If I were obliged to leave off preaching and other duties, there is no office I would rather have than that of school-teacher; for I know that this work is with preaching the most useful, greatest, and best: and I do not know which of the two is to be preferred. No one can ever sufficiently remunerate the industrious and pious teacher that faithfully educates children."—Martin Luther.

"The Catholic priest says, 'Let me mold the child up to twelve years of age, and I care not who has the child after that.' And mark me, on account of the parochial school, the Catholic Church is to become the universal or the conquering church of America's future."—Frank De Witt Ichnage, quoted in the Western Watchman (Catholic) of May 13, 1909.

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| <b>NEW<br/>BUT NOT<br/>NOVEL</b>   | <b>CHRISTIAN<br/>BUT NOT<br/>BIGOTED</b> | <b>SPECIFIC<br/>BUT NOT<br/>NARROW</b> |
| <i>Ready September 1,<br/>1909</i> | <i>Our New Bimonthly<br/>Magazine</i>    | <i>Ready September 1,<br/>1909</i>     |

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| <p><i>Issued<br/>Every<br/>Other<br/>Month</i></p>   | <h1 style="margin: 0;">CHRISTIAN<br/>EDUCATION</h1> <p style="margin: 0;">A MAGAZINE FOR HOME AND SCHOOL</p> | <p><i>Six<br/>Copies<br/>Each<br/>Year</i></p> |
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"True education is the preparation of the physical, mental, and moral powers for the performance of every duty."—White.

# The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 17, 1909

No. 33

## A Visit to Wesley's Chapel

**O**N our way to South Africa, we spent some time in London, and among the places of interest visited while there, was the Wesleyan chapel. As we entered the gateway, we saw a neat little chapel at the rear of a small court. To the right, and a little in front of the chapel,



is the home of the Wesleys. In the front of the court, and about in the center, is a monument of the great Reformer. At either side are tombstones marking the graves of the family.

Passing on into the chapel, we were met by the sexton, who acted as guide. In the front hallway are two of the old, original wooden pillars. The old wooden staircase, which led up to the gallery, has been replaced by a modern one.

In the interior of the chapel the first thing to take our attention is the elevated pulpit used by Mr. Wesley himself. There is a narrow, winding staircase leading up to it. Our guide allowed us the privilege of going into the pulpit. At the front of the pulpit is a platform, and a small desk, where services are now held. At the back of the pulpit are the memorial tablets of John and Charles Wesley. On either side of the tablets, and at the sides of the chapel, are busts of prominent founders of the Wesleyan faith.

One is also impressed with the beautiful, colored glass windows, given by different Methodist churches, all representing phases of the life of Christ.

At the right and back of the pulpit is one of the old chairs of Mr. Wesley. Visitors are also allowed to sit in this, if they desire. There is also one of the old benches, which was used in the chapel before it was changed. The chapel is now furnished with modern pews. In fact, there is very little in the interior of the chapel to make one think of the days of Reformation, in which Mr. Wesley took such a prominent part.

The gallery is supported by seven beautiful marble pillars, which replace the old wooden ones. These pillars cost five hundred pounds each, and were presented by the churches in the West Indies, Australia,

South Africa, Ireland, and Canada, and two were from America. The border around the gallery was Mr. Wesley's own design. It is made of groups of three gilt bars, representing the Trinity, and a door in the center of a wreath, representing peace and unity. There is also a fine pipe-organ in the gallery.

We are brought to think more of the Reformer, as we stand by his grave, and by that of his brother, which are located in the burial-ground at the rear of the chapel. Here also is the grave of Mr. Adam Clarke, who wrote that valuable aid to Bible students, "Clarke's Commentary."

We also visited Wesley's home, but there is nothing there to impress one with the life of the great Reformer, as this is now the home of the sexton.

Opposite the chapel, across the street in an old burial-ground, lies the body of the man who has become so endeared to the hearts of many youth and children, John Bunyan, author of "Pilgrim's Progress." From the grating in front of the tomb, we could see, engraved on the marble slab, the pilgrim with his burden on his back.

Thus in a small area are clustered together many memories of the struggles of great men as they championed the cause of truth; and as God has worked so mightily through these men, may we receive an incentive to press on and finish the great work they began.

RUTH KONIGMACHER.

### Don't Wait to Do Some Great Thing

WHEN the little captive maid had directed Naaman the Syrian general to the prophet of God, Naaman



was asked, "If the prophet had bid thee do *some great thing*, wouldest thou not have done it?" So thousands, ever since, seem ready to do good, provided they can accomplish some wonderful act; and because they have not the means or the opportunity to do that, they live and die without being a blessing to any one. We should remember that the happiness of life is made up of little duties, little courtesies,

little kindnesses, pleasant words, genial smiles, friendly letters, good wishes, and good deeds. Once in a lifetime we may do a heroic act, but the opportunity to do one of the little things that make our lives beautiful comes every day and every hour. "Be kindly affectioned one to another," says Paul, "in honor preferring one another."

Mr. Marden, the editor of *Success*, illustrates this in his story of Archie McKay, who stood outside the door of a mission hall in Glasgow one Christmas eve. "Hundreds of little waifs were there, waiting for admission. They had assembled long before the appointed hour; and, as the keen wind swept searchingly around street corners, one little girl, who seemed to feel the cold more than the rest, kept shifting from one bare foot to the other, vainly trying to impart some warmth to her shivering limbs. The large-hearted Archie, who had been watching her for some time, at length, forgetful of his own discomfort, started forward, and with a more chivalrous spirit even than that of the courtly Raleigh, who spread his rich cloak beneath the feet of his royal mistress, the untutored Scottish boy placed his tattered cap at the feet of the little maid, with the invitation, 'Ye maun stand on that.' Who shall say that Archie McKay was not as much of a gentleman as Sir Walter Raleigh?"

*"The secret of being loved is in being lovely, and the secret of being lovely is in being unselfish."*

"We little know how light a thing  
May dry the tears of woe;  
The pittance small, the one kind word,  
With which we all can part,  
May take the sting from poverty,  
Or save the broken heart."

Don't wait. Whenever you can relieve want or distress, whenever you can cheer and comfort the sorrowful, do so at once; never leave it for others, never think it beneath your attention. And if you thus smooth the way for others, you will not have lived in vain, but many will rise up and call you blessed.

ERNEST LLOYD.

### Words to the Young

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He who believes in Christ becomes one with Christ, to show forth the glory of God; for God hath put a new song into his mouth, even praise unto the Lord. He daily desires to know more of Christ, that he may become more like him. He discerns spiritual things, and enjoys contemplation of Christ; and by beholding him, he is changed, imperceptibly to himself, into the image of Christ. He is after the Spirit, and understands the things of the Spirit. He does not place his dependence for acceptance with God upon what he can do, but relies wholly upon the merits of Christ's righteousness. Yet he knows that he can not be slothful and be a child of God. He searches the Scriptures that testify to him of Christ, that present before him the perfect Pattern.

The believer finds in the Word of God counsel and comfort; and in following the direction, he walks in the path of life. Precious truth is unfolded to his mind, and he receives it into the inner sanctuary of the soul. The attractions of the world become tame to him; for the glory and value of eternity are opened before him. He can say with the apostle, "Now we

have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." How can any one persuade himself that the Word of God is but a cunningly devised fable? How can he imagine that the life vitally connected with Christ is uninteresting? O that all might count the cost, and conclude that the most profitable thing for any soul to do is to make his calling and election sure, that day by day he may stand on vantage-ground, looking unto Jesus, the author and finisher of his faith!

He who has a genuine experience in the things of God will not be indifferent to those who are in darkness, but will inquire, What would Jesus say to these poor, needy souls? He will seek to let his light shine forth. He will pray for wisdom, grace, and tact, that he may know how to speak a word in season to him who is weary. In place of engaging in trifling conversation, in jesting and joking, he will, as a faithful steward of the grace of God, make the most of his opportunity, and the seed sown will spring up and bear fruit unto life eternal. The treasure of truth is in his heart, and he brings forth good things. The well-spring of life is in his soul, and the living waters flow forth.

Young men and women, is this your experience? Are you growing up into Christ, your living head? Are you laborers together with God, bearing fruit unto his glory? If not, you are not children of God, for you have not the image and superscription of Christ. You have not a clear title to the heavenly inheritance, and should sickness and death come upon you while you are thus neglecting the salvation so richly provided for you, what record would the books of heaven present? Could you meet that record with joy?

The Lord has given to the youth abundant privileges whereby they may become laborers together with God. They are to be living witnesses for Christ. Their lives and characters should bear decided testimony concerning the riches of Christ; for they should represent the Master, and make manifest the power of the truth upon the soul. But O, how many in life and character show that they are not consecrated to the service of Christ! They live to please themselves. They do not strengthen the church by their efficient efforts, but are rather a burden than burden-bearers. The church is what its members make it, and if names only are added to its records, and there is in the members no zeal, no purity, no intelligence in spiritual things, the church does not have increased power. Those who remain stationary in their religious experience, who do not grow up into Christ, their living head, seeking for perfection of character, are dead weights upon the church. They do not follow Jesus, the light of the world, and therefore have no light to diffuse to those who are sitting in darkness, and the world is no better because of their profession of godliness. Without an accession of spiritual power with its members, the church will fail to meet the expectation of the heavenly intelligences.

O that the youth may consider the life of Christ, and copy the Pattern! If they will do this, they will not be like the foolish virgins, who had no oil in their vessels with their lamps; but they will be wise, having their lamps trimmed and burning, and the cause of truth will not retrograde, the church will not become sickly and ready to die, but its members will become spiritual, and be able to discern spiritual things.

MRS. E. G. WHITE.



### The Bible and Its Critics

**C**HRISt says, "I am the way, the truth, and the life." He also says, "Thy word is truth." You can not destroy Christ, neither can you annihilate his Word; for Christ is the Word. Christians who have tasted of the Lord and his Word are not alarmed at the attacks upon the Bible. A little knowledge of history discloses the fact that the Word of God can not be destroyed. "It has a self-preserving, self-propagating power, a kind of elastic and buoyant quality that insures it against all persecution and conflict." While other books which men have sought to preserve have been irretrievably lost, and for a thousand years every effort was made to hide the Scriptures from the people, and men, women, and children by the hundreds were slain and burned and drowned for even having a Bible in their possession, yet the first book that was printed after the art of printing was invented was the Bible.

The one who trusts God and believes his Word goes on his way rejoicing, untrammelled by the doubts of critics. Quite often these doubters are obliged to admit their unbelief, and to confess their ignorance. The following paragraphs give us an idea of some of their troubles:—

"In the absence of the means of contradiction, they [the critics] continued to repeat that if we could only get hold of a lost copy of Tatian's Diatessaron or of the so-called Gospel of Peter, we should find documents more original than the four Gospels. But we have now found Tatian's Diatessaron and a portion of the Gospel of Peter, and both prove to be compilations from all four of the Gospels."—*Critical Notes, Bibliotheca Sacra, October, 1908.*

The falling of this bomb into the camp of the critics has caused great consternation among them. A writer says of the results of this discovery that "the younger generation of students can scarcely comprehend what a collapse this is, and what ignominy thereby is really brought upon what has been the predominant school of New Testament critics for the last fifty years." Here is another:—

"Harnack's surrender, in which he grudgingly admits that the traditional dates assigned to the New Testament books are approximately correct, is a defeat which would have been heralded by head-lines covering a whole page of an American newspaper, had anything analogous to it occurred in political or national affairs."—*Ibid., page 739.*

One after another the walls of the critics' Jericho have fallen down as the host of the believers have marched around them. They are now suffering defeat from the book of Daniel.

"It has been said by critics arguing for a late date for Daniel, that the Aramaic found in Daniel could not have been used in Babylon in the period of the Babylonian exile. The Aramaic papyri recently discovered in Egypt, emanating from 471 B. C. to 411

B. C., prove that a type of Aramaic substantially identical with the Aramaic of Daniel and Ezra was already in use in the fifth century B. C."—*The Review and Expositor, page 139, January, 1909.*

C. E. HOLMES.

### Ten Commandments in Rhyme

1. THOU no gods shalt have but Me,
2. Before no idol bow the knee,
3. Take not the name of God in vain,
4. Dare not the Sabbath day profane,
5. Give to thy parents honor due,
6. Take heed that thou no murder do,
7. Abstain from words and deeds unclean,
8. Steal not, for thou of God art seen,
9. Tell not a wilful lie, nor love it,
10. What is thy neighbor's do not covet.

—*Selected.*

### God's Character in His Law

#### Perfection of the Law

A GOVERNMENT can not exist without law. The more perfect the government, the more righteous are its laws. The government of God is without a flaw, and therefore his law must be absolutely perfect. Ps. 19:7.

#### God's Character and Law Compared

God's law is a transcript of his character. This is readily shown by comparison.

|                        |                    |
|------------------------|--------------------|
| HOLY —                 | RIGHTEOUSNESS —    |
| God. 1 Peter 1:15, 16. | God. 1 John 3:7.   |
| Law. Rom. 7:12.        | Law. Ps. 119:172.  |
| LOVE —                 | JUST —             |
| God. 1 John 4:8.       | God. Zeph. 3:5.    |
| Law. Rom. 13:10.       | Law. Rom. 7:12.    |
| PERFECT —              | GOOD —             |
| God. Matt. 5:48.       | God. Matt. 19:17.  |
| Law. Ps. 19:7.         | Law. Rom. 7:12.    |
| TRUTH —                | FAITHFUL —         |
| God. John 14:6.        | God. 1 Cor. 10:13. |
| Law. Ps. 119:142.      | Law. Ps. 119:138.  |
| SPIRITUAL —            | UNCHANGABLE —      |
| God. John 4:24.        | God. Mal. 3:6.     |
| Law. Rom. 7:14.        | Law. Ps. 111:7, 8. |

If we were to read these attributes together, they would run thus: Holy love, perfect truth, spiritual righteousness, just and good, faithful and unchangeable. These attributes combined are both the *character* and the *law* of God. The law contains the great principles of right upon which all the Bible is built. The love of God leads us to keep his commandments. 1 John 5:3.

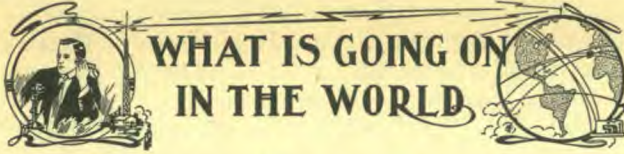
#### Quotations

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1, 2.

"Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful." Ps. 119:137, 138.

"Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165.

O. F. BUTCHER.



### The Appalling Price of an Armed Truce

**B**URNS sang, "Facts are chieftains that winna ding." If he were alive to-day, he would no longer sing; he would weep over some of the facts that confront us and that we are passing on as a legacy to our children.

Twenty years ago the United States navy cost twenty-two million dollars a year. This year the cost is one hundred thirty-five million. The population has increased thirty-five per cent, while the naval expenditures have advanced six hundred per cent. Edward Everett Hale wrote not very long ago: "Think of it! I heard Sumner's peace oration in 1845. He amazed people by saying that the ship of the line, "Ohio," then new, cost eight hundred thousand dollars, and that was more than all the gifts made to Harvard College in two hundred years. Now we propose to spend twenty million dollars on one ship!"

We are spending seventy-two per cent of the income of the government for purposes of war, past and present, and only twenty-eight per cent for peaceful government. The combined cost of army and navy from July 1, 1908, to April 30, 1909, that is for ten months, was \$206,483,937.37. We throw more than three hundred million dollars into the yawning maw of the war-god every year, and his appetite is increasing. The nations of the world are verily seized with insanity, lashed into madness by hysterical fear of what the other nations are going to do.

Nobody has any idea where it will all end. That the present rate of increase can not go on is evident, yet no nation will begin to retrench. We are treated to the amazing spectacle of a world governed by fear and jealousy and greed, and this condition, which seems to us so natural, is plunging us into a debt that is growing positively appalling. While thousands of families are starving, and millions of workmen can not find employment, we are emptying our bags of gold into this war abyss, which always claims more. The high angels must weep over the superlative folly of the statesmen and the kings of the earth.

The nation that trusts in arms is sure in the end to go down under the curse of debt and the woes of war. The world must get out of this condition. We must spend our thousands and millions in establishing a broad brotherhood among the civilized nations of the earth, and thus pave the way for mutual respect, and, ultimately, the decrease of armament and the adoption of international arbitration.—*Christian Endeavor World*.

### Paying the Turkish Army

THE task of delivering the pay of any part of the Turkish army is stupendous, as is shown in this illustration. Eight cart-loads of silver coin, four of which are shown in the illustration, were recently conveyed from the Ottoman bank to Seraskerat to pay the soldiers who took part in the recent disturbances. These wagons were not guarded, the bags of coin bumped and rattled on the loose boards, the horses stumbled with the weight, and onlookers ran forward and pushed.—*Popular Mechanics*.

### Making the Desert Bloom

COMPARATIVELY few persons have any adequate conception of the vast work of desert reclamation now being carried on by the government. By irrigation, millions of acres will be rendered arable, and these acres will furnish homes and sustenance for present and future millions of our population. That the government's activities in this connection are limited to no one locality is shown by the map on the following page.

But even the map fails to indicate the extent of the work. A conservative estimate is that thirty million acres of land will be reclaimed in the arid West. On this basis, there will be homes on the land for more than a million families. Each family on the farm will support another family in the urban communities which will rise in these new agricultural districts.

A summation of the work of the Reclamation Service up to Jan. 1, 1909, shows that it has built more than 3,458 miles of canals and ditches, some of which carry whole rivers. Laid end to end, these canals would reach from New York to San Francisco. It has in operation more than 983 miles of telephone lines. It has built 338 miles of roads, most of which are in a country heretofore inaccessible. The tunnels excavated have a total length of more than sixteen miles. Nearly one million acres are now ready for irrigation, embracing 4,686 farms. The construction works completed include 793 bridges and 7,297 canal structures, such as dams, head-gates, turnouts, drops, etc.

The excavations of rock and earth moved amount to the enormous total of 54,889,977 cubic yards. It is estimated that as a result of the activities of this bureau more than twenty thousand persons are now established in homes in the arid West.—*National Geographic Magazine*.



*Popular Mechanics*

CART-LOADS OF MONEY FOR THE TURKISH ARMY

WILLIE, accompanied by his father, was visiting a circus and menagerie. "O papa," the boy exclaimed, as they passed before an elephant, "look at the big cow with her horns in her mouth, eating hay with her tail!"—*Driftwood*.

### Opium in the Light of Insurance Statistics

OPIUM as well as alcohol has had defenders of its moderate use. Efforts of conscientious Englishmen to stop the sale of India's opium in China have been met by the assertions of certain physicians that if moderately used, it did no harm. An actuary of the China Mutual Life Insurance Company has studied the lives of over thirteen thousand smokers and non-smokers recorded by his company, and he finds that the actual deaths of opium smokers exceed the "expected deaths" by forty-one per cent north of Foo-chow, and sixty-one per cent south of it. These figures are essentially striking because only very moderate smokers are accepted by the life insurance companies. "All defenses of the trade," says the *Alliance News* of April 1, 1909, in reporting these figures, "are simply laughed out of court" by the cold arithmetic of an actuary's report.



OUTLINE MAP SHOWING THE LOCATION OF THE GOVERNMENT RECLAMATION PROJECTS.  
From the National Geographic Magazine.

### Sweeping by Electricity

ONE after another familiar implements of house-keeping have retired from active service, to take their place in the museum of ancient history, as new devices presenting less tedious methods of accomplishing the same things have appeared upon the market.

Probably the most difficult utensil to dislodge from its position in the home, is the broom; for the housewife is skeptical of new contrivances, and the method that produces results she can see, seems to her by far the more excellent one. Nevertheless, as with the rising of the sun comes the new day, so with other new methods of housekeeping comes the electric suction sweeper to supplant the broom.

The sweeper is a combination of carpet-sweeper and vacuum cleaner, but lacks the disadvantages of either. It consists of a revolving brush similar to that of the carpet-sweeper, which in passing over the carpet thoroughly separates from it all dust and dirt; but unlike the carpet-sweeper, this device does not allow a part of the dust again to fall upon the floor, but as soon as it is once released, a suction fan operated by an electric motor whisks the dirt away to a bag attached to the back part of the sweeper.

As dust is one of the best-known vehicles for the spread of disease germs, the carrying away of the dirt to a place where it can not contaminate its surroundings, is an important feature, and should appeal strongly to every one.

A number of attachments are provided with the sweeper for the cleaning of portions of the floor where the sweeper itself can not be used, such as underneath steam radiators and heavy furniture, etc. Other attachments are used for cleaning wall-paper, upholstered furniture, and the renovating of pillows.

The cost of operation is but one cent an hour, and it seems probable that with the innumerable advantages the suction sweeper possesses, its popularity will rapidly increase until it becomes one of the familiar implements in every well-ordered house.—*K. H. Hamilton, in Technical World.*

### News Items

THE czar of Russia visited England the last of July.

The Supreme Court of Kansas in a recent decision ruled that the courts can not be called upon to collect a bill for liquor in that State.

About two billion barrels of oil, or enough to fill the Panama Canal twice, was produced in the United States during the last fifty years.

Kirin, Manchuria, has been recently visited by a flood, which swept away more than five thousand buildings, and destroyed fourteen thousand persons.

"Louis Prang, the German engraver, who made colored lithographs famous and popular in America under the name of chromos, died recently at the age of eighty-five years."

Mexico was visited by a severe earthquake on the thirtieth of July. Several towns in the Mexico valley are reported as having been completely destroyed, and others seriously damaged. The loss of life was estimated at five hundred.

At this writing, Osaka, the second largest city of Japan, is in danger of destruction by fire. An area four miles square has been cleared of its buildings, and the famous Buddhist temple destroyed. The loss of life is reported as being very heavy.

Count Zeppelin recently accomplished the remarkable feat of sailing in his new air-ship from Friedrichshafen to Frankfort, Germany, a distance of two hundred forty miles. He had seven passengers, and remained in the air twelve hours. The ship arose to the height of four hundred feet, and encountered on its journey high winds and hail-storms; but it landed at the aerial exhibition grounds in good condition.

The Wright brothers, at Washington, D. C., successfully completed the government tests July 31, and received thirty thousand dollars for their machine. Five thousand dollars of this amount was a bonus for the speed of two miles an hour more than was required by the government. The aeroplanists are now ready to instruct others in the art of aerial navigation, and will provide all would-be aeroplanists with machines at \$7,500 each.

### Law of the Household

WOULD we codify the laws that should reign in households, and whose daily transgression annoys and mortifies us, and degrades our household life, we must learn to adorn every day with sacrifices. Good manners are made up of petty sacrifices. Temperance, courage, love, are made up of the same jewels. Listen to every prompting of honor.—*R. W. Emerson.*

### The Correspondence School

THERE is no greater stimulus to educational effort than the third angel's message. No other denomination in the United States has so many students in its own schools, comparatively speaking, as have Seventh-day Adventists. It has been said that the twentieth century man must push or be pushed, but the person who knows that the great climax to this wonderful age is to be the second coming of Christ, and who has accepted God's message for this generation, does not need to be pushed. He is astir. He is eager to learn, and he wants to teach.

We have a beautiful system of schools,—primary schools, intermediate schools, colleges, and the Foreign Mission Seminary. These furnish abundant opportunity for an education to all who can leave home and spend a few months or years in school.

There are those who desire and would be greatly benefited by a systematic course of study, who can not, from various causes, enter one of our regular schools. For such persons another school has been organized,—the Correspondence School.

The classes to be benefited by this school may be enumerated as follows:—

1. Young persons providentially detained from entering a regular school.
2. Ministers and Bible workers who desire to improve by doing systematic work under direction.
3. Many older persons who desire to fit themselves for greater usefulness.
4. Workers in our publishing houses and other institutions.
5. Canvassers who desire to improve while they work.
6. Practising nurses who find it greatly to their advantage to be advancing.
7. Church-school teachers who desire to supply deficiencies in their training, and keep intellectually fresh in their work.

Can successful school work be done by correspondence? Thousands of students in all parts of the world answer in the affirmative. While the stimulus of personal contact and association with teachers and students is lacking, and while the student does not gain the benefit of the general culture and refinement which come from the social and religious life of a school, there are some distinct advantages in correspondence study:—

1. The student recites all of every lesson.
2. The lesson is written, insuring greater accuracy.
3. The whole recitation is personally corrected by the teacher.
4. The student can proceed just as fast as he is able, or as slowly as needful, without being held back or pushed along by other class members.
5. Greater self-reliance may be developed, because a teacher or fellow student is not at hand who can be questioned before the learner has done his best.

This announcement will, I believe, be hailed with delight by a large number. Many realize that when an individual ceases to go up intellectually, he begins to go down. Progress is the watchword of all who would succeed in any line of work.

Some young people who have been prevented from taking a course in one of our schools, because of the care of aged parents or because of other uncontrollable circumstances, have been tempted to think that there is no place for them in the Lord's work. Do not despair. An education is now within your reach, and

there is a place for you to work where you are.

The subjects planned for the first year, which is to begin in October, are as follows:—

BIBLE.—Academic Bible doctrines; New Testament (life of Christ).

ENGLISH.—Applied grammar; foundations of rhetoric; advanced rhetoric and journalism.

HISTORY.—United States history; general history; church history.

MATHEMATICS.—Complete arithmetic; elementary bookkeeping.

GREEK.—New Testament Greek.

PEDAGOGY.—School management and methods.

SCIENCE.—Physiology and hygiene.

Each of these subjects will be arranged in about forty lessons, and will be the equivalent of one study pursued for nine months in other schools. The cost of tuition will be from ten to fifteen dollars a study.

Prof. W. E. Howell, who has had a long experience in college work and as a missionary, has been chosen as principal. The school address is Takoma Park Station, Washington, D. C.

Let all who think of taking work, write to Professor Howell at once, telling him which subjects are desired. If you desire something which is not listed, mention that also. A prospectus and registration blank will soon be ready. Send in your request early.

"The heights by great men reached and kept,  
Were not attained by sudden flight;  
But they, while their companions slept,  
Were toiling upward in the night."

M. E. KERN.

### Oak and Squash

You have possibly heard of the reply of the president of Oberlin College when a man asked if he could take a shorter course. "O, yes," said the president, "but that depends upon what you wish to make of yourself. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash, he takes six months."—*Northwest School Journal*.

### Why?

WHY is a man sometimes called an assassin when he has killed somebody?

This was a question which a boy asked his father one evening, as he looked up from the newspaper he had been reading.

He was sent to the dictionary for the meaning of the word, but it did not satisfy him.

Suppose we see if we can go farther back than the dictionary, and find out something about it.

A long time ago—in the time of the Crusades, indeed—there was a tribe of Arabs called Assassins. They had a chief named Aloadin, whom they used to obey instantly, whatever his commands.

For instance, it is said that at one time, in order to show his power, he gave a signal to ten of his young men, who were standing on a high tower, to throw themselves from its top. Instantly they obeyed, and were dashed to pieces.

This tribe is said to have had wonderful skill in secretly taking the lives of any whom they hated.

After a time, when any person was killed in a stealthy manner, it became the custom to say he had been treated as the Assassins treated their victims, and from that grew our use of the word assassin.—*Young People's Magazine*.



# GOOD MANNERS

## Look Pleasant

We can not, of course, all be handsome,  
And it's hard for us all to be good,  
We are sure now and then to be lonely,  
And we don't always do as we should.  
To be patient is not always easy,  
To be cheerful is much harder still,  
But at least we can always be pleasant,  
If we make up our minds that we will.

And it pays every time to be kindly,  
Although you feel worried and blue;  
If you smile at the world and look cheerful,  
The world will soon smile back at you.  
So try to brace up and look pleasant  
No matter how long you are down,  
Good humor is always contagious,  
You banish your friends when you frown.

— Selected.

## A Taste of Home



MAN whose business makes him a good deal of a pilgrim gave his hostess a hint on hospitality the other evening which she will not soon forget. Coming in unexpectedly, it was almost literally "pot-luck" he was to share, and she could not help an inward quaking as with her own hands she brought on the homely fare. But his instant appreciative word and glance put her at ease. "It's 'pot-luck,' you see!" she laughed, nervously. "Bean-pot-luck!" he responded, quickly, adding, with evident sincerity, "If you could only know how I have longed for months for a smoking plate of good old Boston beans! It's my first taste of home." It is not the table groaning with unusual delicacies that best expresses hospitality, but a taste of home — *our* home, whatever it is. This does not mean that a bit of extra frosting is forbidden, if there is leisure for it; or the best china, if the housekeeper can be mistress of herself, in case of accident, where there is a heedless kitchen helper or a tableful of children. But it does mean that whatever we decide to set before the guest, we pay him the compliment of believing him to be a person of sentiment. We tacitly say, "Come, have an hour of home with me!" This simple, sincere way of treating people makes friends and intimates when expensive and conventional entertaining would leave us "strangers yet." — *The Congregationalist*.

## Paying the Price

"HE was so stiff and stilted and precise when he was in college that we all laughed at him and called him 'Miss Propriety,' but I'd give a good deal of the fun I've had in being 'careless and free' if I had his manners and grace, his genuine polish and his rank in the world to-day." So said a middle-aged man in speaking of a college classmate whose early training had been lacking in the finer qualities.

Precise language and formal manners sometimes do seem to sit rather awkwardly on a young person who is not "to the manner born," yet there's something behind it all worth thinking about. In the first place, the attempt at being correct almost invariably speaks of high ideals, of aspirations for the best and of purpose to achieve that best. These things are to be cherished and fostered in whatever way one can find to do it, clumsily, crudely, it may be, yet perseveringly always.

One who in early youth finds it necessary to begin to learn manners and etiquette can not avoid a certain degree of awkwardness, but in persistent practise lies his only hope. Holding to his ideals and purposes, keeping at the practise, some day he will come to perfect ease and grace, really be as natural in his conduct as are others in their more careless ways. His wisdom will prove itself; for uncouth manners, and careless, slangy language can not be laid aside as is an old-fashioned coat, and instantly replaced by grace and flawless English.

What is really worth having is sure to cost something in this world. If noble, graceful bearing under all circumstances, and correct, graceful language can be had at the cost of a little stiffness, even such as makes one appear somewhat ludicrous in the eyes of his more easy-going friends, it certainly doesn't cost too much — wouldn't if it cost a good deal more, for it is a priceless treasure, a real power to be highly valued. — *Wellspring*.

## An Alphabet for Social Committees

Acquire affability.  
Banish backbiters.  
Commend cheerfulness.  
Dismiss diffidence.  
End embarrassment.  
Foster fellowship.  
Gain gumption.  
Have hand-to-hand habit.  
Inspire interest.  
Justify justice.  
Kindle kindness.  
Lighten the lonely.  
Make more mirth.  
Nag nobody.  
Organize observing officers.  
Plan plenty of plain provisions.  
Quench quarrelsomeness quickly.  
Relish real recreation.  
Seek strangers studiously.  
Try tact.  
Undertake unbounded urbanity.  
Vary victuals.  
Wear warmest welcome.  
Xterminate xtravagance.  
Yield to youthfulness.  
Zest for zealousness.

— *New A. B. C. Monthly*.



## Dandelions



I KNOW not how it happened —  
 But when I looked out, at dawn,  
 A merry troop of goldenheads  
 Were playing on the lawn;  
 And, laughing with the summer breeze  
 Who chanced to linger there,  
 Were begging him for strings of dew  
 To bind upon their hair.



I know not how it happens —  
 But youth must surely pass,  
 As certainly and silently  
 As wind across the grass;  
 And now, where golden locks were seen  
 Beyond the garden beds,  
 A gentle group of grandams sit  
 With placid, silver heads  
 —M. S. Clark, in *Youth's Companion*.

### "Fire!" Yells Parrot; Property Is Saved



ALIPH, a parrot owned by Manuel T. Hatch, of South Norwalk, Connecticut, not only discovered a fire and sounded an alarm, but later offered consolation to the people of the house.

"Fire, fire, fire! Pour on water, pour on water!" screamed the parrot.

It was a favorite expression of the bird, but it was given with such frantic appeal that Mrs. Hatch rushed out on the plaza. "Look, look, look!" said polly, as she stood on one foot and with the other pointed to the roof of the home of George A. Whelpley, next door.

A paper balloon had landed on the roof, and had set fire to it. Hatch summoned the fire department by telephone, and the firemen were able to put the blaze out after a stubborn fight. In the excitement Miss Nellie Trowbridge, a niece of Mr. Whelpley, became hysterical, whereupon Caliph said, "Don't cry, Nellie dear; it's all over now."—*Washington Times*.

### How a Boy Helped

MRS. ROBERTSON, a Bible worker in Sydney, has written an interesting account of how a boy of thirteen years helped his mother to keep the Sabbath. Jack had been with Sabbath-keeping relatives in the country for a time, and while there, the seeds of truth had found a lodgment in his heart. Sister Robertson writes:—

"Mrs. — is a woman living at Redfern, with whom I hold readings. She has a large family, and has to work very hard every day to keep things in order. I will tell you the experience. I wish to relate it in her own words as nearly as possible. She said: 'I knew that the seventh day is the Sabbath, and wanted to keep it, but it seemed too difficult, as I had so much work to do on every day.

"One Friday morning, our eldest daughter being threatened with blindness, I went with her to the doctor at nine o'clock. I told Jack to care for the baby and the other children, and to prepare the lunch; and I went away with my girl. At three o'clock I returned home. I saw that the front room and the dining-room had been cleaned, also that the kitchen was scrubbed out sweet and clean. Jack came up to me and said, 'Mother, are you too tired to help me do the upstairs rooms? We must keep the Sabbath.' I looked at my boy and thought, 'If he can do so much to keep the Sabbath, I will please my God and my boy by doing right.'

"Jack said, 'Mother, we must get all done, and I want to have a bath before Sabbath, and, mother,

we must sing a Sabbath hymn and have a little prayer-meeting.' We set to work, I doing all the sweeping and dusting, and Jack the scrubbing. This is how I kept my first Sabbath. It was all Jack's work. It was a peaceful day. I enjoyed it. My home is very different now. My sister noticed the change, and said the Lord must help me. My husband will sometimes listen to me while I tell him about the Sabbath and other points of faith, and it is all through Jack.' "

Such boys are needed in many homes to exert an influence for the right, and to lighten the cares of burdened mothers. May the Lord bless Jack, and extend his influence for good.—*Australasian Union Conference Record*.

### A Fish Game

HERE is a game that will prove interesting when the boys and girls who have come to your house are tired of active play, and are ready to sit down awhile with pencils and paper and set their heads instead of their feet to work.

- What fish is served with meats? — Jelly.
  - What fish is worn by officers in the army? — Sword.
  - What fish is a household pet? — Cat.
  - What fish forms a resting-place for birds? — Perch.
  - What fish is found among royalty? — King.
  - What fish guides the ships? — Pilot.
  - What fish was once used as a military weapon? — Pike.
  - What fish is a destroyer of ships? — Torpedo.
  - What fish is a carpenter's tool? — Saw.
  - What fish is prominent in winter sports? — Skate.
- *New World*.

### How I Spent the Fourth of July in Cuba

THE morning was beautiful; there was not a cloud to be seen in the sky. With a happy heart, I, with seventeen others, started for the Gulf of Mexico. When we arrived at the wharf on the bay, the boat was waiting for us.

The water of the bay was very quiet, and the sun shining on it made a beautiful sight. Soon we were sailing out of the bay into the Gulf of Mexico. Here the water was deeper and rougher. Where the water was deep, it was of a dark-blue color, and where it was shallow of a beautiful light green. In some places it was so shallow and clear that we could see the bottom of the gulf, which was covered with coral and sea-grass. As we crossed the shallow water, we saw several turtles about five feet across.

Soon we landed on the white sandy beach, where we all scattered to pick up some of the beautiful shells that lay along the shore. As I gathered shells of all

shapes, sizes, and colors, I wished that the readers of the INSTRUCTOR in the North could be with us. Then we all put on our bathing-suits, and had a fine time in the salt water. Soon we were called to dinner, which was spread in the shade of fan-palms on the bank.

After dinner we gathered more shells, and again went in bathing. By this time the tide was going down, and the waves were roaring and rolling in high, and it was great fun to swim out and meet the waves as they rolled toward the shore.

At half-past three we started home. On our way we passed an old slave dungeon, and visited an old fort. There were ten-inch cannons pointing out over the bay from the fort. We arrived home much pleased with our day's vacation, and realized more of the great power of God in holding the waters in their place, and making all the beautiful things of earth.

CLINTON F. PALMER.

*San Claudio, Cuba.*

### Letters to a Grandson — No. 10

MY DEAR BOY,—

My cousin's delightful home is in the suburbs of the little town of —. There are six acres of land,



— a fine garden, apple and other kinds of fruit-trees, a poultry house and yard, with woody protection: I was especially pleased with the neat shop a short distance from the house — white with green blinds, to match the house and barn. Here are many kinds of tools and conveniences for the son's experimenting outside of regular work hours. How much better than the street corner!

On a high point of land, commanding a fine view of Crotchet Mountain and the surrounding country, is a small tent containing a wire cot, chair, improvised desk, etc. This belongs to my cousin's cousin's grandson, a boy of twelve, from Philadelphia. He is an only child, and has had the advantages, and disadvantages, of wealth. He was in such a nervous condition that he had to leave school. After several months of drug medication his physician said, "Get him into the country by all means." His mother, who came with him, but remained only a few days, when asked in regard to his diet, said the doctor told her he could "eat anything he liked." He, like many others, much prefers the things that are not best for him; but when the doctor and his mother think diet makes no difference, what can one expect at a table where he can get unlimited supplies of meat, cake, sugar, etc.? With the country air, absence of excitement, change of environment, there has been some improvement; but with the combination, what wonder

that a fickle appetite, making constantly increasing demands, is the result. Appetite was the point where Adam and Eve made their first fatal mistake, and with most of us there is danger of yielding to the same temptation. In watchfulness and prayer lies our only safety. You can not add six, four, and eight, and make twenty by any method of reckoning; neither can you add continuous indulgence in rich, highly seasoned food, proteid predominating; the excitement of a large city; little work, if any, and have a healthy child: the decline of his health is simply a question of time.

This boy is bright and winsome, and I have been deeply interested in him. He so often reminds me, by contrast, of another boy, with rosy cheeks and strong muscles. I earnestly hope that other boy will follow the safe way so closely that his step will remain buoyant, and his eyes continue to sparkle. This boy enjoys having me read to him, which is a pleasure to me. It reminds me of the dear old times you and I have spent together. If he had been a poor country boy, driving the cows to pasture in the fresh morning, riding the horse to plow, tending the chickens, cultivating flowers, with hygienic diet, all other things being equal, he might be a strong, healthy boy. I have recommended one of our good sanitariums as the best place for him for a time.

My dear, never wish you were a rich boy! Be thankful for good, strong muscles, an appetite for wholesome food, that you can sleep a reasonable number of hours, and *that it is necessary for you to work.*

"I said it in the meadow path,  
I say it on the mountain-stairs:  
The best things any mortal hath  
Are those which every mortal shares.

"The air we breathe, the sky, the breeze,  
The light without us and within,  
Life with its unlocked treasures,—  
God's riches are for all who win.

"The grass is softer to my tread  
For rest it yields unnumbered feet;  
Sweeter to me the wild rose red,  
Because she makes the whole world sweet."

With much love, good night.

GRANDMA.

### Who Can Solve It?

A FUNNY old man told this to me  
('Tis a puzzle in punctuation, you see):  
"I fell in a snowdrift in June," said he,  
"I went to a ball game out in the sea  
I saw a jellyfish float on a tree  
I found some gum in a cup of tea  
I stirred the milk with a big brass key  
I opened my door on my bended knee  
I ask your pardon for this," said he,  
"But 'tis true — when told as it ought to be."  
— *Selected.*

### A Truthful Boy

ROBERT BURDETTE says: "How people do trust a truthful boy! We never worry about him when he is out of sight. We never say, 'I wonder where he is; I wish I knew what he is doing.' We know that he is all right, and that when he comes home, we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone, every time he leaves the house. We don't have to call him back and make him 'solemnly promise' the same thing over and over. When he says, 'Yes, I will,' or, 'No, I won't,' just once, that settles it."



M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

## Study for the Missionary Volunteer Society

### Booker T. Washington — No. 1

NOTE.—Most of the passages quoted in this study are from Booker T. Washington's autobiography, "Up From Slavery," a book which all would do well to read. Locate Tuskegee and Hampton. The YOUTH'S INSTRUCTOR for May 19, 1908, contains an excellent article on "Mrs. Booker T. Washington's Part in Her Husband's Work." Of her Mr. Washington says, "She is completely one with me in the work directly connected with the school, relieving me of many burdens and perplexities."

THERE are some persons with whom every young man and woman ought to be acquainted, and Dr. Booker T. Washington is one of them. Not only should each of you learn about this man, but there are many things for you to learn from him.

As Paul was known as the apostle to the Gentiles, and as John Eliot became the apostle to the Indians, so Booker Washington is the apostle of industrial education to the negro race. He is best known as principal of Tuskegee Normal and Industrial Institute, located at Tuskegee, Alabama, in what is called the Black Belt, some forty miles from the city of Montgomery.

Emerson once said that an institution is but the lengthened shadow of some great man. It has been thought by some that a negro could not cast such a shadow, but if one wants to know the real Booker Washington, let him visit the school that he has built up, and which reflects in every part the thought of its founder and principal. But Tuskegee did not grow up in a night. It is the outgrowth of a life which one can not but feel has been guided by the hand of God.

#### Humble Origin

About the year 1857, in a little log cabin on a plantation in Franklin County, Virginia, a black slave woman gave birth to a son. Booker Washington says: "I was born in a typical log cabin about fourteen by sixteen feet square. . . . The cabin was not only our living place, but was also used as kitchen for the plantation. My mother was the plantation cook. Of my father I know even less than of my mother. I do not even know his name.

"The cabin was without glass windows; it had only openings in the side, which let in the light and also the cold. There was a door to the cabin,—that is, something that was called a door,—but the uncertain hinges by which it swung, and the large cracks in it, made the room a very uncomfortable one. I can not remember having slept in a bed until after our family was declared free. Three children — John, my older brother, Amanda, my sister, and myself — slept in or on a mass of filthy rags laid upon the earth floor.

"During the period I spent in slavery I was not large enough to be of much service. Still I was occupied most of the time in cleaning the yard, carrying water to the men in the field, or going to the mill to which I used to take corn once a week to be ground.

"I can not remember a single instance in my boyhood when our family sat down to the table together,

and God's blessing was asked, and the family ate a meal in a civilized manner. Meals were gotten by the children very much as dumb animals get theirs. It was a piece of bread here, and a scrap of meat there. It was a cup of milk at one time, and some potatoes at another.

"The first pair of shoes that I recall wearing were wooden ones. They had rough leather on the top, but the bottoms, which were about an inch thick, were of wood.

"Until I had grown to be quite a youth, a single garment made of rough flax was all I wore. Even to this day I can recall accurately the torture that I underwent in putting on these garments for the first time."

#### His Education

"I had no schooling whatever while I was a slave," writes Booker Washington, but when he caught a glimpse of the white boys and girls in the school-room, he says, "I had the feeling that to get into the schoolhouse and study would be about the same as getting into paradise."

When freedom was proclaimed, Booker Washington's mother and stepfather moved to the salt mines near Malden, West Virginia, and Booker was put to work at a furnace. He wanted to learn to read. His mother procured for him a copy of Webster's blue-back speller, and from this, the first book he had ever owned, he learned the alphabet. Freedom brought to all the negroes a strong desire to learn to read. A man capable of teaching came from Ohio to Malden, and a school was opened. Washington says: "Few were too young and none were too old to make an attempt to learn. As fast as any kind of teachers could be procured, not only were day-schools filled, but night-schools as well. The great ambition of the older people was to try to learn to read the Bible before they died. With this end in view, men and women fifty or seventy-five years old would often be found in night-school."

But as Booker was capable of earning money, his stepfather refused to let him attend the day-school. This keen disappointment led him to make arrangements with the teacher for instruction at night. "These lessons were so welcome that I think I learned more at night than the other children did during the day. My own experience in the night-school gave me faith in the night-school idea, with which, in after years, I had to do both at Hampton and at Tuskegee. . . . Often I would have to walk several miles to recite my night-school lessons. There was never a time in my youth, no matter how dark and discouraging the days might be, when one resolve did not continually remain with me, and that was to secure an education at any cost."

#### Going to Hampton Institute

While working in a coal-mine, Booker heard some men talking of a school in which boys could earn their way while learning a trade. He resolved to go there. The distance was five hundred miles, and he had neither money nor clothes. He worked a year and a half for a Mrs. Ruffner, at five dollars a month, and the value of her instruction in order and neatness was worth more than the money. Of this experience he says: "Even to this day I never see bits of paper scattered around a house or in the street without wishing to pick them up. I never see a filthy yard without wishing to clean it, a paling off a fence without wishing to put it on, an unpainted or unwhitewashed

house without wishing to paint or whitewash it, or a button off one's clothes, or a grease-spot on them, without wishing to call attention to it."

When he started for Hampton, his money took him as far as Richmond. Here he slept several nights under the sidewalk, and by day helped unload a ship to get food and money to resume his journey. Finally he reached Hampton and applied for admission, and after waiting several hours for a decision, he was told to sweep one of the recitation rooms.

"It occurred to me at once that here was my chance. Never did I receive an order with more delight. I swept the recitation room three times. Then I dusted it four times. All the woodwork around the walls, every bench, table, and desk, I went over four times. Besides, every piece of furniture had been moved, and every closet and corner of the room had been thoroughly swept. I had a feeling that in a large measure my future depended upon the impression I made upon the teacher in the cleaning of that room."

The teacher inspected the room, wiped the furniture with her handkerchief, and told the young man that he might register me as a student of Hampton Institute.

Booker Washington was given the position of janitor, and by working early and late he paid his board at the school. His tuition of seventy dollars a year was a gift from a Massachusetts man, while much of his clothing came out of barrels sent from the North.

General Armstrong, founder and principal of Hampton Institute, commanded the most profound respect of all his students. Mr. Washington says: "My anxiety about my clothing was increased because of the fact that General Armstrong made a personal inspection of the young men in ranks, to see that their clothes were clean. Shoes had to be polished, there must be no buttons off the clothing, and no grease-spots."

Dr. Frissell, the present principal of Hampton Institute and successor of General Armstrong, emphasizes the value to a student of working his way through school, and speaks especially of Hampton Institute's plan to teach students to be self-governing. He says: "On account of the lack of a feeling of personal responsibility on the part of the negro, there is an imperative need of the right kind of leaders among them. In order to develop this capacity for leadership they must gain the power of self-government, and learn how to control others during their school life. The more a student can be made to feel a sense of responsibility for the good conduct of the institution, the better. Self-government and self-support ought to be prominent features in every colored normal. Nothing should be given that the student can earn. The power of initiation that belongs to Mr. Booker Washington could only have come through a training which placed heavy responsibility on the individual. Not only did he work his own way through school, but during his school life he had much to do with the government and instruction of his fellow students. He was trained in an institution that was a sort of an industrial village, where he had a taste of the duties and responsibilities of actual life."

Referring to his second year at Hampton, Mr. Washington says: "Perhaps the most valuable thing I got was an understanding of the use and value of the Bible. One of the teachers taught me to use and love the Bible."

In June, 1875, Booker Washington completed the regular course at Hampton. He says: "At Hampton

I learned that it was not only not a disgrace to labor, but learned to love labor, not alone for its financial value, but for labor's own sake, and for the independence and self-reliance which the ability to do something which the world wants done brings."

M. BESSIE DEGRAW.

### Plans for Progress — No. 2

#### Resolutions Passed by the General Conference

##### Spiritual Life

"RECOGNIZING that the greatest need of our young people is a deep spiritual life, that they may meet the approval of God in their own lives and be able to lead others to Christ,—

"2. Resolved, (a) That we emphasize a change of heart and the reception of the Holy Spirit as fundamental in all our work for the youth; and (b) That to this end more earnest evangelistic effort be carried forward in their behalf."

The success of our Missionary Volunteer work depends on our building on this foundation. We live in a superficial age. Many are busy even with Christian work who have little sense of its sacredness, and who know very little of the saving power of Christ. Our societies, rightly conducted, will be a means of social pleasure and intellectual advancement, but first of all they must be composed of young people who realize that the judgment has set, and the books have been opened, and soon the work of the gospel will forever close.

Elder R. D. Quinn referred to the fact that Jesus spoke "as one that had authority, and not as the scribes." "The difference between the teaching of Christ and that of the scribes and Pharisees, who were the recognized leaders of those days, was that Jesus taught only the things which he experienced. Peter said, 'Silver and gold have I none; but such as I have give I thee.' Just what a man has, that is all he can give." "Christ spoke with authority because the word was made flesh in his life. If we want to speak with authority, we must let the word of God become flesh in our lives. If the time ever comes when you can let the whole Word of God become flesh, then you can teach and preach as he did. Instead of our wanting more of God, he wants more of us. Only he who prevails with God in overcoming his besetting sins has the power to prevail with men. Jacob prevailed with God, and after that he could prevail with men, and he did. Such power we should have."

Elder J. E. Fulton said: "I have in mind a young people's society in Australia. There were a number of young persons who felt the need of association, but at that time there was very little care given to young people's societies. These were a very fine class of young people, but being left to themselves and making up their own programs without the encouragement of our conference officers, they fell into wrong methods, and went into worldly ways of carrying on their society, and the spiritual interests were not looked after. The work of that society was rather a detriment than a benefit. Since that, we have tried to guard this point. We must look after the spiritual interests of the young people. If we come to them in the spirit of Christ, knowing what the new birth means, and entering into sympathy with them, we can interest them without departing into wrong methods."

M. E. KERN.



# THE INTERMEDIATE LESSON

## IX — The Centurion's Servant; the Widow's Son; John in Prison; Anointing of Jesus

(August 28)

LESSON SCRIPTURE: Luke 7.

MEMORY VERSE: "Thy faith hath saved thee; go in peace." Luke 7: 50.

### The Lesson Story

1. "Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." A centurion was a Roman officer who had command of one hundred soldiers.

2. "Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

3. "When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel." "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Jesus saw that many from all nations, like this Roman soldier, would have faith in him, and be saved in his kingdom.

4. "And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." "And they that were sent, returning to the house, found the servant whole that had been sick.

5. "And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

6. "And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about."

7. Among others who saw Jesus work miracles and heard his teaching were some of the disciples of John the Baptist. John had been put in prison by

King Herod, and he could not understand why Jesus left him alone to suffer, and why he did not set up his kingdom. John's disciples visited him and told him of the mighty work that Jesus was doing. "And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?"

8. When the two disciples came to Jesus, they asked the question, but he did not at once reply. In their presence he cured many who were sick, and made the blind to see, the lame to walk, and the deaf to hear. He then told John's disciples to go and tell John what they had seen, and to say to him, "And blessed is he, whosoever shall not be offended in me." John received the message and heard the report of those who had seen Jesus, and he remembered the prophecy of Isaiah. See Isa. 61: 1, 2. Then he knew certainly that Jesus was the promised Messiah.

9. "And one of the Pharisees desired him [Jesus] that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

10. "Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged."

11. Jesus then showed Simon how much more the woman loved Jesus than Simon did, even though Jesus was a guest in Simon's house. Jesus said to him, "Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace."

### Questions

1. To what place did Jesus go after the sermon on the mount? Whom did he find in trouble there? What is a centurion? How did this man regard his servant? Whom did the centurion send to Jesus? What did they beseech the Master to do? Why did they ask him to perform this cure? What had the centurion done for the Jews? Luke 7: 1-5.

2. What did Jesus do? When not far from the house, who was sent to meet him? What were they told to say to the Lord? What did the centurion say of himself? How did he say his servant could be

healed? In what way did he illustrate the power of Jesus' word? Verses 6-8.

3. How did Jesus feel when he heard the centurion's words? What did he say to the people about him? Verse 9. Whence did he say people would come to his kingdom? With whom will they sit down? Matt. 8:11.

4. What word did Jesus then send to the centurion? How soon was his servant healed? Verse 13. What did the messengers find when they returned home? Luke 7:10. From this what may we learn of the power of God's word?

5. To what place did Jesus go from Capernaum? Who went with him? As they came near the city gate, what did they see? Who came to sympathize with the afflicted mother? How did the Lord feel when he saw her? What did he say to her? How does he feel toward us when in sorrow? Verses 11-13.

6. What did Jesus then do? What did he say? How powerful was his word at this time? To whom did Jesus deliver the young man? How did the people feel when they saw this miracle? Repeat some of the things they said. How far did the fame of Jesus extend? Verses 14-17.

7. How did John the Baptist hear of Jesus? Where was John at this time? What could he not understand? Whom did he send to Jesus? What question did he wish them to ask? Verses 18-20.

8. How did Jesus answer John's question? What did he say they should tell John? Who did he say would be blessed? Verses 21-23. What prophecy did John know that Jesus was fulfilling? Isa. 61:1, 2.

9. Who invited Jesus to eat with him? What took place while Jesus was eating? Luke 7:36-38.

10. What did the Pharisees think when he saw what was taking place? How did Jesus answer his thought? What parable did he give? What question did he ask? How did Simon reply? Verses 39-43.

11. How did Jesus show that the woman's love was greater than that of Simon? Why were her sins all forgiven? What did Jesus say to the woman? Luke 7:44-50.

5. What did Jesus say concerning this message? What was the result of the centurion's faith? Verses 9, 10; note 1.

#### The Widow's Son

6. Where did Jesus next go? What did he meet? Verses 11, 12.

7. How did this scene affect Jesus? What did he say to the mother? What did he do? What was the result? Verses 13-15.

8. What was the effect of this miracle upon the people? Verses 16, 17.

#### John in Prison

9. What messengers next met Jesus? What was their mission? Verses 18-20.

10. How did Jesus answer John's questions? Verses 21-23; note 2.

11. What searching questions did Jesus ask the people concerning John? Verses 24-26; note 3.

12. What testimony did he bear to the divine origin of John's mission? Verses 27, 28.

13. What two classes did the preaching of John develop? Verses 29, 30.

14. What did Jesus say of that generation? Verses 31-35.

#### Anointing of Jesus

15. What occurred as Jesus was sitting in the house of a Pharisee? Verses 37, 38.

16. What questions and doubts came into the heart of the Pharisee? Verse 39.

17. What conversation occurred between Jesus and Simon? Verses 40-43.

18. What comparison did Jesus draw between Simon's conduct and that of the woman? Verses 44-47.

19. What comforting words did he speak to the woman? Verse 48.

20. As the doubters began to whisper among themselves, what further assurance did he give her? Verses 49, 50.

#### Notes

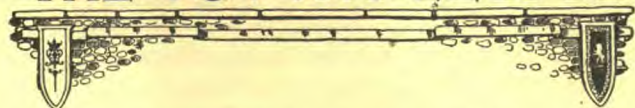
1. The disciples of Jesus truly believed on him, but their faith had not gone beyond his personal presence, beyond the aid of the natural senses. The centurion comprehended to some extent the great and perfect government of God. Even as in the Roman system he, the centurion, could send soldiers to execute his commands, so Jesus had control of power and agents far beyond ordinary man. Jesus could say, "Go," and his servant would go. The Roman recognized the great unseen working of God. And Jesus "sent his word, and healed" the child, as Matthew intimates. We may not see the physical form of Jesus, but he is just as able to cleanse and help and heal to-day as he then was when visible.

2. Jesus showed before John's messengers what he had previously declared. John 5:36. God's Word, John's testimony, and the work of our Lord all agreed, and constituted the strongest kind of evidence. Note the tender appeal in the assurance of verse 23, sent to the prophet in prison.

3. John was a type of the last-day messengers of God. Those who know God's message to-day will not be reeds shaken in the wind, "carried about with every wind of doctrine." They will not be concerned about wearing soft raiment, nor will they live luxuriously. They will be content to be voices of God, crying in the wilderness of sin. John 1:23.

"It is easy finding reasons why other folks should be patient."

## THE YOUTH'S LESSON



### IX — The Centurion's Servant; the Widow's Son; John in Prison; Anointing of Jesus

(August 28)

LESSON SCRIPTURE: Luke 7.

RELATED SCRIPTURES: Matt. 8:5-13; 11:2-19.

LESSON HELP: "Desire of Ages," chapters 32, 22, 62.

MEMORY VERSE: Luke 7:50.

#### Questions

The Centurion's Servant

1. Where did Jesus go after his sermon on the mount? Luke 7:1.

2. Whose messengers did he there meet? What plea did they make? What reasons did they give why Jesus should heed their request? Verses 2-5.

3. How did Jesus respond to this call? Whom did he meet on the way? Verse 6.

4. What message did they bring from the centurion? Verses 6-8.

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## Booker T. Washington

AN exceptionally interesting sketch of Booker T. Washington's life, by Miss Bessie DeGraw, appears on pages twelve and thirteen of this number of the INSTRUCTOR. It is well worth reading. The sketch will be concluded in the following issue of the paper.

## The Nobler Fear

GLADSTONE said, "I am more afraid of deserving criticism than of receiving it." His was a wholesome fear. The tendency of such is to so direct and stimulate one's effort that the critic will be compelled to acknowledge the trueness and efficiency of the life.

The other fear is enervating. It tends to dry up the springs of earnest endeavor and right thinking, and therefore to bring upon the person the very criticism he so much fears. The one is noble, generous, expansive; the other is cringing, selfish, contractile.

Let us, with Gladstone, rather fear to deserve criticism than to receive it; and then our effort will be directed along the line of prevention rather than of resistance.

## Blessings to the Pure in Heart

THE pure in heart shall see God, is the Saviour's definite promise. They will some day see him as a personal being; they will see him now in his providences, in his Word, and in his works. And true to the Saviour's word, such are indeed happy,—“great peace have they.”

But what is it to be pure in heart? It is to have a heart unstained with sin, a heart that is wholly free from selfishness; for sin and self are by heaven accounted as impurity. As a colored chemical will clear immediately on the introduction of a proper reagent, so the impure, the sinful heart, can be cleansed, made pure, at once by the grace of Christ, which is free to all. Let us each accept the rich blessings promised to the pure in heart.

## Quick Answers

“GOD answers sharp and sudden on some prayers, and thrusts the thing we have prayed for in our face,” says Browning, truly. At a recent prayer-meeting the following incident illustrative of God's quick response to prayer was related. A sister in need of fifty dollars, prayed earnestly one day that

God would quickly send her that amount. She looked for it to come from some rich relative; but that very afternoon the Mission Board was impressed to send her fifty dollars for missionary services she had performed years before.

Some of us are surprised when God answers us quickly; but it was not so with George Müller, Hudson Taylor, and other men who daily lived by their faith,—men who were accustomed to quick and generous responses to their petitions.

“Lord, increase our faith,” should be our prayer, until we too have learned how rich our Father is in love and willingness to serve.

## The War-Glove Buried

OLD wounds healed! Honor in place of enmity! This fact found eloquent expression in an incident that occurred at Memphis, Tennessee, on Memorial day.

It was at a parade of the United Confederate Veterans. Gen. Frederick D. Grant was on the reviewing stand as the troops marched past. The commanding officer of a cavalry division, according to the newspaper report, “peered steadily at the general a moment, then turned in his saddle, and cried: ‘Come on, boys! Here's General Grant come to life again.’” Then “with an old-time rebel yell the division charged on the stand, and the men jostled one another for an opportunity to shake the hand of the son of their old-time enemy. The army officer's gray eyes filled with tears, and his shoulders shook with emotion, as he murmured, ‘God bless you all, boys.’ Battle-torn banners were grouped at his feet, and waved over his head in salute by more than one veteran at the thought of what an amicable situation had grown out of a bitter past.”—*Christian Endeavor World*.

## Slain by a Shell

You know there is an old proverb among the soldiers that in time of war no two bullets ever strike twice in the same place. But that is not always true. Dr. Ryan, in his book entitled “Under the Red Crescent,” gives a vivid account of the siege of Kalafat. The bullets were falling in a perfect hurricane. Suddenly there came tumbling over the wall a monster shell, and it crashed into the ground and burst, tearing a great hole out of the earth as large as a house. A poor frightened mother gathered her three children about her and ran to this hole for protection. But hardly had she settled herself there when there was heard the singing of another shell flying from a gun two miles away, and it flung itself into that hole and tore those four human beings into shreds. “O,” you say, “that was horrible; that was gruesome; that was overpowering!” Yes, it was. It was tragic because it was so unusual for two shells to strike the same place. But I want to tell you that when Satan aims his guns for bombardment, he has been hitting us in the same way for the last twenty years. And just as a prize-fighter can keep tapping an adversary in the same place over the heart until he saps away his antagonist's strength, so Satan can keep battering at the old wounds of our former sins and open them in their weakened condition, until at last we fall before his blows as helpless as the trembling fawn before the plunge of a jungle tiger. Beware of that old sin. O man, if you start it again in its bleeding, in all probability you will never close it up. Beware!—*Christian Herald*.