

# The YOUTH'S INSTRUCTOR

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*From painting by himself*

RUBENS



# The Youth's Instructor

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## A Study of Christian Science—No. 5

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BEFORE noticing the claims of healing put forth by the professed discoverer of Christian Science, I will call attention to some statements made concerning the existence of disease itself, care of the health, and hygiene. I know of no way to do this so satisfactorily as to quote from Mrs. Eddy's book. Viewed from the standpoint of the Christian Scientist, there is no such thing as real sickness or pain.

The Word of God speaks of those who were sick. Isa. 38:1; 2 Chron. 32:24; John 11:1; James 5:14, 15. With this agrees our own experience, as well as common sense. All about us we see the signs of death; we see the hearse wending its way to the cemetery, leaving aching hearts and vacant firesides behind. But Christian Science teaches that all this does not really exist. That it is only a perversion of the mind, a figment of the imagination, and when the mind, which is the "all-in-all," is corrected, these conditions will not exist.

### Taking Cold an Impossibility

How many we have heard complain of "taking cold." Perhaps you have feared that danger for yourself. Hear what the discoverer of Christian Science has to say on this point: "If your patient believes in taking cold, mentally convince him that matter can not take cold, and the thought governs the liability."—*"Science and Health," page 375.*

According to this there is no real danger of taking cold from extreme exposure, and having, as a result, an attack of pneumonia. All such symptoms are wholly imaginary. Just think you are well, and you will need no treatment.

Again I quote from this same wonderful source of information: "If exposure to a draft of air, while in a state of perspiration, is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism, your mind-remedy is safe and sure. If you are a Christian Scientist, such symptoms will not follow from the exposure. . . . When the fear subsides, and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other disease will ever result from exposure to the weather."—*"Science and Health," page 383.*

The folly of such a claim is well shown by the following, clipped from an exchange:—

"While waiting for the speaker at a public meeting, a pale little man in the audience seemed very nervous. He glanced over his shoulder from time to time and shifted about in his seat. At last he arose and demanded in a high, penetrating voice, 'Is there a Christian Scientist in this room?'

"A woman at the other side of the hall got up and said, 'I am a Christian Scientist.'

"Well, then, madam," requested the little man, 'would you mind changing seats with me? I am sitting in a draft.'

Certainly, sit in a draft as well as not. Just im-

agine there is no draft, and you will be all right. Then, too, I presume there is no such thing as being cold, and getting frost-bitten. If arctic explorers had gotten hold of this idea, the pole might have been discovered long years ago.

Job, upon a certain time, was afflicted by the devil "from the sole of his foot unto his crown" with a painful disorder known as boils. According to Christian Science this was purely imaginary, and there was nothing really the matter with the ancient patriarch. "You say a boil is painful; but this is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief a boil."—*"Science and Health," page 47.*

All there is to a boil, then, is that you believe you have one, and this belief is all there is to the matter. A boil does not have a mind, therefore there can be no pain, is the argument. Possibly. But the person who has the boil has a mind, and therefore there is pain. That otherwise intelligent people will accept such insane reasoning, is one of the things which we confess we do not understand. That which has opened the way for such senseless assertions is the belief that man, by nature, is endowed with an immortal soul, and that this soul, or mind, is "all in all," and that matter is nothing, and being nothing, does not exist. But man is mortal. Job 4:17. He will receive immortality at the resurrection. 1 Cor. 15:51-54.

### Contagion

Concerning other common maladies to which flesh is heir, Christian Science teaches this:—

"The snowbird sings and soars amid the blasts, he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. *Colds, coughs, and contagion are gendered solely by mortal belief.*"—*"Science and Health," page 116.*

There is, then, no need of a change of climate for a cold or a cough; no necessity for a consumptive to seek a more congenial place in which to live. There is nothing the matter with him only his mortal belief; he simply thinks he has consumption, that is all! There is no need of being afraid of smallpox, yellow fever, cholera, measles, or any other similar infectious disease. No need of any quarantine regulations, for "contagion" is only a belief. Just think right, and you will be all right. How people contract some contagious disease when they do not know they have been exposed, is not explained. It is on such vain and foolish metaphysical reasoning, as the foregoing that we are asked to build our hopes for help and deliverance from sin and disease.

### Dyspepsia

Concerning dyspepsia the professed discoverer of Christian Science says:—

"If a random thought calling itself dyspepsia, had

tried to tyrannize over our forefathers, it would have been routed by their independence and industry."—*"Science and Health," page 68.*

"The cure alike for *dyspepsia* and *sin* is to consult matter not at all, and to eat what is set before you, 'asking no questions for conscience' sake."—*"Science and Health," page 118.*

There is no use, of course, to diet for dyspepsia, which is only a "random thought." The cure is to eat what is set before you. Why not, if there is nothing the matter?

Note also that this is not only the cure for stomach difficulty, but for *sin* as well. The cure for the sin of an evil heart is here set forth. Is it to believe in the atoning blood of a Redeemer? Is it to come by humbleness of heart, confession, and faith to the Son of God and ask him to purge away the sin by the power of the Holy Spirit?—O, no. We are not told to look to Christ. The sinful soul is not pointed to a Saviour who is able and willing to save. He is told to eat; to eat what is set before him. This the discoverer and founder of Christian Science says is the *cure for sin*. Is anything more needed to show that it is not Christian?—Surely not.

I could extend this list indefinitely. All disease is the result, according to this system of belief, of a perverted imagination. None are really sick.

"*Man is never sick; for mind is not sick, and matter can not be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause.*"—*"Science and Health," page 392.*

It ought to be easy for Mrs. Mary Baker G. Eddy to heal all who come to her, *if none are sick*. Why charge a fee for healing a person who is well?

#### Hygiene

One more extract showing the teaching of Christian Science on the matter of hygienic questions, and I will close this article. There being no such thing as real disease, it is consistent, of course, that there should be no real need of paying any attention to questions of hygiene.

"If half the attention given to hygiene were given to the study of Christian Science, and its elevation of thought, this alone would usher in the millennium. *Bathing and rubbing, to alter the secretions, or to remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing.* . . . He who is ignorant of what is termed hygienic law, is more receptive of spiritual power, and faith in God, than the devotee of this supposed law, who comes to teach him."—*"Science and Health," pages 380, 381.*

"When there are fewer doctors, and *less thought* is given to sanitary subjects, there will be *better constitutions and less disease.*"—*"Science and Health," page 67.*

Comment is unnecessary. When we stop thinking or caring whether we are eating pure food or drinking pure water, there will be less disease. As well drink out of a sewer as from the purest fountain, so far as health or sickness is concerned. Ignorance of sanitary law is recommended as helpful in the attainment of spiritual power.

I am inclined to believe that few, if any, Christian Scientists are foolish enough to believe such nonsense. Many do not know that the founder of this belief has ever written such rubbish. Many having been helped physically, as they suppose, by some suggestion of a Christian Scientist, have nominally accepted as a whole the belief of the sect without proper investigation.

#### Insanity — The Difference

INSANITY is increasing by leaps and bounds, as is evidenced by the constant additions to the number of both private and public institutions for the care of the insane. A visit to one of these institutions leads to the inquiry, Wherein is the difference between the inmates and those who are at liberty? They possess the same number of eyes and ears and arms and legs, they possess the same form, are as tall and weigh as much as those who are not afflicted. The difference is altogether mental. The mind is no longer under personal control, evidently another power has the mastery. The reasons for this condition are varied.

In boyhood days the mind is permitted to revel in obscene things, in filthy stories; suggestive pictures are obtained from every source possible, and in private the eye feasts on the low and base. Practises are indulged in which sap the body of its vital force, the shoulders begin to droop, the face becomes pale, degeneracy is stamped on the features, the mind gives way; the harvest, an insane asylum.

Financial difficulty often leads to insanity. The mind becomes absorbed in financial affairs, the love of money permeates the life; for a time success attends the efforts for gain; but suddenly a reverse comes. Riches disappear as the dew before the morning sun; the bitterness of disappointment affects the mind; the asylum door again swings open to receive a victim.

This thought from a recent writer suggests the proper relation to be maintained toward money, a relation which is safe: "Every dollar received should measure for success in our chosen work. If it is sought for the satisfaction it gives as an expression of work well done, as a means of creating greater opportunities to do good work again, we can defy the Philistine who sneers at the dollar we gain. If, on the other hand, it is worshiped for the mere *pleasure of possession*, apart from it as an expression of our talents and our best selves, then indeed is it unworthy, and a thing to be despised."

A desire for popularity, for fame, is another fruitful source of insanity. The desire to be great, to become famous, is cherished year after year; the experience is entirely foreign to the desire. The disappointment is keen; the mind is affected, overcome, and another poor soul joins the procession. In his ravings he repeatedly informs one that he is a Vanderbilt, or an Edison, or King So-and-so. Living in a mental realm of unreality is dangerous.

Wrong conceptions of God and his purposes in many cases bring insanity. The thought of God as a God of wrath, his wrath manifesting itself in sending the impenitent to eternal flames,—this, with kindred views having their origin in the mind of the wicked one, unbalances the mind, and another poor soul enters the realm of complete satanic control.

Do you wish to know the way of safety? Avoid all impurity; shun every practise which weakens the body; place the mind under the control of the Holy Spirit; study the Scriptures with an earnest desire to know the truth, and the result will be strength of mind and of body, real enjoyment of life, and a hope of the future so bright, so buoyant, so joyful, that it becomes a delight to live. To those who have this experience the gates of the city of God will open, and with immortal minds and incorruptible bodies through eternity, these will revel in the glories of God's presence and kingdom. Young friend, by God's grace, make this last experience yours. JOHN N. QUINN.

# GOOD MANNERS

## Some Helpful Hints

**D**O not make a mock of marriage, a heaven-born institution, and the only one except the Sabbath that has come to us from Eden, by taking part in a mock marriage ceremony. Many persons of good intent thoughtlessly engage in such proceedings; but the effect upon one's self as well as upon others is to lessen the feeling of sacredness and high regard that should be given to the divine institution of marriage.

"Don't forget to say, 'Good morning!' Say it to your parents, your brothers and sisters, your schoolmates, your teachers — and say it cheerfully, and with a smile; it will do you good and do your friends good. There's a kind of inspiration in every 'good morning' heartily spoken, that helps to make hope fresher and work lighter. It helps to make the morning good, and seems to be a prophecy of a good day to come." "Some people's manners," some one has said, "are like bats — they only come out at night." But such are not the best manners.

Do not be a slave to other people's opinions. Over the front door of Aberdeen University, Scotland, is the inscription: "They say. What say they? Let them say." There is a disregard of other people's opinions that savors of rashness, conceit, and boorishness; but there is a manly and womanly independence, as suggested in the foregoing inscription, that is decidedly wholesome. "No weakness is more pitiful than that which hesitates or refuses to do right for fear of adverse criticism." "A famous rabbi was warned that if he did a certain thing, every one would call him a fool. His answer was, 'Better that all the world should with one voice call me a fool than that my conscience should say to me, You have done wrong.'"

IN China after a marriage ceremony the different members of the family gather about the young people, the bride in the women's apartment and the groom in the men's, and find great delight in teasing them each about the other. This is kept up for days, until gradually all become accustomed to the new situation, and finally settle down to the ordinary ways of life. In our own country a more senseless and harmful custom prevails of teasing unmarried people, even boys and girls in or below their teens, about one another. Such a custom should be discountenanced by parents and by the young people themselves, because it directs the minds of boys and girls into channels of thought that should be wholly unfamiliar to them. It makes the young people self-conscious, takes away the pure, innocent, happy freedom that belongs to childhood and youth, and robs them of the serious interest they should have in their school and religious duties.

Don't flirt. Affection is too sacred a thing to be trifled with. Insincerity in this, as in every other line, leaves its mark for evil upon one's own character as well as being an injustice to those with whom one flirts. "Finnish women," it is said, "never flirt. And it may be because they do not trifle, and are adverse to frivolity, that they have been accorded rights of franchise equal to those of men." They vote in the municipal elections, and more than forty of them sit in the National Assembly. Their ability and service as legislators have demonstrated, to their country at least, the wisdom of granting suffrage irrespective of sex.

### Envy Kills Its Friend

THE citizens of a Grecian city erected a monument to one of their number who was a celebrated victor in the public games. So strong was the feeling of envy which this incited in the breast of one of the hero's rivals that he went forth every night in order, if possible, to destroy that monument. After repeated efforts he moved it from its pedestal, and it fell, and in its fall it crushed him. This was an unintentional symbolic act, showing the suicidal action of envy on the soul.— *Selected.*

### "Manners"

A TOURIST in Scotland relates a well-merited rebuke which she heard administered by a fishwife to a fine lady, who, after gazing long and somewhat rudely at the "mutch," or cap of the fishwife, said patronizingly, "My good woman, did you buy that lace, or did you make it? How much is it worth a yard?"

"Madam," returned the woman with dignity, "I dinna think ye would like for me to ask ye how much the feathers on your bonnet cost, or if ye made your bonnet yoursel,' would ye?"

In one of our cities, one Christmas-time, while a party of settlement workers were climbing the stairs of a tenement to find the family of a child who belonged to several of their clubs, they turned aside at every landing where there was an open or partially open door, and without even a preliminary knock, pushed themselves in, looking on at the festivities, and staying as long as they wished. There was a single exception to this, a young woman who invariably remained at the door, in the hall. When she was asked later why she had hung back, she burst forth indignantly: "Because I felt I had no right to go in: because I do not think strangers have any more right to intrude, unasked, into these poor homes, than into the most exclusive mansions of the city."

Is there not logic as well as Christianity in this reply? When shall we learn to live our theory that we should do unto others as we would wish others to do unto us? — *Young People.*



### The Earliest Attempts at Aviation

**T**RADITION asserts that the first to sacrifice himself to the problem of flying was Wang Tu, a Chinese mandarin of about 2000 B. C., who, having had constructed a pair of large parallel and horizontal kites, seated himself in a chair fixed between them, while forty-seven attendants, each with a candle, ignited forty-seven rockets placed beneath the apparatus. But the rocket under the chair exploded, burned the mandarin, and so angered the emperor that he ordered a severe paddling for Wang.

Then there is left in stone a partial account of experiments by Man-U, an Assyrian priest who attempted to fly from the Temple of Baal. The next

floating over the city, he found himself drifting toward the Schuylkill River, and, becoming terrified lest he should descend into it, punctured some of the balloons. Coming to earth with a thump, he broke his wrist. — *Scientific American*.

### The Florida Alligator

THE alligator is the largest of all lacertine, or lizard-like, animals. There are several kinds, varying slightly in appearance. The alligators of the Mississippi and of Florida are identical. Possibly those of southern Florida grow to a greater size, having no dormant period because of the cold of winter.

The Spanish name, *el lagarto*, i. e., the lizard, was evidently corrupted by English sailors into, first, *allah-gah-tar*, and finally into the form of alligator.

The neck of an alligator is solid. The animal can not turn its head to bite; the whole body must be moved. Its real weapon is the thick, flexible, and powerfully muscular tail. A blow from one is serious



victims of aviation whom we find are certain criminals whose arms and legs the ancient Leucadians annually fitted with wings of various designs, and who were then hurled from the "Rock of Sappho's Leap," a boat awaiting them in the sea below to give them liberty should they succeed in solving the problem.

The first fatality of the kind in our era seems to have been a Roman who, during the reign of Nero, attempted to fly high in the air over the Eternal City. During the Dark Ages one Dante, while trying to fly with a pair of wings, at Perouse, fell upon the top of St. Mary's Church and broke his leg. The prior of Tongland, in 1510, before the court of Stirling, donned feathered wings, and, leaping from a tower of the castle, fell into the "mydding" (dunghill). Allard, a tight-rope performer, was crippled by a fall while trying to fly before Louis the Grand, at Paris, about 1660.

Thus far all such accidents were the results of attempted aviation, for the balloon was not invented until 1783, when this new vehicle of the air met with an accident in Philadelphia during some experiments by Rittenhouse and Hopkins, who, after sending up dogs and cats in a cage carried by a captive bunch of forty-seven hydrogen balloons, persuaded James Wilcox, a carpenter, to trust himself in the cage. After

in its consequences, whether to a person or a boat.

These animals live in holes on river banks and in depressions in the hammock lands of Florida. In quiet pools of this kind the female rears her large family. Many hunters catch these small lizards before they grow beyond six or eight inches in length, and ship them, alive, to the Northern States, where they are kept in aquariums.

These men watch their opportunity when the mother is absent, foraging, and, carrying a gunny-sack, creep up to the alligator's home, grunting at intervals like a pig. This is the sound made by alligators, and when the little ones hear it, they grunt in response, and come running to the hunter, who picks them up and transfers them to his sack. Often when at work, he is suddenly confronted by the enraged mother, and sometimes serious battles occur.

The alligator is vulnerable in only one place — just back of the right shoulder. A bullet or a knife entering elsewhere has but little effect. The hunter is safe from being bitten when standing beside an alligator, but the creature is dexterous and rapid in handling its tail, and a sudden blow, coming too quick to evade, has often turned the scales against a hunter, and forced him to flee for his life, sometimes seriously injured.

The illustration shows a captured alligator, with feet and jaws tied, being brought from the hammock lands to be placed in a box for shipment to the North. The little boy in the rear is carrying a "baby 'gator," about three feet long, tied as is the large one for shipment alive.

A boy from the North would hesitate a long time before he would venture even to place his hand on one of these creatures, much less pick one up, but the Floridian, as he grows, loses all fear of these lizards, and hunts them boldly. Not many are ever seriously injured. The boys thrust poles into the holes where alligators lurk. The animals seize the ends, and hold on so tenaciously that they are readily pulled out and easily killed. Sometimes a big patriarch is encountered, and then it is the boys' time to run, and they do, usually coming out of the scrape safely.

AN INSTRUCTOR FRIEND.

### Indian Summer

FROM gold to gray  
Our mild, sweet day  
Of Indian summer fades too soon;  
But tenderly  
Above the sea  
Hangs, white and calm, the hunter's moon.

In its pale fire  
The village spire  
Shows like the zodiac's spectral lance;  
The painted walls  
Whereon it falls  
Transfigured stand in marble trance!

—John Greenleaf Whittier.

### Real Seat of Wealth

THE American hen has demonstrated her right to cackle. Her total output is greater than the output of any other one class of products in the industrial world.

According to the last census there are 233,598,005 fowls of laying age in the United States. Their aggregate value is \$70,000,000, and if divided, the eggs they lay would allow 203 eggs annually to each person in the country. The value of all the fowls, about \$85,000,000, would entitle every person to \$1 if the proceeds of the sale were divided. The weight of the eggs laid yearly tips 970,363 tons, while all the animal products exported — pork, tallow, beef, bacon, ham, and sausage — weigh only 846,860 tons, says a writer in *Leslie's Weekly*. Chicago is the greatest egg center in the country. Seven hundred twenty million eggs are stored there yearly. An average of two million cases of eggs comes into Chicago every year, each case containing three hundred sixty eggs. The greater part of these arrives in March, April, and May, when about twenty thousand cases are received daily. During the remainder of the year about six thousand cases a day are received. These eggs come from all States west to the Rocky Mountains and south to and including Texas. Few States east of Chicago — namely, Kentucky, Tennessee, and Alabama — send their surplus to its market. Most of the Eastern States supply New York and Boston.

The value of the egg production in the United States for a single year is given at \$145,000,000. Wool produced is valued at \$45,750,000; poultry exceeds it by \$91,000,000, and eggs by \$99,000,000. The American hen's product in a year is equal in value to fifty-seven per cent of the entire income realized by the export of all the meat products. If to the eggs is added the

value of the poultry, meat products are completely overbalanced.

Only once since the government has kept records, in 1900, have the American mines been able to beat the record of the American hen.—*Selected*.

### Austria's War on Snakes

AUSTRIA'S new territory is undesirably rich in snakes, mostly of the poisonous varieties, and the government is taking vigorous measures to exterminate them.

In the ten years from 1896 to 1905 the average yearly death-roll from snake bites in Bosnia and Herzegovina was 13 persons, and 1,338 head of cattle, horses, and domestic animals. Besides this, hundreds of persons were bitten by snakes, but recovered.

Since 1906 the provincial authorities have given money premiums for the killing of snakes. In that year 30,056 dead snakes were brought in, of which 25,438 were poisonous. Next year, when the official reward system became more generally known, these figures increased enormously, no fewer than 280,718 snakes being killed, including 271,685 poisonous.

Last year's figures were very nearly the same, and it will be some years before the work of extermination can be anything like completed. But at the same time the number of persons reported bitten by poisonous snakes seems to be steadily decreasing — 206 in 1907 and 140 last year.—*Selected*.

### Sponge Gathering

WHAT is known as a "sponge" was, originally, the home of a colony of little jelly-like animals, all living in the sea, attached to a rock below the surface. These little creatures build up their homes, one upon another, closely interweaving their substances and strengthening the whole with little tubes of lime.

Into the large openings, or pores, of the sponge the water flows, carrying particles of food to the inhabitants, and out of the little tubes goes the water again, after the food is extracted, carrying away all useless waste material.

When the sponge is first brought up out of the water, it is jet black in color. On exposure to the air and sun the inhabitants soon die, and the mass lies in the sponge gatherer's boat, a shiny jelly-like lump.

The fishermen prepare a temporary resting-place for the sponge by driving stakes close together in a circle or square, in the water near to shore. This pen is called a "kraal."

After the sponge has soaked awhile in the kraal, the fisherman takes a stick and punches it about until he has broken down the little lime tubes, and the outside membrane, or connections, and caused the dead animals to float off, a dark fluid with a bad odor, which the sponge gatherer calls "gurry." Left in the kraal is the skeleton of their little home, which is called a sponge.

Then the sponge is placed with others which have been sorted out according to size and quality. The best of all is called "sheep's wool," a shiny black sponge, with many little knobs or protruberances. Then come the yellow sponges, the "glove," the "grass," and the "boat" sponges. Another kind is called "the loggerhead," but it is so nearly worthless that it is seldom gathered.

When the sponges are all thus sorted, the gatherer



A SPONGE BOAT WITH DIVER DESCENDING

takes a needle and thread and sews all similar sponges together into bunches, weighing about two pounds to the bunch. This is the shape in which they go to market.

In the shallow waters of the "Keys" on the far south coast of Florida, men go out in small boats, armed with a slender pole twenty or more feet long, having two prongs attached to the end. Gliding slowly over the clear water, the black sponges are easily observed and hooked as they lie on the white rocks at the bottom. These have been so industriously hunted, however, that now most of the sponges are obtained in deeper water, possibly at a depth of thirty feet. This work is performed mainly by divers, who, clad in divers' suits, are let down from the decks of sailing vessels. A diver carries with him a net fastened around his neck, in which he places the sponges he obtains. These he tears off with his hands from their fastenings on the rocks. Some he obtains readily as he walks on the bottom. For others above his reach he has to "float" by leaning his head to one side compressing the exhaust tube and so preventing the escape of the waste air, which then rapidly fills his diving suit, rendering it elastic, so that it rises, the heavy lead weights on the soles of the shoes keeping the man upright. Detaching the sponge, he releases the tube, the air escapes, and the man sinks to the bottom again.

The old primitive way of finding the sponges by means of a glass is still practised in places. Two men go in a rowboat, one poling or rowing gently, and the other holding over the water a box with shallow sides and a glass bottom. By placing his face close into the box the sponge gatherer can see the bottom below the water, and by swinging his pole dexterously catches the sponges as he comes to them. In foreign waters the men on thus sighting a sponge dive for it, scrambling along the bottom on hands and knees until the sponge is reached.

When sponges are brought into market, the bunches are sorted into "lots" according to size and quality. Buyers inspect them and place their cards on such lots as they desire, with the price they will pay marked on them. The auctioneer then calls out the amount

of each bid, and the lots are "knocked down" to the highest bidders. Several thousand dollars' worth of sponges are thus sold in a short time. On market day a sponge market is an interesting place.

W. S. CHAPMAN.

### Dividing a State

It has been reported that a movement has begun in Southern California looking to the separation of that region from the rest of the State. Probably the movement has not assumed alarming proportions. It does not seem to have disturbed the people of the northern part of the State.

Nevertheless, it is not altogether surprising that a division should be proposed. California is an immense State in area, larger by thirty thousand square miles than Great Britain and Ireland together, and there are great differences of climate, soil, and commercial interests between its northern and southern extremities. Still it is unusual for a great State to surrender willingly the prestige which its size and population give it; and even if California herself desired the partition, the consent of Congress would be necessary before it could be accomplished.

Although several States are composed of territory which at one time formed a part of one or another of the original thirteen, only twice has a fully organized State been divided, as it is now suggested to divide California. In 1820 the district of Maine was set off from Massachusetts, and made an independent State; and during the Civil War the part of Virginia which remained loyal to the Union was separated from the Old Dominion, and became the State of West Virginia.

It is interesting to remember, also, that the act admitting Texas to the Union provided for a possible division of that vast territory into four States at a later day, at the pleasure of Texas itself. The time may come when Texas will wish to take advantage of the permission. Each of the four States — if they were of equal area — would be larger than either New York, or Illinois, or Georgia.— *Youth's Companion*.



SPONGE "KRAALS"



A SPONGE MARKET





What Says the Clock?

WHAT says the clock when it strikes One?  
 "Watch," says the clock, "O, watch, little one!"

What says the clock when it strikes Two?  
 "Love God, little darling, for he loves you."

And tell me, tell me softly, what it whispers at Three?  
 Is it, "Suffer little children to come unto me"?

Then come, gentle lamb, come and wander no more —  
 'Tis the voice of the Shepherd that calls you at Four.

And O, let your young heart with gladness revive,  
 When it echoes as sweetly, "God bless thee!" at Five.

And remember, at Six, with fading of day,  
 That your life is a vapor that passeth away.

What says the clock when it strikes Seven?  
 "Of such is the kingdom, the kingdom of heaven."

And what says the clock when it strikes Eight?  
 "Strive, strive to enter in at the beautiful gate."

And louder, still louder, it calls us at Nine,  
 And its song is, "My child, give me that heart of thine."

Then sweet be your voices responsive at Ten,  
 "Hosanna in the highest! hosanna! amen!"

And loud let the chorus ring on till Eleven,  
 "Praise, praise to the Father, the Father in heaven!"

While the deep strokes of midnight this watchword shall bring,  
 "Lo, these are my jewels, these, these, saith the King."  
 — Selected.

The Stolen Child

ABOUT fourteen years ago there lived, in the city of Chin Chew, in the province of Fukien, China, a man who had been a gambler, but who now had accepted the religion of Jesus Christ, and had, of course, put away all such evil practises. This man and his wife had four children; but they were all girls, and girls, in China, are seldom a welcome addition to the family.

At the time of which I write, however, there was much joy in this humble home; for a son had been born to them. They called his name Su-lai, which means, "a gift has come," and they thanked their Heavenly Father for this child, which was, to them, the most precious of gifts.

Four years passed, and the babe had grown to be an exceptionally bright little boy. His father had taught him always to return thanks before eating, and to pray before retiring for the night, and he seemed to have a knowledge of the meaning of these things beyond his years.

But one day there was great consternation and sorrow in the family: Su-lai was missing. They hunted everywhere, and inquiry was made all over the city, but no trace could be found of the missing child. At last they were forced to the conclusion that he had been stolen. For forty days they searched for him while their suspense and sorrow became almost unbearable as they wept until they could weep no more. It was far worse than if he had died; for when a child is stolen and sold as a slave in China, there is slight chance that he will ever be found again, and the uncertainty as to his fate is heart-breaking. But though the father's grief was so great, his trust in God, that he would bring the child back to them, never wavered, and finally his faith was rewarded.



Just forty days after the child was stolen, the father saw him again, and soon he was in his own home.

It came about in this way: The child had been stolen by a man and two women, and taken to Amoy, where he was sold for about eighty dollars. The man who bought him was, of course, a heathen, and tried to make him worship the idols; but he would not. When they told him to bow down, he stood as stiff and straight as he could; and when they forced his knees out from under him, he sat on his heels, but would not kneel. Nothing they could do to him would compel him to worship the idols. Then, too, he absolutely refused to eat before he had returned thanks, and persisted in saying his prayers before retiring at night. These things were the means, in the hand of God, of his being restored to his parents.

These actions, which seemed to her very strange, attracted the attention of a neighbor woman, who spoke of the matter to a Christian friend to whom she said that she believed that the people next door had bought a child of some Christian family. "For," said she, "he always prays before he eats or sleeps." As the matter of Su-lai's disappearance had been advertised in all the Christian churches in this section, this Christian woman at once suspected that it was he, and reported the matter to the pastor of the church.

Although the man who had the child objected

strongly to giving him up, when the case was brought before the magistrate by some missionaries, it was decided in favor of the parents of the child.

Ten years have passed since then, and the parents of this boy have accepted the truths of the third angel's message; the father is preaching this last message of mercy to his fellow countrymen; the boy's next older sister, who has been well educated in one of the other mission schools, is teaching our girls' school in Amoy; and the boy himself is in our boys' school, preparing to become a worker in the Master's vineyard.

When the story was told me, a few days ago, by the father of the boy, I felt sure that the readers of the INSTRUCTOR would be interested in it, so am sending it on with the prayer that all who read it may be led thereby to a greater consecration and faithfulness in the things of God, and that their hearts may go out to the people of China, millions of whom are dying yearly without the blessed hope of eternal life.

W. C. HANKINS.

*Kulangsu, Amoy, China.*

### The Oak Tree's October Diary

*(Concluded from last week)*

OCT. 22.—There is a dead tree over yonder in the beautiful woods. All summer it had no beauty to display while all the other trees were fresh and green around it, and now it rises still more desolate and bare among the yellow and crimson thickets that shut it in. I shall complain no more of my hardships. 'Tis better to have but few leaves, prematurely spoiled, than to have none; and no acorns, with hopes of some in the future, is better than eternal barrenness.

OCT. 23.—Three sparrows visited me to-day; but they were so meek and quiet I should hardly have recognized my summer-time friends had it not been for their familiar brown coats. This mellow weather seems to have its effect even on the dispositions of the birds.

OCT. 24.—The Terrace walks are ankle deep in fallen leaves. No one clears them often because every one at the Terrace loves the leaves, and enjoys hearing them rustle underfoot.

OCT. 25.—Two of the Terrace ladies sat down among the leaves, to-day. One picked up a great oak leaf, and together they examined it. "How hard and shiny, like polished wood, is this side," said one. "Yes, and this other is rich and downy like silk plush," said the other.

OCT. 26.—Another lesson of autumn is the lesson of submission. If we trees refused to drop our leaves and go to sleep, we should all perish, in consequence, from the winter cold. God knows what is best for us, and there is no teacher like him.

OCT. 27.—As God knows every sparrow that falls, so he must see every falling leaf. It is a beautiful and solemn thought that each time I drop a leaf into the air, the great Creator watches it float away.

OCT. 28.—I wonder why the grass stays green so much later than the trees. That beneath me, on the rounded brink of the Terrace, is still fresh and quite tall over the little grave that the children made when they buried the dead bumblebee. In some places, however, the green grass is almost hidden by the brown leaves which have lodged among and mingled closely with the grass blades.

OCT. 29.—Many of my leaves are caught by the wind and blown over the edge of the Terrace down

upon the walks of the street. People often pick them up and break them idly with their fingers. This reminds me of what a good old man named Job, who lived long, long ago, said when he had been in much trouble, and some of his associates were treating him very cruelly. He exclaimed, most sadly, "Wilt thou break a leaf driven to and fro?" Of course Job did not mean that breaking the dry leaf could hurt it. He merely wanted to show how unkind it is to add to the sorrows of others.

OCT. 30.—The same great Book that tells about Job says that a bad man is "as an oak whose leaf fadeth," but that a good man is like a tree "whose leaf shall not wither," lovely all the year.

OCT. 31.—"The host of heaven shall . . . fall . . . as the leaf falleth."

MINNIE R. STEVENS.

### Peter's Goat

"PETER," said John Coleman to his young brother at breakfast, "I had a great tumble over that goat of yours last night. He was right in the middle of the front walk, and it was so dark I couldn't see him. I want father to get rid of him."

"Poor Peter," said his mother, "you have 'troubles of your own' with that goat. Really I wish you would consent to sell him. I think perhaps the butcher would buy him."

Peter's laugh vanished, and he shook his head. "Buster is the only pet I have. I don't see why you all pick on him," and he fled, in tears, from the table.

"We wouldn't," John called after him, "but Buster doesn't earn his salt. I know some boys who do lots of work with their goats. Owen Ripley took all his father's vegetables to market with his last summer."

"I have lots of rides with Buster," sniffed Peter.

"That doesn't count; that isn't work," returned his brother.

Peter threw back his head, and left the room without looking at John. When he returned, two hours later, the house was silent. He remembered his mother was to spend the day with a friend, and he was to lunch downtown with his father. He went out in the yard to play, and noticed a pile of ashes that his mother wanted taken away. She had said that very morning, "Those ashes must be removed before my lawn party on Tuesday."

Peter sat down on the porch and thought for a few minutes, then he started for Buster. "Come, Buster," he said, "we'll take those ashes away; then John can't say you're no good." Buster was soon harnessed to the little wagon, then Peter found a shovel and went manfully to work. At half-past eleven he telephoned his father that he would not be down to lunch.

"Sick?" asked his father, anxiously.

"No, I'm busy. I'll find something to eat here," and Peter hung up the receiver before his father could ask any more questions. He ate some lunch, then read awhile to give Buster a longer rest. All afternoon he worked hard, and by four o'clock the ashes were gone. He was tired and dirty, but happy.

"I'll clean up, and they won't guess," he said to himself. He secretly hoped his mother would notice the ashes were gone, but she didn't.

At supper Mr. Coleman said, "Peter, what were you so busy about to-day? It is the first time I ever knew you to miss a chance to eat downtown."

"You'll all have to find out for yourselves," was Peter's smiling answer.

"Let's find out then," said John, as they arose from the table.

They found nothing in the house, but when they went into the yard, Mrs. Coleman noticed the ashes were gone. "Did you take away those ashes, Peter?" she asked.

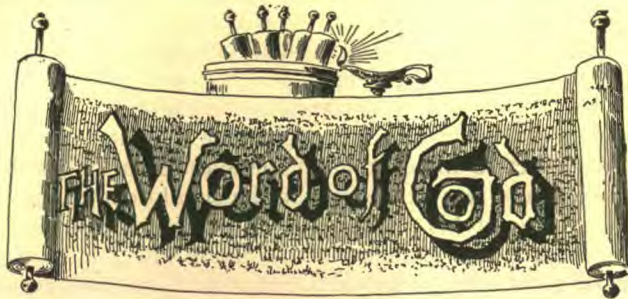
"Me and Buster," was the ungrammatical reply, with a triumphant look at his brother.

"If I had known that, I would have paid you with hot biscuit and blackberry jam for supper," said his mother.

"John shall not talk about Buster any more, Peter; I'll see to that," his father said.

"Well, I never!" ejaculated John. "I guess I'll have to buy the new harness Buster needs. I believe in encouraging a good work."

"Buster," said Peter when they were alone, "we'll do some more work next week. People don't respect lazy goats and lazy boys."—*Journal and Messenger*.



### Signs in the Heavens of Christ's Second Coming

"There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25.

LESSON SCRIPTURE: Matt. 24:29-51.

#### Sign in the Sun

The sun was to be darkened in his going forth, that is, in the forenoon. Isa. 13:9, 10.

This darkening of the sun was to occur in the clear day. Amos 8:9.

It would appear as if the sun had gone down at noon. Amos 8:9.

Thus the day would be made dark with night. Amos 5:8.

Joel describes the event as the turning of the sun into darkness. Joel 2:31.

According to the revelator's description, the sun should become black as sackcloth of hair. Rev. 6:12.

Christ himself referred to the same sign. Matt. 24:29.

#### Time of the Darkening of the Sun

This sign in the sun was to immediately follow a great tribulation. Matt. 24:29.

This tribulation was to be the greatest the world would ever know. Matt. 24:21.

The papal persecution of the Dark Ages is the only one that answers to this prophecy. Dan. 7:20, 21, 24, 25.

Though the time referred to in Dan. 7:25 did not end until 1798, yet the persecution of those days was shortened and ended in 1773. Matt. 24:22. See "His Glorious Appearing," page 39.

It was immediately after the tribulation of those days, or in those days after the tribulation, that the sun should be darkened. Thus it must occur between 1773 and 1798. Matt. 24:29; Mark 13:24.

#### "The Dark Day"

May 19, 1780, is known as "the dark day," and

it fulfils exactly all the specifications of the prophecy.

1. It occurred in those days after that tribulation, or between 1773 and 1798.

2. The sun was darkened in his going forth, or in the forenoon.

3. The event occurred in the clear day; it was not caused by an eclipse or clouds.

4. It was as if the sun had gone down at noon.

5. The day was dark like the night.

6. The sun was turned into darkness, or became black as sackcloth of hair.

See "His Glorious Appearing," pages 44-49; "Great Controversy," pages 306-308; Webster's Unabridged Dictionary, edition of 1884, page 1604, under "Dark Day, The."

#### Sign in the Moon

The prophet Isaiah declared, "The moon shall not cause her light to shine." Isa. 13:10.

Joel 2:31 describes the moon as turned into blood. The revelator says, "The moon became as blood." Rev. 6:12.

Christ in referring to it says the moon should not give her light. Matt. 24:29.

#### Moon Darkened

This sign in the moon was fulfilled the night following the darkening of the sun, May 19, 1780.

1. On that night it did not cause its light to shine.

2. It had the appearance of blood.

3. Though the moon was full, she did not give her light.

See "His Glorious Appearing," pages 47, 48; "Great Controversy," page 307.

#### Signs in the Stars

Christ said the stars should fall from heaven. Matt. 24:29.

The revelator in describing the falling of the stars says it should be as a fig tree casteth her untimely, or unripe, figs. That is, they should not fall direct to the ground, but shoot off as when the tree is shaken by a mighty wind. Rev. 6:13. See Revised Version and Twentieth Century New Testament.

#### Falling of the Stars

The falling of the stars in fulfilment to the prophecy occurred Nov. 13, 1833.

1. The stars fell from heaven.

2. They shot off as unripe fruit shaken from a tree.

See "His Glorious Appearing," pages 49-51; "Great Controversy," pages 333, 334; "Thoughts on Revelation," pages 422-426.

#### Even at the Doors

Christ invites us to learn from nature, and just as we know that summer is near when the trees begin to leaf out, so also when we see these signs, we may know that the kingdom of God is nigh at hand, even at the doors. Matt. 24:32, 33; Luke 21:29-31; "Testimonies for the Church," Vol. I, page 131, par. 3.

The proclamation of Christ's coming should now be, as when made by the angels to the shepherds of Bethlehem, good tidings of great joy. Those who really love the Saviour can not but hail with gladness the announcement founded upon the Word of God, that he in whom their hopes of eternal life are centered, is coming again, in power and glory, to redeem his people.

#### Read

"Daniel and the Revelation," comment on Rev. 6:12-17; "His Glorious Appearing."

O. F. BUTCHER.



M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

## Study for the Missionary Volunteer Society

### Lesson IV — Origin of Evil and the Fall of Man

**SYNOPSIS.**—All evil is from Satan. He was perfect in beauty and wisdom; but he became proud of his ability and position and sought to be equal with the Most High — to lift himself up by himself — by his own might and power. In so doing he transgressed the law of love and liberty, and was cast from heaven. He tempted and overcame our first parents with the same kind of a temptation by which he had fallen, and has since sought to lead all mankind to destruction through a similar course of wrong. God has provided man a way of escape from his lost condition through the gift of his only begotten Son.

#### Origin of Evil and the Fall of Man

1. Who is the author of evil? **John 8: 44.**
2. Who was Satan before he fell? **Eze. 28: 14.**
3. Where were cherubim placed? **Heb. 9: 3-5, 24; Ex. 25: 16-22.**
4. Describe him while in his perfect condition. **Eze. 28: 12, 13.**
5. What was the effect of this beauty? **Verse 17.**
6. What is said of his ways? **Verse 15.**
7. What came to Satan because of his pride? **Isa. 14: 12; Luke 10: 18.**
8. To what extent was his heart lifted up? **Isa. 14: 13, 14.**
9. Whose place did Satan thus attempt to usurp? **Col. 1: 18.**
10. Who were with Satan in this rebellion against his Maker? **Jude 6; 2 Peter 2: 4; Job 4: 17, 18, margin.**
11. How did Satan endeavor to carry out his plan of government in this earth? **Gen. 2: 17; 3: 1-6; 1 John 3: 4.**
12. How does the temptation which Satan set before man and woman compare with that by which he fell. Compare **Isa. 14: 14** with **Gen. 3: 5.**
13. What was the result of man's disobedience? **Ps. 14: 1-3; Gen. 3: 16-24.**
14. How is a way provided for rescue from our fallen condition? **1 Tim. 2: 5, 6; Acts 4: 12; Phil. 2: 5-8.**

#### Notes

2. "The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—homage that springs from an intelligent appreciation of his character. He takes no pleasure in a forced allegiance, and to all he grants freedom of will, that they may render him voluntary service.

"But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled."—*Great Controversy.*"

5. "Little by little, Lucifer came to indulge the desire for self-exaltation. The Scripture says: 'Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.' 'Thou hast said in thine heart, . . . I will exalt my throne above the stars of God; . . . I will be like the Most High.' Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself."—*Patriarchs and Prophets,* page 35.

8. "Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was."—*Great Controversy,* page 497.

"The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked."—*Great Controversy,* page 498.

"The death of Christ was an argument in man's behalf that could not be overthrown. The penalty of the law fell upon him who was equal with God, and man was free to accept the righteousness of Christ, and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just, and yet the justifier of all who believe in Jesus."—*Great Controversy,* page 503.

#### Books of the Bible

THERE are sixty-six books of the Bible, thirty-nine in the Old Testament and twenty-seven in the new. The Old Testament books are grouped under four heads, as follows:—

1. Law, five books.
2. History, twelve books.
3. Poetry, five books.
4. Prophecy, seventeen books.

The New Testament books are grouped as follows:—

1. Biographical, four books.
2. Historical, one book.
3. Pauline Epistles, fourteen books.
4. General, seven books.
5. Prophetical, one book.

Let every one learn the names of all the books of the Bible in their order, and drill upon them until perfectly familiar with them.

The Bible was probably divided into chapters by Steven Langton, Archbishop of Canterbury, who died 1227 A. D. The Old Testament was divided into verses by Rabbi Nathan in 1437 A. D., and the New Testament by Robert Stevens, in his Greek Testament of 1551.

**Missionary Volunteer Reading Course No. 3**

Outline No. 7 — "Quiet Talks on Service," pages 161-188

**Worry: A Hindrance to Service**

1. WHAT TWO Bible chapters are especially good for those who worry? What is the real cause of this so-called American disease?
2. What is worry? How may it be avoided?
3. How does Mr. Gordon's experience in overcoming worry help you?
4. What does pride have to do with worry? How does simple living affect worry? The author says it is both useless and sinful to worry; now why is it? The poet says,—  
 "Do your duty; that is best,  
 Leave unto the Lord the rest."
5. What two verses in the Bible contain the author's three-rule cure for worry? What are the three rules?
6. Whose thoughts are we harboring when we worry? How will singing help the one who is tempted to worry? How did David keep cheerful during the years that Saul hunted his life? Notice how Satan uses music.
7. The promises in the four scriptures quoted should keep a child of God serene in any trial. What are they? What comment does the author make on each? Are we justified in taking our little trials to God?
8. What do you think enabled the author, Mr. Muller, and Mr. Taylor to see God's hand in the experiences related here?
9. How do you suppose Paul kept cheerful under his trying circumstances?
10. There is a blessed lesson for each one of us in the story, "He Touched Her Hand."

**Notes**

Put off being blue as long as you can, and then perhaps you won't need to be blue or won't have time! — *David G. Phillips.*

There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept his yoke; he says, "My yoke is easy, and my burden is light." Worry is blind, and can not discern the future; but Jesus sees the end from the beginning. In every difficulty he has his way prepared to bring relief. "No good thing will he withhold from them that walk uprightly." — *"Ministry of Healing," page 481.*

The mind wants steadying, and setting right many times a day. It resembles a compass placed on a rickety table; the least stir of the table makes the needle swing around and point untrue. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking of Jesus; there is an almost divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid; and say secretly, "Grant, I beseech thee, merciful Lord, to thy faithful servant pardon and peace; that I may be cleansed from all my sins and serve thee with a quiet mind." — *Bishop Huntington.*

**Junior Reading Course No. 2**

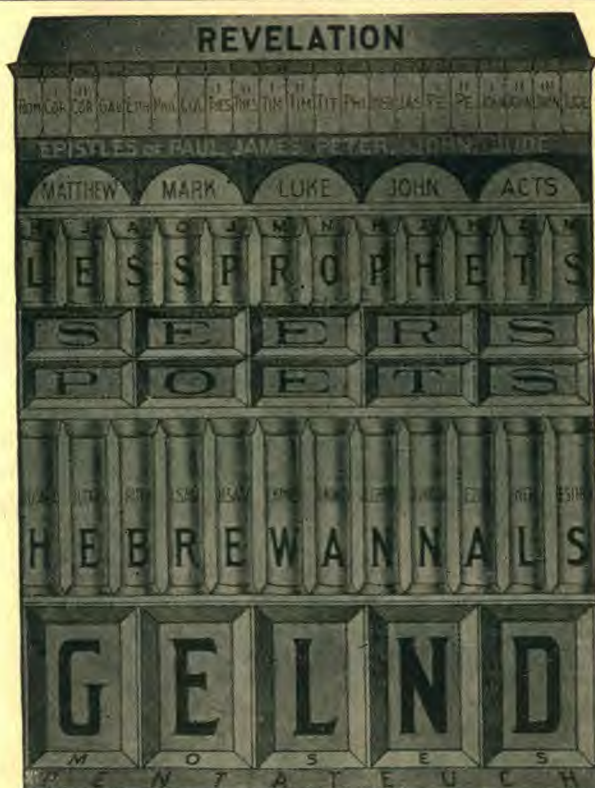
Outline No. 7 — "Letters From the Holy Land," Chapters 19-22

**Notes and Suggestions**

SIN is very much like leprosy. No one but Jesus can heal either. Locate the Plain of Sharon on the map. What in the story of "The Camels and the Needle-eye" impresses you most? Name several Bible characters who were shepherds. Why do you suppose the shepherd boy carries a sling?

The city gates are mentioned in connection with a great many Bible incidents, and although customs have changed, yet there is still enough remaining in this interesting country to remind the traveler of the days when nearly every important transaction took place at or near the city gates. Read the story of Ruth and Boaz. "The gateway is vaulted, shady, and cool. This is perhaps one reason why people delight to assemble there. There are many robbers in the country, and at night everything of value that can be stolen must be gathered within the gates, which are shut and guarded. As the sun goes down, you see along every lane and pathway men and women, flocks and herds, all hastening toward the city gates. A feeling of insecurity seems to possess the people. Every palace and important house has an external court, with its gates; and there is always a particular servant, called a porter, whose special duty it is to watch the gate and answer calls at its portal. It is still common for the elders of the city to assemble and hold court in the city gate. There is confusion everywhere — men, women, and children jostling each other; horses prancing, camels growling, donkeys braying, as they pass in and out; but nothing seems to disturb the gravity of the court."

THOSE are not wise who are concerned merely about appearing to possess knowledge instead of earnestly striving to acquire knowledge. — *Selected.*



From "The Bible and Spiritual Life," by A. T. Pierson

THE BIBLE AS A STRUCTURE



# THE INTERMEDIATE LESSON

## IX — Jesus Teaching His Disciples

(November 27)

LESSON SCRIPTURES: Matt. 16: 5-27; Mark 8: 13-38; Luke 12: 1-12.

MEMORY VERSE: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

### The Lesson Story

1. After talking with the Pharisees and Sadducees who had asked him to show them a sign, Jesus "left them, and entering into the ship again departed to the other side. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf."

2. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." Leaven is used in making bread, like yeast. As a little leaven affects a large amount of dough, so one wrong thought may affect a person's entire life. It was the wrong ideas of the Pharisees that Jesus referred to when he told his disciples to beware of their leaven.

3. "And they reasoned among themselves, saying, It is because we have taken no bread." But Jesus knew their thoughts and said to them, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees."

4. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. . . . Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."

5. "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking."

6. "After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town."

7. "And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?" "And they said, Some say thou art

John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

8. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

9. "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

10. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

11. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

### Questions

1. After leaving those who had asked him for a sign, where did Jesus go? What had his disciples forgotten? Mark 8: 13, 14.

2. Against what did Jesus warn his disciples? Matt. 16: 6. What did he compare to leaven? In what respect are wrong thoughts, or doctrines, like leaven? To what did Jesus refer when he spoke of the leaven of the Pharisees?

3. What did the disciples at first think Jesus meant? What did Jesus know? What miracles did he bring to their minds? What did they finally understand that he meant? Matt. 16: 7-12.

4. What did Jesus say about that which is covered or hid? What did he say of words spoken in darkness? Of things spoken secretly? How did Jesus teach that God loves the creatures he has made? Why need we have no fear? Luke 12: 2, 3, 6, 7.

5. Where did Christ and the disciples next go? Who was brought to him there? What was Jesus requested to do for this man? Describe the healing of this man. Mark 8: 22-24.

6. When Jesus again laid his hands on the man's eyes, what occurred? What did he then tell the man to do? Verses 25, 26.

7. Into what region did the Saviour next go? On the way, what question did he ask his disciples? Whom did they say people thought him to be? Verses 27, 28; Matt. 16: 14.

8. What question did Jesus ask the disciples? Who did Peter say Jesus was? How had he learned this? Verses 15-17.

9. What did Jesus tell his disciples was soon to come to pass? How did Peter reply to this statement? How did Jesus rebuke him? Verses 21-23.

10. Repeat the memory verse. Mention some of the ways in which we should deny ourselves. What more did Jesus say about our life?

11. When will every one receive his reward? How is the reward to be given? Verse 27.

# THE YOUTH'S LESSON

## IX — Jesus Teaching His Disciples

(November 27)

LESSON SCRIPTURE: Matt. 16: 5-27.

PARALLEL TEXTS: Mark 8: 13-38; Luke 12: 1-12.

LESSON HELP: "Desire of Ages," chapter 45.

MEMORY VERSE: Matt. 16: 24.

### Questions

1. In departing from Galilee, what had the disciples forgotten? Against what did he warn them? Matt. 16: 5, 6.
2. To what did the disciples think Jesus referred? Verse 7.
3. When he perceived their thoughts, what did he say? Of what remarkable miracles did he remind them? What must have been Jesus' design in asking these pointed questions? Verses 8-10; note 1.
4. What further question revealed Jesus' surprise? What did the disciples then understand? Verses 11, 12.
5. When alone with the disciples, what important question did he ask them? Verse 13; note 2.
6. Who did the disciples say the people thought he was? Verse 14.
7. What direct question did Jesus then ask his disciples? What was Peter's reply? Verses 15, 16; note 3.
8. How did Jesus say that Peter had received this important truth? By whom had it been revealed? Verse 17.
9. Upon what did Jesus say he would build his church? How enduring will it be? Verse 18; note 4.
10. Whom did Peter by inspiration declare to be the foundation-stone upon which the church is built? 1 Peter 2: 2-8.
11. What power and authority did Jesus promise unto Peter in common with the other disciples? Matt. 16: 19; Luke 11: 52; Matt. 23: 13; note 5.
12. Describe the healing of the blind man of Bethsaida. Mark 8: 22-26.
13. With what did Jesus begin now to acquaint his disciples? Matt. 16: 21.
14. How did Peter receive Christ's words regarding his coming trial and death at Jerusalem? Verse 22.
15. With what words did Jesus rebuke Peter? Verse 23; note 6.
16. What rule for discipleship did Jesus at this time lay down? Verse 24.
17. If one selfishly clings to the life of this world, what is the result? If yielded in loving service for God and his fellow men, what will be the result? Verse 25.
18. What comparison did Jesus make in his estimate of the worth of a soul? Verse 26.
19. What will govern Christ in administering rewards when he shall come in his glory? Verse 27.

### Notes

1. Jesus no doubt expected at this time to see in the hearts of his disciples some evidence that they truly grasped his divine mission. The shadows of the cross were beginning to fall upon his pathway. His disciples had witnessed many of his mighty works, and their interpretation of what he had said about the leaven of the Pharisees was evidence that they but

faintly comprehended who was daily in their presence. They failed to grasp and hold the truth that they had with them the Creator of all things — him who had only to "speak" and it "stood fast." Jesus apparently from this time on sought especially to impress the disciples with his divine mission, thus preparing them for the dark scenes of his trial and crucifixion which were just before him at Jerusalem.

2. Jesus approached the question of his divine Sonship with great caution. He knew that upon this question hung the destiny of a world; that around this truth the storm of the ages was already gathering, and would soon burst in relentless fury. Satan had assailed this point in the wilderness of temptation, with, "If thou be the Son of God." Jesus knew his foe, and the strength of the temptation awaiting the disciples upon this point. He desired to prepare them for it while he was still with them.

3. See "Desire of Ages," pages 411, 412.

4. "Upon this rock.— This true confession of thine, that I am the Messiah, come to reveal and communicate the living God, that the dead, lost world may be saved — upon this very rock, myself, thus confessed (alluding probably to Ps. 118: 22 and Isa. 28: 16), will I build my church, my assembly, my congregation, that is, of persons who are made partakers of this precious faith. Jesus Christ did not say, *On thee, Peter*, will I build my church, but changes immediately the form of expression, and says, *Upon that very rock*, to show that he neither addressed Peter nor any other of the apostles."— *Dr. Adam Clarke*.

"'Thou art Peter.' *Petros* in Greek, *Cephas* in Aramaic. . . . 'And upon this rock [*Petra*] I will build my church.' *Petros* usually means a stone, a piece of rock; *Petra*, the rock in mass, the foundation rock."— *Peloubet*.

The American Revised Version reads, "And I also say unto thee, that thou art Peter [Greek, *Petros*, margin], and upon this rock [Greek, *Petra*, margin] I will build my church; and the gates of Hades shall not prevail against it."

See "Desire of Ages," page 413.

5. See first and second paragraphs on pages 414 of "Desire of Ages."

6. This rebuke of Christ's reveals still more clearly that Peter was subject to strong delusions from the enemy, and therefore could not be that — which many desire to make of him — rock on which Christ built his church. Before the interview was really over in which Christ commended Peter for his statement concerning the Sonship of his Master, the Lord found it necessary to rebuke him by saying in the presence of the other disciples, "Get thee behind me, Satan." Jesus recognized the deceiver working through Peter, hence the rebuke.

### A Correction

IN the article, "The Farmer's Police Force," which appeared in last week's INSTRUCTOR, the next to the last word in the article was changed at the last moment by some unfortunate manipulation of the type, from *sportsman's* to *postman's*. Perhaps this explanation will relieve the mind of those who failed to see why the postman should be held responsible for such great bird slaughter.

SENSIBLE people will take you for what you are and not for what you say you are. It is what you are that counts.

# The Youth's Instructor

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## The Cruse That Faileth Not

Is thy cruse of comfort wasting? Rise and share it with another,  
And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse, or thy handful still renew;  
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain:  
Seeds, which mildew in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? do thy steps drag wearily?  
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?  
Chafe that frozen form beside thee, and together both shall glow.

Is the heart a well left empty? None but God its void can fill;  
Nothing but a ceaseless fountain can its ceaseless longings fill.

Is the heart a living power? self-entwined its life sinks low;  
It can only live in loving; and by serving, love will grow.  
— Author of "The Schonberg-Cotta Family."

## Some Good Words for the Temperance Instructor

ONE of our workers in Idaho writes: "I have a few lines from one brother who has handled four or five hundred copies of the Temperance INSTRUCTOR, which perhaps will be of interest to you. He says: 'I started to canvass a lady at her house one morning for the YOUTH'S INSTRUCTOR (Temperance number), and she interrupted me by saying: "Yes, I have heard all about your paper, and I was glad to hear that you were doing this work. The W. C. T. U. met here yesterday afternoon, and your name and work were mentioned, and we all patted you on the back." I met this morning an intelligent and cultured gentleman who remarked, "That is the best paper that has ever been circulated in this town." These words greatly encouraged this brother, and I think he will continue handling this number for some time to come.'

One young woman who has had considerable experience in periodical work paid her way from the General Conference to her home in the Central West by selling the Temperance number of the INSTRUCTOR. In speaking of her experience she said, "I think it is the best-selling paper I have ever worked with."

A minister from Middleboro, Massachusetts, sent the following word relative to the INSTRUCTOR: "I shall be greatly obliged if you will send to me, as sample copies, two or three copies of the Temperance number of the YOUTH'S INSTRUCTOR, as I consider it one of the best temperance publications which I have seen up to date."

There are still a few thousand copies of this number on hand, and we hope our friends will make use of them.

## Another Temperance Number

We expect to issue another Temperance number of the INSTRUCTOR in the early spring of 1910. It will be even more acceptable to the people than the one that is still being circulated, if effort and means can make it so. We hope many of the young people will make a summer's campaign of this special.

## An Interesting Study of Words

**ACTION** for *act*. "In wrestling, a blow is a reprehensible action." A blow is not an action but an act. An action may consist of several acts.

**Admission** for *admittance*. "The price of admission is one dollar." Say admittance.

**Admit** for *confess*. To admit is to concede something affirmed. An unaccused offender can not admit his guilt.

**Adopt**. "He adopted a disguise." One may adopt a child, or an opinion, but a disguise is assumed.

**Afford**. It is not well to say, "The fact affords a reasonable presumption." "The house afforded ample accommodation." The fact supplies a reasonable presumption. The house offered, or gave, ample accommodation.

**Afraid**. Do not say, "I am afraid it will rain." Say, "I fear that it will rain."

**Afterwards** for *afterward*.

**Aggravate** for *irritate*. "He aggravated me by his insolence." To aggravate is to augment the disagreeableness of something already disagreeable, or the badness of something bad. But a person can not be aggravated, even if disagreeable or bad. Women are singularly prone to this misuse of the word.

**All of**. "He gave all of his property." The words are contradictory: an entire thing can not be of itself. Omit the preposition.

**Alleged**. "The alleged murderer." One can allege a murder, but not a murderer; a crime, but not a criminal. A man that is merely suspected of crime would not, in any case, be an alleged criminal, for an allegation is a definite and positive declaration. In their tiresome addiction to this use of alleged, the newspapers, though having mainly in mind the danger of libel suits, can urge in further justification the lack of any other single word that exactly expresses their meaning; but the fact that a mud-puddle supplies the only direct route is not a compelling reason for walking through it. One can go around.

**Allow** for *permit*. "I allow you to go." Precision is better attained by saying permit, for allow has many other meanings.

**And which**. **And who**. These forms are incorrect unless the relative pronoun has been previously used in the sentence. "The colt, spirited and strong, and which was unbroken, escaped from the pasture." "John Smith, one of our leading merchants, and who fell from a window yesterday, died this morning." Omit the conjunction.—*The Cosmopolitan*.