

The YOUTH'S INSTRUCTOR

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No. 42



ALONG THE CONNECTICUT RIVER

FROM HERE AND THERE

TEN States have been added to the prohibition list during the last year.

RUSSIA's cosmopolitan population consists of one hundred and forty races.

THE Review and Herald Office, from January to June inclusive, sold 319,792 tracts.

A NEW cotton picker has been perfected which will pick, it is claimed, not less than ninety per cent of the cotton.

SHOULD a Chinese son or daughter be guilty of using abusive language to parents or paternal grandparents, and should the parents make complaint to a magistrate that they themselves heard such language, the delinquent is liable to death by strangulation.

THE Missouri Conference contemplates establishing a school. Business men of Columbia, Missouri, offer to donate ten thousand dollars for the school if Columbia is selected as the site, so writes Elder J. S. Rouse, president of the Missouri Conference.

MR. and Mrs. Feng Chin Tung have come to this country to continue their studies. Mr. Feng Chin Tung is a graduate of Princeton University and the son of a millionaire shipbuilder. He will study political science at Harvard, while his bride will enter the New England Conservatory of Music.

THE remnant of the Grand Army of the Republic on September 29 passed up Pennsylvania Avenue, Washington, D. C., in review before President Wilson. Twenty thousand veterans are said to have taken part in the exercises that celebrated the passing of fifty years since the triumphal march of the Union Army over the same ground at the close of the war.

THE Germans have devised a battle aeroplane that is said to be superior to any other. This dual-tractor, twin-engine type has all but driven its enemy from the sky. The machine is a biplane of seventy-foot-wing spread. It has two separate fuselages, in each of which is installed a 100-horsepower motor, and between these an armored nacelle which mounts machine guns. It maintains a six-hour patrol safely out of firing range at a height varying between 4,000 and 8,000 feet. While awaiting the appearance of prey, it sweeps the sky in broad circles. Then it swoops down like a hawk and gives battle.

THE entire Holy Land has been converted into a Turkish armed camp, or series of armed camps. Armed airships and aeroplanes are continually flying over Bethlehem. The English, French, and Russian convents at Jerusalem have been converted into barracks. The roads between that city and Jericho are being reconstructed so as to render them available for use by armored motor cars. Soldiers are maneuvering every day on the Mount of Olives and Golgotha, which are torn up in every direction by trenches. Long columns of buffaloes driven by peasants are hauling carts loaded with powder, projectiles, and other military supplies; and the railroad from Damascus to Medina has almost entirely suspended the conveyance of pilgrims to and from the holy places of Islam, and is being monopolized by the transport of war supplies.

DESPITE the confusion occasioned by the war, there will be no interruption of the plans for the seventh Interdenominational Medical Missionary Conference to be held in Battle Creek, Michigan, November 2-5. Dr. Harlan P. Beach, of Yale University, will preside at the conference. The program includes addresses on mission topics by speakers of broad experience in home and foreign fields, among them Rev. Wm. Axling, Japan; Rev. Frank L. Brown, general secretary of the International Sunday School Union; Rev. J. H. Franklin, Baptist Board of Foreign Missions; Dr. F. C. Stephenson, Canadian Methodist Board; Dr. Henry Porter, Syrian Protestant College, Beirut; Rev. J. P. McNaughton, Turkey; and others of equal prominence and experience. The meeting will be held under the auspices of the Battle Creek Sanitarium.

THE United States is not setting the pace for the whole world in the matter of irrigation. In fact, it must be confessed we have started rather late to do what other nations consider almost elementary work. India is blessed with the most extensive irrigation system there is. The Assuan Dam, at the first cataract of the Nile, Egypt, is the very largest structure of its kind, and yet in India they are constructing a dam and storage system on the Kistna River which is planned to be fully ten times the size of the Assuan Dam. The reservoir created will be seven hundred miles long and two hundred feet deep. It is said that over forty million inhabitants of India are saved from starvation by its irrigation system. Spain, Italy, France, and even China, are well advanced in this art.—*The Christian Herald*.

ON September 29, wireless telephony from the Atlantic seaboard to Hawaii, a distance of 4,600 miles, became an accomplished fact. This last triumph of science came but a few hours after Theodore N. Vail, president of the Bell Telephone Company, had talked by wireless from Washington to Mare Island, near San Francisco. The distance over which this wireless communication was held is greater than the distance from New York to London, New York to Paris, or from New York to many other important points, such as Rome, Vienna, and Berlin.

DESPITE the serious conflict now waging in Europe, it is said that the people in the warring countries were never more restless, thoughtless, and gay. Editors urge them to play tennis, to go to theaters and other places of amusement, in order to prevent the depression that might otherwise take possession of them. One man on a recent visit to London desired very much to see a certain play; but so great were the crowds at the theater each day that, though he tried for one week, he failed to gain admission.

Notice

MRS. A. F. HAMBLIN, Box 193, Lake Arthur, Louisiana, would like clean copies of the YOUTH'S INSTRUCTOR and *Little Friend* for missionary work. Postage prepaid.

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ALONG THE RAILWAY IN CENTRAL CHINA



TEMPLE OF HEAVEN IN MANYO, CHINA

A Trip to Shanghai and Return

C. L. BUTTERFIELD

FOR more than a year the workers of this field had been looking forward to the Division meeting to be held in Shanghai. First, it was set for the fall of 1914, and then on account of the war it was postponed indefinitely, then set for May 1-15. Elder A. G. Daniells, on his tour of the Orient, and accompanied by Elders J. E. Fulton and R. C. Porter, visited Korea the fore part of April, and attended the annual meeting then in session. We greatly appreciated their instruction and counsel. It was the largest meeting we had ever held, there being four hundred present on the Sabbath — representatives from twelve of the thirteen provinces of Korea.

One week after the meeting closed, the two ordained Korean brethren,— Chyong Mun Cook and Ne Keun Ok,— together with all of the workers from America, except Elder and Mrs. W. R. Smith, started for the general meeting in Shanghai. There are two lines of travel between Seoul and Shanghai — one to the north by rail, and the other to the south by rail and steamer. The cost being the same, it was decided to go by the northern line, and to return by the southern. It was the first time the Korean native workers had ever been outside of Korea, and the other workers had been here from five to nearly seven years without a change; so the long ride through new country was pleasantly anticipated. It is nearly two thousand miles from Seoul to Shanghai. We took a second-class car, which costs about one cent a mile fare. There were twenty-one in the party.

We left Soonan in the afternoon, and at 8:30 p. m. we passed out of Korea into Manchuria. It was an all-night's ride from there to Mukden.— 170 miles,— and there was only one-half car in second class, and enough Chinese and Japanese to fill it, but we were

there, too. It was not pleasant, to say the least; and it was the hardest part of our whole trip. We were met in the morning by Elder B. Petersen and Brother O. J. Grundset, who saw that we lacked nothing the two days we spent there. Most of the first day, Friday, was spent in sight-seeing. On Sabbath we spoke to the Chinese believers in their little chapel. There were about thirty keeping the Sabbath at that time, although when I was there five months before there was not a Sabbath keeper in that great city.

Sunday morning, with Elder and Mrs. Petersen, and Mr. and Mrs. Grundset, we left Mukden at ten in the morning for Peking, arriving there at six the next morning. There being so many of us, the railroad authorities kindly gave us a first-class sleeper all for our own use, even though we had second-class tickets. The trip was much enjoyed; but as we passed through large cities and populous farming districts, and knew that

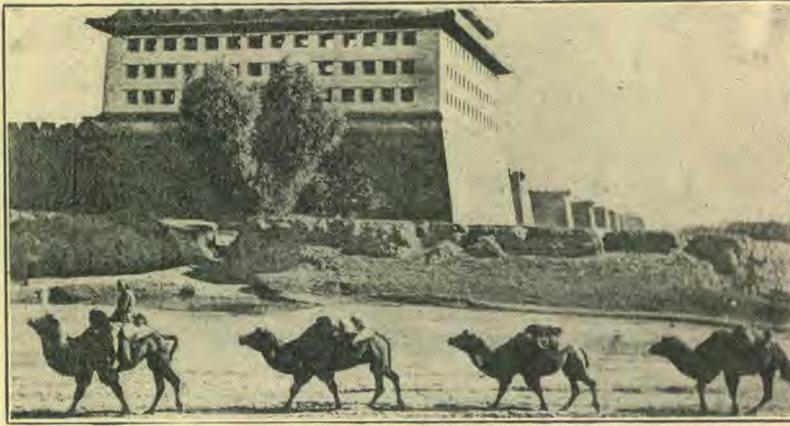


KOREAN DELEGATES TO THE SHANGHAI, CHINA, MEETING

there was not one person with a knowledge of the truth in all those hundreds of miles, it made our hearts ache and cry out to the Lord of the harvest to send forth more laborers into the field.

Monday was spent in seeing Peking. Four automobiles took our party to the principal places of interest. It is truly a large city, but as we looked at its great walls, temples, and multitudes of people, we were sad to think that there is not one proclaiming the third angel's message in that city, the capital of the republic of China, with its six million inhabitants. Using the language of the Indian chief when he expressed his grief at not having found the "white man's Book," we could say: "We visited the temple and the altar of heaven, but the third angel's message was not there; we saw an image of Buddha seventy-five feet high, and another with a thousand hands and three heads, but the preacher of the third angel's message was not

there; we saw them worshipping great and hideous images with lighted tapers, but there was not one for Fusan, Korea, where we arrived the next morning, after a pleasant voyage.



CAMEL CARAVAN, BLOCKHOUSE, AND WALL, TARTAR CITY, PEKING

among them having a knowledge of God's last message of mercy to a dying world." However, at the Shanghai meeting it was decided that Dr. A. C. Selmon should open up work in that city at an early date. Certainly nothing should hinder, for the time is ripe.

Leaving Peking the next morning, we passed through Tientsin, Tsinan, and other large places, arriving at Nanking Wednesday. As far as we know, it was the first time a Seventh-day Adventist had ever passed over the full length of that line. There we saw some of the most beautiful farming land we have ever seen. Broad fields stretched out as far as the eye could see. We saw a few Roman Catholic churches, and many heathen temples and pagodas, but the work of giving the third angel's message has, as it were, been only touched in all that seven hundred miles of territory.

At Nanking we had but a few hours to stop, but by taking jinrikishas we were able to see the most historic places of the city. We left at ten at night, arriving in Shanghai the next morning at seven o'clock. We were glad that our long journey was at an end, and that we could meet with the workers of the Asiatic Division in conference for two weeks, but we shall long remember our pleasant trip through northern China.

The meeting at Shanghai was a time when God drew near. Personal victories were gained, and plans were laid and requests made of the General Conference of far-reaching consequences.

At the close of the meeting, the Korean-Manchurian party, with the Japanese workers and Elder and Mrs. Daniells, took passage on the steamship "Shinyo Maru" for Nagasaki, Japan. We made a company of nearly fifty, and as Sabbath was spent on the boat, we assembled in the dining room while Elder Daniells spoke to us. Upon arriving in Nagasaki harbor Sunday morning, the Korean-Manchurian party bade farewell to Elder and Mrs. Daniells and the Japanese workers, and took train for Moji, arriving there in the evening. We at once went aboard the steamer bound

Three hours were spent in Fusan, and then we took the train for Keizan, the home of Elder and Mrs. R. C. Wangerin, sixty-seven miles north of Fusan. Reaching Keizan at noon, we spent twelve hours with Brother and Sister Wangerin, then took the midnight train for Seoul, arriving there in the morning. It seemed to us we had been away from home a very long time, and we were glad to be back again. Everything was in good condition, and the work in the publishing house was progressing well. The Manchurian party spent one day in Seoul and one in Soonan, and then went on to Mukden.

The trip was enjoyed by all, and will be long remembered. After the change and rest afforded us by this interesting journey, we returned to our work with renewed courage and vigor, desiring to see this gospel of the kingdom speedily given to earth's remotest bounds for a witness unto all nations, and a people prepared for the soon coming of our Lord and Saviour Jesus Christ.



A LITTLE CHINESE BURDEN BEARER

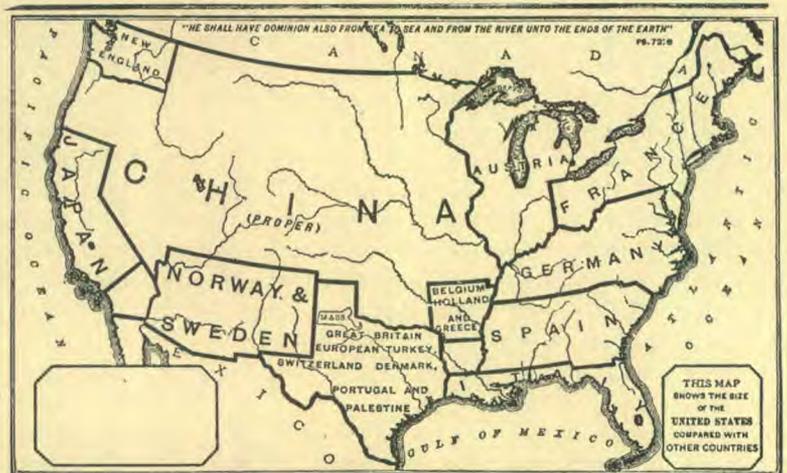
Geographical Facts

HE was an astonished Frenchman who, in response to his inquiry as to whether the United States was "as large as France," received from an American this answer: "My State, Texas, alone is of greater area than the whole republic of France."

An interesting way to demonstrate the size of the Lone Star State is to spread out a map of our country and stretch a string across Texas the longest way. Then, placing one end of the string at Chicago, it will be found that the other end will extend either into the Atlantic Ocean or

into the Gulf of Mexico.

The largest counties in the United States are Custer (Montana) and San Bernardino (California). Each has an area in excess of twenty thousand square miles.



Within the boundaries of either of these counties might be placed the States of Massachusetts, Rhode Island, Delaware, and New Jersey.

Bristol County, Rhode Island, which is twenty-five

square miles in area, is the smallest of all our counties.

New York County possesses the greatest population, more than two and one-half million persons.

At a point about fifty miles from Durango, Colorado, one meets with an interesting geographical fact. There, by stepping a few feet in either direction, one can walk in four different States in as many seconds. These are Colorado, Utah, New Mexico, and Arizona. An almost similar fact is encountered at Harpers Ferry. There one may obtain a view of three States — Maryland, Virginia, and West Virginia.

Within one hundred miles of each other, California offers the highest and the lowest elevations in this country — Mt. Whitney, with its 14,499 feet, and Death Valley, with its 150 feet below sea level.

The longest street in the United States is Western Avenue, Chicago, twenty-two miles. Its nearest rival, also in Chicago, is Halstead Street, about two thirds of a mile shorter than

Western Avenue. Halstead Street is so closely built up that many have thought it the longest street in the world. This street is traversed, above and below, by no fewer than twenty railway lines.— *Edwin Tarrisse.*

Dependableness

“If one asks employers what is the chief defect of a considerable number of their workers, the answer is, ‘They cannot be depended upon.’ Teachers say the same thing of a portion of their pupils. It is a common observation of many persons of all conditions: ‘They cannot be depended upon.’”

The foregoing paragraph was taken from an editorial in a recent issue of the *Woman's World*. It is a deplorable fact that there are so few people in the world today who can really be depended upon; so few whose word is bond, and who can be relied upon and trusted at all times, and under all circumstances.

What is a man or a woman without dependability, one thing today and another tomorrow, with no stability of character, no resolute purpose? Such persons are a disappointment to friends and a nuisance to society.

Many do or fail to do according as they “feel like it,” but if all were to act at all times as they feel, there would be unending confusion. There can be no dependableness without fixed principles of action. Every enterprise is seeking for persons who can be depended upon, who do not change from day to day, who can resist temptation, who cannot be bribed.

The King of the universe is seeking, to finish his work in the earth, young people who can be depended

upon. Young men and young women are wanted today who will be true to their trust, who have a burden for souls, and who will, if necessary, face a martyr's death rather than violate principle and fail to perform their God-given duties. To be in the line of promotion and advancement in the world, or in the cause of God, is to follow closely the path of duty, and have dependableness in little things.

Can your Sabbath-school teacher depend upon your being on time every Sabbath? Does your school-teacher know that you will be prompt in preparing all written exercises, and always be at class on time? If you are a colporteur, can your tract society secretary depend upon you to put in full time each week, and report promptly? Or do you report when you “feel like it”? If you can be depended upon, whether you are student, teacher, colporteur, or preacher, you are the man or the woman that is in demand. If you

are not to be relied upon, who wants your service? A person may be brilliant and talented, yet if he lacks stability and dependableness, every avenue of progress will be blocked for him. If he has only medium talents, backed by industry and reliability, he will be given every advantage. Such an individual is the kind that the cause of God needs today. May God help us all to be dependable.

C. C. MORLAN.

The Sinner and the Song

THE daily work of a prison chaplain frequently brings

him into touch with the tragic side of life. He sees the resultant desolation that constantly flows from the misdirected efforts of ill-spent living, and the terrible outpouring of anguished souls who have almost reached the port of hopelessness.

In my long career as chaplain in three of the great prisons of New York State I have witnessed many heart-rending scenes that have been a part of the results of wrongdoing. Bright-faced boys, who have made their first false step; fair-haired girls, with the marks of a sinful life already showing on their otherwise attractive countenances; men and women of mature years, whose life lines years before had parted and set them drifting on the tempestuous sea of crime, tossing them hither and yon, and finally drawing them into the great maelstrom of prison life, so easy to enter, but so hard to escape from.

But God's saving power is not limited by crime or prison bars, and even in the corridor of a prison or the quiet of a cell the Holy Spirit frequently speaks peace to a repentant soul.

OUR crosses are hewn from
different trees,
But we all must have our Cal-
varies.
We may climb the height from a
different side,
But we each go up to be crucified.
As we scale the steep, another
may share
The dreadful load that our shoul-
ders bear:
But the costliest sorrow is all our
own,
For on the summit we bleed
alone.”

One day, while attending to my regular round of duties on a tour among the cells, I was called to the prison office to see a lady visitor who sought an interview with one of the women prisoners. The lady had become interested in a young woman who had been seen occasionally at a meeting held in a mission where the visitor also frequently attended. When she was informed that the young woman had been charged with crime and sent to jail to await trial, she hastened to the prison to see her and offer to help her if she could.

The meeting between them was most affecting. The lady, all the sympathy of her nature aroused, took the shrinking, shamefaced girl in her arms, and pressed her closely to her breast, while the tears of both poured forth and mingled together as they fell.

"O Margaret, I cannot tell you how sorry I am to see you here!"

"Indeed, Miss E, I didn't intend to do wrong," said the girl between her sobs; "but somehow I gave way; and, oh, I do feel so bad about it! I have cried almost all the time since I have been here."

"Never mind, dear, God will forgive you if you will ask him. Have you told him you are sorry?"

"I'm afraid not," and her averted face told more impressively than words could tell that this young soul was still a prodigal, away from the Father's house.

"Margaret, shall I pray for you? Shall we bow our heads and ask God to forgive the sin you have committed?"

But there was no response to the tender appeal. Evidently the poor girl had not come to the point where she was willing to seek God and his forgiveness and find that sure rest in his mercy.

The visitor, with her arms still twined around the girl, watched and waited for an answer to her question; but none came. Again she pleaded; still there was no response.

Then the lady closed her eyes, and bowed her head in silent prayer. Instinctively I sought the same attitude.

As we stood thus, there was a sudden stillness among the other girls, who had been watching us from a distance; and then there came, in a clear, sweet soprano voice, floating from the barred door of an upper cell, the melody and words of that old, heart-gripping hymn,—

"I have a Saviour—he's pleading in glory,
A dear, loving Saviour, though earth friends be few;
And now he is watching in tenderness o'er me,
And O that my Saviour were your Saviour too!"

And as the sweet melody wafted down the prison corridor, many of the other girls with bowed heads softly joined in the refrain,—

"For you I am praying,
For you I am praying,
For you I am praying,
I'm praying for you."

I have heard that old—yet ever new—hymn sung in churches, in hospitals at the bedside of the sick, in prayer meetings and revivals, but never where it sounded so impressive, so real, as it did when it came floating down to us from the sweet singer whose identity was unknown.

The effect on the young girl was almost electric. With heartbreaking cries she flung herself into the arms of her friendly visitor, sobbing out her repentance and calling on God to wash away her guilt.

Right there we all knelt on the prison floor of stone,

and prayed the prayer of the publican, "Lord, be merciful to me a sinner."

Again came the words of the song from the unknown singer:—

"To me has been given sweet peace like a river—
A peace that the friends of this world never knew;
And Christ is the Author, and Christ is the Giver,
And O that his peace might be given to you."

And the poor soul, kneeling in deep contrition, sought and found that peace before the visitor left her. But she was not alone in finding the loving Saviour. Many of the other girls who had watched the strange scene were also saved through the melody of that old song; and they, too, could say, "I have a Saviour, a dear, loving Saviour."

Margaret's further stay in the prison was of short duration. When she was arraigned in court, she confessed her crime; but the judge was lenient, and she was placed on parole. Work was found for her, and a home provided, where she is surrounded by loving friends. She is now one of the active workers of the little mission where she first met her faithful friend, and God is graciously blessing her ministry of love among his wayward ones.

"God moves in a mysterious way,
His wonders to perform."

—*Rev. George Sanderson, in Christian Endeavor World.*

The Night Before

IN his "Reminiscences of the Civil War," Gen. John B. Gordon tells of the time when he was at Winchester, in the valley of Virginia. His command "was lying almost in the shadow of a frowning fortress in front, in which General Milroy, of the Union Army, was strongly entrenched with forces," which General Gordon had been fighting all the afternoon. Though astounded at the order to storm the fortress the next morning, there was nothing to do but to obey. He says: "As in the night I planned the assault and thought of the dreadful slaughter that awaited my men, there came to me a calculation as to chances, which resulted in the conclusion that I had not one chance in a thousand to live through it. I wrote, with pencil, what I supposed was my last letter to Mrs. Gordon. I summoned my quartermaster, whose duties did not call him into the fight, and gave him the letter, with directions to deliver it to Mrs. Gordon after I was dead. . . . I spoke briefly to my men, and encouraged them to go with me into the fort. Before the dawn we were moving, and soon ascending the long slope. At every moment I expected the storm of shell and ball would end many a life, my own among them; but on we swept, and into the fort, to find not a soldier there! It had been evacuated during the night." The dreaded sorrows and trials of life are sometimes shadows rather than realities.—*W. J. Hart.*

Friendship

ONCE a friend, a friend forever,
Be the station high or low;
If I've ever called you friend once,
I will ever call you so.

Storms may come and try to part us,
Evil tongues pollute our name,
But a friendship, true and loyal,
Rain or shine, will be the same.

HENRIETTA BURDICK.

The Great War — No. 11

The Story of the Rebellion Against the Government of King Jehovah

The Controversy on Earth

CARLYLE B. HAYNES



NO sooner had Satan succeeded in his attempt to capture the human race, than he determined to prevent the coming of the seed of the woman which was to bruise his own head. He therefore turned his attention to the children of Adam and Eve.

The first son of Adam and Eve was Cain. It appears that at his birth Eve hoped he would prove to be the promised seed. Realizing that the seed which was to bruise his head must come through the posterity of Adam, Satan at once planned either to win Cain to his standard or, failing in that, to destroy him. He succeeded in corrupting him and causing him to sin, and gradually led him away from his allegiance to God.

God then gave Eve another son, whom she called Abel. Satan failed in his attempts to corrupt Abel, who remained loyal to God. He therefore caused Cain to kill Abel. "And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Gen. 4:8. Thus Satan again prevented the coming of the seed which was to bruise his head.

But in the place of Abel God gave Eve another son, and she "called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Gen. 4:25. God did not permit Satan to destroy Seth, who remained loyal to God, and through him the seed was to come.

From these two sons came two classes of people, those who served and obeyed God, the righteous line, and those who became servants of sin, the wicked line. There was a constant warfare between these two, the design of Satan being to destroy from the earth that righteous line through which he knew the seed must be born which was to bring an end to his kingdom.

Intermarrying With the World

Failing, however, in his attempts to destroy by violence and warfare the descendants of Seth, Satan tried another plan. He succeeded in getting these two lines to intermarry. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God [Seth's righteous line] saw the daughters of men [Cain's wicked line] that they were fair; and they took them wives of all which they chose." Gen. 6:1, 2. This scheme to corrupt God's people succeeded, and the result of it was that "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

Satan succeeded so well in this scheme which he first tried so long ago, that he is still using it to corrupt many of the young people of the church of God. The temptation to marry into the world is a weapon formed in the arsenal of Satan for the express purpose of overthrowing God's people. Such a temptation should be strongly resisted.

The result of the corruption which Satan had brought about by this intermarrying of the righteous with the wicked was the flood, which God sent to sweep away the inhabitants of the earth, reserving for himself the only righteous persons found in all the

wicked world, Noah and his family. These God protected from the flood by an ark, thus making it possible through their posterity for the seed to come.

From among the sons of Noah Satan chose Ham through whom to continue his warfare against God's people and God's plan. The first-born of Ham was Cush. "And Cush begat Nimrod: he became a mighty one in the earth. He was a mighty hunter before the Lord. . . . And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Gen. 10:8-10. The land of Shinar was that country which was watered by the Euphrates, where, later, Babylon was built.

Satan's Kingdom in the Land of Shinar

This was the beginning, also, of Satan's kingdom on earth. Here, in the well-watered and fertile plains of the Euphrates, he planned to establish a kingdom to rule the earth, a kingdom which he hoped might spread abroad over the earth until it controlled every nation and people, and which he intended should crowd off the earth all who dared to oppose his will. It is to be expected that from this time forward God's people will have trouble with the land of Shinar and the people and city of Babylon, for it now became the center of the work of Satan on earth.

In this place the tower of Babel was erected. The people, under the control of Satan, determined that when another flood came they would be prepared for it, so they began the construction of a great tower which was to reach to heaven. But God came down to see the tower which they were building, and he scattered them abroad over all the earth by confounding their language. Gen. 11:1-9.

God Chooses Abraham

Then God chose a man through whom the seed was to be born into the world. He went into the very heart of Satan's kingdom and chose Abram, commanding him to leave his country, Satan's country, and to go out into a land which he would show him. Thus he brought Abram into the land of Canaan, which was chosen by the Lord to become the center of his work and his kingdom on the earth. We may well expect that the land of Canaan will become the object of attack by the kingdoms which are located in the land of Shinar.

No sooner had Abram and Lot settled in Canaan than Satan moved upon his adherents to make an attempt to overcome them and drive them out, and, if possible, destroy them. Thus we have the record that "Amraphel king of Shinar," with three confederate kings, made a raid against the land of Canaan, and actually succeeded in capturing Lot and taking him away with them. But through Abram the Lord worked to foil this plot of Satan, and Lot was brought back to his home. Gen. 14:1-16.

Through the blessing of God Abraham prospered in the land of Canaan and became a wealthy man. God told him that through his line the promised seed should be born. He said also that to him and his seed the earth should be given for an eternal home. Gen. 13:14-17; Rom. 4:13. To Abraham, by promise, there

was born a son, whom he named Isaac. To Isaac were born two sons, Esau and Jacob. To Jacob, whose name was changed to Israel, there were born twelve sons, who came to be known as the children of Israel.

Satan Tries to Destroy Joseph

One of the sons of Israel was Joseph, whom God had chosen to protect his people from a time of great famine which he foresaw Satan was about to bring upon them in order to destroy them. The Lord revealed to Joseph in dreams that he had chosen him to perform some great service, and these dreams Joseph told to his father and his brethren. Through these dreams Satan discerned that the Lord was to use Joseph for a great deliverer of his people. He therefore planned to destroy Joseph, and using the jealousy of his brethren, he moved them to sell Joseph into slavery. Joseph became a slave in the house of one of the officers of Pharaoh, in Egypt.

Being blessed by the Lord and behaving himself wisely in his slavery, Joseph won the favor of his master, and rapidly advanced to a position of honor and responsibility. This was not at all pleasing to Satan, who was still plotting his ruin, and he caused him to be sent to prison. Here the Lord brought him into contact with a servant of Pharaoh's who, after he was released, finally brought Joseph to the attention of Pharaoh at a time when Pharaoh needed the help of Joseph in interpreting a dream. As a result of interpreting this dream, Joseph became prime minister of Egypt, and thus in the famine which he had predicted he was enabled to save the lives of his father and brethren, God's people, and defeat the devil in his attempt to destroy the righteous line.

To protect his people from the famine, God brought them all down to Egypt, where they were placed in the land of Goshen. Here Satan attempted to destroy them. After Joseph's death, when another king came to the throne who "knew not Joseph," Satan moved him to make a decree that all the male children of the Israelites should be killed. At this very time Moses was born, and was miraculously protected from death by being discovered floating on the water by Pharaoh's daughter, by whom he was adopted and educated as the heir of the kingdom of Egypt.

Seeing that God was about to deliver Israel, and was raising up Moses to accomplish that work, Satan attempted to take Moses' life, but failed, and Moses fled away from the face of Pharaoh into the land of Midian, where he remained for forty years, gaining a preparation to do a mighty work for Jehovah in the deliverance of his people.

A Great Battle at Pharaoh's Court

When God was ready to deliver his people by the hand of Moses, the forces of Satan and the forces of God met in a great struggle at the court of Pharaoh. Here Satan, through Pharaoh, resisted to the utmost the purpose of God to deliver his people. But the victory rested with the Lord, who, by the hand of Moses, led his people out of Egypt with an outstretched arm. Satan was so angry by this victory that he moved Pharaoh to make one final attempt to destroy God's people from the face of the earth. The great army of Egypt pursued the Israelites, and was completely annihilated in the waters of the Red Sea.

After many trials brought against them by Satan in the wilderness, who moved them to rebel against God, to set up a golden calf and worship it, to intermarry

with heathen people, and who brought against them in warfare a number of nations to oppose their progress towards the Promised Land, they were finally brought to the land of Canaan, and established in their own inheritance. Before they became established, however, they had to overcome the strong opposition of the idolatrous nations which Satan had established in their land.

After they were settled in their land, Satan led them away from God and into captivity to the nations around them many times. Finally they rejected God by asking for a king to rule over them. After setting before them what this would lead to, God consented to their request and gave them a king. Then Satan corrupted the king in his allegiance to God, and Saul was rejected from being king.

The Lord then chose David to be king. After David was anointed, Satan tried hard to destroy him, but God established him in the kingdom and gave him signal success in all his wars. God also promised that he would establish his kingdom forever, and that he would never want for a man to sit upon his throne.

God's Kingdom Grows

During the reign of King David the principles of the kingdom of God became widely extended, and his kingdom on earth flourished. When David died, Solomon, his son, succeeded to the throne, and during his reign the kingdom was crowned with glory. He built the great temple at Jerusalem and established the worship of the true God in that city. This was enough to draw upon Jerusalem the wrath of Satan, who planned to corrupt the worship of God, and, if possible, destroy the temple and the city.

Satan succeeded in winning Solomon himself to his service. The king became an idolater and departed from God. When he died, and Rehoboam his son succeeded him on the throne, the kingdom was divided into two kingdoms. Jeroboam, the son of Nebat, became king of Israel, which consisted of ten tribes, and Rehoboam was king of Judah, which was composed of the tribe of Judah and the remnant of the tribe of Benjamin.

The kingdom of Israel was won to the standard of Satan at the very outset by the establishment of idolatry by King Jeroboam. All of the kings of Israel were evil men, and conditions constantly grew worse among the ten tribes. Finally the kingdom was entirely overthrown by the Assyrians, from the "land of Shinar," who removed the Israelites from their own land and scattered them among the nations.

God's Kingdom Wanes

But the kingdom of Judah learned no lesson from the fate of the kingdom of Israel. Many of the kings of Judah were idolaters, and the people departed greatly from the law of God. Conditions finally became so bad that the kingdom of Judah was also taken captive by Satan's kingdom, Babylon. The city of Jerusalem was burned and the temple destroyed, while its vessels were taken to Babylon and placed in the temple of the god of Babylon. A great number of the people were also exiled to Babylon for a period of seventy years.

Thus it seemed as if the kingdom of God on earth had been completely destroyed by the kingdom of Satan. Satan seemed to be triumphant in every particular. God's people were his captives, and in the very heart of his kingdom. God's worship and service

in the temple at Jerusalem were taken away and brought to an end. It surely seemed to be a complete triumph for Satan.

In the Heart of Satan's Kingdom

But while the worship of the true God had ceased in temples made with hands, it still continued in the hearts of those who remained loyal to the great principles of truth which constitute the foundation of his government. And God placed some of these loyal servants of his kingdom at the very court of the kingdom of Satan, and through their faithfulness won the heart of the king himself.

Satan, realizing that as long as Daniel and his companions remained loyal to God they would be used of God to advance the knowledge of the truth, attempted to destroy them at the very outset by the decree against all the wise men of Babylon. See Daniel 2. God foiled this attempt, and turned the matter in such a way that Daniel was made the prime minister of the kingdom. God also dealt with Nebuchadnezzar in such a way that he undoubtedly was converted and gave his allegiance to God. After Nebuchadnezzar's death, when the kingdom became so corrupt that God could do nothing with it, it was overturned, and Medo-Persia, under Darius, took its place.

Darius also made Daniel prime minister of his kingdom. This did not please Satan, and through the decree forbidding all men to pray to any god for thirty days except to the king, he again attempted to destroy Daniel. His plot failed, and reacted against his own agents. Under the Medo-Persian kingdom the temple of God in Jerusalem was rebuilt, and the worship of the true God reestablished.

Confess Your Poverty

A CARTOON I once saw, with the title "Poor but Honest," pictured a beggar extending his tin cup to the passing crowd, one eye open, but wearing suspended from his shoulder the sign, "Poor but Honest: Pity the Blind." He didn't get much. That weather eye gave away the plot.

Some people think it is a disgrace to be poor, and this very class sometimes fail to realize that it is a genuine disgrace to be dishonest. The following sentence attracted the eye lately, "These men dare to be dishonest, but do not dare to seem poor." This brings before us a most interesting discussion as to some of the false standards of life in our day. How many young men of today have the courage to look the world in the eye and fearlessly admit that they are poor, but honest and manly? We care too much what people think of us, and what people say, and not enough what the truth is. A great many men have the courage to enlist when the nation calls for volunteers, who do not seem to have the courage to admit that they cannot afford to live as others do.

Be Superior to Vanity's Pretenses

One of Moody's strong mottoes in his early business life in Chicago when a young man of twenty-two, was: "They say—What do they say? Let them say." No wonder he was successful. Recently I heard of a young printer who earned only eight dollars a week, and when asked by one of the overdressed boys on the corner why he didn't "put more cash into his clothes," replied: "I can't afford it; my pay goes to my widowed mother, who has four younger than I to clothe." And

yet that lad earned more money than any other boy in the crowd. He had the right kind of nerve.

I do not mean that a man does himself any good by wearing poorer clothes than he can afford, nor by acquiring shabby habits, but only that the man who dresses within his means and who takes proper care of what he has, can be happy and honest; while the boy or man who does not will never be happy and is liable to grow more and more dishonest. A crowd of young men of moderate circumstances were recently chatting on the veranda at the home of one of their number. Their parents were hard-working people. Most of them were clerks or apprentices. One said, "Well, boys, what makes a fellow feel more like a man than a well-fitting dinner jacket?" "I can tell you," said the brightest boy of the lot, whose dinner jacket consisted of a sensible double-breasted Scotch tweed—"a suit that's paid for." And for some reason only one or two saw the joke. . . .

Spend Only What You Can Afford

When a young man learns that it is not the firm's tag on the back of the necktie that counts so much as the character tag on his heart and brain, he will be willing to put fifty cents instead of a dollar and a half into his tie, and he will put the other dollar into a savings bank. Abraham Lincoln wasn't ashamed of his poverty, and he often frankly admitted that he could not afford certain luxuries. We despise the habitual criers of "Poor mouth!" We likewise hate the miser who advertises his hypocritical poverty that he may add to his bank account. But we admire the man of honest convictions who has the courage to admit that he is poor.

A prominent young legal man went through two years of advanced university training with one pair of trousers, and they were always creased, too. His money was scarce, but no one ever misjudged him, and today he is showing that same courage and manhood in a thousand leading influences. "Clothes do not make the man," is an old adage, but sometimes a false estimate of life tries to refute it. Not one word have we to say against perfect freedom in all matters of personal decorum and dress. A man has a right to do as he desires with his own. But let others do the same.

Let us cease to force young men to live beyond their means. Let us compel them to live within their means, if they are to command our respect. Thummel said, "One gains courage by showing himself poor; in that manner one robs poverty of its sharpest sting."

Honest poverty has a champion in Jesus of Nazareth. He for man's sake became poor that in all points he might be tempted as man. The honest poor in this world have too many noble names amid their kith and kin ever to hang the head.—*The Interior*.

TAKE heed of jesting; many have been ruined by it. It is hard to jest and not sometimes jeer, too, which oftentimes sinks deeper than was intended or expected.—*Fuller*.

A MAN who refuses the pleasure of doing a kindness, is one-third fool and two-thirds brute.—*Ed. Garrett*.

"To be needed is the best of life."



TEA GARDEN, NEAR DARJEELING, INDIA



JESUS IN THE TEMPLE



THE YOUTHFUL MUSICIAN



SOME OF OUR CHINESE PUPILS



The Boys Who Aren't Afraid

THIS is being written before seven o'clock in the morning on a New England farm. A boy of ten years living half a mile up the road, has just gone by the house with half a dozen cans of milk he is taking to the railroad station, to be carried to Boston. The boy has been up since five o'clock. He went by the house whistling and singing alternately. He is always as cheery as if he knew that a great future lay before him. Perhaps it does. Hundreds of boys as poor as he have gone from old New England farms to win fame and fortune. Seeing this boy of ten go by has made me think of one of these men. His name is James A. Reed. He is from Missouri, and is one of the greatest orators in our National Congress. Before he was ten years old he was doing all that the boy I have been telling you about is doing. He was the little son of a poor widow who had a large family of small children and a mortgaged farm. This is what he says about it: "I was eight years old when my father died. My mother called her children together and held a council. The oldest was fourteen, the youngest almost an infant. My mother said: 'I can sell the farm and pay the mortgage and with the rest of the money give all of you a common school education. Or I can keep the farm; but if I do, you will all have to work very hard, and you will not get much schooling. What will you do?'"

These fatherless children voted to keep the farm. The prospect of years of hard work did not disturb them. They took up the burden of life cheerfully, and Senator Reed says: "I was driving a team to a drag the day my father died. I had learned to do that kind of work when I was seven years old. When I was fourteen I did a man's stint in the harvest field, binding my station and not suffering the disgrace of being overtaken and passed by the reaper. In the meantime I had been going to school three months in the winter. I was seventeen before all my father's debts were paid. A man came along and told us that crops had failed in northern Iowa and in southern Minnesota, and cattle were being sold for a song. My mother borrowed some money at the bank; I bought a bunch of cattle with the money, and in six weeks had paid every dollar we owed."

From driving a team hitched to a drag to a seat in the Congress of the United States is a far cry. It is an achievement made only by those who have acquired a great deal of self-reliance and self-confidence in early life. The boy who has just gone by with his milk cans is achieving that self-confidence and self-reliance. One night recently I met him on a lonely country road, three miles from his home, driving a pair of horses hitched to a hay wagon. He had been five miles from home helping his father at haying. When I asked him if he

did not feel afraid to be so far away from home at night on that lonely road, and what he would do if he met an automobile, the road being very narrow, he said: "What is there to be scared of? And I ain't ever been upset by an auto yet, and I never intend to be. I ain't afraid."

There is a good deal of hope for the future in this boy's ungrammatical "I ain't afraid." Not being afraid to face years of hard work is what took Senator James A. Reed from the life of a boy behind a drag to the life of a man who is one of the greatest orators in Congress.

There is not space in a brief article such as this must be to tell the full story of how the boy who had driven the drag at seven years of age became a lawyer and afterwards a Congressman. Early cares and responsibilities developed a high degree of fearlessness, of self-confidence, of real ability to do things. It is doing that for many of the boys of today who are having to make their own way in life. It is helping them to say, as my boy friend of ten years in New Hampshire can say, "I ain't afraid." And it is only the boy who "ain't afraid" who will succeed in life.—*J. L. Harbour, in The Visitor.*

Queen Victoria's Dogs

QUEEN VICTORIA'S fondness for dogs was proverbial. She was the owner of some of the finest dogs in the world. She loved every species of dog, from the largest St. Bernard to the tiny King Charles spaniel. While I resided in London, 1872-73, I frequently visited the royal kennels at Windsor Castle, and was shown all of the beautiful animals there by the keeper, whose entire time was devoted to their care.

The kennels were made of soft stone, and the yards were paved with red and blue tiles. The compartments in which the little dogs slept were warmed with hot water, and they had the freshest and cleanest straw in which to lie. There were over fifty dogs in the kennels, and nearly all of them were acquainted with Her Majesty. She often visited them when she was at the castle, and looked carefully after their health and comfort.

The dogs were required to keep regular hours. They were let out at a certain time each day for exercise and play, and they had several courts upon which they were allowed to scamper to and fro over the green lawns. There were canopies on the lawns where they could lie in the shade, and there were pools of water where they could bathe or take a swim and come out and shake themselves just as freely as though they were ordinary yellow dogs instead of royal puppies under the protection of the queen.—*David Banks Sickels.*

Good Games for Socials

LAST summer around our camp fire we amused ourselves several evenings by passing the alphabet around like a dish of nuts. Each at his turn gave the name of an author beginning with the letter that fell to him — one he had read, if possible — and what interesting facts he could tell as to the man or his work. It was surprising how the game lent itself to the heterogeneous group. An old lady supplied the Z with the prophet Zephaniah; a child responded with mythical lore, naïvely confusing sometimes the names of hero and author.

The plan admitted of infinite variation. As the circle narrowed on some occasions to members of wider reading, the citing was limited to authors of a group, such as the Romance group of nations, or authors of a class. Sometimes the subject was natural history, and we built up an alphabet of fauna or flora and their habits of life. Sometimes it was musicians or historical characters, sometimes places to which we had traveled.

When it was practicable, we gave only the facts, letting others guess the personage with that initial about which they were grouped.

Much fun may be had from an animal pun-guessing contest, with such questions and answers as these:—

What animal is most useful after dark?—The tapir.

What bug is in the clock?—Tick.

What animal is the real-estate man's chief stock in trade?—Lion.

What bird is the Pope's right-hand man?—The cardinal.

What bird most annoys the mumps patient?—The swallow.

What bird takes in all the side shows?—The gull.

What animal is the king's mark of identity?—The seal.—*Julia M. Martin.*

A Helpful Dog

MR. EDWARD BARNES, of Lowell, Massachusetts, possessed a remarkably intelligent collie named Pont. Mr. Barnes, being an invalid, had to wheel himself about in a chair, and often the dog by means of chains pulled the chair along the street. It was great fun for both dog and man, who had been boon companions for ten years. One clever thing that Pont did which greatly pleased his master is told by Mr. Barnes himself. He says:—

"During the summer of 1912 I had the misfortune to break my left arm, and was in the hospital for a long period. Owing to the nature of my disability, the bone did not knit readily. On my return, the first time I went out with Pont I found much difficulty in wheeling myself up the runway which I had built from the yard to the piazza. Pont had preceded me, and was waiting at the door. He looked at me a moment, and seeming to realize what hard work it was for me, he gave a bark and jumped off the runway, got behind my chair, and pushed with his forepaws all the way up. This he did without my speaking a word to him, and he continued to do so for a long time afterwards."

A RESTLESS mind, like a rolling stone, gathers nothing but dirt and mire: little or no good will cleave to it; and it is sure to leave peace and quietness behind it.—*Balguy.*

Self-Reliance

HENRY WARD BEECHER used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:—

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"That lesson must be learned,' said my teacher in a very quiet tone, but with terrible intensity. All explanations and excuses he trod underfoot with utter scornfulness. 'I want that problem; I don't want any reasons why you haven't it,' he would say.

"I did study two hours.'

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson!'

"It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations."—*Michigan Christian Advocate.*

What Our Small Army Costs

OUR army is but fourteen per cent the size of the French Army, yet it costs us more than twice as much. It is but thirteen per cent as large as the German Army, and costs over half as much. It is but seven per cent as large as the army of Russia, and costs thirty-seven per cent as much. Our army costs us \$1,300 per capita, while no European country pays as much as \$400. Naval figures reach almost the same proportions.

We look with considerable wonder and admiration upon the great guns which protect New York harbor. Our wonder does not cease when we know that the cost of firing one of these guns is \$1,600 to \$1,800, as much as a laborer can earn in two or more years.—*Christian Herald.*

The Watchman's Duty

A YOUNG man with tears in his eyes, told his pastor of the great grief that had come to him, and the pastor listened sympathetically.

"He was my dearest friend. It is as if a brother had gone wrong. I knew he was spending a great deal of money, and once or twice I found that he was careless about obligations. But I could not believe that he would steal."

"I did not know that he was your friend," said the pastor. "Did you ever bring him to church or Sunday school with you?"

"No, he didn't care for that sort of thing."

"Did you ever ask him?"

"No, but he knew that I went; he could have come with me at any time."

"Did you ever warn him when you saw him spending more money than he could afford, or when he had done something that was not quite honest?"

"No. A man can't meddle in things that are none of his business."

"Was it none of your business when your dearest friend was going to destruction?"

"But there are some things a man can't do. He can't go into the streets and ask every passer-by about the state of his soul."

"No, most of us can't do that, although there are men of such spiritual power that they can ask a stranger about his soul without seeming impertinent. But we

are not speaking of a stranger, but of a friend as close as a brother. I think you should have spoken."

He handed a Bible to the young man, and pointed to the third chapter of Ezekiel, at the words, "Son of man, I have made thee a watchman." The young man read aloud, and his voice faltered over the words, "Nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

"I wonder if it is too late?" he said. "I thought I should never see him again. But I'm going to him and confess my fault. And when he is free again, I'll stand by him, and help him to keep straight."

"It is not too late," said the pastor. "You can yet save your friend, and deliver your own soul."—*The Youth's Companion*.

The Whistler

It was a corner where the cars stopped. A dozen men and women were waiting. Suddenly there rose on the evening air a burst of bird song. Richard Marshall forgot the car he was waiting for. He was back in England, listening to the triumphant gladness of the skylark's song, as the bird hung, a mere speck in the sky, and poured out its heart's joy. There came a moment of silence, and then the notes of "Auld Lang Syne" rang softly on the air. Marshall turned to a man who stood beside him.

"It's a human bird," the other man said. "Fine imitation, isn't it?"

A car came up and stopped with a grinding of brakes. The young man did not board it. He was listening to the song of a mocking bird; he could almost see the swelling of the Southern songster's throat.

The music evidently came from a basement workshop; "Paul Haskin, tailor. Men's clothing renovated and pressed," the sign said. Richard descended the steps.

"Can I do anything for you, sir?"

The speaker was perhaps thirty-five years old. He was busy pressing a coat.

"You can tell me where the inspiration comes from," Richard said.

A peculiar smile came to the worker's lips. "From an aching leg," he said.

Richard's eyes, meeting his, saw lines of pain under them. "But the music was full of gladness," he said.

"Why not? There's gladness in the world in spite of pain. I'm not sure that those who know about pain don't know some things about gladness that the crowd misses. Anyhow, better whistle than groan. There are times when it has to be one thing or the other."

Richard noticed that as he moved across the room, he drew one leg after him stiffly.

"I fell from the rigging of a schooner, and I can't get about much," the tailor said. "The leg never gives me much ease."

"And men in the street above hear bird songs and catch a reflection of the joy that is in the world," Richard returned.

Paul Haskin's smile broadened. "Pain usually makes a man break silence," he said. "I've gone round the world a bit, and know many a bird's song. Whistling's as good an easer of pain as grumbling, and people like better to listen to it. It's grown into a habit,

and I whistle now when the leg forgets to ache as well as when it's bad. Habit's a great thing, but a man must look out that it's not a habit of growling!"—*The Youth's Companion*.

My Mountain Guide

ONE summer I descended the Rigi with one of the most faithful of Swiss guides. His first care was to put my wraps and other burdens upon his shoulders. In doing so he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movements, but still I would not give them up, until my guide, returning to where I was resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he led the way. And now with my freedom I found I could make double the speed with double safety; and as I leaped lightly from rock to rock down the steep mountain side I said within myself, "And ever thus will I follow Jesus, my Guide, my Burden Bearer; I will rest all my care upon him, for he careth for me."—*"Flying Leaves."*

Small Men and Short Life to Follow Europe's War

THE European war is obliterating the strongest physical types of manhood, and obviously placing upon the weakest and most undesirable classes the responsibility of perpetuating their respective races. The effect of this, it is contended, will be that the men of Germany will be approximately an inch shorter in stature than their forefathers. The French, it is believed, will become the smallest race of men in Europe. In support of this theory it is cited that the average stature of Frenchmen was weakened and the height appreciably lessened, as a result of the Napoleonic wars. Length of life will also be shortened correspondingly in the various countries affected by the struggle.—*Popular Mechanics*.

Things Worth Thinking About

IMPATIENCE is likely to hinder more than help.—*Crafts*.

"A MAN may be tempted from without, but he is overcome from within."

"THE Lord is in his holy temple: let all the earth keep silence before him."

"TROUBLES thrive only in the company of the weak; never in the company of the strong."

THE blessedness of life depends more upon its interests than upon its comforts.—*George Macdonald*.

Go by what God says, by what he would have you do, and you will never go wrong.—*J. R. Howatt*.

SOME people's cast-off happiness, like their cast-off clothes, would make some other people very happy—*Warner*.

"HE who hopes to succeed must try to do well the work he likes to do, or learn to do well the work he must do."

ALL doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—*George Macdonald*.

HE lives long that lives well, and time misspent is not lived, but lost. Besides, God is better than his promise, if he takes from him a long lease, and gives him a freehold of greater value.— *Fuller*.

PEEVISHNESS of life may be considered the canker of life, that destroys its vigor, and checks its improvement; that creeps on with hourly depredations, and taints and vitiates what it cannot consume.— *Johnson*.



Forty-Third Week

October 24. Luke 20 to 22: Parables and prophecies; the last supper; betrayal.

October 25. Luke 23, 24: Before Pilate and Herod; condemned and crucified; in Galilee. Review Luke, consulting your notebook.

October 26. John 1 to 3: The Word; "this is my beloved Son;" the marriage in Cana; the new birth. Read the notes.

October 27. John 4 to 6: A sermon to one; the Jews reproved; the bread of life.

October 28. John 7 to 9: Teaching in the temple; blind man healed.

October 29. John 10, 11: The Good Shepherd; Lazarus raised to life.

October 30. John 12 to 15: Anointed for burial; ordinance of humility and the Lord's Supper instituted; "let not your heart be troubled;" the True Vine.

If You Have Time

Make a six-question study on each of the following subjects: Baptism, Sabbath Keeping, The Last Days, Christ's Second Coming. Use texts found in the four Gospels.

John the Beloved

John is distinguished among the twelve as the disciple whom Jesus loved. Like his father Zebedee and his brother James, John was a Galilean fisherman. He was of Bethsaida, but was often at Capernaum, the busy commercial center of that populous district. He was one of the first of the twelve to leave his daily occupation to follow Jesus, and with Peter and James held a place in the innermost circle of the Master's friends.

The picture presented of John in the Scriptures "has a peculiar charm, so much peace, humility, charity, and brotherly love glow in it. His affectionate, meditative, spiritual character had also the elements of vigor and decision. Though amiable, he was firm and fearless. He and Peter followed Christ, seized by the Jews, when the other disciples fled; and he was present at the scene of the Saviour's crucifixion, which he describes as an eyewitness. He was early at the tomb of the Redeemer, and after Christ's ascension boldly proclaimed the gospel at Jerusalem, though imprisoned, scourged, and threatened with death."

The Gospel According to John

John's Gospel is called "the Gospel for the church." It is a spiritual rather than a historical Gospel, and gives the "inner life and teachings of Christ as revealed to his disciples." The book "duplicates comparatively little of the material of the other Gospels; and where it does so, it adds many interesting details. John gives no parables, omits the accounts of the birth, baptism, temptation, transfiguration, and ascension. On the other hand, his Gospel is rich in noble discourses, and, above all, in the wonderful final discourse of his Master." About two thirds of the whole book describes events of the last six months of the Master's life, and one third is taken to record the history of the last week. It is supposed that John wrote his Gospel while living at Ephesus, presumably somewhere between A. D. 80 and 95.

It was by the inspired pen of the beloved disciple, who dwelt so often on the subject of love, that the golden text of the gospel was given to mankind—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This text has been the theme of thousands of sermons, the comfort of countless aching hearts, the assurance of unnumbered dying saints, and the hope of who shall say how many repenting sinners. Martin Luther called it "the gospel in a nutshell;" another declares it to be "the best thing ever put in human words;" and still another likens it to "infinite riches in a little room."

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN *General Secretary*
C. L. BENSON *Assistant Secretary*
MEADE MACGUIRE *N. Am. Div. Field Secretary*

Senior Society Program for Sabbath, October 30

NOTE.— Let each society prepare its own program.

Junior Society Program for Week Ending October 30

NOTE.— Let each society prepare its own program.

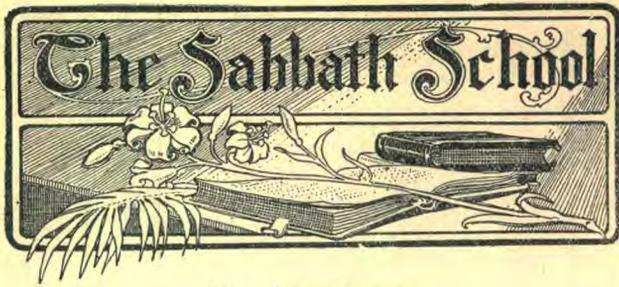
Missionary Volunteer Reading Courses

Senior No. 9 — Lesson 4: "Things as They Are," Pages 188-248

1. WHY does the author plead for workers among the temple women?
2. To what did Judson liken soul winning in Burma?
3. Why is the education of girls frowned upon?
4. What did Gold suffer because of her desire to learn of Christ? How was she finally bewildered?
5. What heathen custom somewhat resembles the Pass-over?
6. How would you answer the author's questioning whether Pan is dead?
7. How does E. S. Carr contrast Christianity with heathenism? What did Hinduism mean to the little girl who was "married to the god"?
8. Do you think chapter 25 is well named? If so, why?
9. What three things do Indian parents consider when selling their little girls to be brides?
10. What can we do to help the girls of India?
11. Why has impaling alive ceased in India?
12. Tell of the missionary's visit to the Guru. How did the government officials say Christianity resembled Hinduism? What had been stumblingblocks in his way?
13. Why does the missionary plead for simplicity? for the pure gospel of Christ?

Junior No. 8 — Lesson 4: "Livingstone the Pathfinder," Pages 117-156

1. WHY did Livingstone want to go down the Zambesi to the east coast? Who went with him?
2. What was "sounding smoke," and what did he name it?
3. How did a Bible text keep him from crossing the river one night? What victory was gained in dealing with Mpende?
4. What have you learned about the Batlea? Sekwebu?
5. How did the natives feel at Livingstone's returning to England?
6. What experiences and feelings did Livingstone have in England?
7. What Bible text did he use again in his Glasgow lecture? Can you find it in your Bible?
8. How did Livingstone help change our geographies? Why did he want to go back to Africa? Who went back with him?
9. What happened on Sept. 16, 1859?
10. Why did Livingstone again visit Linyanti? What made him sad?
11. Why did Bishop Mackenzie and his company come to Africa? Where did they locate?
12. How did the slave traders make Livingstone's work especially hard and dangerous?
13. What great joy and terrible sorrow came to him about this time? Locate Mrs. Livingstone's grave on the map.
14. Why did Livingstone not sell the "Lady Nyassa" at Zanzibar? What was the most dangerous of all his adventures?
15. Locate on the map places mentioned in this week's assignment.
16. What did Livingstone do during his last visit to England?



V — Forgiveness

(October 30)

LESSON SCRIPTURE: Matt. 18: 21-35.

MEMORY VERSE: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 15.

Questions

1. What did the Jews teach in regard to the number of times one person should forgive another? Note 1.
2. What question on this subject did Peter ask Jesus? Matt. 18: 21.
3. What answer did Jesus give him? Verse 22. Note 2.
4. To what is Christ's kingdom likened? Verse 23.
5. In the time of reckoning, whose case was brought before the king? Verse 24.
6. About how much would that be in our money? Note 3.
7. What did his lord command concerning him? Verse 25.
8. Upon hearing this, what did the servant beseech his lord to do? What did he promise to do if his lord would only have patience with him. Verse 26.
9. How did his pleadings cause the king to feel? How did he show his compassion? Verse 27.
10. What further experience shows that this servant did not share in the spirit of his lord's kindness? Verse 28.
11. Only how much did his fellow servant owe him? Verse 28. Note 4.
12. What did his fellow servant plead with him to do? Verse 29.
13. How did the forgiven servant respond to this prayer? Verse 30.
14. What did this unmerciful act cause his fellow servants to do? Verse 31.
15. What did the king say to this unforgiving servant? Verses 32, 33.
16. What did the king then command concerning him? Verse 34.
17. What does Jesus want us to learn from this story? Verse 35. Note 5.

Notes

1. "The Jews taught that a man was to forgive another three times, but not the fourth." — *Barnes*.
2. This does not mean that we are to keep a strict account of how many times a person sins against us, and of how many times we forgive him, so that we can be free to refuse to forgive as soon as the number is made up. That would not be forgiveness. One who forgives a person forgets the injury, and remembers it no more against him. The meaning is that we are to forgive so often that we cannot keep count of the number of times; we are to forgive as often as we are asked to forgive. See Luke 17: 4. Even though a person injures us, and does not ask us to forgive, still we are to love him, and pray for him, and seek to do him good." Matt. 5: 44.
3. "This talent was probably worth about £200, or \$1,000." — *Revised Version*. Ten thousand talents, then, must have been ten thousand times that, or ten million dollars (\$10,000,000).
4. "The word in the Greek denotes a coin worth about eight pence halfpenny, or nearly seventeen cents." — *Revised Version*. One hundred pence, therefore, was about seventeen dollars. Compare this with the great amount he had been forgiven.

5. We are like the servant that owed ten million dollars. Our sins against God are more than the hairs of our head; no matter how much money we have, we cannot pay the debt. When we see how helpless we are to pay the Lord what we owe him, and cry unto him for mercy, he hears and forgives us everything we owe him. Compared with what the Lord has forgiven us, how small are the sins of others against us! How ungrateful we are to God for his mercy when we refuse to show mercy to others!

V — Forgiveness

(October 30)

Daily-Study Outline

- Sab. Read the lesson scripture.
- Sun. How often shall I forgive? Read "Christ's Object Lessons," pages 243, 249. Questions 1, 2.
- Mon. How much shall I forgive? Read "Christ's Object Lessons," pages 243, 244. Questions 3-7.
- Tues. An unforgiving spirit. Read "Christ's Object Lessons," pages 245, 246. Questions 8-11.
- Wed. The fruit of hard-heartedness. Read "Christ's Object Lessons," page 247. Questions 12-16.
- Thurs. True forgiveness. Read "Christ's Object Lessons," pages 247-251; "Mount of Blessing," pages 166-169.
- Fri. Review the lesson.

LESSON SCRIPTURE: Matt. 18: 21-35.

Questions

1. What question did Peter ask Jesus? Matt. 18: 21.
2. What answer did Jesus give him? Verse 22. Note 1.
3. To what is the kingdom of heaven likened? Verse 23.
4. In what state was one servant's account found to be? Verse 24. Note 2.
5. Since the debtor could not pay, what command did the king give? Verse 25.
6. What entreaty did the servant make? Verse 26.
7. How did his lord respond? Verse 27. Note 3.
8. In what state did the same servant find the account of one of his fellow servants? Verse 28, first part. Note 4.
9. In what harsh way was this debtor treated? Verse 28, last part.
10. What entreaty did the fellow servant make? Verse 29.
11. How did the forgiven servant respond? Verse 30.
12. How did the debtor's fellow servants feel, and what did they do? Verse 31.
13. What did his lord say to the forgiven servant, after calling him? Verse 32.
14. What question did his lord ask him? Verse 33.
15. How did his lord feel, and what did he do? Verse 34.
16. What conclusion did Jesus draw from this parable? Verse 35. Note 5.

Notes

1. If Jesus' answer to Peter had been meant to be mathematically exact, it would probably cover every case, for it is not likely that one brother would have to be forgiven more than four hundred and ninety times. But forgiveness, like other Christian virtues, has no limits. Jesus doubtless meant his answer to be interpreted "as many times as he sinneth against thee."
2. See note 3 of intermediate lesson.
3. Note that the king granted his servant much more than he asked, for the servant pleaded for time only, and promised to pay all, but the king forgave him the entire debt.
4. See note 4 of intermediate lesson.
5. The Father will not — more, cannot — forgive one who does not forgive his brother's trespass. One who does not forgive, forfeits the blessing of being forgiven.

The Youth's Instructor

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Heaven

To have within my breast a love for man,
A meek and patient spirit under test,
A quiet trust in Him who knoweth best,
A diligence in doing what I can,
Though little, to uplift this fallen race,
A knowledge that my sins have been forgiven,
My life accepted at the throne of grace—
Such gifts from him I love to me is heaven.

HELEN ROSSER.

The Polymuriel

MANY inquiries have come to the editor in reference to an editorial that occurred in a recent number of the INSTRUCTOR in which reference was made to the polymuriel.

The originator of the polymuriel idea regrets that she is not yet able to give to the people definite designs and patterns. She is working to this end. As soon as something definite materializes, the editor of the INSTRUCTOR is promised full details. If they seem worthy of passing on to the readers of the INSTRUCTOR, they will be given a place in the paper. In the meantime it will be vain to make further inquiries concerning the polymuriel.

Vote, and Vote Right

WE have been told that we should make no compromise with the liquor traffic; that we must do all we can by "pen and vote" for its utter destruction.

At the coming November elections there will be opportunity to heed this instruction. Some may think that the loss of just one vote will not hinder the prohibition cause. But one vote has decided the fate of a town. The city of Halifax, Nova Scotia, was recently given into the hands of the liquor traffic by one man's vote. Had he voted dry, the city would have gone dry. If by the loss of your vote or by your vote the liquor traffic is left in your town, you will certainly be an accomplice in the year's evil results that will come from the traffic. Your brother's blood will be upon your garments, for every saloon murders men, breaks the hearts of wives and mothers, and blights childhood. The heavenly mandate is, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense com-

eth!" The woe will be upon you if your vote helps to make the offense.

Then be at the polls in November, and vote dry, for the sake of truth and right.

With or Against the Current

It is told of a New England farmer that he put all his combativeness into a rough farm in Massachusetts, and made it one of the best. Once a friend said to him, "I should think that with your love of farming you would like to have a more productive soil to deal with—in some Western State, for instance."

"I should hate farming in the West," he said vigorously, "I should hate to put my spade into the ground where it did not strike against a rock."

There are many people who would find no pleasure in life if it did not present obstacles. Their chief delight is experienced in meeting obstacles and overcoming them. A hindrance in their path rouses the best that is in them in the effort to master it.

The boy who lacks ease, plenty, and luxury is the one with the really fine chances in life. The necessity which sends him to his tasks and keeps him at them early and late is a most friendly condition, although he may think it just the reverse. Today a girl said of her brother: "He wants a position, but he says it must be one with short hours and light duties. He would like to go to work at nine and quit at three." Yet that same fine young fellow's father had been an honest, hard-working artisan for forty years, with days of ten hours or longer. It was in such toiling that this good man, now growing old, built up his worthy character and provided for his family, this boy included. The son, however, has no thought of being his father's successor in such a life. He must have easy work and short hours. The effect on his character can be easily foretold.—*Selected.*

No Necessity for Grudges

"S'POSE she really did do it; is that any reason why you should grow a grudge?" So a sensible woman asked herself when she began to see how far she was letting a vindictive spirit assert itself because of another's unkindness. "I will permit no enemy to degrade my soul to the level of hatred," said an earnest Christian man.

It is not unusual to think or say, when one "grows a grudge," that another makes him do it; it is, however, in the last analysis nothing but letting oneself be degraded; for though one may have to endure hatred, spite, unkindness in one phase of life, he is by God's love plan forever free to choose for himself whether he will have love or hatred as the ruling passion within. Moreover, the hard, bitter phase of association with others is never the only one from which one may learn how to feel and act.

One may turn his thoughts to loving relatives and friends, to kindnesses received; to God's good will, his generous provision and never-ceasing care. There are, too, plenty of opportunities to heap love's glowing coals on the offender's head, and so annihilate his enmity and at the same time convert him into a friend, thus doing away with all possible use for vindictive action.—*The Wellspring.*