

# The YOUTH'S INSTRUCTOR

Vol. LXIII

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No. 44



STREET SCENE IN A CHINESE CITY





## A Christian's Alphabet

- A — Adopted into the household of faith.  
B — Born from above.  
C — Chosen of God in love.  
D — Dead to the world.  
E — Elected by grace.  
F — Forgiven of God.  
G — Glorified in heaven.  
H — Holy in Christ.  
I — Immortality of life.  
J — Justified by faith.  
K — King under Christ.  
L — Living in the light.  
M — Merciful, obtaining mercy.  
N — New creature in Christ.  
O — Obedient servant.  
P — Patient in suffering.  
Q — Quickened from the dead.  
R — Redeemed by the precious blood of Christ.  
S — Saved by grace.  
T — Transformed into his likeness.  
U — Unspotted from the world.  
V — Vigilant for the truth.  
W — Workman that need not be ashamed.  
X — 'Xample of God's grace.  
Y — Yielding unto God.  
Z — Zealous in good works.

— United Presbyterian.

## Auf Wiedersehen

O BIRD with lifted wing,  
For sunny Southland yearning,  
Speed on! erstwhile the spring  
Will plead thy swift returning.

Speed on! thy tender breast  
Awakes to new emotion  
Which sends thee on thy quest  
Anear the tropic ocean.

So stay for no farewell;—  
Farewell's akin to sorrow;—  
Adieu I'd fain not tell,  
But bide me till the morrow,

When April's message keen  
Shall counsel thy remaking,  
Amidst the orchard green,  
The nest thou'rt now forsaking;

When love's sweet charm shall bring  
Thee home on pinions burning,—  
O bird with lifted wing,  
For sunny Southland yearning!

— Thos. J. Taylor.

## How to Remember the Nines

EXAMINE any one of the statements of equality in the multiplication table of nine, up to and including nine times ten. Select, for example,  $9 \times 7 = 63$ , or  $9 \times 2 = 18$ .

Observe that in each case the first digit in the product is one less than the number by which nine is multiplied; and the second digit in the product is such that when added to the first digit, the sum of the two is nine.

You may make practical use of this peculiarity of nine and its multiples by applying it in the following way:—

If nine is to be multiplied by eight, for example, think at once of seven (which is one less than eight, the multiplier); then think of two, which must be added to seven to make nine, and you have seventy-two, the product of nine and eight.

Or, if nine is to be multiplied by five, think of four, which is one less than five; then think of five, which must be added to four to make nine, and you have forty-five, the product of nine and five.

By using this method, the nines, usually among the hardest of the tables to fix in the memory, may, in a short time, be fairly classed with the fives and tens and elevens, which are said to "remember themselves." — *Selected.*

If you want a book of short, apt illustrations, "The Glory of the Commonplace," by J. R. Miller, author of "Week-Day Religion," "Making the Most of Life," and kindred works, write to the Review and Herald Publishing Association. This book will give the minister, the Sabbath school teacher, and the Missionary Volunteer leader opportune help. Price, \$1, postpaid.

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# The Youth's Instructor

VOL. LXIII

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No. 44

## An Autumn Day

LIKE a jewel golden-rimmed;  
Like a chalice nectar-brimmed;  
Like a strain of music low,  
Lost in some sweet long ago;  
Like a fairy story old  
By the lips of children told;  
Like a rune of ancient bard;  
Like a missal glory-starred—  
Comes upon her winsome way  
This enchanting autumn day.

O'er the hills the sunlight sleeps;  
Through the vales the shadow creeps;  
On the river's stately tides  
Rich the silent splendor glides;  
Where the bowery orchards be,  
Perfumed breezes wander free;  
Where the purple clusters shine  
Through the network of the vine,  
Fragrant odors fill the air;  
Beauty shineth everywhere;  
While upon her joyous way  
Comes this lovely autumn day.

By the road's neglected banks  
Rise the sumac's serried ranks;  
Ragged hedge of thorn and brier  
Sudden flames with living fire;  
From the hard, unlovely sod  
Springs the glancing goldenrod;

Light the level sunbeams sift  
Through the violet aster drift;  
All her spears in proud array,  
Comes the bannered autumn day.  
Lifts the forest's lofty line,  
Sceptered oak and solemn pine;  
Shifting rainbow tints illumine  
All the depths of fronded gloom;  
Through the vistaed aisles unroll  
Sweeping robe and trailing stole—  
Where, superbly on her way,  
Comes the royal autumn day.

Heart of mine, be glad and gay;  
Wear thy festival array;  
Sing thy song for gathered fruit;  
Why shouldst thou alone be mute,  
When the winds from sea to sea  
Ring in chords of jubilee?  
After waiting, after prayer,  
After pain and toil and care,  
After expectation long—  
Lo! the bright fulfillments throng;  
Gleam the apples through the leaves;  
Thickly stand the golden sheaves;  
Earth is all in splendor dressed;  
Queenly fair, she sits at rest;  
While the deep delicious day  
Dreams its happy life away.

—Margaret E. Sangster.

## Promptness

I. C. COLCORD

### BE on Time.

How anxiously did Napoleon wait that fateful day at the Battle of Waterloo for Marshal Grouchy to come with reenforcements! But he came late. Blücher came in time to whip his men onto the field of battle to help Wellington. Napoleon ordered right, and had the man to whom he had trusted his awful orders not blundered, hesitated, been late, the whole history of Europe might have been changed since 1815.

### Be on Time.

Promptness is the act of being there when your name is called, to answer "Here." There is more truth than poetry in the song "When the Roll Is Called up Yonder." Punctuality is one of the seven school virtues.

### Be on Time.

"The train was late" is a frequent explanation after a terrible accident. Multitudes have met an untimely death because some one was "late at the switch." Time tells its moments with even, regular strokes; and never has a stroke been tolled out of tune or out of time. The position, the appointment, the order, the friend, the opportunity, will not wait for the man who does not respond on the dot.

### Be on Time.

Blücher was one of the promptest men that ever lived. He was called "Marshal Forward." John Q. Adams was never behindhand. Daniel Webster was never late at a recitation in school or at college. In court, in Congress, in society, he was equally punctual. Sir Walter Scott was a very punctual man. This was the secret of his wonderful achievements. He made it a rule to answer all letters the day they were received. He rose at five. Bryant rose at five;

Bancroft at dawn; Washington, Clay, Jefferson, Calhoun, and Lincoln were early risers.

### Be on Time.

Be on time at your place of duty—at each and every engagement throughout each day. In fact, the path to greatness starts by being on time each morning at your breakfast table. Success is the child of two very plain parents—punctuality and accuracy.

### Be on Time.

School time is *habit-forming* time, and tardiness is a school evil that does much mischief. To loiter makes the shirk, and to dally the indolent. "Youth is the sowing time. It determines the character of the harvest for this life and the life to come." May all our church-school boys and girls earnestly resolve to—  
Be on Time.

## Young French Bakers

DANIAU, the only baker in the village of Exodum, department of Deux Sevres, being called to the colors, the village was without bread. Then Madeline Daniau, the baker's daughter, a slight miss of fourteen, lighted the bakery furnace, and with the help of her brother of ten, tried to make bread. After several failures, she succeeded to the satisfaction of the villagers and surrounding farm people, and has been working now for many months from four o'clock in the morning until late in the day, baking bread for the population.

President Poincare has written letters to both children. He commends the girl upon her good humor, courage, and industry, and confers upon her the cross of Lorraine. He calls the boy his "young friend," and assures him he will grow up to be a valiant soldier.





## Report From Rio de Janeiro

HERE is a short report of our work in Rio de Janeiro, Brazil, a little glimpse as seen by one of our young missionaries, Miss Blanche Davis, who went there about two years ago. Miss Davis writes:—

"Rio de Janeiro is a city that fulfills all your dreams, all your most exalted ideals, as far as beauty is concerned. There lies the harbor, a broad and placid sea. No wave stirs the quiet peace and calm. Here and there loom imposing giant mountains from the unknown depths below. Islands they are of emerald hue in a setting of soft turquoise. Majestic ships come and go, while many lie at anchor far and near. With all this beauty, with all to call their hearts to their Creator, should you not think that this people would respond readily to the message that we are presenting to them here? You say, Yes; but no, the people are satisfied, pleasure-loving, living for the moment only, without thought or worry of anything that may come in the future.

"If you had been here a few months ago, you would have seen our little tent pitched not far from a great Catholic church. Farther back are the sunlit mountains, ever tinted in varying shades. Go with me to the meeting some evening. The sun has gone down, and as we descend the hill, we see the light shining through the canvas of the tent. We enter. Many people are there—some well-dressed and some not. All seem to enjoy the music, as they join in the singing with pleasure. They listen attentively to all the speaker has to say, and then when all is over, leave for their respective homes.

"You note one young woman especially. She is well-dressed, always near the front, with a great crown of black braids wound round about her head. Her soft dark eyes are fixed upon the speaker. She listens to every word. Night after night you see her here, and wonder perhaps what her real motive is in coming. You can readily see that she is young—twenty, perhaps, or a little more. She is well-to-do, for her clothes indicate this fact. She is intelligent, for her face plainly shows this. We are all interested in her, but she says very little, simply comes to every meeting. There is also a fine-looking young man with his wife and mother, near the middle of the tent. They, too, come regularly. They expressed a desire to have Bible readings, so we go once a week to their home and give them readings. One more woman you would be interested in—a German lady who comes often. She, too, wishes Bible readings. We give these to her, one every week.

"The tent effort was closed in this particular place, and moved one station nearer the city. Here we are now holding meetings. The tent is always crowded, and Sunday nights many cannot even get in, but are obliged to return home. We know not yet the outcome of these meetings.

"The young woman with the black braids became so interested that she continued to write Brother E. C. Ehlers in regard to the truths she was not clear about. He answered all her questions so satisfactorily that she expressed a desire to be baptized. During our last

baptismal service by the seaside, she and four others were baptized. She is a dear, sweet girl, and we know that she is sincere, although she has much to contend with at home, as her people are all Catholics. The German woman keeps the Sabbath, pays her tithe regularly, and we still are giving her Bible readings. We think now she is ready to be baptized. The young man, with his wife and mother, keeps the Sabbath. No doubt they, too, will soon be baptized. These are not many, but yet we feel happy over these few."

Miss Davis has written before of the difficulty of learning the Portuguese language. Humorously she says:—

"I am getting along in the language a little better now, and hope in a few years to be able to understand some of the words. I am very thankful I know the English language, and I hope that I shall never forget it, for learning a language correctly is not so easy as it appears from a distance."

M. E. KERN.

## Among the Hupeh Outstations

LAST September Mr. Cottrell and I moved into the province of Hupeh, and we felt very glad to accept the invitation of our native brethren and sisters to visit them at the several outstations scattered throughout the province. Accordingly, the early morning of November 27 found us, with Brother Li Wei Ching, off by the northbound train for Yingshang, four hours' ride by rail, and another four hours' by chair, from Hankow.

A little company of twenty-five or thirty are holding services in a rented compound, located three miles out of the city in a small market town. Work was begun in this place only a few months ago, but is being carried on quite successfully by a colporteur and his wife, who is one of our mission Bible women. There seemed to be a good interest, and a few were prepared for baptism, which was held on Sunday.

We next went to Siao Gan, an outstation located on the railroad. The commodious compound there affords ample room for chapel, living quarters for our workers, and a church school.

Chang Djang Pu is another forty-five li, by boat and chair, from Siao Gan. Old Brother Djang and his good wife received us most cordially, and did everything in their power to make our stay with them pleasant. An excellent Christian atmosphere permeates our work in Chang Djang Pu, and we feel sure the Lord is with the believers there. The children of the church school are taught Bible verses and the ten commandments, with the result that even little tots of three and four years surprised us by the way in which they could repeat them; also the baby lips are trained to sing "Jesus Loves Me," as one of their first accomplishments.

Lo Dien is located ninety li beyond Chang Djang Pu. It was bitterly cold making this trip by chair, consequently many times we had to walk to keep warm. But our brethren and sisters appreciated the visit all the more from the fact that we were willing to leave our comfortable home and travel under such circumstances to help them what we could.

Lo Dien is simply a market place, located in rather a wild portion of north central Hupeh. It was in this country that "White Wolf" and his soldiers were prowling about and terrifying the people last year. Some of his soldiers visited Lo Dien, but did not loot, as in other places. Wildcats, wolves, and other wild



animals are said to be plentiful, and we saw their skins hung up for sale on market day. As I was the first foreign woman to visit this town, I had plenty of escorts whenever I went out on the street, and the chapel was always filled with visitors, scarcely giving us time to eat. Although no baptisms were held at this place, we felt that we left the people encouraged, and we hope for a good work to be developed among this simple-hearted people.

We returned to Hankow for a few days, and then went down the Yang-tze-kiang by steamer for about one hundred and twenty miles. Leaving the river at Chi Chuen, we journeyed by sedan chair all of one day, to reach the little mountain home of one of our church members, where we remained overnight. His home was but a windowless mud hut, where all the chickens and animals lived in the house with the family; but they were hospitable folk, and as they showed us to our room after the evening service on Christmas Eve, we thought of the first Christmas night, and considered we were doubtless more comfortable than our Lord had been.

The next morning our host, hostess, and their children accompanied us over the mountains on the remainder of our journey, to the next mission outstation, about thirteen miles distant, the women and children traveling by wheelbarrow. I have never before on Christmas Day been surrounded by so much luxuriant holly as we saw growing along the roadside on that trip.

Djang Hsuen Djeng, a last year's student at the Shanghai training school, is now in charge of the little company at this place. On Sabbath six were baptized.

Thus, in some, at least, of Hupeh's scattered towns and villages, the truth is gaining a foothold, and exerting an influence which, with God's blessing, is bound to widen and widen until all the honest have been sought out and a people prepared to meet God.—*Myrtie B. Cottrell, in Asiatic Division Mission News, March, 1915.*

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### Faithfulness

SEVERAL years ago a young man of Jamaican origin, but reared in Spanish Central America, came to Guatemala and began learning the machinist's trade in the railroad shops, at a wage of fifty cents a day.

At the time he was a wild boy, but later was converted, and became steady and earnest. He then made rapid progress in his work, until he was earning three and a half dollars a day, and was quite a help to us in the work. Several times he was rudely insulted, and once he was beaten in the face by one of the rough white men in the shop, but with the Lord's help he bore the insult bravely and without dishonor.

When all seemed to be going well with him and he was just about to ask for a leave of absence to go to Honduras to take to himself a wife, he was suddenly discharged by the foreman, who disliked him. Thinking, however, that he would get his place back again without any trouble, he made the trip and returned with his wife, only to be told upon his arrival that he was not needed.

Seeing no prospect for work, he went back to a port in Honduras where his mother lives, hoping to be able to get work in the railroad shops there.

As times were hard and work limited, some other

Adventists living there had begun to work on the Sabbath, but our young brother bore a good testimony for the Lord, both to them and to his mother, who well knows her duty but fails to perform it.

The boss at the shops offered him a good place at three dollars a day, and he was urged to accept it; but as they would not give him his Sabbaths free, he steadfastly refused to accept the work, though his mother blamed him for such a course, and thought him very foolish in view of his great need of employment.

After staying with his mother for several weeks in the vain hope that the railroad man would agree to give him his Sabbaths off, or that he might find other employment there, he was finally offered a small school to teach at a very limited salary, in one of the Bay Islands. This he was glad to accept, and he is teaching there now.

Though his wages are small, he has proved that the Lord always opens up some way for those who are true to him, even though it may not be the way they would have chosen, nor so productive of the riches of this world. Our brother also has the satisfaction of having borne a good testimony for the Lord and his truth among others who were not so faithful, though older in the knowledge of the truth.

J. B. STUYVESANT.

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### Word From Persia

MR. ELISHA KHAMIS, a minister in Persia, in writing last July of conditions in that afflicted land, said:—

"With a full heart I am now having this first opportunity to write to you about the conditions and hardships which we have endured for the last twelve months in this country in the midst of war. It is very hard for me to describe what I have seen, for we have had to undergo the most terrible massacre from the hands of the Turks and Kurd Mohammedans.

"Last August we heard that the European war had broken out, and, a month after, the Turks made war in this country with the Russians, for three months. The Turks were repulsed, but, alas! on December 8 the Russian troops were recalled to the Russian frontier, and about twelve thousand persons from this country went with them for protection. . . . The rest of our nation remained in the country. It was only four hours after the Russians left when we were surrounded by the cruel Turks and Kurds. Immediately they began destroying villages by fire, and killing every male, taking women and girls away for themselves. Many cruel acts have been done in this country which are not likely to be written in the history of the world. From sixteen to eighteen thousand people were massacred in different ways; some were shot, and afterwards hacked into pieces with an ax; others had their skins taken from their bodies with a knife, while still alive; twice my brother Joshua and I have been taken to be killed, but the Lord saved us, through the influence of a Kurdish chief who was friendly with us from old.

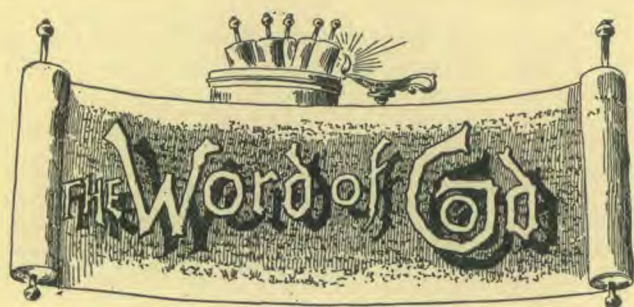
"Two thousand women and girls have been taken away by the Kurds, and the rest of our people—we were about 25,000—escaped into the houses of the American, French, and Canadian missionaries in the town of Orosmah.

"For six months the refugees were fed with a little dry bread once a day. Only now have we been made free again by the victorious Russians, who came to our aid and have utterly conquered the Turkish posses-



sions in these countries. Once again all the refugees have gone back to the villages and are starting a new life. . . .

"My own relatives who have been butchered by the cruel Mohammedans are, six first cousins, one having been a missionary for thirty-eight years; my only sister, Jerusha; and my dear little son, Josh, three years old, who was frightened by the Kurds and died immediately. Eight women and girls have been taken away. The remainder of my relatives, orphans and widows, are forty-eight, all staying with us in the ruins of Charbosh. Our miserable condition is indescribable—no food, clothing, or houses. Everything is devastation and ruins. May God help us! The aid must reach us soon, else we all may perish."



#### What Says the Bible?

THE "Bible Opposed to Peace" is the title of an article that recently appeared in the *Golden Age*, a Baptist publication of Atlanta, Georgia. When so many learned men are looking for peace, and crying, Peace, peace, it is satisfying, though surprising, to read words like the following:—

"In Matthew 24 Christ's disciples questioned him as to the end, his second coming, and the manifestations thereof. And he made them answer, and in so doing stated specifically that the time of his return would be preceded by a tribulation so terrible that, were those days not shortened, no flesh would be saved. A dire conflict would rage, the like of which mankind had never witnessed. But the earth knows somewhat about trouble. What happened to the Jews when Titus desolated and hazed Jerusalem? Or in more modern times, what did The Reign of Terror for the French people? Certainly if these upheavals are to be outdone, universal peace will never obtain or is foredoomed to egregious failure. For it is written, 'One jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matt. 5:18.

"Isa. 26:12 says, 'Lord, thou wilt ordain peace for us.' Haggai 2:9 says, 'And in this place [Jerusalem] will I give peace, saith the Lord of hosts.'

"But before he proclaims peace, he visits destruction upon a sinning world. In the twenty-sixth chapter of Isaiah, quoted above, he will 'give peace,' yet in the same chapter we are told he will first come and spend his 'indignation' on the inhabitants of the earth, and, such will be the number slain, that they shall not even be buried; or, as Isaiah 34 declares, during this 'indignation,' 'mountains shall be melted with their blood;' whereas, in verse eight we discover the time to be the 'day of the Lord's vengeance,' also that of recompense or redemption. See Isa. 63:4. For confirmation refer to Jer. 25:33: 'And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth;' then to Isa. 13:9: 'Behold, the day of the Lord cometh, cruel both with

wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it;' once again, to Jer. 30:5: 'We have heard a voice of trembling, of fear, and not of peace.' In the light of these declarations, what folly it is to persist in efforts for universal peace!

"The Bible itself anticipates the present abortive efforts for peace, and tells us repeatedly that they are in vain. See Jer. 8, 11, 15: 'They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.' 'We looked for peace, but no good came; and for a time of health, and behold trouble!' Or yet again, from Isa. 33:7, 'The ambassadors of peace shall weep bitterly.' And we naturally conclude that they are 'weeping bitterly' because they fail to get that for which they are struggling. It is absolutely amazing that people cannot see, when the very thing given them by Paul as a chief marker, takes place right under their eyes. Yet they are blind. He wrote (1 Thess. 5:3), 'When they shall say, Peace and safety; then sudden destruction cometh upon them.' And when this war broke on the world, the Peace Congress was in session on Lake Constance. The very man they chose, Kaiser William, for the Nobel peace prize, is now the object of their execrations. All this should show how little is to be hoped of man's endeavors, and how little competent he is to regulate the affairs of earth."

#### Questions and Answers

1. WHAT shepherd was murdered by his brother? — Abel.
2. What physician wrote two books of the Bible? — Luke.
3. What fisherman tried to walk on the water? — Peter.
4. What mighty hunter built Nineveh? — Nimrod.
5. What tentmaker preached the first gospel sermon in Europe? — The apostle Paul.
6. What famous Syrian captain was a leper? — Naaman.
7. What silversmith stirred up a riot against Paul? — Demetrius.
8. What herdsman was one of the minor prophets? — Amos.
9. What farmer was the first murderer? — Cain.
10. What proconsul of Cyprus asked Barnabas and Saul to preach to him? — Sergius Paulus.
11. What fisherman was the first apostle to die a martyr's death? — James, the brother of John.
12. With what tanner did Peter lodge in Joppa? — Simon.
13. What servant of a prophet was stricken with leprosy because of his sin? — Gehazi.
14. What saleswoman was the first Christian convert in Europe? — Lydia.
15. What shepherdess stole the images from her father's house? — Rachel.
16. What great soldier was commander in chief of Saul's army? — Abner.
17. What wealthy farmer was the great-grandfather of David the king? — Boaz.
18. What amanuensis, or copyist, took down Jeremiah's prophecies? — Baruch.
19. What cunning hunter sold his birthright for a mess of pottage? — Esau. — Belle M. Brain.

(To be concluded)



## The Great War—No. 12

### The Story of the Rebellion Against the Government of King Jehovah

#### The Center of the Truth Attacked

CARLYLE B. HAYNES

**I**N the great conflict between Christ and Satan on this earth, Satan has always directed his attacks against the very center of the truth of God. He has evidently given the revealed truth of the Bible much study, and knows just where to strike in order to corrupt the allegiance of the people of God.

Before the people of Israel were brought out of Egypt, the truth of God was preserved only in the hearts of those who were loyal to him. There was no written Bible in which the principles of the truth were taught; nor was there any place on earth where a teaching priesthood instructed the people in the truths of revealed religion. Altars to the true God were erected anywhere by his worshipers, and his truth was handed down from father to son.

And it was for this reason—that if the servants of

The court of the sanctuary was oblong in shape, about one hundred and fifty feet in length and seventy-five feet wide. It was made with hangings of fine-twined linen, which were hung upon eighty pillars of brass set in sockets of brass, the hangings being attached with hooks of silver. Ex. 27:9-17.

The gate of the court was made of "needlework, of blue, and purple, and scarlet, and fine-twined linen: and twenty cubits [thirty feet] was the length, and the height in the breadth was five cubits [seven and a half feet]." Ex. 38:18. This gate always faced the east. Ex. 27:13-15.

Within the court there were but two articles of furniture. These were the brazen altar of burnt offering and the brazen laver. Upon the altar all the sacrifices of the children of Israel were offered, and the great brazen laver was used by the priests to pu-

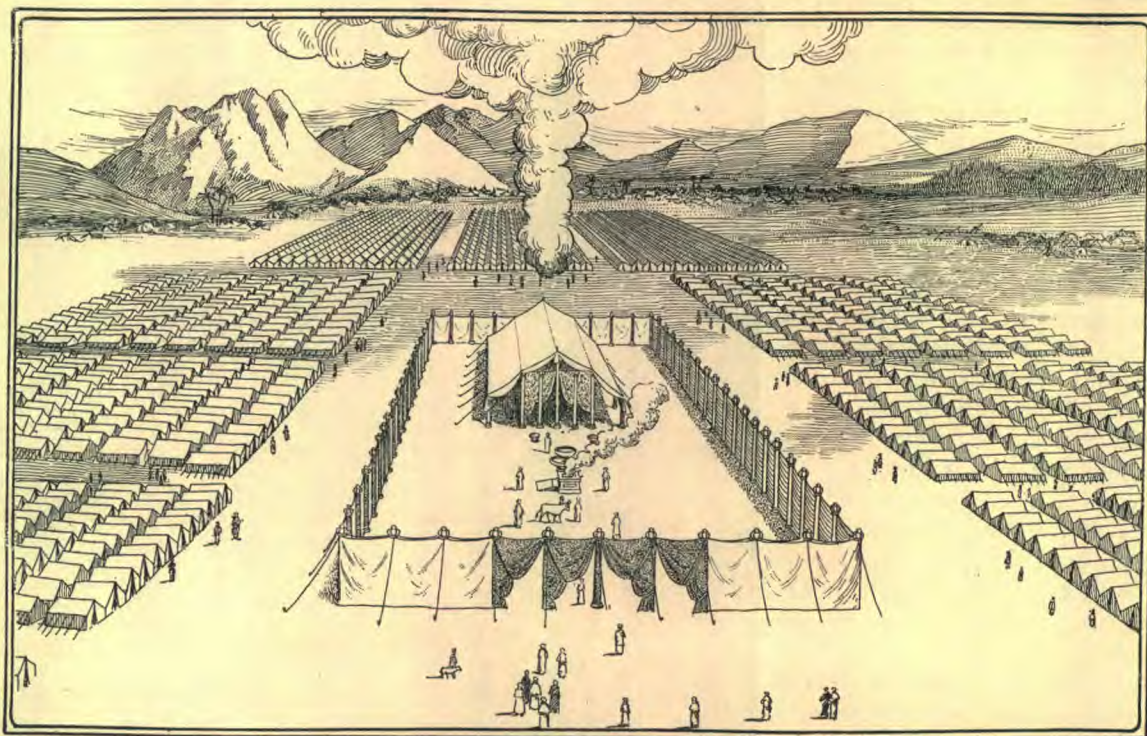


DIAGRAM OF TABERNACLE AND ENCAMPMENT

God could be destroyed, then the truth of God would also be destroyed from the earth—that Satan worked so persistently, as shown in the last article, to slay every follower of God, and to blot the name of his people from the earth.

When the service of the sanctuary was instituted by the direction of God in the wilderness, Satan had another object for his hatred and for his attacks. And his hatred for the sanctuary was great, because in its services and ceremonies and in the furniture which it contained the entire truth of the gospel was revealed.

#### The Sanctuary

The sanctuary was the dwelling place of God (Ex. 25:8), and was a replica of the temple of heaven in which God dwells (verse 40). It was pitched always in the center of the encampment in the wilderness, three tribes of the Israelites pitching to the north of it, three to the south, three to the east, and three to the west.

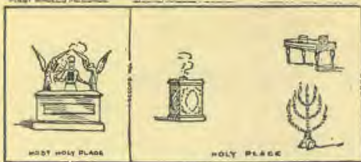
rify themselves for their ministry in the tabernacle.

#### The Tabernacle

The tabernacle itself was erected in the court, on the west side, facing toward the east. The tabernacle was composed of two rooms, the holy place and the most holy place. The hangings of the door of the holy place were composed of the same materials as the gate of the court. Ex. 36:37, 38. In the holy place were three articles of furniture—the table of showbread on the right as one went in, the seven golden candlesticks on the left, and the altar of burnt incense directly in front of the veil which separated the holy place from the most holy place. All these articles were made of gold, or were overlaid with gold.

The veil separating the holy place from the most holy place was made of the same materials as the door and the gate (Ex. 26:31, 32), and was embroidered with gold thread with the figures of angels. It was hung on pillars of acacia wood which were overlaid





with gold. In the most holy place was but one article of furniture, the ark of the covenant. This was a hollow, oblong

chest, overlaid with gold. Its cover was made of a solid piece of wrought gold, and was called the mercy seat. On each end of the mercy seat was the figure of an angel, and these angels were wrought from the same piece of gold as was the mercy seat itself. These angels stood with their wings outstretched over the mercy seat, and their faces were downward as if in adoration and worship.

In the ark of the covenant was the law of God, written on two tables of stone, as it had been given by God to Moses on Mt. Sinai.

The sides of the tabernacle were made of boards overlaid with gold and mortised into one another, making the tabernacle appear as if made of solid gold. The covering of the tabernacle was made of four curtains laid one on top of the other. The inner curtain was of fine-twined linen embroidered in thread of gold with the figures of cherubim. On top of that was laid a curtain of goats' hair. This was covered with a curtain of rams' skins dyed red, and above all was a covering of badgers' skins. Ex. 26:1-14.

#### The Fullness of the Truth Revealed

In the furniture, the services, the hangings, the sacrifices, the ceremonies, and the priesthood of this tabernacle, all the truths of the gospel which have since been revealed in a fuller way were taught in type. No wonder, then, that Satan would attempt to destroy this tabernacle and the temple into which it later developed. As long as the tabernacle existed, it was a great witness to the true God.

In the Shekinah which appeared over the mercy seat the true God was revealed, and there he met with his people and gave them instruction. In the fourth commandment of the decalogue under the mercy seat his name as creator of the heavens and the earth was revealed. In the ten commandments which the ark contained was revealed the very foundation of the government of King Jehovah. The adoration and worship of all the heavenly universe was shown in the worship of the two angels on the ends of the mercy seat, and thus his lordship over all creation was shown. The duty of prayer and communion with God was shown in the altar of incense. The fact that Jehovah is the light of the world was shown by the ever-burning candlestick. That he provides all his creatures with food, and that he is the bread of life, was shown by the table of showbread containing twelve loaves. The guidance of the Holy Spirit was shown in the pillar of cloud and of fire which always hovered over

the tabernacle and which led the people through the wilderness. The need of a Saviour from sin was shown by the sacrifice of the lamb every morning and evening. The fact that there was to be a vicarious sacrifice and a blood sacrifice for sin, was shown by the sin offering. The doctrine of a final reckoning and judgment for sin was shown in the yearly day of atonement. The teaching of a final extinction of sin and sinners was shown by the burning of the body of the sin offering which represented sin. The forgiveness of sins was taught by the transfer of the lamb's innocence for the sinner's guilt and condemnation. And, in short, every truth of the gospel will be found revealed in the sanctuary and its services. This must have been what David had in mind when he said,



HIGH PRIEST MINISTERING IN THE MOST HOLY PLACE

"Thy way, O God, is in the sanctuary." Ps. 77:13.

The sanctuary, therefore, being so necessary for the preservation of the truth of God on earth, may be expected to be the great object of Satan's hatred, and the one thing above all others which he will attempt to destroy. The next article will show how the great adversary attempted its destruction.



## God's Forgiveness; Its Fullness and Its Privileges

JOHN N. QUINN

**F**ISHERMEN of Feversham made sport of James the Second, king of England, as in disguise he was leaving that port to take refuge in France. The king made prolonged visits to a Trappist monastery, subjecting himself to bodily mortification and penance, yet he never attained to the spirit of forgiveness.

When an attempt was being made by his adherents to recover for him the throne of England, and he was about to start for the coast to set sail, he forwarded a declaration to be circulated among the English people, promising to overlook the nation's past desertion of him, but he singled out for special exception the fishermen who had made sport of him. On the death of his daughter Mary, the queen of William III, who succeeded to the throne of England, but whose right James disputed, he sent a message to Louis, king of France, requesting him not to pay respect to the dead by letting his court go into mourning.

Bishop Ryle said: "A spiteful Christian is a scandal to his profession. He is praying against himself every time he repeats the Lord's Prayer. Is he not saying, as it were, 'Father, do not forgive my trespasses at all'?"

The limit of human forgiveness was seven times. Jesus made it seventy times seven, four hundred and ninety — over twenty times an hour. Who needs to confess defeat twenty times an hour, twenty-four hours a day? Allowing eight hours for sleep, then we have more than thirty confessions an hour to make. Christ meant not mathematical limitations of forgiveness, but rather that God's mercy is unlimited, unbounded.

God is ready to forgive, and no matter how many times we have sinned, no matter how frequent have been our defeats, if they have been twenty times an hour, twenty-four hours a day, when we confess, God forgives, and forgives freely.

There can be no measure to the forgiveness of God. Sin is finite; righteousness is infinite. Sin can never superabound God's forgiveness. David pardoned Absalom, but did not grant him full restoration to favor. 2 Sam. 14:24. God forgives, and he also grants to the one pardoned restoration to the fullness of divine favor and blessing. He translates out of the kingdom of darkness into the kingdom of his dear Son; he lifts the penitent out of the "horrible pit," and makes him to sit "with princes, even with the princes of his people." God forgives and forgets; he does not bring to mind past offenses; he casts them behind his back; and as far as the east is from the west, so far are the transgressions of the believer in Christ removed from him. "Into the depths of the sea" are our sins cast; "as a thick cloud" they are dispelled by the Sun of Righteousness that has risen upon us. With unveiled faces we behold God's glory in the face of Jesus, whose life of godlikeness reached its climax in the cry of a broken heart, "Father, forgive them; for they know not what they do."

Forgiveness excludes punishment. The parent who speaks the word of forgiveness to the child who has confessed wrong, does not inflict punishment. God regards not his pardoned ones as "children of wrath, even as others;" they are delivered from "the wrath to come." God beholds in them, not the vileness of the sinner, but instead, the perfection of his Son, in whom they believe. "Thou [Christ] art . . . fair; . . . there is no spot in thee." Cant. 4:7.

He who crossed the threshold of the city of refuge, that instant passed from death to life; he could turn and look the avenger fearlessly in the face; and on the death of the officiating high priest, he could leave the city, free from condemnation.

The prisoner in the prisoner's box, who has been justified by the judge of the court, can with quiet confidence leave the place of bondage and go forth to freedom. No law can hold him; the word of the judge has declared him just. There is no lake of fire for the one whom God pardons, justifies, frees. The seven last plagues are for the children of wrath, and not for the children of God. Why, then, be downcast? Look up to the throne of grace; look out to the Sacrifice of the cross. A look inward on the part of Satan, brought sin into existence; a look outward brings salvation. A look inward, and Lucifer became conscious of his beauty and ability, of his wisdom and his position of honor. He fell. A look outward to Christ, and self-sufficiency, self-importance, self-righteousness perish. With a penitent heart, sin is confessed. God forgives fully and freely, restoring to the pardoned child his position in the heavenly family, of which the Lord Jesus is the head. "The head of every man is Christ." When he comes, then the believer in every sense, physically, mentally, morally, spiritually, will be like Christ.

### In the Meadow

A BUTTERFLY with spangles gay,  
Met a bumblebee one day  
Where the sunshine warmly lay  
Turning clover into hay.

"Hark!" said lovely Shining Wings,  
"Hear how loud that blackbird sings!  
Don't you think the summer brings  
Just the brightest, sweetest things?"

"See the color of the sky;  
See the clouds that sail so high;  
See the milkweed floating by,"  
Said the dainty butterfly.

"Smell the clover blossoms there,  
Scenting all the summer air;  
Nothing half so sweet or fair  
As this meadow, anywhere!"

Bumble jerked his little head;  
Then he rather crossly said:  
"Well, I like the clover red,  
Not for perfume but for bread."

"All the world knows that a bee  
Much too busy is to see  
Beauty merely. All that he  
Cares for is utility."

Shining Wings then made reply:  
"Though I'm but a butterfly,  
Beauty's faithful lover I,  
And without it fain to die."

"Life itself is naught, poor bee,  
If 'tis but utility;  
Sure I am 'twas meant that we  
Should the beauty also see;

"Else there were no summer sky,  
Nor the clouds to sail on high;  
Else no milkweed floating by,  
Nor spangles for the butterfly."

Angry Bumble flew away,  
Leaving Shining Wings to stay  
Where the sunshine warmly lay,  
Turning clover into hay.

— Sarah E. Sprague.





## The Corpies

THE Corpies are the tiny men  
Who live inside of us, and when  
We eat or drink they take our food  
And build it into bones and blood,  
And muscles, too, so we'll be strong  
And well and happy all day long.  
A Corpie, as you plainly see,  
Don't look a bit like you or me.  
He has a body, small and round,  
Like red corpuscles, which are found  
In blood—and then, perched right above,  
A heart-shaped head—the sign of love.  
That shows it's love that makes them do  
Their work for us, our whole lives through.

Our body is a place, you see,  
Just like a great big factory,  
With many rooms, with walls and floors,  
Partitions, windows, halls, and doors;  
With tiny cells, and closets, too,  
With pipes and wires a-running through;  
With special bins to store away  
The things we eat from day to day;  
And laboratories, where they test  
To see that everything's the best.  
There're wonderful machines to treat  
And separate the food we eat;  
So every Corpie, quick, can choose  
Exactly what he needs to use.  
There're busy workshops everywhere,  
All fitted up with greatest care,  
With batteries of little cells  
To work the small electric bells;  
And telephones and telegraph,  
All operated by a staff  
Of expert Corpies, who can think  
In quicker time than you can wink.

Because the Corpies always keep  
At work, they need no place to sleep;  
But there's a special bathroom, where  
They wash themselves with pure, fresh air.  
And, judging from the Corpies' looks,  
You'd not suppose they cared for books;  
Yet everything we hear or read  
Or learn, is sent with lightning speed  
Up to the Corpies in our mind,  
Who keep it there, where they can find  
It quick and tell us right away  
Just what we want to think or say.

One thing has not been mentioned yet,  
Which surely we must not forget,  
And that's the furnace, quite complete,  
Which burns up waste and gives us heat.  
Our bones make up the factory frame  
All joined together, just the same  
As beams are joined in buildings high,  
Which tower nearly to the sky.  
Our muscles make the walls, but far  
More wonderful than stone walls are.  
Our walls will bend and never break,  
They twist and turn, and even make  
The factory walk and run around,  
And all without the slightest sound.

There're lots of funny things, you see,  
About this wondrous factory:  
It's never finished, strange to say;  
It grows a little every day;  
The walls which stretch and twist around  
You'd think would tumble to the ground;  
But no; they stay where they belong—  
The stretching makes them big and strong—  
Although, when children run and play,  
The walls would *really* wear away

But for the Corpies' constant care,  
Which keeps them all in good repair.

It must be plain to every one,  
With something always to be done  
No Corpie ever tries to shirk,  
But each one has his special work.  
Some Corpies muscles make, alone;  
Some spend their time in building bone;  
Some make our teeth and some our hair,  
Some make our skin, so soft and fair,  
While others, working day and night,  
Clear up our blood and keep it right.

There's scarce a kind of work that you  
Can think of Corpies cannot do.  
For all the walls they have to build,  
There're carpenters and masons skilled.  
There're laborers and overseers,  
And architects and engineers;  
There're firemen to tend the fires,  
Electric men to run the wires;  
And some the manager appoints  
To lay the pipes and fix the joints.  
There're specialists on brain and nerves,  
And sculptors skilled in graceful curves;  
And artists, too, as I have said,  
To paint our cheeks a rosy red.  
The chemists know what they're about,  
For all day long they're figuring out  
Just how to mix the milk and meat,  
And all the other things we eat,  
In right proportions, so they'll serve  
To build *good* muscle, bone, and nerve.  
And should we get a cut or bruise,  
There's not a moment's time to lose;  
A Corpie watchman makes a clot,  
Then rushes doctors to the spot,  
And maybe surgeons and a nurse,  
To keep the break from getting worse—  
As firemen rush across the town  
To keep a house from burning down.

Of course the Corpies always know  
Just what we need to make us grow.  
They said: "We wish folks wouldn't eat  
A thing that isn't pure and sweet;  
For we require not only food  
That's wholesome, nourishing, and good,  
But which supplies the things we use  
To build them up; and we refuse  
To work up stuff that will destroy  
Digestion, and of course annoy  
And bother us, and make them ill—  
We'll not be satisfied until  
We make the people understand  
The kind of food that we demand."

You know the Corpies' greatest joys  
Are making healthy girls and boys,  
And grown folks, too; and when they've done  
So much for each and every one  
Of us, I think *we* ought to plan  
To help the Corpies all we can.

—L. J. Bryant, in *Ladies' Home Journal*.



### Contentment

For not that which men covet most is best,  
Nor that thing worst which men do most refuse,  
But fittest is that all contented rest  
With that they hold; each hath his fortune in his breast.

—Spenser.



## A Tramp to Mt. St. Helena

MAX HILL

WITH blankets over our shoulders, burlap-covered square cans for canteens, and the needful "eats," five of us set out for Mt. St. Helena: five boys—all boys, for it was vacation, and "teacher" was "one of the boys," not the "brisk wielder of the birch and rod." For months the mountain that stands but twenty miles from us had invited persistently, almost defiantly, and when summer came, the invitation was accepted. California can be hot at times, and that was one of



A CAMP FIRE FOR DREAMS

the hottest days of the season; at least, so a talkative rancher on the way cheerfully told us, and we accepted his word without argument. But there was no hurry, and we took all the time we wanted; stopped in the shade and poured water on one another to cool off, took off our shoes to rest our feet in cool streams, and occasionally did a little botanizing.

By the middle of the afternoon, we came to the tollhouse, at the top of the saddle that runs out from the peak, within two miles of the summit. There in the shade of tanbark oaks and firs, by a splendid cold spring, we waited until the sun was almost ready to go behind the mountain. And then for the last climb. Over the rocks, through stretches of loose boulders and broken stone, winding about through chaparrals, or dense thickets, of chamisal and manzanita, ever gaining a broader view, we climbed upward, till just as the sun was sinking behind the farthest coast range by the Pacific, we reached the top. With a happy shout, Alfred, the youngest, climbed to the top of a cairn of rocks at the summit, followed by all the rest, to gaze after the sinking sun.

On three sides the mountain is very steep, with little sign of soil—just cliffs and broken rocks. It was a hazy sunset, but a number of cities and towns lie scattered about through the valleys, sending up the smoke of their homes and industries. On clear days the ocean can be seen on the west.

An interesting marble tablet claimed our attention. It is a restoration of a tablet in honor of early pioneers, among them the Donner Lake Party and the leaders of the Bear Flag Battalion. The legend is on a metal plate, one part in Russian, another with the translation in English, and a third with the statement that the monument was restored in June, 1912, the one-hundredth anniversary of the founding of Ft. Ross, and giving the names of the principal families famous in the early days of California.

But nature called for food. Searching out a shel-

tered open place among the thickets of scrubby manzanita, we soon had a great camp fire blazing. Night coming on, it turned cold, and the fire was welcome. There we made our big can of coffee and spread our blankets before the cheerful blaze. All sorts of good things came from the five packs, but we were so hungry that Adolph declared there would be nothing left for the next day.

What is there more cheerful than a rousing camp fire? Eat and talk and drowse and rest! Stretch out at length before the glowing coals and leaping flames, and see visions in the fire! Lie on your back and gaze beyond into the starry blue, and see visions there! Go out beyond the glare of the fire and look over the valleys about and see the twinkling lights of a dozen towns, and away to the south the intermittent flashes from the lighthouse on the shore. Beyond that light lies the mighty Pacific, and beyond the Pacific lies—O, it's easy to dream by a camp fire on a mountain top!

Camp fire stories! That marble monument up near the summit had its stories to tell of the Russians who came in 1812 and built a fort and traded with the Indians, remaining until 1841. The river on which they made their fort is still called the Russian River.

The tragedy of the Donner Lake Party is one of the events of the early days. Eighty persons were in the company that attempted to cross the Sierras in 1846. Winter coming on suddenly, the party was caught in the mountains. Their cattle were lost in the snow-storm, and they were forced to eat their horses. Twenty-two attempted to force their way through, but only seven succeeded in reaching Sutter's Fort, near where Sacramento is now. Captain Sutter sent some friendly Indians to their aid with supplies. These supplies were soon eaten, and then the desperate travelers ate the Indians, too. Only a few of the large party survived the terrible winter and the famine.

California, you must know, has had many flags. About 1843, the Mexican flag floated over its few



VIEWING MUD CRATER

forts and scattered posts and missions. In that year John C. Fremont was sent out by the United States government to explore the West, reaching California in 1845, and Sutter's Fort in 1846. No one knew just why he came,—Uncle Sam does not always explain all he does,—but there was a great stir throughout the State, with rumors of war and conquest. Some Americans captured a number of Mexican horses, an act that did not please the Mexican authorities. Then



the Americans took the town of Sonoma, and surprising General Vallejo, took him prisoner.

The new party adopted a flag—made of white cotton with a great red bear of berry stain—and the “bear flag revolt” was on, and soon over, for the spoils of the Mexican War included California. Right or wrong, California the Golden became a part of the United States; and the Bear Flag Battalion doubtless did its share in acquiring it.

Bedtime came, and Willie and Oscar and Adolph each rolled up in his blanket. Alfred and the biggest boy found the jolliest little soft place near the fire, and rolled up in their blankets—before long they were both rolled in the same blankets! The fire died away, though for hours the wind kept the embers glowing. All was still and peaceful, until a little whiff of wind rattled a paper near Willie. Mountain lions! flashed through his sleepy head, and with a cry of “Wough!” half of fright and half of defiance, he sat up in his blanket. The shout and the movement brought Adolph up, too, just in time to receive full in his face a handful of sand that Willie hurled at the “mountain lion.” And then everybody was awake.

Finding only a paper rattling in the wind, the boys settled down to sleep again. Half an hour later we were all awakened again; this time by Adolph. He began with a quiet chuckle, but ended with a whole-hearted laugh. “What is it now?” some one asked him. “O, Willie went ‘Wough!’” he replied, bursting again into a laugh, in which we all joined. What do you think of that? Wake up in the night to laugh at a joke! But that’s Adolph. His first greeting on waking in the morning was, “Wough, Willie!”

Of course the thing to do on a mountain top is to see the sun rise. And to be strictly truthful, one must own that the ground bed does get uncomfortably hard by that time of day; and so we went up to see the sun rise, ostensibly, but the boy cropped out as usual. Three steep mountain sides and a pile of loose rock suggest something to a boy. For half an hour those boys rolled rocks down the mountain. How they worked! And what a sensation it is to start a huge rock over the precipitous side of a mountain and listen and watch as it goes crashing and leaping down! Once I was up there with a sober college professor, and he did it, too. I do not know whether that was a sign of the boy in him, or just nature—boy nature, I suppose, that some of us never get out of our systems.

Breakfast over,—there were remnants enough, and we knew the kindly landlady at the tollhouse had boys of her own,—the tramp down the mountain began. Sometimes we ran, in sheer joy of living. In the trail we found the tracks of deer, but of course five boys make too much noise ever to hope to get sight of a deer. Leaving the trail half a mile above the tollhouse, we followed the ridge of outcropping rock to the entrance of the old Silverado Mine. It is a narrow vein in the harder formation, and leads quickly down. It has not been worked for many years, though there is much silver there still.

Just across the gulch from the mine is a tablet to the memory of Robert Louis Stevenson. Where the tablet is his little cabin stood, and there he wrote “The Silverado Squatters.” Good place for dreams again! See the poor man, fighting for life, but cheerful and hopeful, with his bride making a home of a cabin of the tiniest dimensions, high on the mountain side, among the sympathetic and kindly silver miners. A

woman’s club erected the tablet only a few years ago.

But boys do not dream long—except Willie, and then it is of mountain lions, not sick poets and brides. And the landlady did help out our commissary department; the wife of a Silverado squatter is a kindly soul. Just as we came to the spring above the house, Alfred discovered a rattlesnake. We missed the deer, but found a rattlesnake, not a very common neighbor in these parts, but occasionally met. This one had ten rattles and a “button”—boys always add the button.

Just down from Mt. St. Helena is the old tree-grown crater of an extinct volcano; Mud Crater it is called. It is nearly half a mile across, and the formation is very interesting. The stones have the appearance of dried mud. To climb down the rough sides is an experience we would not have missed. At the tollhouse they told us to follow the “ducks” on the rocks to find the crater. Arriving there, we decided we could find our way out by climbing down through the cañon that appeared to lead through a cleft of the cliffs at the outer edge of the valley; and being boys, we made it without trouble, the absence of a path only adding zest to the climb down through the cañon.

Once outside the “Palisades,” as the great cliff is called, the valley lay before us, and the walk homeward. Making for the nearest town, Calistoga, we struck through the woods, down the valley of a mountain stream, coming at length to the vineyards and orchards of the foothills, and then to the fields and lowlands about the town. There was not a watermelon in that whole town! But on the homeward way we crossed Napa Creek. Everybody knows the almost supernatural affinity there is between boys and a swimming hole. How cool and restful that swim was, the last event of a jolly tramp! No, not the last—it has not ended yet; for when we are together on our tramps nearer home, we talk over again and again the delights of that trip; and the memory is very real, and very pleasant.

*St. Helena, California.*



SILVERADO MINE

### Presuming on Friendship

“I WONDER where Jack can be?” Tom Jordan addressed his friend who had accompanied him to Jack’s room.

“Let’s sit down and wait until he returns,” the friend suggested. “He’ll probably be back in a few minutes.”

“Oh, I just wanted to borrow his violin for a few hours,” Tom explained, “and it won’t be worth while to wait for that! He and I are such good friends, you know, that I don’t mind helping myself to what I want, even if he is absent.”

“But perhaps he will want it himself,” suggested Tom’s friend.



"I'll fix that all right," confidently affirmed the other; "I'll just leave a note on his study table, and when he knows I have it, it will be all right."

Ten minutes later, Jack returned to his room. When he read the note Tom left on the table, a look of pained disappointment passed over his face. "If Tom would only be a little more considerate," he remarked, "I would appreciate it. I wanted to practice this afternoon; then my lesson would be out of the way, so I could spend the evening at Professor Todd's, as he has invited me, too."

One meets a situation like this once in a while; that is, one will presume on his friendship with another, and ask for things or do things which may often discommode the other, and dismiss it all in the name of friendship. One wonders if there is not a bit of selfishness hidden underneath that splendid word. And that makes the imposition all the more blameworthy.

It will ever remain true that one of the purposes of friendship is mutual helpfulness. One has a right to expect that. But it is quite a different thing to presume on that friendship, and possibly thus impose on the other.

One of the fine marks of friendship is the ability to interpret the feelings and probable decisions of an absent friend. But at its best, friendship is a sensitive thing, and needs delicate consideration to maintain its stability. It requires a big sense of justice and discrimination to be able correctly to interpret the thoughts of an absent friend. This very fact, accorded by one friend to another, affords a chance for imposition. Be careful of it.

When you are in need of assistance or influence, and have friends who can render the very thing you need, be sure of their willingness to do it, before you presume on it. If you proceed on the presumption that it will be freely granted merely for the asking, you may place your friends in an embarrassing situation.

Make all the friends you can, be a friend to all you can; but remember that a friend is not a tool, such as a hammer or a saw, to be used merely to serve you. Let the highest ethical ideals obtain here, and you will never have cause to regret that friendship, neither will you ever find that it will fail you in any legitimate need.—*The Boys' World*.

### Had You Thought of It?

GIRLS, do you know that by your conduct, wherever you are, observers know whether or not you are obeying the fifth commandment? If you are of a kind and gentle nature, you are honoring your parents; but if of an opposite character, then they are being dishonored by you.

Many young people think that to keep this commandment means simply to do the thing that father or mother requires, but much more is implied. Every action of the life should be so thoroughly in accordance with right and truth that the beholder will be led to say, "That girl has been well trained in her home."

It matters little what is the age of the person, the commandment that he honor his parents is still obligatory. I am in my seventieth year, and whether I wish it so or not, I am either honoring or dishonoring my parents, who have been many years in the grave. By the very words I am now writing, you are led to decide whether they taught me right or wrong principles.

You may think I am contradicting the foregoing when I say that a child may honor his parents when refusing to obey them. I will explain. A drunkard commands his child to drink a glass of whisky. In refusing does not the child show that some one (probably the mother) has taught him what is right and what is wrong? and does not the child do greater honor to his father by disobeying than he would by heeding his command to drink?

A gentleman was expressing his mind in accordance with the foregoing thoughts, when his wife said, "How can that be? My parents are very much opposed to my being a Seventh-day Adventist, and yet I am one." He replied, "In being one you are honoring them, for you show that they taught their children to do what they consider is right."

When violation of principle is not involved, a child is in duty bound implicitly to obey every requirement of his parents. Should unforeseen conditions arise which are not known to the parents, the child should not follow his own inclinations unless they are in harmony with the usually conceded wishes of the parents. The thoughtful question should be, What would father and mother advise me to do?

MRS. D. A. FITCH.

FAITH shares the future's promise; love's  
Self-offering is a triumph won;  
And each good thought or action moves  
The dark world nearer to the sun.

—J. G. Whittier.

## MISSIONARY VOLUNTEER DEPARTMENT

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

### Missionary Volunteer Society Programs for Week Ending November 13

1. REVIEW Morning Watch texts. Have a short paper on "Jeremiah."
2. One-minute reports from leaders of working bands.
3. Bible Study: "The Change of the Sabbath." See *Gazette*.
4. Standard of Attainment Quiz: Lev. 23:32.
5. Mission Study: "The Central China Field." See "Notes on the Mission Studies," in *Gazette*; and "An Outline of Mission Fields," pages 130, 131. Use your map.
6. Reading: Seniors: "Among the Hupeh Outstations." See this INSTRUCTOR. Juniors: "A Seeker for Truth." See *Gazette*.

### Missionary Volunteer Reading Courses

#### Senior No. 9 — Lesson 6: Review of "Things as They Are"

1. WHAT do you consider the greatest obstacle to missionary work in India? Why?
2. What trials must the young Christian in India meet of which you know nothing?
3. Why does the author compare caste to electricity? and why an old native of India to a banyan tree?
4. How is Pantheism related to the religions of India? Why does Hinduism appeal to so many?
5. Why are there so many widows in India?
6. Why does India need educated missionaries? Why does the author plead for simplicity in missionary work?
7. What does the author consider the best plan for securing success in missionary work? How only can we pray effectually for India?



8. How does the book answer the three general objections to missionary work?

9. Give what you consider the author's three strongest reasons for calling for reinforcements for India. Mention a way in which the book has helped you.

10. Have you the second book in the course? Will you start reading it at once?

### For Further Study

Learn what you can about Herod, Felix, Festus, and Agrippa.

Outline Paul's three missionary journeys.—(a) with Barnabas and John Mark; (b) with Silas; (c) with Timothy,—also the incidents of his arrest and trial, and the voyage to Rome.

### Paul, Apostle to the Gentiles

Saul, afterwards called Paul, was born at Tarsus, the metropolis of Cilicia. It was distinguished for its culture in letters and philosophy, being at one time the rival of Athens and Alexandria.

Paul was a Jew, of the tribe of Benjamin; but along with this position, he received from his father, so it is supposed, his Roman citizenship. Though in an alien city, surrounded by the seducing influences of heathenism, and subjected to the allurements of pagan culture and philosophy, Paul was carefully taught the religion of his fathers. He was, to use his telling phrase, "a Hebrew of the Hebrews."

Paul's father was a Pharisee, and according to the strict rules and laws of this dominant party of the Jews he was brought up. "At a suitable age he was sent to Jerusalem to complete his education in the school of Gamaliel, the most distinguished rabbi of that age. It does not appear that he was in Jerusalem during the ministry of Christ; and it was perhaps after his return to Tarsus that he learned the art of tent making, in accordance with the general practice among the Jews and their maxim, 'He that does not teach his son a useful handicraft teaches him to steal.'"

Besides being the possessor of a liberal education according to Jewish standards, Paul seems to have been a master of the Greek language, and familiar with its literature. But all this, with all worldly honor and position, he gladly counted loss for the cause of Christ. He seems to have been the first "to regard Christianity in its true light, as a universal religion. While others were for Judaizing all those who embraced the new religion, by imposing on them the yoke of Mosaic observances, it was Paul's endeavor to break down the middle wall of separation between Jews and Gentiles, and show them that they were all 'one in Christ.'"

It was the dissolute Nero, relentless persecutor of the early Christians, who "pronounced the decision that condemned Paul to a martyr's death. Inasmuch as a Roman citizen could not be condemned to torture, he was sentenced to be beheaded. . . . Few spectators were allowed to be present; for his persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity by the scenes of his death. But even the hardened soldiers who attended him, listened to his words, and with amazement saw him cheerful and even joyous in the presence of death."

### Paul's Writings

Fourteen of the twenty-seven books of the New Testament are generally credited to Paul, and are known as the Pauline Epistles. They are, Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, and Hebrews.

### The Epistle to the Romans

Without, so far as is known, the ministry of the living preacher, a company of believers in the Christian religion had been raised up at Rome. This might have been accomplished through the conversion of some of the "strangers of Rome, both Jews and proselytes," who were in Jerusalem on the day of Pentecost; or the gospel seed might have been carried to that stronghold of paganism by some of the believers who were scattered abroad as the result of the persecution that arose after the death of Stephen.

Paul, always seeing and feeling the needs of the distant fields, had it in mind to visit these believers, and carry the gospel light to them. In carrying out this purpose he was for a time hindered; but in A. D. 58, while at Corinth, he improved the opportunity to send a letter to these brethren by the hand of Phebe, a deaconess in a neighboring church.

In such a mixed company, so far removed from Christian counsel and instruction, errors would naturally come in, and many perplexing questions arise. It was Paul's purpose to present in this letter "the great principles of the gospel. He stated his position on the questions which were agitating the Jewish and Gentile churches, and showed that the hopes and promises which had once belonged especially to the Jews were now offered to the Gentiles also. With great clearness and power the apostle presented the doctrine of justification by faith in Christ. He hoped that other churches might also be helped by the instruction sent to the Christians at Rome, but how dimly could he foresee the far-reaching influence of his words! Through all the ages the great truth of justification by faith has stood as a mighty beacon to guide repentant sinners into the way of life. . . . For the epistle to the church at Rome every Christian has reason to thank God."

## Junior No. 8 — Lesson 6: Review of "Livingstone the Pathfinder"

1. WHEN and where was Livingstone born? How did he use his evenings when a boy?

2. To what country did he desire to go as a missionary? Why? Why did he not go? What kind of missionary did he want to be?

3. What did Livingstone learn on his voyage to Africa that was of great help to him in his work there?

4. In what journey of Livingstone are you most interested? Why?

5. Mention three great discoveries Livingstone made, and four narrow escapes he had.

6. What book did Livingstone always carry with him? How many times did he read it while stopping at Manyema? What seems to have been his favorite Bible text?

7. How did the slave trade make Livingstone's work harder? Why was he so anxious to have it stopped?

8. Why did Stanley go to Africa to find Livingstone? What did he say of Livingstone after he had lived with him about four months?

9. Where did Livingstone die? What do you think he was doing when death came? Where was he buried? How was his body taken to the coast?

10. Give your favorite quotation from Livingstone. Mention three lessons we may learn from his life.

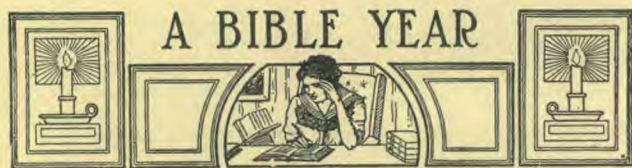
## Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to this question box. The Young People's Missionary Volunteer Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

1. WHAT can be done in a large church where the work seems too great for the leader to do all that should be done? How can we reach the boys?

Of course, in such a society you need a strong leader,—not an eloquent speaker, but a hard worker,—one who sees what is needed, can lay plans, and set others to work. Such leaders can use assistants, and it is often desirable to appoint one or even two assistants to a leader in a large society. Those assistants can be assigned definite work and all work together as one. The union Missionary Volunteer secretary for Australia writes of this plan and concerning the work for boys:—

"For a long time now, in our larger societies, I have asked them to select a good leader, the very best obtainable, and then two assistant leaders, one a young man and the other a young woman. It is then understood that the young man works among the boys. This plan has worked well, and in some instances a number of young men and boys have been drawn into the society who have hitherto held aloof."



### Forty-Fifth Week

November 7. Acts 15 to 17: The first church council; deliverance from prison; discourse on Mars Hill.

November 8. Acts 18 to 20: In Corinth and Ephesus; Paul's farewell to the believers at Ephesus.

November 9. Acts 21 to 23: Paul's arrest and trial.

November 10. Acts 24 to 26: Before Felix, Festus, and Agrippa.

November 11. Acts 27, 28: The voyage to Rome; deliverance from shipwreck.

November 12. Review Acts: Note how persecution aided in spreading the gospel.

November 13. Romans 1 to 5: Justification by faith. Read the notes.





## VII — Commandment Keeping

(November 13)

LESSON SCRIPTURE: Matt. 19: 16-30.

MEMORY VERSE: "If thou wilt enter into life, keep the commandments." Matt. 19: 17.

## Questions

1. By what title did a certain man address Jesus? What question did the man ask? Matt. 19: 16.
2. In return, what question did Jesus ask him? Verse 17, first part. Note 1.
3. How did the Lord then answer the ruler's question? Verse 17, last part.
4. How did the ruler show that he did not understand which commandments Jesus meant? Verse 18, first part. Note 2.
5. How did the Master make him understand that he meant the ten commandments which had been given from Mt. Sinai? Verses 18, 19.
6. What did the young ruler claim he had already done? What else did he want to know? Verse 20.
7. If he would be perfect, what did Jesus tell him he must yet do? Verse 21.
8. When the young man heard this, what did he do? Why did he feel so? Verse 22. Note 3.
9. What did his turning away from Christ and eternal life cause the Lord to say concerning rich men? Verses 23, 24.
10. What did his disciples think of this statement? How did Jesus explain his meaning? Verse 25; Mark 10: 24.
11. What further statement did Jesus make to the amazed disciples? Matt. 19: 26.
12. What question did Peter then ask? Verse 27.
13. What future reward will those have who are willing to leave all and follow Jesus? Verse 28.
14. What will they have even in this life? Verse 29; Mark 10: 29, 30.
15. Give a summary of the lesson.

## Notes

1. "Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the one to whom he was speaking was the Son of God? What was the true sentiment of his heart?"—*The Desire of Ages*, page 518.

2. There were so many man-made laws, rules, and regulations, at that time, concerning the washing of hands, the observance of the Sabbath, and all the other forms of religion, that it is no wonder that the man could not tell which commandments Jesus meant.

3. The way in which the young ruler rejected the counsel of Jesus proves that he had not kept the commandments as well as he thought he had. "He showed that riches were his idol. He could not keep the commandments of God while the world was first in his affections. He loved the gifts of God more than he loved the Giver." He lacked the very spirit and life of all the commandments—unselfish love for God and man.

"Christ gave this man a test. He called upon him to choose between the heavenly treasure and worldly greatness. The heavenly treasure was assured him if he would follow Christ. But self must yield; his will must be given into Christ's control. . . . The choice was left with him."—*Id.*, pages 519, 520.

## VII — Commandment Keeping

(November 13)

## Daily-Study Outline

- Sab. . . . . Read the lesson scripture.  
 Sun. . . . . "What good thing shall I do?" Read "The Desire of Ages," page 518. Questions 1-3.  
 Mon. . . . . "What lack I yet?" Read "The Desire of Ages," page 519. Questions 4-6.  
 Tues. . . . . "If thou wilt be perfect." Read "The Desire of Ages," pages 520-523. Questions 7-9.  
 Wed. . . . . All things possible with God. Read "Mount of Blessing," pages 83-85. Questions 10-12.  
 Thurs. . . . . "What shall we have?" Read "Christ's Object Lessons," pages 395-404. Questions 13-16.  
 Fri. . . . . Review the lesson.

LESSON SCRIPTURE: Matt. 19: 16-30.

## Questions

1. What question did a certain man ask Jesus? Matt. 19: 16. Note 1.
2. What question did Jesus ask in return? Verse 17, first part.
3. How may we enter into life? Verse 17, last part. Note 2.
4. What question did the man ask Jesus? Verse 18, first part.
5. What was Jesus' answer? Verse 18, last part, and 19.
6. What did the young man now say? Verse 20.
7. What counsel did Jesus give him? Verse 21.
8. How did Jesus' answer affect the young man? Why did he feel so? Verse 22. Note 3.
9. What comment did Jesus make to his disciples? Verse 23. Note 4.
10. What did he say further by way of emphasis? Verse 24.
11. How did his statement impress the disciples? Verse 25. What question did they ask?
12. What far-reaching answer did Jesus give? Verse 26.
13. What did Peter then say to Jesus? Verse 27.
14. What was Jesus' answer? Verse 28.
15. What precious promise did Jesus make? Verse 29.
16. What statement did Jesus add? Verse 30.

## Notes

1. This young man regarded himself as a commandment keeper, but he seemed to fear that something might be overlooked. He wanted eternal life, and here was the Great Teacher, who perhaps would make his duty still clearer, or would at least commend his commandment keeping. So he ventured the question.

2. God's "commandments are righteousness" (Ps. 119: 172), and "in the way of righteousness is life" (Prov. 12: 28). The only entrance to life is by the way of righteousness. That we cannot of ourselves keep the law does not lessen our obligation, especially when the promise of God is that our righteousness is of him. Isa. 54: 17. The sinner who truly seeks with all his heart, over his repeated failures it may be, to do God's will, will find Christ the door. Rom. 7: 25. In seeking to keep the commandments in their spiritual fullness the young man would have found Christ.

3. According to the young man's testimony he had observed the commandment not to covet anything that was his neighbor's, and so had caught the negative view of this commandment. But the idea that he should take his own goods and give them to the poor, was too severe a test for him, even though Jesus had promised him "treasure in heaven" in return. There was an idol in his heart which stood in the way of complete keeping of the commandments. Our idol may not be riches, but still constitute another god before the Lord.

4. The expression "shall hardly enter" is a little ambiguous as it stands, as it may mean, according to common usage, *almost but not quite enter*. The word hardly, however, means here *with difficulty*. As brought out in the next verse, this difficulty is so great that man cannot overcome it in his own strength, but by connecting himself with God victory is assured.



# The Youth's Instructor

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THIS world is what you make it, lad, though skies be dark or fair,  
Whether sunshine filter through boughs of green, or rain-drops fill the air;  
It matters not what the day may be, if you smile as you travel the way:  
This world is what you make it, lad, forever and for aye.

This world is what you make it, lad, though the task be heavy and long;  
So buckle your shoulder against the wheel, and fill your heart with song.  
What matter though stones obstruct the way, and the load is backward pressed?  
The world is what you make it, lad, so give it your very best.

This world is what you make it, lad, so bend to your work with a will;  
The road's soon ended, the heights ascended, if your place in life you fill.  
But remember the measure of grain you sow will be heaped with its like again:  
This world is what you make it, lad, and its builders the sons of men.

RUTH LEES OLSON.

## Efficiency

MAKE good! Don't explain! Do the thing you are expected to do! Don't waste time in giving reasons why you didn't, or wouldn't, or shouldn't!

If I hire you to cook for me, I expect my meals on time, done to a turn and appetizing; I am not interested in the butcher's mistake, nor the stove's defect, nor in the misery in your left arm. I want food, not explanations. One can't eat explanations.

If I hire you to take care of my automobile, or factory, or shirt-waist counter, I do not want to hear why things are half done; I want results.

So also if you come to me and hire me to do a job of writing (correspondence solicited—lowest rates and quick service) by the fifteenth of the month, you do not want me to show up on that day with a moving story describing how I couldn't do what I was paid for. You want writing, and you want it first-class, all wool and a yard wide.

This is cold, cruel, heartless talk. It is—to all second-raters and shirkers. But to real men it is a joy and gladness: They rejoice to make good themselves, they expect others to make good, and they like to hear preached the gospel of making good.

Mr. Yust, the Rochester librarian, in his report some time ago, spoke of the parable of the talents, in which we are told of the "three servants who had re-

ceived talents, five, two, and one, respectively. On the Master's return they all rendered account of their stewardship. The first two had doubled their capital. Each of them said so in sixteen words, and their work was pronounced, 'Well done, good and faithful servant.' Servant number three had accomplished absolutely nothing, but he made a full report in forty-three words, nearly three times as long as the other reports."

There you have it. The less you do the more you explain.

## EFFICIENCY!

Learn that word by heart. Get to saying it in your sleep.

Of all the joys on this terrestrial sphere there is none quite so soul-satisfying and one-hundred-percentish as making good.

Do your work a little better than any one else could do it. That is the margin of success.

Make good needs no footnotes.

Failure requires forty-three words.—*Frank Crane*

## Knowing When to Stop

NOTHING is so good of its kind that overdoing it will not spoil it. A clergyman was the owner of a handsome collie dog which was very fond of engaging in a rough-and-tumble contest with his master; and when this taste was indulged, the dog seemed in a frenzy of excitement. Barking and growling, he would bare his gleaming teeth as if ready to tear his owner to pieces, his eyes in the meantime emitting a steely-blue light. But when the man, weary of the sport, said quietly, "That will do, Prince," the furious wild animal became in a moment a sedate family dog, all his late frenzy evaporating in a submissive wag of the tail. And the master was given to making this comment: "Prince knows more than most people. He knows when to stop."

That the eulogy on the handsome collie is not exaggerated can be proved easily by one who watches the world with a discriminating eye. In how few things, indeed, do we know when to stop! Amusements easily become crazes, and proper recreation is allowed to engross so much time and attention that it becomes a menace. A pretty style of dress comes into vogue, and beauty lovers draw a sigh of relief. But the public will not stop here. The pronounced characteristics of the prevailing style are gradually exaggerated, overdone, till they become grotesque, offensive. And so we have skirts too closely fitted to allow a free step, enormous sleeves, and hats that come very near to obscuring the faces they were meant to frame, and similar offenses against good taste. Dress is certainly one of the things in which few know when to stop.

The same is true of joking. Humor is the spice of life. Yet countless precious things are sacrificed to somebody's exaggerated sense of humor. Practical joking has come to be recognized as one of the menaces to life as well as happiness. The grinning youth who points a supposedly empty weapon at his sister, and, chuckling, pulls the trigger, only to find his joke a deadly bit of earnest, is one of uncounted multitudes who, beginning with a perfectly normal and natural desire for amusement, do not know when to stop, and turn the food for mirth into material for tragedy.

A wise dog, that shaggy collie, whom his master credited with knowing when to stop—wiser, in truth, than most people.—*Young People's Weekly*.