

The YOUTH'S INSTRUCTOR

Issued every Tuesday by the Review and Herald Publishing Association.

Vol. 68

Takoma Park, Washington, D. C., December 28, 1920

No. 52

Entered as second-class matter, Aug. 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

Yearly subscription, \$1.75; six months, \$1.00; five or more copies, one year (each), \$1.50; five or more copies, six months (each), 80 cents.



“Simply to Thy Cross I Cling”

HAVE WE FOUND TIME TO BE ALONE TODAY?

“HAVE you and I
Stood silent, as with Christ, apart from joy
or fear
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His and thus compare

His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me.”

How Our States Got Their Names

HOW did our American States receive their names? This question is answered by Frederick W. Lawrence in the *National Geographic Magazine* for August, 1920.

Of our forty-eight States, twenty-five bear names of Indian origin; two, considered from a historical viewpoint, are American; and the remainder have sufficient of English, French, and Spanish derivation to mark the limits of the colonization of these European nations.

Massachusetts was the first State to receive an Indian name. The word means "At or Near the Great Hills," having reference probably to the heights of land around Boston, seen from the bay when approaching that city.

Connecticut, originally called Quonoktacut, is an example of how the beautiful euphonious Indian names have been corrupted by the white man. The word means "River Whose Water Is Driven in Waves by Tides or Winds," a descriptive title doubtless taken from the principal river of the State.

The Alibamons, or Alabamas, had a strong fortress on the Yazoo River in Mississippi when Hernando de Soto made his famous voyage of discovery. After a fierce battle with the white intruders, they migrated eastward to the shores of a river to which they gave their name, which in turn became the name of the State of Alabama, thought to mean "Here We Rest."

Mississippi derived its name from our greatest river. The Indian word means "Gathering in of All the Waters," indicating that the aborigines had a fair conception of its size.

Texas, "our largest commonwealth and the only one acquired by annexation," has for a name an Indian word which in the original means "Friends" or "Allies."

Tennessee is named for its principal river. The word is of Cherokee origin, and came from a village called Tanasse, inhabited by this tribe.

Kentucky probably derived its name from the Indian word "Kentake," meaning "Meadow Land."

Ohio received its name from a long Iroquois name meaning "Beautiful River."

Illinois is a namesake of the Illini tribe of Indians whose name meant "Men," and to which the French added their adjective termination "ois."

Iowa perpetuates the name of an Indian tribe, Ah-hee-oo-ba, or "Sleepy Ones." This tribe lived in the valley of the State's largest river. To this they gave their name, and after it, in turn, the State was named.

Michigan derived its name from the Algonquin word "Mishigamaw," meaning "Big Lake," so called, of course, after the great lake which divides its territory into northern and southern sections.

Wisconsin, originally called "Ouisconsin," was named for its chief stream. The name is thought to have come from a Sak Indian word meaning "Wild Rushing Channel."

Minnesota is another river-named State, the name being derived from a Sioux Indian word meaning "Cloudy Water" or "Sky-tinted Water."

Missouri derived its name from our great western river, whose yellow flow toward its mouth well merits its meaning, "Muddy Water."

Arkansas was originally Alkansia.

The Dakotas—the name signifies "Allies," and was used as a common term to indicate the confederated Sioux, or Dakota, Indians which roamed over the broad plains, now known as the Dakotas.

Nebraska is an Otoe Sioux word meaning "Shallow Water" or "Broad Water," descriptive of the river now called the Platte, for which the State was named.

Kansas also bears the name of a river, on the banks of which the Kansas, or Kanza, Indians pitched their wigwams. The word means "Wind People."

Wyoming is a corruption of a Delaware word, "Maugh-wau-wama," meaning "Extensive Plains."

New Mexico derived her name from the Aztec word "Mexitli," meaning "Habitation of the God of War."

Arizona owes its name to the Papagos, an Indian tribe making their headquarters at Arizonaca, meaning "Place of the Small Springs."

Utah takes its name from the Ute Indians, who lived in that section of the country.

Idaho is derived from a descriptive Indian word meaning "Gem of the Mountains."

Oklahoma is a Choctaw Indian word meaning "Red People."

New Hampshire is of English origin, bestowed by John Mason in honor of the English county of Hampshire.

Rhode Island owes its name to a Dutch navigator who, sailing into Narragansett Bay in 1614, passed an island where red clay marked the shore line, and called it "Roode Eylandt" (Red Island). The surrounding country received its name from the island.

New York was originally New Netherlands, the name being changed in 1664 in honor of the Duke of York, afterward James II of England.

New Jersey was named by Sir George Carteret, after the Channel Isle of Jersey.

Pennsylvania—its territory was granted to the father of William Penn by Charles II of England in payment of a debt. Penn wished to call his inheritance, which came to him at the death of his father, "Sylvania," on account of its vast forests, but the king insisted that the founder's name be incorporated in that of the colony, so it became Pennsylvania, which literally means "Penn's Woods."

(Concluded on page eight)



Sunshine



Shadow

One Who Won

HARRIET HOLT

THE Nez Percé Indians had waited many years for the teacher. They were sure one would come, for they had sent their bravest men over the wild Rockies far to the eastward, to seek for one. They had gone with gifts and earnest pleas, they had returned with a promise, but not a teacher.

Their trip, however, had not been in vain. Their petitions had kindled a flame among the dwellers in the East. In the hearts of some it had awakened a desire to go among those red men of the far Northwest and there burn out for God. It had made such a call to Marcus Whitman. And he had responded promptly. In company with a missionary who carried a like burden, he had journeyed westward to a point just beyond the Great Divide. There a group of Nez Percés had met them, and again made an earnest appeal for the light of the gospel. Thoroughly aroused, young Marcus had turned back determined to make preparations for spending the rest of his life in the wilderness of the Oregon country. From this time on, his goal was fixed. He would overcome any obstacle in attaining it.

And how he accomplished it we shall see. His first duty was to find a young married couple who would be willing to go with him and his promised wife into the wilderness. God blessed him in his effort, for Mr. and Mrs. Spalding consented to join them. And, after his marriage, they set their faces to accomplish one of the most difficult feats ever undertaken. Marcus Whitman had not only determined to go himself for the sake of God, but to take a wagon for the sake of his country, since this is the first step in opening up a new land for settlers.

To the traveler of the Rockies this seems a wild dream. Our trains of today crawl over stupendous chasms or cling to the face of dizzy cliffs as they press through those great mountain barriers. No bridges, no roads, and yet it was done! Dragged up creek beds, pulled and pushed up rocky precipices, many a time overturned, and finally made into a cart, yet Marcus Whitman accomplished the thing he had purposed. The wagon crossed the Rockies.

And that spirit of perseverance hewed out a home for this brave couple on the banks of the Walla Walla. The rude one-room shelter cost in effort the price of a modern palace. Every timber had to be dragged eight miles and hewn by hand before it could serve its purpose, but it was home, all the more beautiful because of the price. These few lines from Mrs. Whitman's diary give a picture of the place she entered as a young wife: "Chairs rudely made, with skins stretched across them; table made of four posts covered with boards sawed by hand; stools made of logs sawed of proper length; pegs along the walls upon which to hang the clothing, nails being too expensive a luxury; beds fastened to the walls and filled with dried grass and leaves." This was their home.

The same quiet persistence that had marked the triumphant completion of the trip and the building of the home, marked his work for the Indians. And it was a difficult task, for when they found that the white man's God did not furnish food, blankets, guns, and cabins, in answer to prayer, they failed to see their need of Him. Only by years of untiring, patient teaching could they be made to see that God's way is best.

Perhaps, though, no name is more closely connected with the saving of the Northwest to the United States than is that of Marcus Whitman. During the first years of Dr. Whitman's stay there, it had been jointly occupied by English and Americans. Lines were tightening, however, for one hundred fifty British subjects had come with the determination to annex that fertile land to Canada. Marcus Whitman and others felt that something must be done at once. Congress must be given the vision of wealth and opportunity which that land held. Winter was approaching, and the trip might take his life as a toll, but the brave man courageously promised to attempt it.

At Ft. Hall, six hundred miles on his way, he met Captain Grant, who tried once more to dissuade him. He was told that snow was already twenty feet deep in the mountains, that the streams were swollen torrents, and that he could not hope to survive the perils. Dr. Whitman only smiled and pressed on.

And it did seem once that those who had warned him would be right in their prophecies. A severe snowstorm burst upon his party. Progress was impossible, and for ten days they were forced to make themselves as comfortable as possible in a dark, deep ravine. Impatient to be on the way, Dr. Whitman insisted on starting before the storm had subsided. It was useless; once out of their shelter, the fury of the storm overwhelmed them, and they wandered about aimlessly, unable even to return to camp. Death seemed imminent. But Dr. Whitman knew his God. Going a little apart, he fell on his knees and asked for protection and guidance. As he arose, the strange actions of his mule attracted the attention of the guide. This faithful animal, after turning his long ears in every direction, started to plunge through the drifts. In less than two hours they were back in their sheltered ravine camp.

Another perilous incident happened as the dauntless party were trying to cross the Rio Grande River. This was a most treacherous river even in summer, and now a foaming torrent, frozen only two hundred feet or more from either bank, it was declared by the guide to be impassable. But Dr. Whitman did not know the meaning of the word "impassable." He was not the man to be thwarted by an icy flood. A few lines from the diary of Mr. Lovejoy, his companion on this hazardous trip, tell the story:

"Away they went completely under water, horse and all, but directly came up, and after buffeting the waves and foaming current, he made for the ice on the opposite side, a long way down the stream, leaped upon the ice, and soon had his noble animal by his side. The guide and I forced in the pack mule and followed the doctor's example, and were soon drying our frozen clothes by a comfortable fire."

He arrived in St. Louis, a gaunt traveler, hands, feet, and ears frozen, his weakened body demanding rest, but he would not stop. Washington must be reached before March 4. And Washington was reached, the Senate was informed of the treasures hidden in Oregon, a thousand settlers were led back, and that vast fertile land was saved to Marcus Whitman's country.

Marcus Whitman lived to see the fulfilment of one great purpose, the saving of a rich territory to his

country. He died while pressing on in the service of the heavenly land. But the true results of that unselfish life will be unknown until God reveals them at the day of judgment. Such a life of courage, of loyalty to a vision, of unswerving persistence in the accomplishment of a high purpose, bears much fruit for God.

Missionary Volunteers have a stupendous work ahead of them. Let us, then, be true to our name, let us catch a glimpse of the great needs, set our goals in measure with that need and our capabilities, and then let us press on with that same loyalty and quiet persistence so apparent in the life of Marcus Whitman.

Philadelphia's Singers

OUR Missionary Volunteer Society goes out every Saturday night to sing in the streets. The twelve belonging to our band enter a block and begin to sing. Soon windows and doors are opened and the neighborhood is aware of our arrival. Then half of our number keep on singing while the others meet the people to solicit for Harvest Ingathering offerings.

In one street a well-dressed woman came to us with the request that we sing, "There Will Be No Disappointment in Heaven." She explained that her mother was bedridden and had been listening to our songs. The invalid then asked us to sing, "At the Cross." We felt impressed to sing also, "What a Friend We Have in Jesus" and "Does Jesus Care?" for which the family heartily thanked us and gave a liberal offering.

"I Want to See Jesus, Don't You?" was sung outside a humble home. Our solicitor knocked. A man came to the door and said that he had been deeply touched by our singing, adding, "I was once a Christian; but I have left the fold. Can you help me, young man, to get back to Jesus?" Not only did our young brother receive an offering, but here was an opening for personal work.

While the young people were singing, "Sweeter as the Years Go By," an elderly woman met one of our young sisters with, "Your songs make me feel so happy; it seems just like Christmas morning;" and she gave a Christmas offering.

Behind a half-opened door a young woman stood weeping. Her deep mourning told the story. She had her offering ready, and as the solicitor saw her tear-stained face, it was evident that the songs had given her comfort.

In a colored section, one of our young women suggested an offering of a half dollar. "My sakes, missi, no whole half dollar!" was the surprised reply. The worker explained that Christ had made a "whole" sacrifice for us, but she would be glad to take whatever she could give. The words had their effect.

At the door of a Hungarian home, the husband came to answer the knock. The very word "missions" caused him to send all such efforts to the lower regions. Good-naturedly the solicitor explained that he must have a mistaken idea of missions, for they are intended to help people reach the realms above. She explained the true nature of our work and handed him a paper in his own language. The man's attitude soon changed, and he respectfully handed the worker a half dollar and wished her "good luck."

Near the home of an Irish woman we stopped to sing. The unique event sent her to the door in great excitement. Our solicitor greeted her, and after the woman's call upon her patron saint and a "What's up? I guessed the end of the world was coming," the worker attempted tactfully to tell her that she had guessed quite right. She then offered the paper, saying it explained more about this event, and asked her to help with a donation, that all might be warned. Her interest had reached a climax as she hastened into the house to get a good offering.

The name on a tailor's shop suggested a call with a Yiddish paper. The tailor was pulling needle and thread through a half-finished garment when the worker called. His attention was drawn to the work of the people who keep "Shabbos." "What do you know about Shabbos?" he asked with interest. "Why, I keep it!" "You do?" "Yes, sir; and I do not eat swine's flesh, either." "You a Jew?" "No, sir; I'm a Christian," came the response. The garment was laid aside and he was picking out a five-cent piece from the change in his pocket. "Just wait a minute," said the solicitor, and continued to explain that the work of her people was so great and important that it required large offerings. His hand again went down in his pocket, to exchange the small coin for a half dollar. LOUISE KLEUSER.

The Bible in 528 Languages

LORD FINLAY, speaking at the annual meeting of the British and Foreign Bible Society, held in London [in 1920], said as evidence of the progress made, that while in 1903, the centenary of the society, the Bible was printed in 400 different languages, the number had now risen to 528. Perhaps the most striking fact of all was that during the stress and strain of the war, 35 new languages had been added in the circulation. We heard a great deal about social unrest and trouble at home. He could not help thinking that the remedy for much of that unrest might lie, and did lie, in such work as the society was carrying on in Great Britain.—*The King's Business.*

Lawrence's Way

MR. FORGAN, now president of the First National Bank of Chicago, when a young man, was connected with a bank in which a boy by the name of Lawrence was employed as office boy.

It is the rule of most banks that no money can be taken from the vault except in the presence of at least two officials of the bank. So one day the cashier, desiring to get some notes from the vault, asked Mr. Forgan to accompany him. Mr. Forgan gives an interesting glimpse of what followed. The bank notes, as is the usual custom, were done up in packages fastened about with a paper tape, after the fashion of a bunch of envelopes, on which is printed the denomination of the bills and the amount of money in the package.

Mr. Forgan observed that the cashier sorted the bundles into two piles as he removed them from the vault, and not seeing any need of this, his curiosity made him ask, "Why are you sorting these out? Isn't one package as good as another?"

"No," answered the cashier, with a smile, "these," pointing to one pile, "are Lawrence's bundles, and we always keep them for ourselves."

"Lawrence's bundles? What do you mean?' I queried, still mystified. 'They are all money, aren't they?'

"Yes,' went on the cashier, 'but, look here!' And he held up a package from each of the piles. 'These which Lawrence does up are absolutely even; there are no edges of notes turned down, every one of them is perfect. Everything that boy does is well done.'

"I found that 'Lawrence's bundles' was a regular trade term in the bank.

"The average office boy in a bank, or in any large establishment, is just 'Boy' in a loud tone. They come and go so rapidly that one hardly bothers to get their names. But this lad in a few months had created what amounted to a trade-mark for himself in the humdrum task of making up money.

"I looked him up and found that he was the eldest of four sons of a railroad conductor who had been killed in an accident. One of the directors of the bank, knowing the boy's family, had taken him in as an office boy; but in a little while he had thought him too clever to be only an office boy, and had asked the bank to give him a place.

"I found, further, that practically every one in the bank knew young Lawrence and liked him, not merely because he was personally agreeable, but also because everything he did was done on the spot, and done extremely well.

"In a little while the boy became an assistant teller and then a teller. By the time he was twenty-seven he was assistant cashier; and today he is one of the vice-presidents of a great bank.

"The average office boy would have considered the bundling of bank notes as a somewhat menial task, beneath whatever dignity he had accumulated. Even if it had not occurred to him that the task was below his dignity, then some other boy would have

certainly told him so, and he would have believed it.

"But Lawrence was not an average boy; he was the sort of exception every one is looking for. Nothing which he did was too trivial to be done well. No task which he took up was too big or too little for him not to know its every detail, and the 'why' behind the detail and the whole. He knew that if the edge of a bank note in a bundle were turned down, some one counting those notes might miss the turned down one, and the bank, or a customer, or whoever got the bundle, might lose money—might not only lose money, but also have his accounts thrown out of gear. So, merely by mastering that tiny, commonplace detail, and bringing care to his task, he promoted himself."

Banks and bank officials are not alone in appreciating the boy who does things well and "does them on the spot." Everywhere the thorough boy, the absolutely honest lad, is wanted. A boy cannot be honest and do his work in a slipshod way. He must do it the very best he can. No boy who has real self-respect can afford to be otherwise than thorough about all he does.

F. D. C.

An Example to Emulate

AS a speaker, William Jennings Bryan has a wonderful charm. His voice is clear, without a great range; and yet it is strangely vibrant with emotion. A man of few gestures, standing still, almost statuesque, scarcely has he begun when he is saying things. His is the prophetic insight. His mind is filled with visions, his heart is conscious of the presence of the living God.—*Selected.*

"LIVE so that those who know you but do not know Him, will want to know Him because they know you."



Photo, Boston Photo News Co.

CITY AND HARBOR OF SMYRNA, ASIA MINOR

Is He Lazy?

MR. BURTON HOLMES, the world-famed lecturer, photographer, and author, has a "habit of referring to himself as 'lazy.' Question: Is a man who travels in far lands half the year, who bears his share of the hard work and the discomforts, who has so traveled more than a million miles, who has taken, developed, and printed hundreds of thousands of photographs, who rushes back to America, writes five lectures a year, makes or superintends the making and coloring of perfect slides, and edits and captions thousands of feet of motion picture film, who cuts his own film, who has delivered probably three thousand lectures on more than one hundred different subjects and has re-edited them into scores of shorter tours for the movies, who has compiled and written, rewritten and edited, thirteen large volumes, who in twenty-seven years has traveled a quarter of a million miles around and around the United States, averaging one thousand miles a week for twenty-five years, and who in that time has missed just three lecture dates,—two on account of blizzards, and one on account of a combination of blizzard and sore throat,—is such a man justified in calling himself 'lazy'?"

The Schoolhouse and the Railroad

IN 1862, when the question of running a railroad through a certain section of Ohio was being considered, the men interested in this proposition asked permission of the school board of that district to hold a meeting in the schoolhouse to consider the question. The school board, after due consideration, refused permission, saying that they were very willing that the schoolhouse should be used for the discussion of any reasonable question, but that the railroad idea was so clearly a plan of the evil one to send the souls of men straight to perdition, through its unsafe speed of fifteen miles an hour, that they felt compelled to refuse the request.

Had the request come from a group of men interested in establishing an aviation field in that section of the country for the accommodation of planes capable of making one hundred fifty miles an hour, it might be that the venerable school board would not have survived long enough even to give their ultimatum.

Indian Feasts in Peru and Bolivia

IN Latin America there are many holy days celebrated by the church. These holy days become very interesting when they are celebrated in places thickly populated by Indians. Large altars, crudely constructed, are usually erected by the Indians in the plazas. These altars are decorated with pictures, mirrors, and other paraphernalia furnished by the church; but the Indians add to this adornment by bringing old silver dishes, fruits, flowers—in fact, whatever the Indian imagination can produce finds a place in or about the altar.

Before the altar there are Indians who are in charge of the erection of the altar. These give drinks of alcohol to those who help with the work. By the second day all are so drunk that they are foolish. Men and women can be seen falling on each other's necks in a very funny manner. Through it all they are not quarrelsome, but are laughing and singing.

During the celebration, processions form and march from the church, some Indians bearing on their shoulder a saint. Every man shows respect to these processions by taking off his hat as they pass.

REID S. SHEPARD.

Missionary Volunteer Meeting Topics

For January

- JANUARY 1. Senior and Junior: A Happy New Year!
 January 8. Senior and Junior: "Going Over the Top."
 January 15. Senior and Junior: "Blest Be the Tie That Binds."
 January 22. Senior and Junior: Recruiting Stations.
 January 29. Senior and Junior: Open.

The Sabbath School

Young People's Lesson

II — Christ in All the Bible

(January 8)

1. BY whom were the men who wrote the Bible moved? 2 Peter 1: 21.
2. Of whom do the Old Testament Scriptures testify? John 5: 39. Note 1.
3. What aid does the Holy Spirit give in understanding this testimony to Christ? John 16: 14.
4. What title is given to Christ which directly identifies Him with the Scriptures? John 1: 1, 14; Rev. 19: 13.
5. How is this word described elsewhere? Heb. 4: 12.
6. Through what two personal agencies has God spoken? Heb. 1: 1, 2.
7. What shows that Moses knew Christ? Heb. 11: 24-26. Note 2.
8. Of whom did all the prophets bear witness? Acts 10: 43.
9. Who is the theme in the three main divisions of the Old Testament? Luke 24: 44.
10. Who is definitely declared to be a type of Christ? Rom. 5: 14.
11. In whom did the Passover find its fulfilment? 1 Cor. 5: 7.
12. Who was represented by the rock in the wilderness? 1 Cor. 10: 4. Note 3.
13. Why are the experiences of the children of Israel recorded? 1 Cor. 10: 6-11.
14. What person is brought to view in the first and last verses of the New Testament? Matt. 1: 1; Rev. 22: 21.
15. What views of Christ are emphasized in the gospels of Matthew, Mark, Luke, John, and the book of Acts? Note 4.
16. To whom are we thus invited to come? Matt. 11: 27, 28.

Notes

1. "It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New."—*The Desire of Ages*, p. 799.

2. "It was when Moses was hidden in the cleft of the rock that he beheld the glory of God. It is when we hide in the riven Rock that Christ will cover us with His own pierced hand, and we shall hear what the Lord saith unto His servants. To us, as to Moses, God will reveal Himself as 'merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.'"—*Christ's Object Lessons*, p. 162.

3. "The smitten rock was a figure of Christ, and through this symbol the most precious spiritual truths are taught. As the life-giving waters flowed from the smitten rock, so from Christ, 'smitten of God,' 'wounded for our transgressions,' 'bruised for our iniquities,' the stream of salvation flows for a lost race. As the rock had been once smitten, so Christ was to be 'once offered to bear the sins of many.' Our Saviour was not to be sacrificed a second time; and it is only necessary for those who seek the blessings of His grace to ask in the name of Jesus, pouring forth the heart's desire in penitential prayer. Such prayer will bring before the

Lord of hosts the wounds of Jesus, and then will flow forth afresh the life-giving blood, symbolized by the flowing of the living water for Israel."—*"Patriarchs and Prophets,"* p. 411.

4. In Matthew we behold the King of Zechariah 9:9; in Mark we behold the Servant of Isaiah 42:1; in Luke we behold the Man of Zechariah 6:12; and in John we behold Him as God, according to Isaiah 40:9. In the Acts He continues to do and to teach through the Holy Spirit what He began to do and to teach while He was here in the flesh; in the epistles special emphasis is given to the interpretation and the application in personal experience of the full meaning of Christ and His work; and the whole revelation is brought to a climax in the last book of the Bible where He comes as "King of kings, and Lord of lords." Rev. 19:16.

Intermediate Lesson

II — Parable of the Lost Sheep; the Prodigal

(January 8)

LESSON SCRIPTURE: Luke 15:1-32.

RELATED SCRIPTURE: Matt. 18:11-14.

MEMORY VERSE: "I will arise and go to my father." Luke 15:18.

LESSON HELP: "Christ's Object Lessons," pp. 186-211.

PLACE: Jesus was doubtless in Peræa, the country east of the Jordan, when He gave this instruction.

PERSONS: Jesus and His disciples; Pharisees, scribes, and publicans.

Setting of the Lesson

The rabbis were disappointed in Jesus. They were attracted to Him because of His teaching and the miracles He did, but they could not understand why He mingled with outcasts and sinners, ministering to their needs. It was the custom of the Pharisees to draw their robes closely about them in passing the publicans on the streets, lest their garments should accidentally touch those whom they called "sinners."

Jesus appealed to their own experience in the parable of the lost sheep. "The widespreading table-lands on the east of Jordan afforded abundant pasturage for flocks, and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care. In the company about Jesus there were shepherds, and also men who had money invested in flocks and herds, and all could appreciate His illustration."—*"Christ's Object Lessons,"* pp. 186, 187.

The parable of the prodigal son has been called "the crown and pearl of all our Lord's parables." A great English writer refers to it as "the most touching story in all literature."

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed
through
Ere He found His sheep that was lost;
Out in the desert He heard its cry,—
Sick and helpless, and ready to die."

Questions

1. Upon one occasion what caused the Pharisees and scribes to find fault with Jesus? Luke 15:1, 2.

2. What parable did Jesus speak to make known the worth of one lost soul? In the parable, how many sheep were mentioned? What would the owner do if one were missing? How long would he search? Verses 3, 4. Note 1.

3. How did the shepherd still further show his love for the wandering sheep? What did he call upon his friends to do? What did Jesus say caused rejoicing in heaven? Verses 5-7. Note 2.

4. What further parable was given to show the love of God for the lost? Verses 8-10. Note 3.

5. In the parable of the prodigal, what request did the younger son make? Verses 11, 12. Note 4.

6. How did the younger son show his independent spirit? Verse 13. Note 5.

7. What was the result of following his own inclinations? How serious did his situation become? Verses 14-16.

8. In his distress, of what did he begin to think? What right decision did he make? What did he plan to say to his father? Verses 17-19. Note 6.

9. What shows that the father was anxiously awaiting the son's return? How did he manifest his great love? Verse 20. Note 7.

10. What confession did the son make? What shows the fulness of the father's forgiveness? Verses 21-24. Note 8.

11. Where was the elder son when his brother returned home? How did he learn of what had occurred? Verses 25-27.

12. What effect did this have upon him? What would he not do? Verse 28.

13. What did he say in reply to his father's entreaty? Verses 29, 30. Note 9.

14. How was the father's unfailing love and wisdom shown in his reply? Verses 31, 32. Note 10.

What Does It Mean?

What does the word "prodigal" mean?

What does "would fain" mean?

What does "when he came to himself" mean?

Notes

1. "In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."—*"Christ's Object Lessons,"* p. 187.

2. "You, Pharisees, said Christ, regard yourselves as the favorites of heaven. You think yourselves secure in your own righteousness. Know, then, that if you need no repentance, My mission is not to you. These poor souls who feel their poverty and sinfulness, are the very ones whom I have come to rescue. Angels of heaven are interested in these lost ones whom you despise. You complain and sneer when one of these souls joins himself to Me; but know that angels rejoice, and the song of triumph rings through the courts above."—*Id.*, pp. 189, 190.

3. "The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search. This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members."—*Id.*, p. 194.

4. According to Jewish law, the older son would receive a double and the younger a single portion of the property at their father's death. Deut. 21:17. In granting the request of the younger son, the father gave him the equivalent of his portion in money, and nothing more would be due him when his father should die.

5. "With money in plenty, and liberty to do as he likes, he flatters himself that the desire of his heart is reached. There is no one to say, Do not do this, for it will be an injury to yourself; or, Do this, because it is right. Evil companions help him to plunge ever deeper into sin."—*Id.*, p. 199.

6. "'I have sinned.' Once, when he was fretting against the discipline of home and planning a way of escape, he called his conduct Independence; in the far country, when bright eyes were shining on him and soft arms encircling him, he called it Pleasure; later, after he had run through his means, and friends and lovers had forsaken him, he called it Ill Luck; even when he commenced his reflections in the course of coming to himself, he only called it Folly; but now he has found the right name, when he confesses, 'I have sinned.'"—*Stalker*.

7. "Little did the gay, thoughtless youth, as he went out from his father's gate, dream of the ache and longing left in that father's heart. When he danced and feasted with his wild companions, little did he think of the shadow that had fallen on his home. And now as with weary and painful steps he pursues the homeward way, he knows not that one is watching for his return. But while he is yet 'a great way off,' the father discerns his form. Love is of quick sight. Not even the degradation of the years of sin can conceal the son from the father's eyes. He 'had compassion, and ran, and fell on his neck' in a long, clinging, tender embrace."—*"Christ's Object Lessons,"* p. 203.

8. Shoes were worn only by freemen, never by slaves. The giving of the ring was in the East an emblem of restoring him not only to freedom, but to his former social rank, dignity, and power.

9. The great sin of the younger son was scorn of his father's love. The elder brother was actuated by the same spirit, though manifested in a different way. He was self-righteous, and was working for the benefits that would accrue to him. He misinterpreted his father's love, and was hard-hearted toward his brother. The father does not give him merited rebuke, but tenderly pleads with him, to show him his error.

10. In studying the parable of the prodigal son, do not lose the preciousness of it by applying it to some one else. Whoever you are, the parable means *you*. Granted that the hard elder brother represents the position of the Pharisees toward the publicans and the Jews toward the Gentiles, we must still remember that the race of Pharisees is not extinct. We are either the prodigal son returning to the father's house, or else we are the carping elder brother. And the worst of the second case is that we are actually in as hard circumstances as the prodigal, and unconscious of it.

"If any one is slighting you alone,
The fault is always possibly your own."

