



# YOUTH'S CORNER

to read and write, and she spent her time playing in the woods.

When the third painter was sent for he wondered what the summons could mean. He went and stood with bowed head before the angry queen and gazed upon the gold and ivory rug and wised with all his heart that he might find a way to restore its beauty. He was poor, but with a thousand golden coins he should be able to send little Arden to school and to buy dresses and shoes for her, and perhaps a little gold ring.

"Oh, if I can only color the rug to suit the queen!" the poor painter thought.

But as he trugged home thinking, thinking, he became discouraged and alarmed. "What if I should fail?" he said to himself.

Arden begged to know what the trouble was. He told her, and far into the night the two studied the puzzling question.

The next morning the painter waited until the sun was high in the heavens and he dared not wait any longer. Then he set out sadly with an empty pail swinging from his arm. But Arden came running from the kitchen and asked him to wait a moment.

Presently she came hurrying down the path with a pailful of something hot and steaming under one arm and a stiff brush under the other. "Here, father," she said, "take these, and be sure you use them with might and main on the queen's dingy rug."

The man wondered what she had put into the pail, but he took it and the brush and trugged away to the palace.

The queen stamped her foot when she saw him. "Is every painter in my kingdom stupid?" she cried. "There is the third rug. Go to work and ruin it, and then I shall have three half-wits in the royal prison."

She flung out of the room in a temper.

The painter's heart sank, but he knelt beside the dingy rug and dipped his brush into the steaming liquid.

When he rose from his knee, lo! the rug was the color of ivory once more—clear, creamy ivory with threads of pure gold shining through it.

When the queen came in haughtily to see what the third painter had done, she could scarcely believe her eyes. "Send for the golden coins," she said to her servants.

Then she asked the painter whether there was anything else that he wished. "If it please Your Majesty," the man said eagerly, "I wish that the other two painters may be released from prison."

His request was granted, and then, with his pail and his pockets full of golden coins, he hurried home to Arden, who was overjoyed when he saw his good fortune.

The queen had not asked him the secret of his success, and he was so simple of heart that he did not think to tell her. But for years to come, whenever Arden would look at her father and say, "Soap and water!" the little hut rang with their laughter.—Clara Peterson in Youth's Companion.

## FACTS UPON FACTS.

### A PERSONAL DEVIL.

By S. A. Chambers—Cannon Ball.

The Acts and the Epistles testify to the existence of a personal devil all that the high critics may say to the contrary notwithstanding which we here submit for your consideration.

Acts 13 and 10: "O full of all subtilty and all mischief, thou child of the devil." Paul in rebuking Elymas styes him as a child "of the devil." How could the devil beget a child if he did not exist in person?

2 Cor. 6 and 15: "And what concord hath Christ with Belial?" Belial means the devil.

Ephes. 4 and 27: "Neither give place to the devil." Here Paul advises that the devil be kept out and that no place be left vacant for him to occupy. If there were no devil why would Paul advise the closing

up of every place against him?

1 Tim. 3 and 6: "Lest being lifted up with pride he fall in condemnation of the devil." Here is indicated that it was pride that caused the devil to be condemned and hurled out of heaven. The courts of heaven are not mock courts to try imaginary offenders. There was a real offender, condemned for a real offense, by the judgment of a real Judge. That offender was the devil, his offense was the result of pride, the Judge was God. Still the high critics say, "there is no devil." Just a bad influence in the world. Sure, but who is exerting this influence? Certainly not God. It is the devil.

3 Tim. 2 and 26: "That they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Here the devil is accused of laying snares to entrap people that he might lead them "captives at his will." The "will" of the devil is that we go contrary to God's will; for he is an irreconcilable foe of God and has set up his system in the world to antagonize God's plan to save the world. Satan solicits all the aid he can get to help him to operate his destructive methods. He has finally succeeded in winning learned men in a way that is hardly observable whom he has set up as high critics to deceive the world by throwing it off its guard as to his existence and personality.

James 4 and 7: "Resist the devil and he will flee from you." James would not advise the resistance of an imaginary foe, but a real foe. James tells what the "devil" will do when resisted. "He will flee from you." The advice of James clearly indicates that it requires an effort on our part to put this foe to flight. How could the devil "flee" if he were not real?

1 Peter 5 and 8: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."

Here Peter warns us to "be vigilant" or watchful, looking out for the devil for he is "walking about seeking whom he may devour." Looking for those whom he may induce to engage with him in his work of destruction while God advertises for those who will engage with Him in the work of construction. The devil is not still. He covers the land and plows the surging seas in quest for those "whom he may devour." Still the high critics say there is no devil.

1 John 3 and 8: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Here is a plain and positive declaration of the existence of a personal devil and that Christ came to destroy what the devil had done.

Christ did not come to engage in a sham battle with an imaginary person, but with a formidable, irreconcilable, ubiquitous foe whose works had to be destroyed or the world would have been plunged into denser darkness of moral and spiritual night through whose blackness light never could have penetrated.

Tenth verse: "In this the children of God are manifest, and the children of the devil. The phrase "of the devil" shows the relation between the devil and his offspring; "devil" is the principal word of this phrase which shows him as truly in existence as the phrase "of God" shows Him to be in existence.

The two phrases show the relation between the two spirits and their children that each has begotten. Both have children in the world that bear their likeness. If the one does not exist in person then the other does not exist in person.

1 Cor. 10 and 20: "But I say, that the things which the Gentiles sacrifice, they sacrifice unto devils, and not to God; and I would not that ye should have fellowship with the devil." So sure was Paul that there was a devil he advises that we have nothing to do with him.

1 Tim. 4 and 1: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." When the devil can pull us away from the faith he has won his case. As long as we stick to the teaching of the Bible and the revelation of God we build upon

(Continued to page 3)



## REVERENCE Planted in Childhood will Bear Fruit in Manhood in BETTER LIVES HAPPIER HOMES NOBLER CITIZENS

### SUNDAY SCHOOL LESSON.

Edited By Dr. J. Francis Lee.

#### REHOBOAM TO NEHEMIAH REVIEW.

1. Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14:34.

Among the rulers of Israel and Judah, there were some wise and some very foolish kings. The wise kings did much to advance Judah and Israel; but the unwise kings did much to destroy these nations. Asa, Joash, Hezekiah and Josiah were the wise kings of Judah. Very little can be said of the good and wise kings of Israel; for with the exception of Jehu, there was not much good seen in the lives of the kings of Israel.

Now Rehoboam was the first king over the divided kingdom and Hezekiah was the twelfth king of the kingdom of Judah. Rehoboam was first king of Israel in the divided kingdom and Hosea was the last king. In one hundred and fifty years less than the life of the kingdom of Judah, Israel had twenty-six kings, and had seven kings more than Judah. Remember that Ahab stood one hundred and fifty years longer than Israel, and yet had seven kings less than Israel. This is indicative of the state of anarchy which existed in the nation of Israel. And while Judah had her faults, she had a larger zeal for God, and did much to maintain herself and to perpetuate the life of Israel through her prophets.

Lesson I. The Kingdom Rent Asunder. Give subject of the lesson. Memory verse. Golden Text. Who was the last king of the united kingdom? Give first two kings of the two parts of the sundered kingdom. Give the names of the divided kingdoms.

Lesson II. Elijah and the Struggle With Baal. Give subject of the lesson. Give characters of the lesson. Under what king of Israel does the lesson occur? Who is Ahab? Of what country was Jezebel? Of what religion? What was her influence upon Israel?

Lesson III. Elisha: Teacher and Statesman. Give the subject of the lesson. Give time, place. Golden Text. From kingdom did Elisha come? What do we know about Elisha? What educational institution does Elisha at least foster? What great man did Elisha heal?

Lesson IV. Amos and Moses Pleading for Righteousness. Or Easter Lesson, Risen Christ. Give topical outlines. What is the time? What is the place? From which of the two kingdoms does Amos come? What is the burden of his message? Read Amos, 5.

Lesson V. The Assyrian Exile of Israel.

Give subject of the lesson. Give memory verse. Give time, place, leading thought. Into what country, does Israel, the northern kingdom, go into captivity? What king led them into Assyria? Tiglathpileser. See II Kings 16:10. What national sin was the bottom of Israel's captivity?

Lesson VI. Jehoida's Victory Over Baal. What is the subject, golden text, leading thought? Give the story of Jehoida's victory. What usurping queen was destroyed? How was Josiah saved? How old was he? What reformation did he institute?

Lesson VII. Isaiah and the Assyrian Crisis. Who was Isaiah? Under

# FAMILY ALTAR

whose reign did he prophesy? Was he a pre-exilic, exilic, or post exilic prophet? Tell the part Isaiah played in the Assyrian crisis.

Lesson VIII. Jeremiah and the Babylonian Crisis. Give the subject of the lesson. What are the topical outlines. Give the history of Jeremiah? What was the attitude of the priests, prophets, princes, people toward Jeremiah? Or what did they accuse him?

Lesson IX. The Babylonian Exile of Judah. Give subject of the lesson. Give topical outlines. How long did Judah exist after the fall of Israel? What king destroyed Judah? What was Judah's national sin? Give a description of the fall of Judah.

Lesson X. Ezekiel Encourages the Exiles. Give subject of the lesson. Give leading thought. Who is Ezekiel? Where was he born? Was he not therefore an exilic prophet? Where did he prophesy? On the bank of what river? What was the burden of his message?

Lesson XI. The Return and Rebuilding of the Temple. Give the subject of the lesson. Give topical outlines. Give leading thought. Under whose influence were the exiles induced to return? What ruler encouraged Ezra? After their return what great task do they undertake? What prophet encouraged them? See Ezra 6:14. What was the effect upon the people?

Lesson XII. Reforms Under Ezra and Nehemiah. Give the subject of the lesson. Golden text. Topical outlines. Leading thought. Who was Nehemiah? Where was he born? What position did he hold? What sacrifices did he make for his people? What reforms did he and Ezra institute?

## THE WEEK'S EDITORIAL: WHITE PRESS.—NEGRO PROGRESS FOR THE YEAR.

(From the Indianapolis Star, of June 4.)

The National Association for the Advancement of Colored People, with headquarters in New York, is an organization whose purpose is in a legal and orderly way to secure members of the colored race the protection of law when discrimination is threatened or accomplished and by the promotion of good citizenship to secure interracial harmony. Its Annual Report, a summary of which was recently published, shows activity along various lines and that considerable progress has been made in securing peaceful adjustment of wrongs.

Though the Dyer Anti-Lynching Bill has not yet been made a law, the fight made in Congress and the publicity given to the lynching evil have made their influence through the realization by the public that it is not the lives of Negroes alone that are concerned, but the honor of America and the brutalizing effect of the crime on the white race. Known lynchings decreased in 1923 to twenty-eight from sixty-one in 1922.

Among the forward steps noted is the action of the unanimous vote of the Harvard board of overseers that in the administration of rules for admission Harvard college maintain its traditional policy of freedom from discrimination on grounds of race or religion. This was in opposition to President Lowell's policy of exclusion. One curious episode was that of the establishment of a government hospital at Tuskegee, Ala., for the care of Negro veterans. It was not at first proposed to place it at Tuskegee, and the authorities there did not want it, but opposition to it was so great in white communities that a government request 300 acres were set apart for its use on land of the institution. Dr. Moton, head of Tuskegee, first stipulating that at least a part of the staff of physicians and nurses should be Negroes.

It is by systematic, orderly methods of securing justice to the race that reforms will be brought about in the surest way, and the Association, which is large and evidently wisely managed is proceeding on a proper course.