

# FAMILY ALTAR



**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.

LESSON I—OCT. 5, 1924.

**THE CHOICE OF THE TWELVE.**

Lesson Text Matt. X 1-3.

1. Golden Text: Freely ye have received freely give. Matt. 10:8.
2. Memory Verse: Freely ye have received, freely give. Matt. 10:8.
3. Time: A. D. 31.
4. Place: Near Capernaum.
5. Leading Thought: Success comes only through co-operation.
6. Historical Background.  
Jesus knew that alone he could not carry forward the work of salvation, that he must have human cooperation; and he therefore selected twelve men to enter into cooperation with him in the work of human redemption. The personnel of this selection does not represent the learned, nor does it represent the leaders of his nation, for these were not in sympathy with his aspiration, the leaders were altogether too selfish to follow him; they feared his influence. But these men selected were sincere, and had faith in Jesus and faith in any cause which he might espouse. Why did he select Judas? Well, Judas must have another chance, and Jesus gave him his chance, and he lost.
7. Topical Outlines:  
I. The disciples chosen, vs. 1-5.  
II. The twelve commissioned, vs. 6-8.

8. The Lesson Exposition.  
A. The Disciples Chosen.  
And he called unto him the twelve disciples. The word, apostle, so often used by Jesus, means one sent forth under orders. These twelve were chosen by the Lord himself, as was Barnabas, or by the Holy Spirit. Heb. 3:1; Mark 3:13. He did not send them unprepared; but endowed them with signs, gifts, miracles and power. He gave them power against unclean spirits.

The names of these men are here recorded; and among whom, will hereafter hold a commanding place in the world's history: Peter, John, Philip, Matthew, and Mark. Peter the apostle unto the Jews; but also the one who opened the gate of salvation unto the Gentiles. John, the beloved of Jesus, and the man who made the church a very large literary contribution, Philip, through whom the gospel was introduced into Africa, at least indirectly.

Go ye not into the way of the Gentiles. The program thus far made by Jesus is altogether Jewish. He has in contemplation the Gentiles as by-products of the gospel. He therefore sends the twelve only to the lost sheep of the house of Israel. They must not go unto the Gentiles, who possess some Jewish blood, but they are commanded to confine the proclamation of the kingdom to those of Israelitish blood; they must have first opportunity.

B. The Disciples Commissioned.  
As ye go preach. The Apostles were to make preaching their principal

Ministers' Alliance of the District of Columbia, and as President of the A. M. E. Zion Ministers' Union. He and his congregation are quite busy nowadays in the work of completing their new forty thousand dollar brick church. In a recent rally they raised more than five thousand dollars. Both pastor and congregation deserve hearty congratulation.—The Washington Sentinel.

# YOUTH'S CORNER

**HOW WE CAME TO HAVE PINK ROSES.**

Once upon a time all the roses in the world were white. There were no yellow roses, no pink roses, no red roses; all the roses in all the world were solid white.

One morning, down by the garden fence, a little Rosebud peeped out and saw the big, round sun looking down at her. He stared and stared at her so hard that she became frightened; but after a while she took courage and looked up at him and said bravely, "Mr. Sun, why do you look at me so hard?"

Then the old Sun laughed. He laughed and laughed. Then he said teasingly,

"Because you are so pretty." Now, then, what do you suppose the little Pink Rosebud did? She blushed! She blushed pink!

And even since then we have had pink roses.—Exchange.

**"WITHOUT WAX."**

Do you ever use the word sincere? You know what it means, but do you know the origin of the word?

Long ago it was the custom to fill up flaws or cracks in marble, and sometimes in furniture, with wax. Of course this was a kind of deceit. The wax didn't show, but because it was soft it wouldn't wear well. Soon it would get scratched or come out and leave the crack.

So when marble or anything of the sort, was guaranteed to be flawless, or perfect, it was marked "sine cera," which are the Latin words for "without wax."

So the words sine cera came to be "sincere." It still means pure or without deceit. When you say "a sincere promise," or "sincere friend," you mean that your promise, or your friend, is real, and not just pretending.

The next time you make a promise, stop and ask yourself if you really mean it as a sincere promise, or whether there was wax in it. Do you really mean to keep the promise or is there some little crack in it?—H. A.

**MRS. JILES' LECTURE TO THE GROWING YOUTH.—PART III.**

Theme: Lost Time—No Reward is Offered, For It is Gone Forever.

Progress of time has caused a mysterious and inexplicable wave to surge over us. We find it rigid and very elastic. And not as yet has man been able to check the swift stream of time. Together the sloven, lazy, genius and energetic persons are wafted in on the everlasting—Now. No power of man can change the position of the mighty hand that points the fleeting hours. Nor can we, recall again the past and do what might have been done, for when we have idly spent precious hours they are gone forever, and the future is before us fluid. Its gates of opportunity and possibility stands ajar.

A shadowy night there is in the future, and whatever we think, feel or do is held in time's adamant grasp, and is gone ever more. What is done is sealed by the irony justice of nature and we can not dare recall it.

Time excels the saddest fate or doom. Time's inexorable arms hold its prey in its irresistible embrace.

Yet, my young readers, we argue that time seems partial, as it seems to stretch out to one person more than the other, some can accomplish twice the amount of others in the same time. Some only require a few spaces of time with which they can wrought wonders, while others have eternity before them and yet they are found almost within the shadow of their starting goal.

Strive to redeem time—fill each hour with freights of noble possibilities, and endeavors as they pass, then let the exclaiming voice of the past herald the Well Done.

Time is the only safety vault into which we store our earthly deeds and kind acts. We find it thief proof and ever-endurable, so strive to fill



**A LITTLE CHURCHGOER**

Today's the very firstest time I ever went to church at all I couldn't go before because

My mother said I was too small; But now I've had a birthday, so I'm plenty big enough to go.

I listened very hard today, And sat up just as still and good. The people sang such lovely hymns; And I sang too, the best I could. The preacher read the Bible twice. I think that church is very nice.

My grandmamma, when she began To go to church, was only three, And she's been going sixty years; She says she guesses I will be Just like her—and I hope so, too; I'm going to church my whole life through.

—Source unknown.

**O CHIE SAN.**

It was a happy day for O Chie San, because that morning her father had said that she might begin going to the kindergarten taught by the young women missionaries. "You must not believe what you hear them tell about their God, for our gods in Japan are different," said her father. "But in their school you will learn the English language, so you may go tomorrow."

In the kindergarten O Chie San saw pictures and heard stories about Jesus, and she learned that God is a dear, loving heavenly Father who is always near to help, although people cannot see Him. The great ugly, stone god before which she had been taught to bow in the temple was not at all like that, and O Chie San was awfully afraid to look at it. But after she learned about Jesus she would whisper as she knelt beside her mother in the temple, "Dear Jesus, take care of me."

One day her whisper was loud enough for her mother to hear. "What are you saying, O Chie San?" her mother asked. When she found that her little girl had been praying to the missionary's God while she was bowing before an idol in a Japanese temple, she was greatly frightened. They hurried home, and the father and mother said many prayers and offered many gifts to the idols to keep them from doing something terrible to punish them all for what O Chie San had done.

The little girl was not allowed to go to the kindergarten, and she was kept inside the house, except when she was taken to the temple to ask the idol's forgiveness. "But he cannot hear us as Jesus can," said O Chie San.

"You must not talk about Jesus any more," said her father.

Then one afternoon the teacher came to see why O Chie San did not come to kindergarten. O Chie San sat beside her and held her hand tightly while her father, her mother and the teacher talked. The teacher was so gentle and so kind that the father and mother could not keep on being angry with her; and when she went away she left a Bible which they promised to read.

They found new and wonderful things in the Bible. O Chie San was surprised when her father asked her to say for him the little prayer she had learned, and to sing the song, "Jesus Love Me." The next morning she went back to the kindergarten.

"My father is coming soon to get you to tell him more about Jesus," she said.—Belfast Witness.

time's vault with good deeds, make use of every possible moment.

We get just punishment when we look back to the irrevocable past and see nothing attempted, nothing done. The space over which we have come thus far to the most of us is empty and void and can never be refilled, but when we are able to redeem time we are able to rest in eternal bliss.

So here we cannot forget Dryden when he wrote: "Happy is the man and happy he alone,

He who can call the hour his own, He who secure within can say, Tomorrow do thy worst for I have lived today!

Be fair, or foul, or rain, or shine The joy I have possessed in spite of fate is mine.

Not heaven itself upon the past has power; For what has been has been and I have had my hour."

We must strive to be true to our inner convictions, obey the commands of God, do the best within us, and we can easily convert time into life.

You can bring forth fruit in youth and when you have grown old you can see the light of your life still flaming in days past.

The first and best method to make use of time is to be true to your inner guide. Grieve not over the past, and look not too eager for the future, but let tomorrow take care of tomorrow. Jesus has said "Take no thought for tomorrow."

Now, let us see how we can best use our time. First we must have life in our souls. He will accomplish something who tries to be something. Try to keep the old and grasp for the new.

We must first be something in order that we may do something. To do is to be, and to be is to do. Faith is a stimulant to the young who try to make every hour count one.

Unless we begin now, to do our best while the opportunity is ours to do we will let the evening sun of life go down on us empty-handed. A universal alibi of the world today is "I haven't time." But one poet has said, "Gather ye rosebuds while ye may, Old time is still affing,

The self same flower that blooms today Tomorrow will be dying. Phila., Pa.

**MRS. H. E. PETERS WITH US.**

The coming of Mrs. H. E. Peters to the city is a source of inspiration to the missionary workers. Mrs. Peters with her husband has spent many years in Africa as the missionaries of the A. M. E. Zion Church. They only get to America once every four years and always have a message fresh from the field. They are touring this section of the country now preparatory to leaving for their post in Africa. They were the principal speakers at Grace church Sunday afternoon by request of the Missionary workers of the city. This was a great meeting and Mrs. Quinn prepared a liberal program, so that all had an opportunity to see and hear Mrs. Peters before she sails again to our motherland.—The Progressive Messenger.

**CHURCH GIVES PASTOR AN AUTOMOBILE.**

As an expression of the high and genuine esteem in which the officers and members of the Lomax A. M. E. Zion church at Arlington hold their faithful and capable pastor, the Rev. F. R. Killingsworth, D. D., they have presented him with a handsome automobile. The gift is rather unique in that it is the first of its kind among the A. M. E. Zion churches in this vicinity. Of course, some few congregations purchase cars for the use of their pastors while serving them, but there has been no other out-right gift of this nature, so far as we have been able to ascertain.

Dr. Killingsworth, who owns a beautiful home at 1509 S St., N. W., has been the recipient of much deserved honor recently. He has received the degree of Doctor of Divinity from Livingstone College; was complimented with membership in the last Quadrennial Conference of his denomination, held at Indianapolis, Indiana; is now serving as Secretary of the Interdenominational

business, not the kind of preaching as was done by the scribes and pharisees; but such as was done by Jesus himself. The burden of their preaching was not the gospel, but the kingdom long since promised through the prophets. Isa. 11:1-16, 30:1-2; II Sam. 7:4-7. The kingdom long delayed is at hand; and Jesus sends forth his apostles as heralds to invite them in. Read the parable of the lost sheep.

Jesus endowed them with power as credentials of their commission. Heal the sick, cleanse the leper, raise the dead, cast out devils. There is to be no commercializing of these gifts, but they are commanded to give freely of what they possess. Freely ye have received, freely give. They were to have no permanent abode, but were to go from place to place. The command was ever, go. The call to the kingdom program was indeed urgent, and this was Israel's opportunity.

Jesus had delegated to them his own power, for they proved the genuine ground of their claim, as heralds of the kingdom. The urgency of the commission forbids their taking time to make any lengthy preparation, as for a long journey, but hurry out heralds who the Lord hath sent on the king's errand.

**REPORT OF THE SELMA DISTRICT CONFERENCE, S. S., V. C. E., W. H. AND F. M. SOCIETY, BUDS OF PROMISE AND THE Y'S.**

By Rev. J. W. Cost, D. D.

Before writing this report, please allow me to say that some one tore the leaf out of my tablet, containing the organization of the conference. But as we can remember that, Dr. Alstork at 10 o'clock read Scripture lesson and preached from it a most excellent sermon, associated by Dr. Blackledge and other ministers. The opening was very impressive. The annual sermon was delivered by the learned Dr. S. L. Stinson, pastor of Jackson circuit. The organization was as follows: Chief secretaries, Mrs. Cora King, District Vice President of W. H. and F. M. Society, assisted by Dr. L. B. Blackledge, ye writer, reporter to the papers; marshals, H. Zigler and Brother E. J. Tiith. The Sunday School department was taken up. Superintendents and delegates reported as usual. The Sunday Schools showed through their reports great improvement to or over that of last year. Then came the reports from the pastors from their various churches which showed splendid progress. Nearly all of the delegates reported and asked for the return of their pastors and presiding elder. Here I think it will be beneficial to say that Dr. A. G. Alstork is fully awake to his duty as presiding elder. He touches every phase of the work committed to his care. He is almost perfect in it. He has a splendid vocabulary of good sound, common sense that is hard to turn down anywhere. In the opening Rev. Cost lined hymn. Dr. Blackledge read 40th Psalm. Prayer was offered by Dr. S. L. Stinson. Here the presiding elder introduced Dr. Stinson to preach the annual sermon from the 15th verse of the 9th chapter of The Acts. Adjournment.

Reassembled at 3 P. M. Reports of Superintendents of Sunday Schools continued, followed by the delegates of the Sunday Schools and prayer by Rev. L. D. McUlum.

Evening session of the first day's opening the Holy Spirit was with us, the presiding elder having preached a short, but soul stirring sermon, which he did in most all of the openings. Here the meeting was turned over to the most worthy pastor, Dr. McCrawford, who in turn rendered a splendid program of welcome addresses and responses by the ministers and delegates. The choir, with Rev. Wilson as director, rendered splendid vocal music. Brother Stewart welcomed us on behalf of the church and Miss Ether Nelson delivered the

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