

The YOUTH'S INSTRUCTOR

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SUNRISE ON CHESAPEAKE BAY

Our Counsel Corner

What is the name of the book that gives the account of Dr. Marcus Whitman's journey across the continent and of his work among the Indians? Where can the book be procured?
E. B.

There are a number of books telling of the life and work of Dr. Marcus Whitman. The one to which you probably refer, however, is "Winning the Oregon Country," by John T. Faris. This book was in our Junior Reading Course, No. 5, but is now out of print.
M. V. D.

In the programs in the "Gazette," provision is made, usually every week, for a social service. Would you advise me to try to have this when I am quite sure no more than three or four would take part, and perhaps not that many?
A. M.

One of the statements in the "Testimonies for the Church" regarding our young people's meetings which we should consider carefully is this: "When young men and women are sober-minded, and cultivate piety and devotion, they will let their light shine forth to others, and there will be vital power in the church. It would be well to have an hour appointed for Bible study, and let the youth, both converted and unconverted, gather together for prayer and for the relation of their experiences. The youth should have a chance to give expression to their feelings."

In view of this, and other similar statements, I believe you would do well to make it a general rule to set apart a little time of every meeting for social or testimony service. In fact, I think the whole program should center in the Bible study and social meeting. However much study and preparation are given to other items on the program, I would give this the most careful study and the most earnest prayer. Consider it with the other officers, and persevere until all recognize it as not only vital, but interesting and helpful, and a part of the meeting to be looked forward to with eager anticipation.

How may you ascertain the spiritual condition of your little flock? Not primarily by the size of their offering, or their report of work done, nor by their apparent interest in the program, but chiefly by the ring of their testimonies. If they are backward in such a meeting, you will not remedy the defect by omitting the social service. Cultivate the spirit of it. Bring into the little prayer bands the warm, loving, sympathetic atmosphere in which testimony thrives, and then transfer this to the larger, public meetings. Soon this will become one of the most attractive forces in your service, and may leave the most lasting impressions upon all present.
M. M.

Information Bureau

How can we distinguish between original contributions and reprints, or selected matter, as used in the "Instructor"?

The credit for selected articles is given at the close of the articles in *italics*; for contributed articles, or original matter, the credit is given in small caps at the beginning or close of the article. Editors sign their initials.

What United States port ranks next to New York in the value of exports?

At the end of the fiscal year, June 30, 1920, Galveston was second, while New Orleans was third.

What stone is the best imitation of a diamond?

The stone most resembling a diamond is the white sapphire.

In referring to the plant of a city for the disposal of waste matter, is it correct to say, "sewage" system or "sewerage" system?

The method employed in the draining or disposal of a city's sewage is called a "sewerage system." *Sewage* is the waste matter itself.

Where is the Kingdom of Nepal?

Nepal (Ne-pál') is an independent state among the Himalaya Mountains between British India and Tibet. Mount Everest, the highest mountain in the world, belongs to Nepal. Khatmandu is the capital city of this almost unknown kingdom. The Nepalese are energetic, eager to make the most of any opportunity which offers itself. The health of the inhabitants is well cared for. "All families of good position have at least one *baid*, or medical man, in constant attendance, and there are also many general practitioners. There is a large central hospital at Khatmandu, and some thirteen other smaller hospitals are distributed over the country, with free beds, and provision for outdoor treatment." The general health of the people living in the principal cities in the valley, "has greatly improved since the introduction of fresh water, which has been brought in by pipes from mountain springs." The Nepalese women "wear yards upon yards—sometimes as many as a hundred—of fine muslin plaited to form a huge fan-shaped bunch in front, the back being quite tight. When a lady of rank drives in her barouche, she completely fills the carriage with her voluminous skirt of brilliant hue. Above the skirt a vivid little tight-fitting jacket, usually of velvet, is worn. Every imaginable shade is used—purple, pale blue, green, carmine, orange, white, yellow, turquoise, and deep red—and the effect is wonderful. The hair is dressed in a peculiar knot in front, above the forehead, and fastened to one side by an enormous gold plaque with a jeweled center. A heavy gold necklace and gold bangles complete her jewelry."

Why Counted a Genius

ALEXANDER HAMILTON wrote:

"Men give me credit for some genius. All the genius I have lies in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I have made is what people are pleased to call the fruit of genius. It is the fruit of labor and thought."

This is a good rule for all persons to follow who wish to be effective speakers or teachers. Try it and see if the results are not satisfactory.

Along the Highways

ALONG the highways white with snow,
Like beads strung on a thread,
The little lamp-lit windows glow
From dusk till time for bed;
And every shining bead's a home—
I love to think of it;
The stars above in God's blue dome
Are not more exquisite.

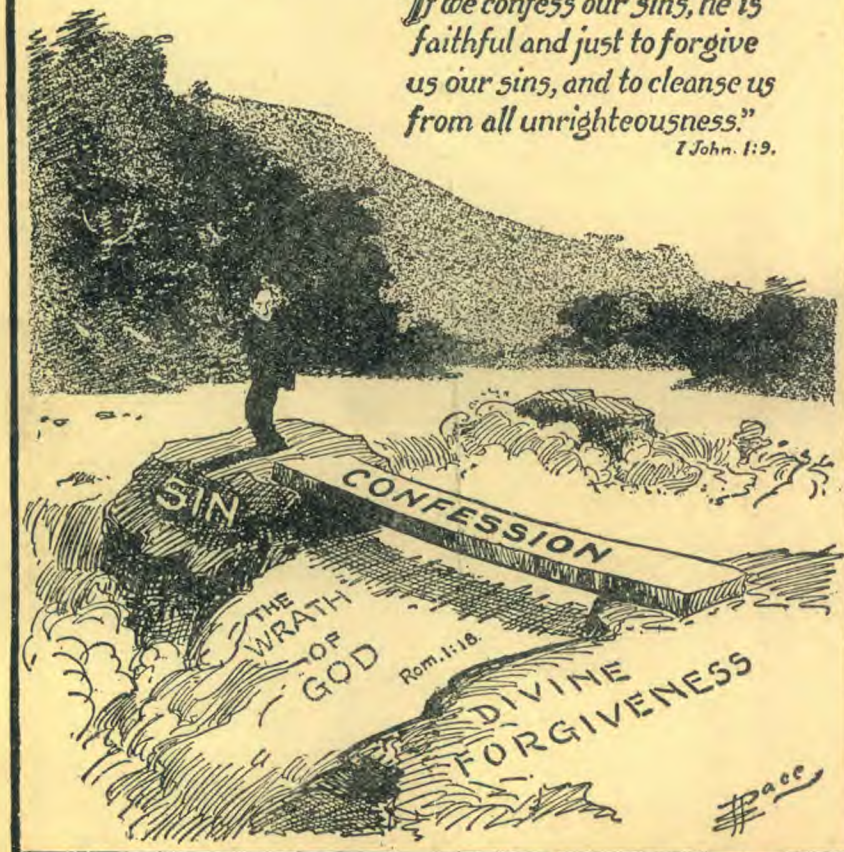
—Helen Kent Denslow.

"He that sinneth against Me wrongeth his own soul."

NO OTHER WAY ACROSS—AND THE RIVER IS RISING.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John 1:9.



A Big Contract

THE men who have undertaken to dethrone God and bring His word to naught, may congratulate themselves on having secured the biggest contract of the age. It is a job that many able men have had a hand at. Pharaoh tried it, and came to an inglorious end; Nebuchadnezzar undertook it, and signally failed. Herod, Pontius Pilate, Nero, Trajan, Hadrian, Diocletian, Julian the Apostate, Celsus, Porphyry, and a host of other men, of high and low degree, have done their best to overthrow the Book of God; and there have been some men of learning and of eminence who have lent a hand to accomplish the result; but still the work remains undone.

Men have striven to overthrow the Bible by the teaching of science, but the world has had no science outside of the influence of the Bible, and a multitude of the ablest scientific men yet believe in God and His word. Where is there a scientific man who has not received his education under the light of the Sacred Scriptures? Where is there a scientific textbook written by one of the followers of Mohammed, Buddha, Confucius, or Zoroaster? What science have non-Christian nations to offer for our acceptance? Is it the Hindu science, which teaches us that rain is caused by a celestial elephant squirting water with his trunk? and that the earth is circular, consisting of seven concentric islands, separated and surrounded by seas of salt water, sugar cane juice, rum, and melted butter; the human family being placed in the center of the whole? Is it the science of Greece, which loaded the heavens and earth upon the shoulders of Atlas, who stood on the back of a turtle which had "no visible means of support"? Is it the science of the Chinese, who after three thousand years of agnostic civilization and education, stand where they started, in mental, moral, and spiritual stagnation, and who object to telegraphs, for fear the wires will interfere with the spirits of their dead friends?

If true science is really opposed to the Bible, surely we ought to be able to find, somewhere in the broad world, a scientific man who had not been educated in Christian schools and trained under the influence of the Holy Scriptures. But when we get outside of the influence of the Bible, we find ourselves not only beyond science, but beyond railroads, printing presses, steamships, locomotives, telegraphs, telephones, and everything else which accompanies scientific investigation and civilized life. True, some learned men assail the Scriptures, and though educated in Christian schools, try to kick down the ladder on which they have climbed up; yet there are more learned men who still believe the Bible, and the work of its destruction still remains unaccomplished.

A book which needs to be exposed, demolished, and refuted so many times must have strange characteristics. If the gospel were a fable, it would have been exploded long ago. If the Bible contained only dreams and fancies, it could not have survived the ordeal of criticism through which it has passed. Man after man has assailed this book with arguments, with insinuations, with misrepresentations, and with falsehood, but it still stands firm, its walls buttressed with the broken and demolished theories of men, who

have butted against it, as night birds dash themselves against a lighthouse. The keenest criticism of the ages only scrapes the barnacles from the hull of the vessel; and the sharpest investigation only scours the rust from the sword of the Spirit. After eighteen hundred years of skeptical assault the Book still remains, and the men who are now laboring to destroy it, may as well undertake to demolish the pyramids of Egypt with a tack hammer. Infidels die, but this book still lives. Scoffers fade like the flowers, and wither like the grass, but above their graves this book marches triumphantly on, and on its pages we read in characters of light, "The grass withereth, the flower fadeth: but *the word of our God shall stand forever.*"—H. L. Hastings.

Itinerating Stores

THE Chinese women living in the country districts far away from the large cities where the nice things that women folks like are kept in the more modern shops, wish to make their own selections and enjoy the pleasure of buying as much as do their Western sisters. Chinese husbands, as a rule, do not make presents to their wives, and seldom do any buying for them.

These country women appreciate the beautifully colored threads and ribbons, the bright, sharp-pointed needles, the nice pearl buttons, the interesting toys for the boys, the pretty caps and bonnets for the girl babies, the dainty handkerchiefs, and a hundred other things that they are told may be had in abundance in the large cities, perhaps twenty or thirty miles away.

But, with their bound feet they cannot hobble along that distance. They have never been more than a few hundred yards from their homes. The ancients who established the custom of feet binding had in mind as the first consideration the keeping at home of the women. The matter of smaller feet was only a second thought. These women thus bound to their homes by bandages of strong cloth rather than by the cords of love, cannot spend a dollar or two to



An Itinerating Store

ride to town in a sedan chair, so to their delight the store comes to them in the way of itinerating or traveling stores.

O. B. KUHN.

"God has his best things for the few
Who dare to stand the test;
He has His second choice for those
Who will not have His best."



Just for the Juniors



The Spider

THE spider weaves mosquito nets,
And hangs them in the sun;
To throw the shuttles to and fro
Must be the best of fun.
Like soft white hairs, the tiny threads
All tumble into place,
And soon a circle you will see
Of dainty, snowy lace.

The spiders weave mosquito nets.
They never try to shirk;
A lesson we should learn from them
Of patience in our work.
No matter what they find to do,
They always do it well;
'Tis slow and sure that wins the day,
And makes each effort tell.

— Junior World.

What Kitty Found Out

THE Thanksgiving exercises were almost over in the third grade when a tap came at the door. Miss Sara sent Kitty Lee to open it, and the third grade drew a long breath, for there stood the loveliest little girl they had ever seen. Her hair was showered about her in curls that were the color of honey. Over her beautiful blue velvet coat they shone like gold. Her big blue eyes, so very large and bright, were shaded by the longest curly lashes. She looked exactly like the dolls that third grade girls see in dreams.

A lady, as beautiful in her way as the child was, held her hand; and now, as Miss Sara welcomed them, she led the little girl in. Kitty thought the mother had the saddest, sweetest face she had ever seen, but she was simply charmed with the child visitor.

"Oh, let her sit with me, Miss Sara," she whispered, and the little girl smiled as Kitty took her hand and settled her proudly in the seat beside her.

"We are just coming to the interesting part," said Miss Sara, after she had introduced the lady as an old fellow teacher. "We are going to see how many reasons we can find for being thankful."

O, there were so many! For homes, for fathers and mothers, for good times, clothing, food, school, books, and a hundred other things. Miss Sara grew quite excited answering hands. She said that they looked like a perfect forest suddenly sprung up in the schoolroom.

"A forest of thanks," said the lady visitor in a soft voice that Kitty thought was as sad and sweet as her face. "That is a pretty idea, for a forest grows bigger and better each year."

The hands were growing fewer now. Amid all the rush of answers, Kitty had not once raised her hand. The fact was, she felt sulky and cross and very much abused. She had looked forward to going to grandma's up until bedtime last night, when Baby Gay had got so feverish that mother telephoned for the doctor, and he said that it would not do to travel with her. Besides, daddy had said he couldn't possibly get her the velvet coat she wanted so much.

She looked down at the little visitor's wrap — such rich, heavy, smooth velvet, with a dainty lace collar! that was just what she had longed for.

She was thinking of her troubles instead of listening, when finally the silence of the room startled her. Then —

"Isn't there any one else who is thankful for something?" Miss Sara was asking.

Just then the little face by Kitty was lifted, and Kitty bent her head to hear what the small visitor

wanted to say. Those who were watching, saw Kitty's face turn very white, then the deep color came rushing back, and she sprang to her feet, holding up her hand at the same time, — it seemed she couldn't wait for permission.

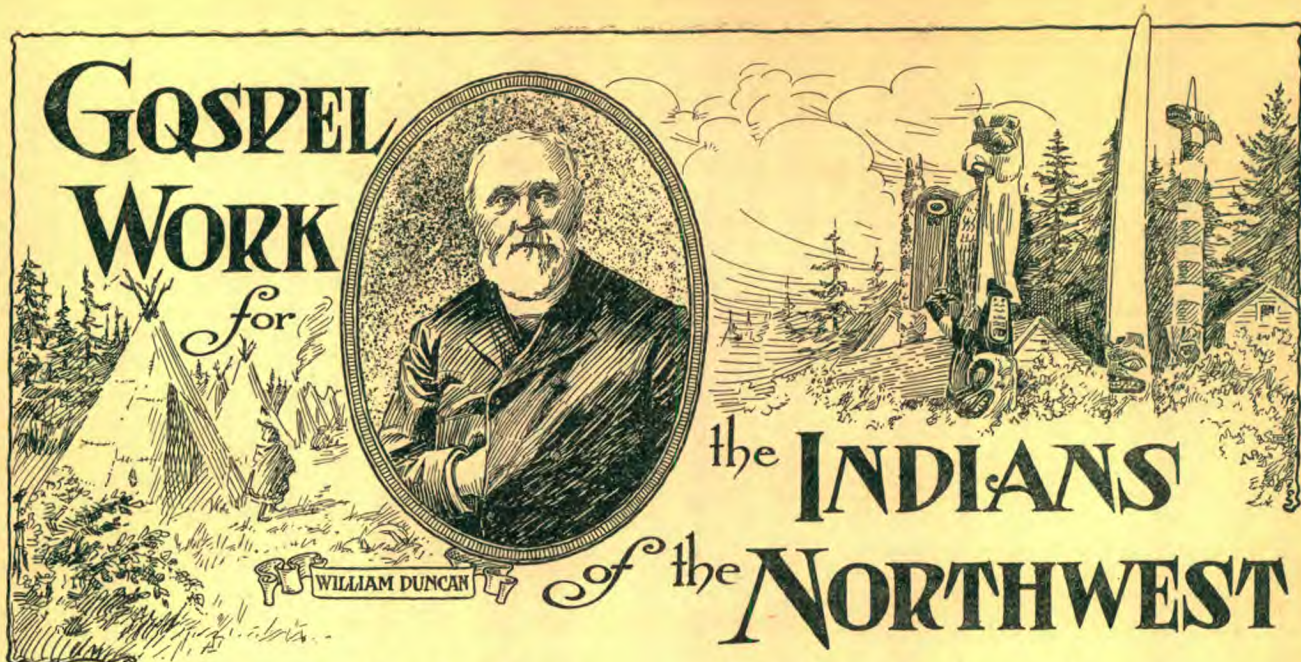
"I am thankful, Miss Sara. I thought I wasn't, but I am — oh, so thankful for — *everything!*" As she sat down and drew the little one close, several big tears dropped on the shining curls. What could the little fairy have whispered to her?

It was this: "You must be *blind* like me!"

Blind! Those beautiful big blue eyes were sightless. The baby could not see her handsome clothes, her mother's face. Ah, that was why that sweet face was so sad! The whole glad world was black, deep darkness to the little one! No wonder Kitty was suddenly thankful for — *everything!* — Rose Carroll.

Two Boys

WAIT-A-MINUTE and Here-Am-I are different kinds of boys. Wait-a-Minute hears mother calling in the morning that it is time to get up, and he is sure he will — in a minute! The next thing he knows it is so late that he can only eat a bite of breakfast and dash into the school just as the door is closing. Here-Am-I had a better start that morning. He was on the job when his alarm clock went off. You could hear his feet strike the floor before the alarm stopped ringing. And after a good breakfast he got to school in plenty of time. Maybe there are some girls named Wait-a-Minute and Here-Am-I who are just as different from each other as these boys are! After all, what makes the difference? A famous missionary had been planning for some years to come home for a very important anniversary. As the time drew near, he found that the needs in his field were so great that it would not be safe for him to leave. Now he did not try to imagine that he could go, and somebody else could take care of his work. He simply wrote home that he would have to give up the plan, because it had been the habit of his family to put duty first, and he did not see any reason for changing now. So the great emergency in his field was answered by him with his duty-loving "here am I." Yes, there is a great difference between folks who think first of what they ought to do, and those who think first of what would be easy and agreeable to do. Samuel was the Here-Am-I sort straight through his life. God can use willingness like that in any of us. Just quietly, now, think for a moment. Are you the Samuel kind, or the other? — *Selected.*



An Indian's Dream, and What Followed

ELIZABETH J. ROBERTS

HENRY PIERCE, the young Indian before mentioned as taking such a deep interest in the book, "Bible Readings for the Home Circle," brought to the tribe by the boy Timothy, was a grandson of the old chief Legate, of Dr. Duncan's day. Some years before any of our workers had been sent to the Northwest, he had a remarkable dream.

He seemed to be standing on a great height, looking down on his people, and realizing their great need of spiritual enlightenment. As he stood there, sorrowing over their condition, his eyes were attracted by a light far to the south and apparently moving toward him. As the light grew larger and brighter, he finally distinguished within it the form of a man, coming with haste to his people. Then he awoke.

From that time on, Henry watched for the messenger of light that he felt sure was coming to help them, and his faith was finally rewarded. Through the kind offices of Elder J. L. Wilson, president of the British Columbia Conference, Brother Davis first came with literature, and later Elder T. H. Watson and family, as resident missionaries.

When the missionary reached Port Simpson, he found Henry Pierce and his wife and daughter, also several other members of the tribe, anxious to know more of the truths taught in the "Bible Book," and these few accepted them as fast as shown. But for the first few months, progress with the main body of the tribe was slow, for opposition from the outside set in heavily, and Indians who began to keep the Sabbath were discriminated against.

The winter of 1903-04 was a very hard one in the Northwest, especially for the Indians, many of them being on the verge of starvation and without sufficient clothing. This so tested the faith of Henry Pierce, Joe Alexander, and the few others who were keeping the Sabbath, that the missionary feared they might be driven to give up their faith in the last gospel message.

At this critical time, Henry disappeared from the village, and was gone for several days. His friends could not understand his sudden disappearance, and it caused them great anxiety. When the Sabbath came, however, and the few believers had gathered

for worship, the door opened and the missing man walked quietly in and took his accustomed seat. There was a light and peace on his countenance never seen there before, and being anxious to know the meaning of all that had happened, Elder Watson changed the order of worship into a testimony meeting.

Instantly Henry Pierce rose to his feet, and in a voice ringing with the joy of victory, said: "The other day I went far out on Works Canal. I was alone with God. I looked up to God and I said, 'God, I have given thee my heart, and I *will* — *not* — *take* — *it* — *back*. Though I die of starvation, yet will I serve thee.'"

This short testimony came straight from the heart, and so far as the missionary knows, Henry Pierce, from that day on, never wavered in his allegiance to God.

Realizing that something must be done to relieve the urgent need of the believing Indians, and unable to help much from his own small resources, Elder Watson, assisted by Brother Gordon J. Campbell, a young man who had accepted the truth in Alaska shortly before this, devised a plan.

The Indians could catch vast quantities of fish, but they had no market for them. By writing to Vancouver, British Columbia, he found a market, at three cents a pound, for all the salted fish they could send down. He also arranged with a supply store in Vancouver to send, at wholesale prices, blankets, clothing, shoes, and provisions for the Indians. Then the work began.

The Indians brought in the fish, Brother Campbell took the oversight of salting and packing them, and with God's blessing, the very first shipment sent south brought sufficient means to supply the Indians with all they needed in the way of food and clothing. This brought the missionary the complete confidence of the Indians, though it antagonized the commercial interests of Port Simpson.

Feeling encouraged by the success of this attempt to make the Indians self-supporting, the missionary's wife and daughter next opened up an industry for the Indian women. At that time raw deer hides could not be shipped out of the province, so there

was very little market for them. A deer hide could often be bought for ten cents, and the Indians thoroughly understood the art of tanning.

Sewing machines were procured, and the women taught to make gloves from tanned deerskins; they were also taught to make shirts and other garments from cloth bought at wholesale. These articles all found ready sale at a fair profit, and the Indians finished the winter in comfort.

Later on Elder W. B. White, then president of the North Pacific Union, Elder E. L. Stewart, president of the British Columbia Conference, with others, visited Port Simpson as an investigating committee. They were delighted with what they saw, and unanimously agreed that the work should be continued.

All these experiences, so evidently blessed of God, greatly encouraged Henry Pierce, and caused him to strive more earnestly to prepare himself to give this truth to his own people. Soon after, under small conference pay, he became the first native worker among the Indians of the Northwest.

Henry Pierce's First Preaching Venture

Even before Henry Pierce was recognized as a conference worker he began preaching to his own people and also to the surrounding tribes. He had one experience, in particular, which greatly tested his courage and faith.

To the south of the Simisien Indians' country lies the territory occupied by the Kinkum tribe, a people noted for their fierceness and superstition, being completely dominated by their "medicine men." To carry the gospel to this tribe, Henry Pierce traveled in his little boat for more than a hundred miles.

It was raining when he reached the place, but he immediately gave out notice that he wished to speak to the people, and they began to gather around him. Standing under the shelter of a tree, tall, broad shouldered, and erect, his coal-black hair brushed



Henry Pierce and His Family

back from his fine forehead and his dark eyes shining with the inspiration he felt, he was a figure to command respect and admiration anywhere. Even the falling rain did not prevent a large crowd from soon gathering.

Henry had chosen for his subject, "The True State of the Dead," one he felt able to handle, having studied it well from "Bible Readings." This

truth that he now began to proclaim was not in harmony with the spiritist teachings of the "medicine man" of the tribe, however, and at once aroused his animosity.

Seeking out the chief, the medicine man demanded that the strange Indian's teaching be stopped at once, and insisted that the best way to do this was to kill him. The chief having a superstitious fear of the medicine man's power, went to his tent, secured his loaded Winchester rifle, walked to within about sixty feet of where Henry Pierce stood preaching, and took careful aim at him.



Henry Pierce's Mother

Henry, in telling about it afterward, said he fully expected to fall dead, but determined not to pause in giving his message of truth. The chief pulled the trigger—but the rifle missed fire.

Henry, without a pause or a sign of fear, continued his earnest talk. Quickly throwing in another shell, the chief a second time took aim and pressed the trigger, but again there was the same strange result of a misfire.

By this time every eye was turned toward the chief, who was plainly nervous and worried. With desperate haste he threw a third shell into the firing chamber of his rifle, took careful aim, and pulled the trigger; but, as before, there was no report from the weapon. With a look of terror on his face, he dropped the rifle from his shaking hands, and fled to the shelter of his shack.

The Indians had been looking on in surprised bewilderment, first at their chief and then at Henry, standing straight and tall at the foot of the great tree, and talking quietly and earnestly as if nothing unusual were taking place. As soon as he had finished speaking, the crowd of Indians pressed in around him, and in many ways showed their appreciation and wonder over what they had seen and heard.

Presently Chief Shaka, venturing from his hut, came to the edge of the crowd. Henry saw him, and stepping forward, extended his hand, and said, "Chief Shaka, why did you try to kill me?"

The chief, taking the extended hand, replied that the medicine man had made him do it.

"Why did you drop your gun and run?" was Henry's next question.

With an uneasy look over his shoulder, as if fearing an unseen Presence, the chief replied, "Long time I have that gun. I go into mountain, I see bear, I raise gun, and—bang! One shot kill 'im *every time*. I try three times to kill you, and all I hear, snap, snap, snap."

As a result of this incident, Henry Pierce's fame as one bearing a charmed life went far and wide among the Indian tribes, and he was welcomed and listened to with respect wherever he went. But Henry knew, and we know, that this remarkable experience was only another fulfilment of that precious promise in Psalms 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

The Sabbath School

Young People's Lesson

IX — Lessons from the Book of Nature

(November 27)

Satisfying Knowledge Gained by Earnest Study

1. WHAT promise is given to those who seek for true knowledge and understanding? Prov. 2:1-5.
2. What other lessons may we learn from God's created works? Ps. 19:1-4. Note 1.
3. What may we learn from the very small things of nature? Matt. 10:29, 30; 6:28-30.
4. What does the psalmist say concerning God's care for His creatures? Ps. 145:9, 15, 16.

Promise Precedes the Thorn and Thistle

5. How early did God give the first promise of deliverance from sin? Gen. 3:15. Note 2.
6. Name an important law of nature that was put into effect from the beginning of creation. *Ans.*— That all living things should reproduce others only "after their kind." Gen. 1:11, 12, 20, 21.

A Finished Creation

7. Was the work of creation finished at the beginning, or is it still going on? Heb. 4:3.
8. How is the present order of creation upheld? Heb. 1:3.
9. How does Isaiah describe the power and wisdom of the Creator? Isa. 40:26.
10. When rightly studied, what witness do the works of nature bear? 2 Peter 3:6, 7; Ps. 104:6-9. Note 3.

Notes

1. "Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens."—*"Education,"* p. 99.
2. "This sentence, spoken in the hearing of our first parents, was to them a promise. Before they heard of the thorn and the thistle, of the toil and sorrow that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ."—*Id.*, p. 27.
3. Since "God designed that the discovery of these things [animals, trees and other vegetation covered up by the flood] should establish faith in inspired history," we may conclude that in the last days His true people will be found making use of these geological facts in this way and for this purpose. In fact, no department of modern science is of greater interest and importance for the people of God today than the wonderful truths that have been discovered in the rocks, proving that the "world that then was, being overflowed with water, perished." 2 Peter 3:6.

Intermediate Lesson

IX — Warnings and Instruction; Parable of the Rich Man

(November 27)

LESSON SCRIPTURE: Luke 12:1-21.

MEMORY VERSE: "Where your treasure is, there will your heart be also." Luke 12:34.

The Setting of the Lesson

This lesson seems to be a continuation of the incidents of the last lesson. The people no doubt heard of the severe rebuke given by Jesus to the scribes and Pharisees, and the multitude increased in size, and the desire to hear Jesus increased.

"No lands nor gold do I hold in fee;
Naught can I give the world," said he.
But many a heart as he passed along
Was cheered by the lilt of his merry song;
While hapless wanderers gone astray,
Were guided back to the better way;

And eyes that were dimmed with tears the while
Would flash once more in an answering smile.
'The rarest gifts to be given away
Are neither lands nor gold,' said they."

Questions

1. What shows the great interest of the people in Jesus and His work? Of what did He instruct His disciples to beware? Luke 12:1.
2. How fully will all hypocrisy be exposed? Verses 2, 3. Note 1.
3. Of whom need they not be afraid? What is the worst an enemy can do? Whom should they fear? Verses 4, 5.
4. What two illustrations were given to show God's care for us? Verses 6, 7. Note 2.
5. What is promised to those who confess Jesus Christ before men? What experience awaits those who deny Him before men? Verses 8, 9.
6. What terrible warning is given to those who continually reject every good influence? Verse 10. Note 3.
7. What special help is promised to those who are brought to trial for their faith? Verses 11, 12.
8. What request was made of Jesus by one of the company? How did He answer it? Verses 13, 14. Note 4.
9. What warning did Jesus give? In what does satisfaction in this life not consist? Verse 15.
10. In the parable which Jesus gave to illustrate His teaching, what did the rich man decide to do with his goods? What did he say to himself? Verses 16-19.
11. What did this rich man forget? Note 5.
12. What did God say to the rich man? What question did He ask him? Verse 20.
13. Who are like the foolish rich man? Verse 21. Note 6.

Practical Lessons

How may we confess Christ in our daily lives? How deny Him?

In what way will the Holy Spirit help one who is brought to trial for his faith? Compare Luke 12:11 with John 14:26.

Can we have brought to our remembrance things we have never known? What incentive is there in this for diligent study?

How may we lay up treasures in heaven?

Notes

1. The expression "proclaimed upon the housetops" is suggestive of the custom of the governors of country districts in Palestine. "The public crier ascends the highest roof at hand, and lifts up his voice in a long-drawn call upon all faithful subjects to give ear and obey. He then proceeds to announce, in a set form, the will of their master, and demand obedience thereto."

2. A farthing was a copper coin equal in value to a cent and a half.

3. We have the promise of Jesus, "Him that cometh to me I will in no wise cast out." John 6:37.

"But it is possible to drive the Spirit from us so that its pleading voice cannot be heard. 'Today if ye will hear His voice, harden not your hearts,' for 'the sin against the Holy Spirit is the sin of persistent refusal to respond to the invitation to repent!'—*Mrs. E. G. White, in Review and Herald, June 29, 1897.*

4. "Through Moses, God had given directions concerning the transmission of property. The eldest son received a double portion of the father's estate, while the younger brothers were to share alike. This man thinks that his brother has defrauded him of his inheritance. His own efforts have failed to secure what he regards as his due; but if Christ will interpose, the end will surely be gained. . . . Jesus could have told this man just what was right. He knew the right in the case; but the brothers were in a quarrel because both were covetous. Christ virtually said, 'It is not my work to settle controversies of this kind.'—*Christ's Object Lessons,* pp. 253, 254.

5. "This man had received everything from God. The sun had been permitted to shine upon his land; for its rays fall on the just and on the unjust. The showers of heaven descend on the evil and on the good. The Lord had caused vegetation to flourish, and the fields to bring forth abundantly. . . . He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods, that he might help the needy. . . . The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention; there were many places in which to bestow his goods. . . . But he closed his heart to the cry of the needy."—*Id.*, p. 256.

6. It is not a sin to have worldly possessions. The Lord expects us to be diligent and saving, that we may not only support ourselves, but be able to help the needy and to give liberally to His work. The use we make of what we have in this selfish, covetous age, is a good test of our Christian experience.

EDITORIAL

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What Is Honesty?

THE wise man said, "Whatsoever thy hand findeth to do, do it with thy might." This is a good rule for those to bear in mind who are employed by others. A writer in the *Manufacturer's Record* says of those who fail to do this:

"The man who picks your pocket and makes off with your money or your watch, is merely taking what he wants without any regard to morals."

"The man who steals from his employer the time for which he is paid is doing exactly the same as the pickpocket."

"The man who satisfies his conscience in stealing his employer's time, would have no difficulty in satisfying his conscience in robbing the cash drawer after he had done it two or three times, for the spirit is exactly the same, the moral turpitude is the same, for time is money just as much as money is money."

"When men come to a full recognition of these truths, there will be a great change in the spirit of the work. Then men will see that if they want to be honest they must work honestly. The majority do not intend to be dishonest in stealing time for which they are paid; they have simply failed to think straight, and their minds have been poisoned by the false teachings of the day. Their home training has not been altogether straight on that point, their school work has been lax on the same lines, and the newspapers many of them read have failed to teach the truth."

How is it with you? Do you give full measure of service, or do you cheat your employer by careless or negligent service?

F. D. C.

Gleanings from the Council

THE General Conference Fall Council began its work on Wednesday, October 20. The first meeting consisted largely of brief talks from the foreign delegates. Elder Conradi, who has had charge of the work in Europe for many years, gave a survey of the present condition as contrasted with that before the war, both of our own work and of the political situation as related to our work. Throughout Europe there is now religious liberty, so our people can gather together openly and worship God as they please. This is not true of Russia as yet; but it is thought that as soon as the Bolshevistic régime is overthrown, Russia will offer one of the best fields for gospel work on all the continent of Europe. The children of Sabbath keepers are no longer compelled to attend school on the Sabbath, in Germany and some other countries where they have been hitherto forced to do so; and in Germany our people are released from military service. Surely the Lord has not been unmindful of his people in this time of stress and conflict.

Elder Campbell, president of the British Union, said that the Harvest Ingathering is new work for the British Union; however, last year they led the world in the amount raised per member, which was almost ten dollars. This year they are enthusiastic in an effort to surpass this record, and they bid fair to do it.

One young man who had been desired for a foreign mission, but whose conference president thought he could not be spared from the home field, went out in the Ingathering work. He made an earnest appeal in behalf of foreign missions, to an elderly woman upon whom he called. Her response was that

she would tell him the next day what she would give if he would leave his address with her. This he did, but on the morrow she sent a messenger to the young man asking him to call again. He did so, and was surprised to hear the lady say that she would give him £675, more than three thousand dollars; and if he would go to the mission field himself, she would make the check for £775, and would also support him while there.

She then asked her solicitor if he had never thought of going to a foreign field. On receiving his reply that he had a great burden for Africa, she repeated her offer.

The young man went to his conference president and said that he believed he had a second call from the Lord to go to Africa. When he related the circumstances to which he referred, the president felt that perhaps the woman who had made such a generous offer did not fully understand the nature of our work; so he sent an official with the young man to explain in detail its character. The woman assured him that she was perfectly satisfied, and had the money ready at that moment for them if they desired it.

It is needless to say that no one felt like saying to the young man that he could not go to Africa; but rather all bade him Godspeed. What greater honor could be shown one than that the God of heaven should so unmistakably call one to carry the gospel message to a perishing people!

Elder Campbell said that one of their young men who had been appointed to go to Africa gave an address to the students of the Stanborough Park Missionary College, asking at the close of his address how many would like to go with him. Ninety-five of the students arose, and later besieged the director of the union for permission to go. It became necessary for Elder Campbell to go to the college and give a talk to these would-be missionaries, showing them that they should first complete their training. The majority acquiesced and again engaged in their school work with enthusiasm. There were four young men, however, who still insisted that they be allowed to go. These, too, were finally persuaded that the better thing to do was to remain at school the rest of the year.

Our young people on the mainland of Europe have lacked the opportunities of a training for service in our own schools; but they are stanch and true to principle. They seem to be altogether loyal to their convictions of right.

Shall we not as young people in this land of opportunity learn from these loyal ones, to gird on the armor of God more securely, and go forth to battle for the right more valiantly, more wholeheartedly? We cannot compromise with evil. We must lay hold of the power of God to cleanse and purify the life, making us clean vessels to bear the water of life to a thirsting world.

F. D. C.

"THE bit of pretense that we fancy may raise us in the estimation of others, invariably lowers us in our own eyes. After all, our own opinion of ourselves counts for most. The rest come and go, but we have to keep on living with ourselves."

CARE may kill people, but "don't care" kills more. — *Boston Transcript*.