



### The Twelve Merchants

TWELVE merchants with their camels came  
Across the deserts vast;  
They knocked upon the gates of Time,  
And through Life's city passed;  
And they were laden with the wealth  
Of countries far away,  
With silks and myrrh of nobler worth  
Than those of far Cathay.

Twelve merchants with their camels brought  
Such gifts to you and me,  
Of joy and kindness, till it seemed  
Life could no richer be;  
And shall we let them go away,  
Those merchants old and wise,  
All empty-handed and forlorn,  
With sadness in their eyes?

The merchants with their camels are  
The months that make the year.  
O, for the blessings that they bring,  
The hope, and love, and cheer,  
Let us give gladly in return  
The best of all we are,  
That when these merchants go their ways,  
They go in peace afar.

—Frank Walcott Hutt.

### Have We the Right to Do Wrong?

NEVER is the careless use of words so disastrous as when it sheds a false light upon our ideas of right and freedom. Then it is that we are set afloat among rocks and shoals with a fixed rudder and a doctored compass. The wrong notions of three common and imposing words furnish a striking illustration of this favorite deception of Satan. They are "prerogative," "privilege," "power."

With regard to certain indulgences, for example, an employer will say: "If a man wants to drink or smoke, he can do it; that is his *privilege*." But he can not be an employee of mine if he does." The evangelist, pleading for the acceptance of his Master, declares, "You have the fearful power of choice, the awful right of free will. It is your *prerogative*, the prerogative of human nature, to choose Jesus Christ or to reject him. You can decide to accept the offer of salvation, and by the road of God's holiness find your way to heaven; or you can turn your back upon this, cast in your lot with the lost, and choose separation from God, with all that it means. That is your *privilege*." To one who is struggling in the depths of sin, he exclaims, "Come up! live the life of right and truth. Be a man. It is in the *power* of every soul to lead that life. Begin it."

Now all this is not only careless speech, it is arrant nonsense and cruel deception, and it almost or quite rises to blasphemy. It completely confuses the facts in the case. It casts a glamor of apparent right over actions that are not right,

and by no possibility can be right. It credits to an inherent nobility of human nature choices and deeds that are never anything but ignoble and wrong. It makes men feel that they are somehow within allowable limits, when they are in fact beyond the dead-line of inexcusable sin. It glorifies Cain and deifies Satan. It fools men into leaning on the broken reed of their own ability, and leads them to defer or to decline altogether the proffered help of God.

It is no man's privilege to waste his money, sap his strength, and endanger or limit or destroy the lives and rights of others by indulging in expensive or evil habits. It is *not* an inherent right or a conferred prerogative of humanity to reject good and God incarnate in Jesus Christ, and choose evil and sin. Nor, though here we need a more guarded discrimination, is it in a man's "power" to begin the upward-leading life.

If it be said that these words have come to have these popular meanings, so that one is almost more critical than the dictionary in rejecting them, it may be answered that that is poor virtue which is not more scrupulous than the statute-book, and poor moral sense which is not keener than the speech of men. It is in exactly such scrupulous precision that clearness of thought and keenness of virtue lie. Evil lurks in this fringe of verbal and moral underbrush.

What is a "right"? Even by the dictionary, it is "a just and proper claim to anything: a claim founded upon any consideration of justice, morality, courtesy, custom, civility, or upon either natural or positive law." "Prerogative" is "an indefeasible and unquestionable right, belonging to a person or body of persons by virtue of position or relation, and exercised without control or accountability." "Privilege?" It is "a peculiar benefit, favor, or advantage; a right or immunity not enjoyed by all, or that may be enjoyed only under special conditions." And "power" is "ability to act, regarded as latent or inherent; capacity for action or performance."

It is God's "right" and "prerogative," "indefeasible and unquestionable," to ask, and demand, our obedience; it is neither our right nor our prerogative to refuse it. The father's prerogative is love; but rebellion or indifference is no prerogative of the son. The man who does evil is not well within his "rights;" he is deep within his "wrongs"—to God and his own soul. When one rejects Jesus Christ, he goes counter to every consideration of "justice, morality, courtesy, civility, positive and natural law." "Custom," alas! he may plead, but it is only in human law, and within narrow limits there, that custom constitutes right. The habit of sin, and the going with a multitude to do evil, have never made it good. Human nature has the power of choosing

evil, but assuredly no "indefeasible right," or right at all. It is true that the choice is "without" outward "control," but it is not "without accountability." Before the bar of justice, love, and gratitude, the soul who turns back upon the One altogether lovely, and the chiefest among ten thousand, when he comes unto his own, must "show cause" and "answer for it" forever. "How often would I"—but "ye would not." "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light."

There is indeed a gracious *privilege* in the matter, the God-given privilege of accepting Jesus Christ and becoming "accepted in the Beloved," but not even this is, in the primitive sense, a privilege. Privilege is *privi-legium*, a private law, an opportunity not given to all people, or open only under special conditions. There is no privilege in that first sense with God. He is no respecter of persons. "Whosoever will" may come. The opportunity of eternal life is a privilege in the second sense. Right did not confer it. Labor can not earn it. Grace bestows it under special conditions,—trust and obedience. But for wrong-doing, whether in our attitude to Christ or to virtue and love, great or small, there is and can be no *privi-legium*, no private law nor conditional permission. It is never anybody's right to destroy uselessly, or to commit slow suicide. Twenty-four hours in the day, three hundred sixty-five days in the year, one hundred years in the century, with no allowance out for leap year or a single inserted second, right is right, and wrong is wrong, and sin is sin. God issues no dispensations from virtue. The sin may be very attractive, very politic, modern in the extreme, but it can never be anything else nor anything less than sin.

"In vain we call old notions fudge,  
And bend our conscience to our dealing;  
The ten commandments will not budge,  
And stealing will continue stealing."

Call it rebellion, usurpation, crime, embezzlement, sinful waste,—it is not privilege.

And there is no "inherent or latent" "power" in that poor man whom we summon to right and liberty. Without trenching on the vexed old theological questions of "ability" and inability, we all know ourselves well enough to be sure that only as the abounding grace of God works with us are we able to tread, or enter, that upward path, that "apart from me ye can do nothing," and that it is only "in him that strengtheneth" us that we can do "all things" or anything morally effective or spiritually vital. What man has is not "power;" it is possibility. The power, like the right, comes from without. Possibility where the source of power is external is capacity.



Capacity is simply power to receive. To "as many as received him, to them gave he the right [right conferred is power granted] to become children of God." John 1:12, A. R. V. This is no idle distinction. He who has inherent power may exercise it as he will, and when he will; he who has capacity must accept the conditions of time and plan and manner of him who must add his power to the other's possibility to make it reality. Every soul should understand that it is duty and wisdom to "seek Jehovah while he may be found; call ye upon him while he is near." "If so be" is a needed spur, and it expresses a profound and awful fact.

As human beings, therefore, what is ours is freedom of choice, and possibility of redemption. No word of ours ought to obscure the situation for ourselves or others. Put it plainly: You

of an eight-page paper each hour, all folded, pasted together, counted, and delivered in regular piles.

Then, as the way was opened to give the blessed news of the soon-coming Lord to the millions who sit in darkness, we see, in place of the old-fashioned stage-coach or the still slower ox team, which were the reliable means of transportation till only a few years ago, a veritable network of railways covering all portions of civilization, and by them we find ourselves hurried from place to place at the remarkable rate of from sixty to one hundred miles an hour. Thus the prophecy which God gave to his people five centuries before the Christian era, that knowledge should be increased, and that men should run to and fro just prior to the end of time, is being literally fulfilled. How many times

we hear it said that we are living in a wonderful age,—a fast age,—an age that far outstrips every time that has preceded; and how easy to think that the present generation greatly excels all others! But if we stop to think what God has testified, and that there must needs be a great increase of knowledge that the Word of life may be heralded everywhere before the Saviour comes again, we shall find, not a cause for self-congratulation, but rather a reason to

acknowledge God's hand at work, and to recognize in the wonderful inventions all about us, only evidences that God is getting the world ready for the great climax that is just before us.

But just when this marvelous increase of knowledge and the rapid covering of the world's surface with facilities to forward the cause of the Master is seen, just then is also seen the enemy of souls the harder at work to lead men away from God. While the Bible so plainly proclaims that the end of time will witness great advancement in intellectual lines, it also tells us that we must look for a great development of the powers and passions of sin,—wicked men, as never before, at work, as agents of the devil, to lead us from the right; evil men and seducers waxing worse and worse; iniquity abounding; perilous times all about us. And we can not but admit the fulfilment on every hand of these things—crimes abounding; men pleasure-mad; enticements to follies multiplied; even in the realm of religion, all sorts of amusements which we can not consistently associate with the Christ-life; traps to catch the feet of the innocent; cards, dances, theaters; schemes of Satan everywhere to keep men from getting ready to meet the coming King.

Again, the struggles between classes and masses; the oppression of the toiler by the capitalist, as foretold by the apostle James; the ever-increasing unrest which marks all parts of earth, given by the Saviour as evidences of the end; the development of anarchism, nihilism, and kindred movements,—these things all show that we are living in an age of great tension.

The solution of the problems thus presented baffles the minds of the foremost philosophers, but to those who are studying the situation from the standpoint of God's blessed Book, they are but evidences indisputable that we are living down in the very border of eternity, and as we

appreciate the rapid fulfilment of the voice of prophecy, the very signs that are causing such anxiety to those who know not God's truth, are omens of joy, ushering in the bright eternal day when the King of kings, our Redeemer and Friend, shall come and make all the crooked places straight, and heal every wound that sin has made. What do these things mean to you? May the contemplation of the conditions about us stimulate each one to get ready ere long to join in glad songs of everlasting praise to him who loved us and gave himself for us.

WM. A. WESTWORTH.

#### What Counts

Did you tackle that trouble that came your way,  
With a resolute heart and cheerful,  
Or hide your face from the light of day  
With a craven look and fearful?

O, a trouble's a ton, or a trouble's an ounce!  
A trouble is what you make it.  
It isn't the fact that you're hurt that counts,  
But only, *how* did you take it?

You are beaten to earth? Well, what of that?  
Come up with a smiling face.  
'Tis nothing against you to *fall down flat*;  
But to *lie there*—that's disgrace.

The harder you're thrown, the higher you'll bounce;  
Be proud of your blackened eye.  
It isn't the fact that you're whipped that counts,  
But, *how* did you fight, and, *why*?

And though you be done to death, what then?  
If you battled the best that you could,  
If you played your part in the world of men,  
The critic will call it good.

Death comes with a crawl, or comes with a pounce,  
And whether he's slow or spry,  
It isn't the fact that you're dead that counts,  
But only, *how* did you die?

—Cooke.

#### "Them That Honor Me, I Will Honor"

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like



"THE DEVIL'S GATE," TANDIL, SOUTH AMERICA

Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon; yet among them all, the Hebrew captives were without a rival. The erect form, the elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which



THE MOVABLE ROCK, TANDIL, SOUTH AMERICA

are free to choose right or wrong. You are allowed to decide whether you will take Christ or reject him. If you determine to indulge in such and such things, you can; and yourself and others will bear the consequences. But you have no privilege in the matter. You are Cain slaying your brother, and driving yourself into the desert. You have no prerogative here at all. You are denying God's prerogative in the very act of asserting what you call your own. You are Satan attempting to usurp the throne of God. But one "privilege" you have, not private, but extended to you and all men alike, the privilege of the grace of God. Accept that and you will have a prerogative,—a right conferred in virtue of a relation,—the prerogative of the sons of God, heirs of God and joint heirs with Jesus Christ. And then you will receive "power" indeed, the power of an endless life, the power of his resurrection, of him who is able to do exceeding abundantly above all that we ask or even think.—*Editor of Sunday School Times.*

#### Silent Witnesses

Up to within a few years it was only by the most laborious work that books and literature of all kinds were produced; and even when the printing-press was first invented and took the place of the handwriting that for so long had been the one way of recording the thoughts and occurrences of the world, it took a full day at constant effort to print from two hundred fifty to three hundred copies of a four-page paper. But the Lord had told his children, as recorded in the twenty-fourth chapter of Matthew, that the gospel of the kingdom should be preached in all the world for a witness, and then the end should come. The lines of prophecy all point out the fact that we are living down toward the end of time, and so now this word of the Lord that the gospel be carried to the remote corners of earth must also be fulfilled, and all nations must know of the coming of the Master. But with the limited facilities of the past it would seem as if it was a task impossible to accomplish. But what a change! Instead of the slow processes of bygone centuries, the giant presses of to-day can turn out ninety-six thousand copies



nature honors those who are obedient to her laws.

During the past three years the youthful Hebrews had been gaining other wisdom than the learning of the Chaldeans; God had been giving them a knowledge of himself. They had placed themselves in right relation to God, and he could trust them with a deep knowledge of eternal truths.

The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practises, and that leaves God out of its reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension, a sounder and more accurate judgment, than all the wise men of the kingdom of Babylon. They placed themselves where God could bless them. They followed rules of life that would give them strength of intellect and would gain for them the greatest possible benefit from the study of God's Word.

While faithful to his duties in the king's court, Daniel so faithfully maintained his loyalty to God, that God could honor him as his messenger to the Babylonian monarch. It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream, and an interpretation of it. Daniel and his companions sought the Lord, and to Daniel was revealed the dream and its meaning. And when he had related to the king the vision God had shown him, Nebuchadnezzar said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

The history of Daniel and his companions has been recorded on the pages of the Inspired Word for the benefit of the youth in all succeeding ages. What men have done, men may do. If the youth will make the unreserved surrender of the will that Daniel made, God will help them as he helped Daniel. If they will appreciate the opportunities he gives for growing in understanding of him, he will give them wisdom and knowledge, and will fill their hearts with unselfishness. He will put into their minds thoughts that will inspire them with hope and courage as they seek to bring others under the sway of the Prince of Peace. They will have the co-operation of God and the angels. They will work out with carefulness the sum of their salvation, God working in them to will and to do of his good pleasure.

As Daniel studied the Word of God, his understanding became ever clearer; and as he comprehended its ennobling principles, he purposed in his heart to form a character that God could approve. He could not foresee the result of his determination to be true to God in the courts of Babylon; but he resolved that even at the loss of all things, he would preserve his integrity. And the Lord fulfilled to him the word that he has pledged, "Them that honor me I will honor."

There is wonderful encouragement in the story of Daniel for the youth who to-day are striving to gain knowledge. In his Word the Lord has left his children a divine instructor that will never disappoint those who seek its direction with a sincere heart. Its teachings will give a strength of character and mental development that no other book can impart. Let the student make the Word of God the chief book of study, giving all other branches of learning a secondary place. And as the heart is opened to the entrance of the Word, light from the throne of God will shine into the soul. That Word, cher-

ished in the heart, will yield to the student a treasure of knowledge that is priceless. Its ennobling principles will stamp the character with honesty and truthfulness, temperance and integrity.

MRS. E. G. WHITE.

### The Closing Chapter of Earth's History

In the opening chapters of earth's history we find that our first parents were placed amid most beautiful surroundings, with everything that heart could wish to delight the eye, charm the ear, and satisfy the sense of taste. Into that fair Eden home came the serpent, and uttered the first lie ever spoken on this earth: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Satan induced our first parents at least partially to believe this statement, and by his arts and devices he has likewise brought the



"The dull clouds have dropped their skirts of snow  
On the hills, and made them colder."

great majority of people in all ages to believe the same. The basis of nearly all heathen religion and pagan philosophy is that man has an immortal soul; that death is not death, but a transition to a higher life,—that we "shall be as gods."

In the prophecy of the last nation of earth we find these words: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Rev. 13: 13, 14. Here the workings of Spiritualism are clearly shown. Spiritualism teaches that these miracles are wrought by the spirits of the dead. The Bible clearly shows that "the dead know not anything," that we should not listen to those who have familiar spirits, and that when miracles are performed by those whose lives are not wholly in harmony with the Word of God, we must know that the spirits of devils are working miracles.

The other great error that Satan has used is Sunday observance. The Sabbath of the Lord was given as a sign of loyalty, by which he might know his true people, and through which they were to know their God. The Sabbath commandment is in the very heart of the law of God, and is the seal of that law. The seal of a king is used in connection with law, and must show three things,—his name, his position, and his territory. Other commandments mention the name of the Creator, but the fourth alone gives his right to rule and the extent of his dominion.

Were it not for this seal, *Jehovah, the Creator of heaven and earth*, a person could keep the entire law, and at the same time worship Buddha, Mohammed, or Confucius.

Satan, in his great masterpiece, the papacy, also has a seal, or mark. In catechisms issued by the Catholic Church, the question is asked, "How prove you that the church hath power to command feasts and holy days?" Answer, "By the very act of changing the Sabbath from the seventh to the first day of the week, a change for which there is no Scriptural authority." Precisely, then, as the Sabbath is the seal of God's law, so the establishment of Sunday as a day of worship is the mark of the beast. Against worshiping the beast and his image, and receiving his mark in the forehead or hand, the third angel's message gives its great and final warning.

Opposed to the true followers of God a three-fold union is formed. Protestantism reaches out to shake hands with the papacy in the matter of Sunday laws; she unites with Spiritualism in believing the first lie Satan uttered to man, the immortality of the soul, and also by faith in the miracles which are wrought.

When the third angel's message closes, Christ leaves the sanctuary above; no more mercy is extended to sinners, and the seven last plagues begin to fall. Terrible is the cup of wrath which the Lord pours out upon the guilty inhabitants of earth.

As the plagues begin to fall, those who have opposed the commandment-keepers, accuse them of causing all the trouble. It was in like manner that Ahab of old spoke to Elijah: "Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalism." 1 Kings 18: 17, 18. The same cause, forsaking the commandments of the Lord, brings the seven last plagues. Anciently the charge was laid upon him who pointed

out the sins. So in the closing conflict, the same charge brought against the people of God, will lead to the fiercest persecutions.

At this juncture Satan appears upon the earth as an angel of light, and professes to be Christ; he repeats some of the beautiful sayings that Jesus gave while he walked among men; he then states that his Father has changed the Sabbath from the seventh to the first day of the week. He says that the terrible calamities have come upon the earth because that small, hated sect persist in violating the sacredness of Sunday. He calls upon the loyal ones to arise and wipe them from the face of the earth. This is the crowning act of deception in the final struggle.

The nations of earth, thus fully aroused, unite in forming a decree to blot out the little band. A day is fixed; as it approaches, the hosts of Satan are marshaled to do their bloody work, but just as they are beginning, God steps in and says to his children, "It is enough." The seventh plague is poured out; the great earthquake takes place, mountain chains sink, inhabited islands disappear. The hail-storm bursts forth, and those who a little while before were gathering about the followers of Jesus with angry threats, now call for the rocks and mountains to fall upon them.

The righteous are now gladdened by the thought that the time of their deliverance has come. A little later the small black cloud is seen in the east; as it comes nearer and nearer the earth, it becomes a great white cloud of

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Conducted by the Missionary Volunteer Department

M. E. KERN — — — — — Chairman  
MATILDA ERICKSON — — — — — Secretary

### Delay in the Reading Course

THERE has been an unavoidable delay in filling the orders for "Into All the World," as the publishers are entirely out of it. A new edition is being printed, but is not yet ready for delivery. We greatly regret this, and there seems to be nothing we can do but suspend the reading course for a week or two, as there are a large number who have not yet received their books. Let all write up the review questions on "Early Writings," send them in to their conference secretary, and be ready to begin on the new book.

M. E. KERN.

### The Morning Watch Calendar

IN harmony with the recommendation of the Sabbath-school and Young People's Convention held last summer at Mount Vernon, Ohio, the General Conference Young People's Missionary Volunteer Department has prepared a calendar adapted for daily morning prayer and Bible study. There is a Bible text for every day in the year, and suggestions for supplementary reading in the spirit of prophecy for those who can do it. There are also recommended subjects for special prayer.

This plan has brought great blessings to our young people wherever carried out. Systematic Bible study and prayer are two of the daily essentials to a successful Christian life. What a power it would bring into the lives of our young people if they would conscientiously devote thirty minutes or more of every day to quiet communion with God! This calendar will help you.

Send to your conference secretary of young people's work for a copy at once, that you may begin on New-year's morning. Price, 6 cents. Stamps accepted. The directory of all our conference young people's secretaries in the United States was given in the INSTRUCTOR of December 10.

M. E. KERN.

### An Explanation

THERE seems to be confusion in the minds of some in regard to the Missionary Volunteer Reading Course and the preparation to meet the "Standard of Attainment."

Neither of these lines of work has been planned for the weekly meetings of the Society.

The Missionary Volunteer Reading Course is what its name implies, and will cover three books, aside from the supplementary study in "Outline of Missions," and what additional notes will appear in the INSTRUCTOR. The questions for written review on each book are sent to those who have enrolled in the course; and in writing the answers, such use may be made of the book read or of the Bible as is thought best. Those who satisfactorily finish the three books will receive a certificate showing that the Missionary Volunteer Reading Course for 1907-08 has been completed.

The "Standard of Attainment" is a mark set for all our Missionary Volunteers to reach—an acquaintance with the cardinal truths of the third angel's message and denominational history. Examinations will be given twice each year by

the church elder or some one appointed by him, to all who desire to take the test. The first examination is set for March, 1908. The examination in Bible doctrines this year will be based on the present Sabbath-school lessons, the Bible readings appearing in the *Signs*, and the articles in the special "Our Truth" number of the INSTRUCTOR. All who desire to take this examination should make a special study of the Sabbath-school lessons and of the papers mentioned. The examination to be given at the same time on denominational history will be based on Elder Loughborough's book, "The Great Second Advent Movement." A set of lessons on this book will be sent to those who write to the Missionary Volunteer Department at College View, Nebraska, enclosing stamp. These lessons will be a help to many in studying the book.

Doubtless many of our young people who have studied these things can easily reach this standard. Others will have to study hard. Everything that is good comes by hard work. Either one or both of the examinations can be taken in March. If only one is taken, the other may be taken later. The certificate of attainment will be issued when both have been satisfactorily passed. After the first examination the Society will always be asked to report the number of "members of attainment."

There is so much to learn, and so much to do, dear young people, we have no time to waste. It will take all our time, energy, and means to buy the field.

M. E. KERN.

### Our Field—The World

Australasia—No. 7 (Polynesia)

#### Program

OPENING EXERCISES.

LESSON STUDY:—

Polynesia—Society Islands:

General Description.

Our Work.

#### Polynesia

The geographical meaning of Polynesia is rather vague; generally speaking, this division lies east and a little north of Australia. It covers about 1,200,000 square miles, while the estimated area of all its islands is about equal to a tract of land sixty-four miles square. Yet these small land plots in the deep Pacific have been bones of contention to some of the civilized nations, and through national and religious efforts most of Polynesia has been annexed to different European powers.

Physically, the Polynesians are a fine race. They are light-hearted, easy-going, and endowed with fluency of speech. They covet social rank, and take great pride in personal adornment. Formerly their religion was polytheistic; many of their gods were deified men; some were human passions, and others natural forces personified. Polygamy was a stigma on social life; human sacrifices were offered, and cannibalism was practised.

The terrible plague-spots on the social and national life of this people needed the healing balm of Christianity. About one hundred years ago the first missionaries reached Polynesia. Briers beset their pathway; for often traders had fostered the vice already existing among the people, or by sharp bargaining had made bitter enemies for their brethren who took the tidings of peace. Still, Christianity, which first gained a foothold

in Tahiti (one of the Society Islands), finally permeated the whole of Polynesia.

### The Society Islands

GENERAL DESCRIPTION: Since 1880 the French flag has floated over the Society Islands. More than two centuries before that time, the group was discovered by a Spanish navigator. Its rugged islands are usually encircled by coral reefs. Beautiful streams intersect the valleys nestling among the mountains of perpetual green. An abundance of tropical fruit is raised. Despite heat and humidity, the climate is quite healthful.

Of the nine or ten islands inhabited, Tahiti is the most important. It enjoys regular communication with San Francisco, and is the harbor of the Society group, as well as the headquarters for the government.

The Society islanders cultivate only a small portion of the land; for, having a dislike for quiet lives, they congregate together on the beach, instead of scattering among the mountains. Covetousness has taken deep root in the lives of these simple people, and economy seems to be unknown. Intercourse with Europeans, however, has imbued some of the people with ambition, so that they have built houses and furnished them similarly to European homes. Yet many still live in thatched huts. Sometimes the ground floors are covered with layers of poles, and carpeted with hay. Furniture is conspicuously absent. A chest is usually found, into which are tucked the holiday dresses, and perhaps a few odd plates and spoons, or knives and forks, put away to be used on rare occasions. Dishes are in little demand; forks and spoons have not yet gained prestige; and leaves still do the service of plates. An individual bowl for gravy or gruel is the only essential. Most of the food is cooked on hot stones in underground ovens. The home life of this people is simple, yet many customs prevail which are antagonistic to Christianity.

OUR WORK: More than two decades ago Brother Tay first visited Tahiti when on his way to Pitcairn Island. In 1891 the missionary ship "Pitcairn" cruised among the islands of Polynesia; much literature was scattered, and many of the islanders accepted the truth. Of the missionaries on board the cruiser, Brother Tay was laid to rest in Suva, Fiji, while Elder Reed and wife remained in the Society Islands to continue the work begun. A few months later, Brother and Sister Cady went to Raiatea, where they are still holding up the banner of truth. Miss Nelson has joined them, and is conducting an industrial school. Some extracts from a letter written by Sister Cady will



SAMOAN WOMAN INOCULATING VANILLA

give a comprehensive view of the progress of the work in that field. They are as follows:—

"Some of these islanders are learning to love the truth; and I trust that as they grow to understand it better, they will love it more and more, and be willing to sacrifice even their lives for Christ. They do sacrifice somewhat now for the truth's sake, and when they give ten cents in Sabbath-school, they are giving up something good to eat. This is hard for them, for they are trained from childhood to gratify the appetite if possible, and find their greatest pleasure in eating and drinking. It is also a cross for

(Concluded on page six)





#### Blue-Dome Jewels

(Sung to the tune of "Jesus Loves Me.")

TWINKLING little jewels bright,  
What a pretty, pretty sight!  
Tell me what you are, I pray,  
'Way up there so far away.

Twinkle, twinkle, all the night,  
With a dewdrop's sparkling light;  
Shining here and shining there,  
All around this world of care.

Twinkling lights of blue and white,  
O, so pretty to my sight!  
Also yellow, green, and red,  
They, too, shine above my head.

There! the Pleiades are nigh,  
Seven sisters of the sky;  
Their influences so sweet  
Are here cast about my feet.

Now Orion comes in view,  
Hunter of the heaven's blue;  
Canst thou loose his bands of light?  
No; God only has the might.

Here's the dipper of the north,  
In its glory shining forth:  
See! it points to the great star  
Which guides mariners afar.

Then, from this cold, freezing perch,  
For the Southern Cross let's search:  
Four stars there shine very bright,  
But to us come not in sight.

Now come back, O, to our sky,  
And look for the Gemini!  
They twin brothers are of fame;  
Can you guess each one's good name?

Also find the Milky Way:  
This is easy, you will say;  
For, on starry nights, its light  
Shines out very clear and bright.

All these, and so many more  
They can't be told in this lore,  
Are still twinkling way up there,  
For our pleasure—with God's care.

CHORUS:

O sparkling jewels,  
O sparkling jewels,  
Yes, Jesus made you bright,  
With such clear, shining light!  
(Dedicated to the children.)

MRS. MARY M. CRAWFORD.

#### Captives Delivered Through Prayer

DR. PIERSON, editor of the *Missionary Review*, relates the following instance of prevailing prayer:—

"Dr. Bunker, of Burma, tells of a company of Breecks, a low, fierce tribe of Karens, who made a raid on a Christian village, and carried off as captives two boys and a girl. They said, 'Now we will see; if the Christians' God delivers these captives out of our hands, we will believe in him, and become Christians; but if their God can not deliver them, we will go over and take more captives.'

"Just at this juncture Dr. Bunker arrived at the village, where all had been praying for help. They quickly told him, and he said, 'Well, this is a case of God versus the devil,' and he felt strong to say, 'God will deliver them; keep on praying.' He sent a message demanding the release of the captives, and got word back, 'Come

on; get them if you can; we have guns.' He sent them the message: 'If you do not deliver up those captives, we will leave you in the hands of our God, who can and will deal with you.' Meanwhile he and the Christians prayed mightily. His messengers met the Breecks on the road, bringing back one of the captives. He then selected one of his preachers and fourteen followers to go unarmed for the other two.

When they got to the village, they did not say a word to any of the tribe, but planted themselves in the road. The preacher took out his hymn-book and read a hymn, which they sang; then he read a portion of Scripture, and preached, then prayed, and by that time the villagers brought the other captives to them, and said, 'Now take them, and be gone.' The captives told them that a brother of the chief who stole them, himself a very wicked man, talked strongly about the wickedness of the deed, and the wife of the chief begged her husband to make peace while he could, showing how God was working to bring about answers to prayer."

#### The Saucy Little Girl

##### A True Story

THERE was a tea party at Mrs. Smith's. The guest of honor was Mrs. Long, eighty years old. At the table some one glanced out of the window and saw Mabel Becraft passing by, and spoke of it. "She is a nice little girl," said Mrs. Long, "but isn't she saucy? She came into my house the other day, and her eyes happening to fall on my hands, she said, 'What makes your hands so poor, and why do the veins stand out so?' I told her I thought it was because I was old.

"Well," she said, 'they are ugly, and I never want my hands to look like that.'

"Then she caught sight of the lavender ribbon bow that I constantly wear to cover the almost bare spot on top of my head, and she asked, 'What makes you wear that bow? It doesn't look one bit nice. My mama never wears such a bow.'

"Of course, I didn't care, and laughed; yet I found it somewhat embarrassing to be obliged to explain to a child that ribbons and caps must be used to cover up the defects of age. I wish Mrs. Becraft could know how saucy Mabel is becoming."

"How saucy Mabel is becoming!"—the words were wafted out at the open door, where all unnoticed the little maiden stood, dreading to go in with the message her papa had bidden her deliver to Mrs. Smith. "How saucy!" They must be talking about her! She just couldn't go in now, she thought, and slipped away before any one had a chance to notice her. But what did it mean? When had she ever been saucy? She couldn't think. But when, a few days afterward, she said to her teacher, "What makes your face so freckled? It makes you look so homely," her saucy words to Mrs. Long flashed into her mind, and she connected them at once with the words she had overheard—"How saucy Mabel is becoming!" And now she had spoken in the same way to her teacher. Turning, she apologized at once, and as it was some time

before school would begin, she told her teacher the whole story. The young woman kindly drew the child to a seat by her side, and explained "that God wants us to treat aged persons with especial respect and kindness, and that it is very unbecoming in a little girl to ask an old person such questions as she had asked Mrs. Long."

"Would you, my dear Mabel," she said, "want me to ask you why you sometimes wear that old brown dress to school? I know you would not. And if you are not freckled, cross-eyed, nor deformed in any way, you ought to thank God every day that you live, and be very tender toward those who have been less fortunate. And remember, my child, you may sometime be an old woman with thin hands and hair, just like dear Mrs. Long. She is a beautiful character, and her face is sweet and fair despite her age. Try to be like her."

"O Miss Manley, you don't know how much I thank you for your kind advice. You ought to have scolded me or whipped me for being so saucy to you, and instead you have treated me just as if I were your own little sister. You may be sure I shall not forget the lesson you have given me."

"I hope you will not, Mabel. Children who ask saucy, impudent questions, do not win the love and esteem of good and wise people. The Bible tells you to 'be courteous.' True politeness will not do or say anything that will wound the feelings of another."

This talk with her teacher was the turning-point in the young girl's life. Never since that day has she been heard to ask an impudent question. The thought that she will sometime be old, and that God wants her to be courteous, restrains her, as I hope it will restrain all who read Mabel's story. S. ROXANA WINCE.

#### How to Send Coins in Letters

To enclose a coin in a letter, cut a cross through the writing paper with a knife, making the cuts no longer than the diameter of the coin



to be enclosed. This will make four points of paper, two of which, A and B, are raised up, and the coin inserted, as is shown in the sketch, and the other two points remain back of the coin, holding it firmly in place.

#### God Is Near

God is always near me,  
Hearing what I say,  
Knowing all my thoughts and deeds,  
All my work and play.

God is always near me,  
In the darkest night;  
He can see me just the same  
As by midday light.

—Selected.

#### Meeting Obstacles

I FIND nothing so singular in life as this, that everything opposing appears to lose its substance the moment one actually grapples with it.—Hawthorne.



### Our Field—The World

(Concluded from page four)

a native to step out and keep the Sabbath, for they are very much inclined to go with the crowd, and to do as others around them. As a people, they are very proud. They love popularity and honor, and dislike very much the disapprobation of man. It is popular among them to belong to what has been their state church, and not at all a cross, because most of them are members. But to join any other church brings them under censure. I have never met a people that had so much of the fear of man; and I believe that the 'fearful' spoken of in Rev. 21:8, who have their part in the lake of fire, are those who fear and obey man instead of God.

"But these are not the worst things that we have to contend with, for we know we can not expect the majority to be saved. What has caused us the most sorrow and perplexity is the weakness manifested by our native people on the point of appetite and lust. They are very prone to fall on these points, because in their youth they were never taught that they should bring their bodies under control.

"The people are very affable and pleasant, but we do not often find one who knows what experimental religion is, though they have enough of the form of it. They say 'yes' to all we say, whether they agree with us or not. They do not seem to know how to talk about practical religion, but like to put a mystical meaning on texts, and then discuss them. It is a little over a hundred years since they were all heathen, and many of their old heathenish customs are still in vogue. It seems to me that they are something like those who lived in the days of Constantine, when good and evil were mingled in the church. When we consider the depths from which these people have to rise, we can easily appreciate that it takes more than human power to lift them up, but the grace of God is sufficient for them too.

"The older people cling very tenaciously to their old customs. As far as they believe in error, they throw their influence on the side of wrong. On account of this, our greatest hope is in the youth. The efforts put forth for them have brought some good results. Some of our young people are truly converted, and are a real help in the Lord's work. Others have not become active in the work, but have become so imbued with the true principles of living that they have kept themselves pure from the corrupt habits of the majority of the youth on these islands. A few have returned to their homes and to former associates, and have been overcome by the evil influence around them; yet most of those we have had with us are considerably higher in the scale of morality than they would otherwise have been. Two of our boys have been in the United States for several years, attending one of our schools. One of our girls is now a valuable assistant in our training home; she also helped to translate the Sabbath-school lessons into the native language.

"There is very little literature printed in the native language. The first missionaries constructed the written language, and then got out the Tahitian Bible, which is certainly the first book in importance as a foundation of all knowledge. But as we find that books and papers on Bible themes are a great help to us, so they would be to these people who have so much to learn. Accordingly we have gotten out 'Steps to Christ' and 'Christ Our Saviour,' and also several pamphlets on various topics, together with a tract on temperance and two on the Sabbath question. This language is very simple, and most of the adults can read. The Tahitian is the printed language of not this group only, but of all the adjacent islands that are controlled by the French. Though these other groups have dialects varying somewhat from that of the Society Islands, they all use the Tahitian Bible."

(NOTE.—The many islands of the south and southeast of Asia constitute four general divisions; namely, Malaysia, Micronesia, Melanesia, and Polynesia. The principal groups in Polynesia are the Society; Fiji; Samoan; Cook, or Hervey; and Tonga, or Friendly.)

MATILDA ERICKSON.

### Young People's Society of Englewood, Illinois

HARVEST Ingathering exercises are always looked forward to with much interest and pleasure. It was thought best to have ours on Sunday night, when all the young people could assist in the decorations.

They made a large arch of autumnal specimens, which was beautiful. All were much interested to make the service a success, and showed it by doing their best. Our president, Elder Covert, gave a short talk, which encouraged our young people very much.

The Cable Company presented our Society with a good Emerson piano, also with some new furniture with which we hope to furnish a room at the Sheridan School. Our donations were sent to this school.

We are planning to have an anti-cigarette rally in December, when we hope to dispose of one thousand of the special Tobacco number of the *Life and Health*. I would love to have every Young People's Society join with us in this rally.

This is a time when the enemy is working hard, and we must be up and doing. May the Lord especially bless the young people's work.

IDA BOWEN BROWN.

### Another Ingathering Service

THE Mt. Zion Sabbath-school on November 9, held its first Ingathering service. A deep interest was manifested by most of the members of the school, and an entertaining program had been arranged from the *YOUTH'S INSTRUCTOR*. Many of the pieces were rendered in a way that showed considerable talent.

Nearly all the children who took part in the service brought offerings as the result of missionary gardens, etc. All this demonstrated the genuine missionary spirit pervading the company.

Nearly thirteen dollars was given to the Lord's work as the result of the meeting. The service was greatly enjoyed by all, and the children were encouraged to prepare for another next year.

TOBIAS HICKS, Superintendent.

### Beware of Shoddy

A COMMITTEE of honest manufacturers of wools in this country has been carrying on some scientific experiments to expose those who are guilty of palming off what is known as "shoddy,"



for the genuine wool fabrics, on a confiding public. The accompanying illustration shows what the test did to a piece of dark material which the dishonest maker had "guaranteed to be all wool."

The piece contained forty per cent of cotton fiber skilfully mixed in with the wool. The ordinary observer would have found it impossible to detect the fraud. To casual inspection the shoddy looked as good as the honest material. But when it was treated to a bath in a certain chemical solution, the cotton disappeared, and the wool left was only a thin film of straggling strands. The story is told graphically in the picture.

A similar test meets every young man and woman who goes out to the work and pleasure of life. If you have put in forty per cent of shoddy, in the shape of loose habits, petty de-

ceits, and miserable frauds, exposure comes some day. If no one else sees what the test discloses, you see it, and you know the weakness of the material.

The ultimate test of the substance we put into character is the wearing quality, day in and day out, in ease and in stress. Beware of shoddy. —*Young People's Weekly*.

### The Closing Chapter of Earth's History

(Concluded from page three)

angels, bearing the Son of man. To the dead in Christ, resting in their dusty beds, the shout goes forth, "Awake thou that sleepest, and arise from the dead." The trump of God sounds; they come forth, clad in glorious immortality. The living righteous on earth are changed in a moment, in the twinkling of an eye, from mortality to immortality, from corruption to incorruption. Friends meet those who have been snatched from them by death. What a glorious meeting! Here they gather, nevermore to part. Thus amid heavenly anthems the vast throng is borne by angel attendants to the heavenly portals. This mortal state is at an end. The curtain drops, telling that the last chapter of earth's history is finished.

R. F. COTTRELL.



SECRETARY METCALF asks of Congress \$69,270,000 for new ships.

THIS year there have been fourteen killed and fifty-eight injured in football playing.

"Two fifths of the United States is arid. Of that area, 9,000,000 acres, or about one per cent, is irrigated. The rest is desert."

In a recent coal-mine explosion in West Virginia, it is believed that fully four hundred men lost their lives.

THE city of Detroit has more inhabitants than the entire State of Montana; while Cambridge, Mass., has a population twice that of Nevada.

THE favorable attitude of Li Hung Chang to our country, it is said, was due to personal help he received from American physicians in China.

THE value of this year's farm products Secretary Wilson gives as \$7,412,000,000. The year's dairy products are worth \$800,000,000, and the poultry and eggs \$600,000,000.

LAST year President Roosevelt was awarded the Nobel peace prize of \$40,000. This year another American, Professor Michelson, of the University of Chicago, was awarded a Nobel prize, of about the same amount, for having made the greatest discovery in physics. Rudyard Kipling receives the prize for literature.

## THE INTERMEDIATE LESSON

### II—The Passover

(January 11)

LESSON SCRIPTURES: Ex. 11:4-7; 12:21-36.

MEMORY VERSE: "Christ our passover is sacrificed for us." 1 Cor. 5:7.

#### Lesson Story

1. The children of Israel lived in Egypt four hundred thirty years. Part of that time was so filled with hard work and suffering that they longed to leave Egypt.

2. At last the word came to them from the



Lord: "Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterward he will let you go hence." The Lord gave them careful directions, through Moses and Aaron, how to get ready for that last great plague.

3. The evening before they were to leave, every family killed a lamb. Then, with a bunch of hyssop (a bushy herb) some of the blood was sprinkled on the two side-posts of the door and over the door.

4. It was a mark on the homes, showing what families believed and obeyed the Lord. It meant that the plague would not come to these homes. In all the homes not marked in this way the oldest child was to die that night. But no one would die in the homes where the blood was sprinkled over the door and on the side-posts of the door; for the Lord had said, "When I see the blood, I will pass over you." In the Bible Christ is called "our passover" because he shed his blood to save us from death. The Israelites were to roast the flesh of the lamb with fire and eat it in haste that night, clothed for a journey, with their shoes on their feet, and their staffs in their hands.

5. The Lord told the Israelites to have a feast on that day every year, to remember the time when the Lord had "passed over" their homes and saved their first-born. They were to call it the Passover, and when, many years after, their children would ask, "What mean ye by this service?" they were to tell how the Lord had kept death from their homes on that terrible night in Egypt.

6. At midnight "there was a great cry in Egypt; for there was not a house where there was not one dead." The oldest child in every home died, from Pharaoh's son to the oldest child of the prisoner in the dungeon.

7. "And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians." "And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

8. "Also take your flocks and your herds, as ye have said, and be gone; and bless me also."

9. The Egyptians wanted the Israelites to leave the land in haste, for they feared that if the children of Israel did not leave soon, they would all die. So, when the Israelites asked them for something to partly pay for all their hard work, the Egyptians gladly gave them clothing, jewels of gold and silver, and other things that they might need on their journey.

10. With bread dough in their kneading-troughs, which they wrapped in their clothes and carried upon their shoulders, the Israelites left Egypt for a home in the promised land.

#### Questions

1. How long did the children of Israel live in Egypt? Why did they finally long to leave Egypt?

2. What word came to them, at last, from the Lord? What was to happen after the last plague? What directions did the Lord give Moses and Aaron for the people?

3. What was every family to do the evening before they left Egypt? What were they to do with some of the blood? What were they to use to sprinkle the blood?

4. What did the blood on the doorways show? What was to happen in all the homes not marked with blood? Why were the families that had sprinkled the blood above, and on the door-posts of their doors, sure that not one of them would die? What is Christ called? Why? What was done with the flesh of the lamb? How were the people to be dressed while eating?

5. What did the Lord ask the Israelites to do on that day every year? What were they to call this feast? Why? What should they tell their children in years to come, as to why they kept this feast?

6. What happened at midnight, the last night the Israelites were in Egypt? Why? Was not even the oldest son of the great king Pharaoh spared?

7. For whom did Pharaoh call in the night? What did he tell Moses and Aaron?

8. What did Pharaoh say the children of Israel might take with them? What did he ask for himself?

9. Who besides the king wanted the Israelites to leave the land of Egypt? Why? What did the Egyptians give the children of Israel?

10. What did the Israelites carry upon their shoulders as they left Egypt? Where were they going?

## THE YOUTH'S LESSON

### II—The Dragon, the Leopard Beast, and the Two-Horned Beast

(January 11)

MEMORY VERSE: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

#### Questions

1. What power is symbolized by the dragon of Revelation 12? Verses 9, 3, 4; note 1.

2. What is symbolized by the first beast of Revelation 13? Note 2.

3. What characteristics show that this beast is the lineal descendant of the four beasts of Daniel 7? Compare Rev. 13:2 with the four beasts of Daniel 7.

4. How is the change from pagan Rome to papal Rome indicated in Revelation 12 and 13?—By change of symbols. How in Daniel 7? See verses 8, 20, 24.

5. What did the dragon, or pagan Rome, give to the beast? Rev. 13:2; note 3.

6. What was the character of the beast, and what was it to do? Rev. 13:1, 5-7. Compare Dan. 7:25.

7. How many were to worship this apostate and persecuting power? Rev. 13:8. What period was allotted its work of oppression? Verse 5. Compare Dan. 7:25.

8. Where was it to go then? Rev. 13:10; note 4.

9. What at this time did John see coming up out of the earth? Rev. 13:11.

10. How many horns had it? what was their character? and what is represented by this beast? Verse 11; note 5. Give proof.

11. How was this beast finally to speak? Verse 11; note 6.

12. How much power is it to exercise? Rev. 13:12.

13. What worship does it require? Same verse.

14. What wonders does it perform? Verse 13; 16:13, 14.

15. In the midst of these terrible deceptions what will be our only safety? Isa. 8:19, 20; 2 Peter 1:19.

#### Notes

1. "The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at his birth. The dragon is said to be Satan; he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and his people during the first centuries of the Christian era, was the Roman empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome."—"Great Controversy," page 438.

2. "In chapter 13 is described another beast, 'like unto a leopard,' to which the dragon gave 'his power, and his seat, and great authority.' This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman empire. . . . This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy."—*Id.*, page 439.

3. The fulfilment of this prophecy is well described by Cardinal Gibbons, in his work, "The Faith of Our Fathers," pages 164-166. He says: "Constantine gave to the Roman Church munificent donations of money and real estate, which were augmented by additional grants contributed by subsequent emperors. Hence the patrimony of the Roman pontiffs soon became very considerable. . . . An event occurred in the reign of Constantine which paved the way for the partial jurisdiction which the Roman pontiffs commenced to enjoy over Rome, and which they continued to exercise till they obtained full sovereignty in the days of King Pepin of France. In the year 327, the Emperor Constantine transferred the seat of empire from Rome to Constantinople, the present capital of Turkey."

4. "The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God's people. This period . . . began with the establishment of the papacy, A. D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'"—"Great Controversy," page 439.

5. "Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. . . . The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. . . . The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence sets forth the great truth that 'all men are created equal,' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity."—*Ibid.*, pages 439-441.

6. "The lamblike horns and dragon voice of the symbol point to a striking contradiction between the profession and the practise of the nation thus represented. The 'speaking' of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak 'as a dragon,' and exercise 'all the power of the first beast,' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast."—*Ibid.*, page 442.





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### "Our Truth" Number

THE following paragraph is from a short article by Elder Daniells in the *Review* of December 19:—

"This is an excellent number of the INSTRUCTOR. All our young people ought to read it with care, and then make a most earnest effort to place it in the hands of the young people not of our faith. The large and deeply impressive cover design, and the many illustrations accompanying the articles, help to make the number bright and attractive."

### "In God We Trust"

THE omission of the motto, "In God We Trust," from our coins made after the new designs, is raising considerable protest throughout the country. Various religious societies, churches, and conventions are sending in protests to the President, who calmly assures them that he thinks no evil will result to the nation because of the omission.

The *Catholic World* utters its protest as follows: "President Roosevelt's instincts are almost always right, his judgments are usually based on solid Christian principles. But sometimes even Homer erred, and we believe that the President has made a huge blunder in countenancing the obliteration of the motto from our coins. Has the nation so many moorings to the Deity and to religion that any one of them should be ruthlessly cut?"

All Christian organizations are called upon to make themselves heard in protesting against what is thought to be an innovation upon the rights and duty of a "Christian nation."

The editor of the *Independent* gives some pertinent suggestions to those who are protesting so loudly against the removal of the motto. He asks, "What makes a Christian state?" and then gives the following answer:—

The name of God in its Constitution does not make a nation Christian. The name of God on a coin does not in the least sanctify the pocket that holds it or the mint or the state that stamps it. It is the people, nothing else than the numbers and the controlling spirit of the people, that makes a nation Christian.

It is the outcry against the removal of the motto, "In God We Trust," from the gold coinage which gives occasion to this fundamental statement. By order of the President, for a reason which he does not satisfactorily explain, he has directed the words removed. He defends his action on the ground that they give occasion for flippant or irreverent jokes not consistent with their serious meaning. People will joke irreverently on the most solemn subjects, but we do not believe it had occurred to many that this minute inscription had given occasion for profane remarks. For most people here in the East, on the rare occasions when a gold coin comes into their possession, if they happen to see the motto, they have been pleased with it. It expresses

what most of our people feel ought to be their sentiment. For that reason, seeing that there was no objection to the words, we think it would have been as well to leave them undisturbed.

And yet the teaching of religion is no business of the state. So long as no objection was made to opening sessions of the public schools with reading of Scripture and prayer, so long as all the people preferred it so, it was well to continue the practise. But just as soon as objection was made, and we were assured that it favored one religious sect as against another, we willingly gave it up. We knew that this practise did not make the state or the children Christians. We further knew that it was the business of the church to foster Christianity, not of the nation, which must comprise many who are not Christians, but who have equal rights with those who are. It did not hurt our consciences; we only felt the enhanced obligation of the church to make its children and its citizens Christians.

It is much so—except that it is a very much smaller matter—with our coinage. Most of our people believe in God, and a great many of them "trust" in him. But we will trust him no less if we omit the golden inscription. The omission may make it a little clearer to our minds that words and forms and visible show are no part of religion. The words may even be omitted in the very interest of religion, as President Roosevelt declares was his intention.

If the energy of the various religious organizations expended in protesting against the removal of the motto were spent in personally seeking the salvation of some soul, without doubt the total good to the nation would be far greater.

### Prayer Wins the Victory

THE sultan of Turkey in 1839 passed a decree that not a representative of the Christian religion should remain in the empire. Dr. Goodell came to the home of Dr. Hammond with the sad news: "It is all over with us; we have to leave. The American consul and the British ambassador say it is of no use to meet with antagonism this violent and vindictive monarch." The reply of Dr. Hammond was, "The Sultan of the universe can, in answer to prayer, change the decree of the sultan of Turkey." They gave themselves to prayer, and the next day the sultan died, and the decree has never been executed.—*Selected.*

### The Death of King Oscar

KING OSCAR of Sweden, one of Europe's most democratic rulers, died on the morning of Dec. 8, 1907, at the age of seventy-nine. He was universally beloved by his people, being regarded much as a father. He was born in a small one-story cottage, and always seemed proud of his humble origin. He went about among his subjects, and was a personal friend of the children.

King Oscar was one of the most learned men of all Europe. He grieved much over the separation of Norway from Sweden, and his decline in health dates from that event.

### Instructors Wanted

IF those who have copies of the INSTRUCTOR that they would like to have other young people read, will send them to Willetta Stanley, Box 108, Haywood, California, she will distribute them among the young people of the hospital.

### Interesting Personal Incidents

#### Timely Suggestions

\* WE should not neglect to keep tracts on hand to slip into letters, as this has been the means of bringing the truth to many persons. I had talked to a friend, and had labored to get the truth before her, and had almost come to the conclusion that my effort would be fruitless; but one day after writing to her, I slipped into the letter a tract on the Sabbath question, and soon, to my joy, received word that she had begun keep-

ing the Bible Sabbath from reading that tract.

Save all good poetry and good religious pieces. When you have time, cut these out, place them in a box, and have them ready for use. Then when writing a letter, slip in one. I sent to a lady at one time a piece of poetry on the need of a consecrated life. In her answer she said that when she received my letter, she was just on the point of giving up in despair; but after reading that poetry, she went to her knees in earnest prayer, renewed her hold upon God, and determined to press on in the Christian life.

MINNIE SYP.

### Reclaimed by Persistent Personal Effort

FOR the past four or five years I have been particularly interested in a certain young man with whom I became acquainted in rather an unpleasant way. One of my first introductions to him was through trouble that he had at one of our church-schools; but even under these circumstances, through the blessing of the Lord, I succeeded in getting his confidence. Because of his waywardness, it was necessary to dismiss him from the church-school, and, finally, it was necessary for the same reason to separate him from our intermediate school. At the intermediate school in particular, I labored with him diligently by day and by night, trying to get him to see the folly of his course and to take a stand on the Lord's side. But while he always seemed glad to have a personal interview with me, and would talk with me freely, yet his heart did not seem to be touched, and he left the school with the expectation of tasting sin in its fulness.

I had almost lost track of him for over a year, but was rejoiced to see him come to our camp-meeting. He very graciously responded to an invitation to attend our young people's meeting. At one of our meetings recently, he, with many others, remained after the regular service to seek the Lord. In our conversation at this meeting with the young people, he spoke at some length, and very freely expressed a hatred of sin and a desire to be a free man. We remained in this special service for an hour and a half or longer, then I invited him to go with me to my tent. He opened his heart freely in confession; but when I asked him to pray, he said he could not, and told me I might as well give up, for there was no salvation for him. At this time, he utterly refused to make any promises, or, as he said, to make any start.

After talking with him for an hour or more, I then asked him to go to another place where we might be by ourselves. To this, he consented, but said it was of no use, it was simply a waste of time. I then invited two other young men in whom he had confidence to go with us, and we walked out from the camp behind a bulletin-board to sit down to talk and pray. Here we exchanged experiences, quoted Scripture, and then engaged in a season of prayer. After we had prayed, he still refused to make any promises, and simply stated that if anything was done for him, the Lord would have to do it all. Again we prayed, and after this season the young man, who was utterly tired and sick of sin, burst forth in praise and thanksgiving, and said, "It is done, it is done, it is done!"

He then gave a most cheering testimony, stating that the Lord had forgiven his sins, and that he knew the Lord would keep him. It has been my experience to witness many conversions, but this was the most pronounced in any of my experiences. The young man gave me his pipe and bag of tobacco, and began to lay plans at once to go back to the academy from which he had been dismissed, to finish his course, that he might do more efficient work in furthering the third angel's message. He is now in school, and is loyal to the Lord, and I believe will make an earnest worker in this cause.

E. S. BALLENGER.