



# The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., September 14, 1911

No. 37

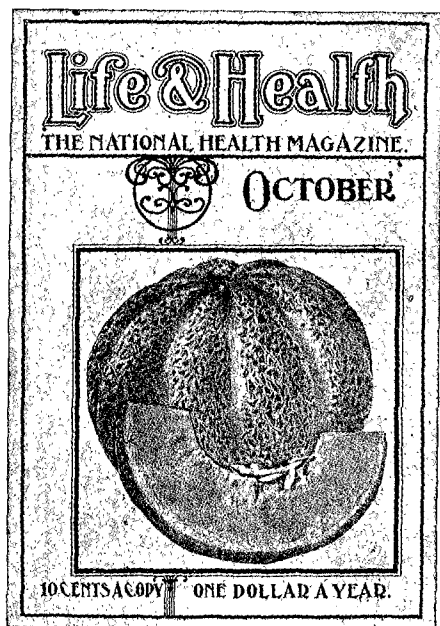


## Christ's Intercession

Worthie Harris Holden

*Hard pressed by foes who sought His doom,  
And demon-powers that thronged His way,  
The Master with His God communed  
As His disciples now should pray.  
It reached the Father's listening ear,—  
His heart's desire for you and me.  
Debarring dread of death and fear,  
He claimed a filial unity,—  
Sublime request and noble plea!  
When buffeted on every side,  
Amid His sun's obscurity,  
For us He prayed,— our Christ Who died!*

*And still the risen Saviour pleads  
While angels laud His matchless grace;  
A little while He intercedes;  
Then shall we see Him face to face.  
Wondrous our Jesus' ministry,  
And marvellous our Father's care;  
Nor can aught bar love's mighty sea,  
When all God's children bend in prayer.  
Portland, Ore.*



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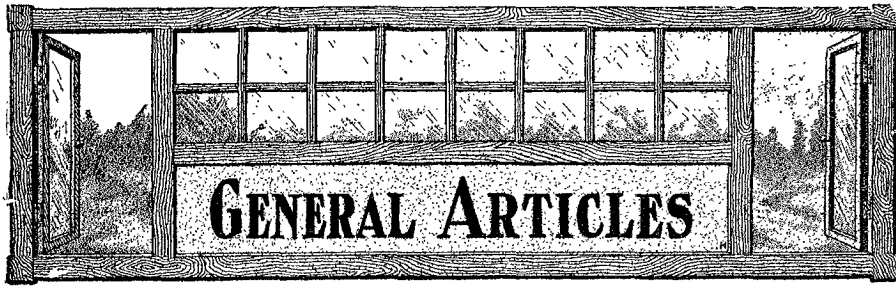
# The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 14, 1911

No. 37



## Our Need

O. P. WILSON

OUR need to-day is not for gold,  
Nor skill in every art,  
But more of Christ to dwell within  
Each vain and sinful heart;  
Yes, more of Jesus, that we be  
A banner bright, unfurled  
For him who gave his Son to die  
To save this darkened world.

We talk of heathen far and near,  
Each nation's sore distress;  
We give and preach, we pray and teach,  
And talk of our success;  
But what of that, if we have not  
The thing that counts indeed,—  
A holy life wrought out each day  
Through Christ, "our timely meed"?

It matters not what we may say  
About our speech and song,  
Nor what great things possess our clay  
Amid the opposing throng,  
If we have not that life within,  
Of faith, and hope, and love,  
Which comes to all,—a timely meed,—  
From out the throne above.

Vinita, Okla.

## Days of Toil and Trial

MRS. E. G. WHITE

FOR over three years Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles.

The apostle had now for some time been contemplating another missionary journey. He "purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." In harmony with this plan, "he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;" but feeling that the cause in Ephesus still demanded his presence, he decided to remain until after Pentecost. An event soon occurred, however, which hastened his departure.

Once a year, special ceremonies were held at Ephesus in honor of the goddess Diana. These attracted great numbers of people from all parts of the province. Throughout this period, festivities were conducted with the utmost pomp and splendor. The gods were represented by certain ones of the people chosen for the purpose, who were regarded as objects of worship, and were honored by processions, sacrifices, and libations. Musical contests, feats of athletes, and fierce combats between men and beasts, drew crowds to the vast theaters. The whole city was a scene of brilliant display and wild revelry. The air rang with the shouts of mirth. The people gave themselves up to feasting, drunkenness, and the vilest debauchery.

This gala season was a trying time for those who had newly come to the faith. The company of believers who met in the school of Tyrannus made an inharmonious note in the festive chorus, and ridicule, reproach, and insult were freely heaped upon them. Paul's labors had given the heathen worship a telling blow, in consequence of which there was a perceptible falling off in the attendance at the national festival, and in the enthusiasm of the worshipers. The influence of his teachings extended far beyond the actual converts to the faith. Many who had not openly accepted the new doctrines became so far enlightened as to lose all confidence in heathen gods. Paul's presence in the city called special attention to the fact, and curses loud and deep were uttered against him.

There existed also another cause of dissatisfaction. An extensive and profitable business had grown up at Ephesus from the manufacture and sale of small shrines and images, modeled after the temple and the image of Diana. Those interested in this industry found their gains diminishing, and all united in attributing the unwelcome change to Paul's labors.

Demetrius, a manufacturer of silver

shrines, calling together the workmen of his craft, said: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth." These words roused the excitable passions of the people. "They were full of wrath, and cried out, saying, Great is Diana of the Ephesians."

A report of this speech was rapidly circulated. "The whole city was filled with confusion." Search was made for Paul, but the apostle was not to be found. His brethren, receiving an intimation of the danger, had hurried him from the place. Angels of God had been sent to guard the apostle; his time to die a martyr's death had not yet come.

Failing to find the object of their wrath, the mob seized "Gaius and Aristarchus, men of Macedonia, Paul's companions in travel;" and with these "they rushed with one accord into the theater."

Paul's place of concealment was not far distant, and he soon learned of the peril of his beloved brethren. Forgetful of his own safety, he desired to go at once to the theater to address the rioters. But "the disciples suffered him not." Gaius and Aristarchus were not the prey that the people sought; no serious harm to them was apprehended. But should the apostle's pale, care-worn face be seen, it would arouse at once the worst passions of the mob, and there would not be the least human possibility of saving his life.

Paul was still eager to defend the truth before the multitude; but he was at last deterred by a message of warning from the theater. "Certain of the chief of Asia, which were his friends, sent unto him, desiring that he would not adventure himself into the theater."

The tumult in the theater was continually increasing. "Some . . . cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together." The fact that Paul and some of his companions were of Hebrew extraction, made the Jews anxious to show plainly that they were not sympathizers

with Paul and his work. They therefore thrust forward one of their own number to set the matter before the people. The speaker chosen was Alexander, one of the craftsmen, a coppersmith, to whom Paul afterward referred as having done him much evil. Alexander was a man of considerable ability, and he bent all his energies to direct the wrath of the people exclusively against Paul and his companions. But the crowd, seeing that Alexander was a Jew, thrust him aside; and "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians."

At last, from sheer exhaustion, they ceased, and there was a momentary silence. Then the recorder of the city arrested the attention of the crowd, and by virtue of his office obtained a hearing. He met the people on their own ground, and showed that there was no cause for the present tumult. He appealed to their reason. "Ye men of Ephesus," he said, "what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things can not be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly."

In his speech Demetrius had said, "This our craft is in danger." These words reveal the real cause of the tumult at Ephesus, and also the cause of much of the persecution which followed the apostles in their work. Demetrius and his fellow craftsmen saw that by the teaching and spread of the gospel the business of image-making was endangered. The income of pagan priests and artisans was at stake; and for this reason they aroused against Paul the most bitter opposition.

The decision of the recorder and of others holding honorable offices in the city, had set Paul before the people as one innocent of any unlawful act. This was another triumph of Christianity over error and superstition. God had raised up a great magistrate to vindicate his apostle, and hold the tumultuous mob in check. Paul's heart was filled with gratitude to God that his life had been preserved, and that Christianity had not been brought into disrepute by the tumult at Ephesus.

"After the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." On this journey he was accompanied by two faithful Ephesian brethren, Tychicus and Trophimus.

Paul's labors in Ephesus were concluded. His ministry there had been a season of incessant labor, of many trials, and of deep anguish. He had taught the people in public and from house to house, with many tears instructing and warning them. Continually he had been opposed by the Jews, who lost no opportunity to stir up the popular feeling against him. Again and again he had been attacked by the mob, and subjected to insult and abuse. By every means which they could employ, the enemies of the gospel had sought to destroy the effects of his work.

And while thus battling against opposition, pushing forward with untiring zeal the gospel work, and guarding the interests of a church yet young in the faith, Paul was bearing upon his soul a heavy burden for all the churches. Nor was he released even from physical labor. At Ephesus, as at Corinth, he worked with his own hands to supply his necessities. In weariness and pain from unceasing toil and constant danger, enfeebled by disease, and at times depressed in spirit, he steadfastly pursued his work.

News of apostasy in churches of his planting caused him deep anguish. He greatly feared that his efforts in their behalf might prove to be in vain. Many a sleepless night was spent in prayer and earnest thought, as he learned of the methods employed to counteract his work. As he had opportunity, he wrote to the churches, giving reproof, counsel, admonition, and encouragement, as their condition demanded. In his epistles the apostle does not dwell on his own trials, yet there are occasional glimpses of his labors and sufferings in the cause of Christ. Stripes and imprisonment, cold and hunger and thirst, perils by land and by sea, in the city and in the wilderness, from his own countrymen, from the heathen, and from false brethren,—all these he endured for the sake of the gospel. He was "defamed," "reviled," made "the offscouring of all things," "perplexed," "persecuted," "troubled on every side," "in jeopardy every hour," "always delivered unto death for Jesus' sake."

Amid the constant storm of opposition, the clamor of enemies, and the desertion of friends, the intrepid apostle almost lost heart. But he looked back to Calvary, and with new ardor pressed on to spread the knowledge of the Crucified. He was but treading the blood-stained path that Christ had trodden before him. He sought no discharge from the warfare till he should lay off his armor at the feet of his Redeemer.

### Communion With God

CLAUDE E. ELDRIDGE

DAILY family worship ought to prevail in every Seventh-day Adventist home. Daily Bible study and earnest seeking of God ought to be the custom of every isolated Adventist, and of every young person who is not a member of a family prayer circle. Sabbath Bible study is not sufficient. As taking food but once a week would leave us physical

weaklings, and probably cause our death, just so surely will a neglect of the "word that proceedeth out of the mouth of God" result in spiritual weakness, and ultimately in spiritual death. There should be a daily partaking of that "living bread which came down from heaven."

Do we realize what it means to "lay aside every weight, and the sin which doth so easily beset;" to be overcomers, "perfecting holiness in the fear of God;" to be among the "hundred forty and four thousand"? If we ever stand on Mount Zion with the Lamb, and follow him "whithersoever he goeth;" if we ever become able to learn the "new song," and to appear "without fault before the throne of God," we shall need to develop a nobility of character which is, as yet, unattained by many.

"But," we may say, "we keep the Sabbath, pay tithe, attend Sabbath-school and church, and are looking for the coming of the Lord." All this is excellent; but is it sufficient to develop in us that degree of nobility required of God's remnant people? "Looking unto Jesus," we find him saying, "Search the Scriptures." A little random Bible reading, a hasty glance at the Sabbath-school lesson Sabbath morning, or even some real Bible study on the Sabbath, can never assure us of the highest possible nobility in Christian experience.

Of the Bereans in Paul's day, we read: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." This is what you and I need,—a daily "looking unto Jesus," in his Word; a regular partaking of "our daily bread." And how can we do this better than in the beautiful old-fashioned custom of family worship, daily gathering young and old in our homes, and "looking unto Jesus," "the chiefest among ten thousand," until he becomes to each the one "altogether lovely," "more to be desired . . . than gold," whose return to earth becomes the longing desire in every heart?

"But," objects some poor, tired, hard-working mother of a large family, "I have so much work every day that must be done, so many little details to fill in every moment, that it seems impossible to do more than to lay by the work on the Sabbath. Why," says this dear sister, "I think I am doing well if I can attend meeting, and perhaps read my Bible a little Sabbath afternoon."

"Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life." "Seek ye first the kingdom of God, and his righteousness." Your food, clothing, and shelter the Lord has promised to add unto you. O that we might accept this definite promise of the Lord, realizing all that it embraces! It means that if we take time to study to show ourselves "approved unto God . . . rightly dividing the word of truth," he will help us so to arrange our affairs as to be able to do every necessary thing.

Boulder, Colo.

### Open the Door

OPEN the door, let in the air;  
The winds are sweet, and the flowers are fair;  
Joy is abroad in the world to-day;  
If our door is wide, it may come this way.  
Open the door!

Open the door, let in the sun;  
He hath a smile for every one;  
He hath made of the raindrops gold and gems;  
He may change our tears to diadems.  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin.  
They shall grow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine.  
Open the door!

Open the door of the heart; let in  
Sympathy sweet for stranger and kin.  
It will make the halls of the heart so fair  
That angels may enter unaware.  
Open the door!

— British Weekly.

### The Shortest Verse in the Bible

MAY LAMBERT

As we read God's Book, our attention is suddenly arrested by seeing a verse containing only two short words, "Jesus wept." Can we do aught else but stop in wonder as we read them? "Jesus wept"! Why was this? What reason could there be that Jesus, the Lord of glory, the Creator of the universe, the Son of the everlasting Father, should weep?

Ah, I have not far to look for the answer. As the mirror is a reflector of the object which stands before it, so as I stand before my Lord, there is reflected to me the exceeding sinfulness of my heart, and I know why Jesus wept. As he, the Lord of glory, saw with his infinite eye the sinfulness of the human heart, its hypocrisy and deceit; as he looked at Israel, his chosen people, whom often he would have gathered as a hen gathers her brood, rejecting the One who longed to save them, can we any longer wonder why "Jesus wept"?

Those tears were shed in sympathy and pity for every human woe that you and I have suffered, for every pain we have ever had to bear. O, what wondrous love must have prompted such an act!

We can never fathom such love; but as we behold it, does not that love create a new current of love in our hearts for the Master? Does it not stimulate us to endure unto the end?

Did Jesus weep in vain?—Nay; for our hearts can not but respond to such a manifestation of his love. As we gaze upon those tears, our faith grows brighter; and we gladly place our hands in his, to follow willingly wherever he may lead, to bear joyfully whatever he may send.

Then as our Saviour looks down the ages, and beholds the transforming re-

sult of those tears upon the human family, "he shall see of the travail of his soul, and shall be satisfied." And beholding those tears, our longing grows stronger to gaze on the face of the "chiefest among ten thousand," the One "altogether lovely."

Then, although literally "Jesus wept" is the shortest verse in the Bible, can we any more call it the least in importance?—Nay, rather it has an infinitude of meaning and import.



### Many Voices—No. 5

#### Further Proof of Christ's Ministry in the First Apartment of the Heavenly Sanctuary After His Ascension

GEO. I. BUTLER

IN Revelation 4 we are given a view of future things, as revealed to John in a new vision embracing in its fulness the seven seals. The full view is given in chapters 4, 5, 6, and 7. We give the introduction: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Chapter 4:1-5.

The later connection shows that upon this throne was God the Father, and Christ was ministering in his presence. That this scene took place in the first apartment of the heavenly temple, there can be no doubt. The *antitype of the golden candlestick, with its seven branches, was burning before the throne of God*. In the second apartment, as we shall see later when we come to the transition to the most holy place, the prominent object was "the ark of his testament." Nothing of this kind was in view in this scene; but the seven golden candlesticks were burning before the throne. Another particular is also apparent, demonstrating the same conclusion. There were twenty-four helpers present in this scene. The service in the first apartment of the earthly sanctuary always had assistant priests under the direction of the high priest. But not so in the great day of atonement in the most holy place. The high priest alone ministered in the most holy place. Besides, the work engaging the attention of those brought to view pertained not to the judgment scene, but to the general work pertaining to the first apartment. Let the reader notice that here is posi-

tive evidence that Christ's work was here in the first apartment, because it was where the antitype of the candlestick of seven lamps was prominent, which article was never seen in the most holy place. Let the reader also notice that a throne is brought to view upon which the Father sat, while Christ also ministered before him.

Christ, in his ministration in connection with the seven seals, is beautifully and forcibly presented as a "lamb slain," or, literally, as translators tell us, "wounded in the neck," as if offered in sacrifice. But in the same scene he is also presented as the Lion of the tribe of Judah, who proceeds to open and explain the seven seals; i. e., the history of the true church in its relation to worldly powers. Was this work, which was going on through nearly nineteen centuries, the judgment work pertaining to the decision of the cases of mankind and the blotting out of sins, or of the names of the unfaithful from the book of life, as some unwisely argue?—Certainly not. It was performed in the apartment where was the antitype of the seven candlesticks,—the first apartment.

In chapter 8 another scene is presented, the series of seven trumpets, representing warlike movements of worldly powers in the earth more or less affecting the true church: "And I saw seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Verses 2-4. The seven trumpets are symbols of war among the nations, beginning in the early part of this dispensation and continuing till our time. We are living under the sounding of the seventh angel. Let the reader notice especially where the service was in the heavenly temple when the series of the seven trumpets began. It was near the altar of incense and the censer for offering the incense in connection therewith. Was there ever in the earthly type any altar of incense in the most holy place?—None was ever seen there. The altar of incense and the censer itself were articles always belonging to the first apartment, never to the second. Christ's ministration in A. D. 96, when John saw this wonderful vision, was surely in the first apartment. And if there then, it was certainly there until the close of the 2300-year period, when the work of judgment, or "the cleansing of the sanctuary," began; yea, till the time of the Philadelphia state of the church was reached, and a door was shut and another opened in heaven, and our great High Priest made the transition from the work of the holy place to that of the most holy, and entered upon the last great judgment scene.

We now come to another view at the closing of this seven-trumpet period in



the very last of the series, when the seventh trumpet sounded. Let us see what takes place in that sounding, and in what place our great High Priest is then ministering:—

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:15-19.

A period of time is allotted to the sounding of each of these seven trumpets. That period while the sounding of the seventh trumpet is in progress, embraces all the events mentioned in this language, and closes with a mighty earthquake, that levels the great cities of the world, and moves every island and mountain out of its place, breaking up the whole surface of the globe. A terrible hail-storm follows the earthquake, every stone of which will be almost the weight of a talent. These catastrophes occur after the close of probation, when the nations of earth are rapidly preparing for the final conflict. Every one of them is preparing for war, building navies such as were never seen before, and they know not the outcome. Multitudes are looking for something awful to happen, they know not what. But the humble, devoted student of prophecy knows where he is, and what is coming. Over seventy years of the time included in the sounding of the seventh trumpet have now passed.

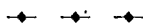
What was seen by John in reference to the ministration of Christ in heaven?—The great temple of God, his special dwelling-place, is opened, and the true ark of God is seen in that holy temple. Before it our great High Priest ministers. Ministers in what?—In the cleansing of the true sanctuary, which the Lord pitched and not man. The great judgment of Almighty God has come. "The hour [period] of his judgment has come." The books of record and the book of life are brought forth from the archives of heaven. Over a hundred million of the heavenly angels, who have been ministering spirits to the saints of God, are in attendance. They are the heavenly witnesses who have written down the facts of the life of every responsible person. The supreme court of

the universe is in session. The destiny of all men and of all the fallen angels is now to be decided forevermore.

When is this period in the history of our world? Is this away back when Christ ascended, and began his priesthood?—O, no! This scene occurs away down under the sounding of the seventh angel. The beginning of this period was in 1844, at the termination of the long period of 2300 years, which began 457 B. C., at the going forth of the decree to restore and build Jerusalem. It must, therefore, have been in A. D. 1844. "Figures will not lie."

This scripture, Rev. 11:18, which brings to view the opening of the heavenly temple, clearly revealing the ark and its contents, thus demonstrating the perpetuity of the whole law of God, seventh-day Sabbath included, was the clearest point to all the old Adventists after the time had passed in 1844. The writer's father, a strong believer in the 1844 movement, was a no-law Adventist. He could not see the Sabbath. To him the law was abolished. Father Bates was at a meeting in Waitsfield, Vt., and father and mother were present. She had become a Seventh-day observer before Father Bates preached on the sanctuary. At the proper point in his discourse he quoted Rev. 11:18. He said: "Father Butler, let us take a look, in imagination, into this heavenly ark. What is in it?—The whole law of God, nothing more, nothing less, seventh-day Sabbath and all. Surely it was not abolished." From that point father was a believer in the Sabbath of the Lord. Hundreds of others were settled in the faith by this text. Ah, what a flood of light has come to this people from this scripture,—the sanctuary question, and the sanctuary cleansing beginning in 1844; the work of the judgment now in progress, and rapidly drawing to a close!

Bowling Green, Fla.



### God My Teacher

RAY N. STUDT

THE Lord is a wonderful teacher. "Behold, God doeth loftily in his power: who is a teacher like unto him?" Job 36:22. When Jesus was on earth, he was acknowledged as a teacher by all with whom he lived. It must have been wonderful to have the Lord of heaven for a teacher, and to live and walk with him as did the twelve. But to them he said: "It is expedient for you that I go away." There must be, then, even greater opportunities for his followers to learn of him now than in those days. When Moses asked the Lord to teach him His ways, God answered: "My presence shall go with thee, and I will give thee rest." O that every Seventh-day Adventist might have that presence, and have the consciousness of the Lord being his teacher!

"Whatsoever is not of faith is sin." "When the Son of man cometh, shall he find faith on the earth?" "Here are they that keep . . . the faith of Jesus."

"Now faith is the substance of things hoped for, the evidence of things not seen." "The just shall live by faith." These and many other scriptures tell the wonderful part that faith plays in the plan of salvation.

"Faith is . . . the evidence of things not seen." How long was Abraham required to believe that he was the father of the faithful, when as yet he had no son? How long did David believe he was the rightful heir of the throne and the real king of Israel, when to all human appearances he was an outlaw, and the despised leader of a band of outcasts hunted by Saul from cave to forest? We have often read these experiences, and have wondered how God could talk with us as he did with Moses, Enoch, Noah, David, and others who, though having like passions with us, were made the friends of God. We sometimes pray: "Lord, teach us to know thy voice;" but, like the mother of James and John, we know not what we ask. We know not how great is the price to be paid, how hot must be the fire to burn away the dross in our lives. O Christian desirous of being a real disciple of Christ! pray that prayer; then, when the trials begin to come which will help to answer it, exclaim, with Job, "He knoweth the way that I take; when he hath tried me, I shall come forth as gold."

Paul, writing to the Romans concerning the reason why men wandered from the Lord and understood not his voice, says: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened."

We pray for the Lord to lead us, yet we fail to thank him for the way he does lead us. More than that, we do not even recognize that he is leading us. We think it is our own mind that leads us to do these daily duties, and leave God altogether out of it. In this, are we not as the heathen? "In all thy ways acknowledge him, and he shall direct thy paths." The little things of life are the important things. God is waiting for us to come to him for help in everything; he desires that we shall acknowledge his guidance, and call on him for help in the humblest task.

Do you want the presence of the Lord always with you? Would you have him for your teacher? Then thank him for the lessons he has already taught you; and as surely as leaves come on the trees in the spring, as surely as fruit follows flowers, you will learn to know his voice, and everything in the world about you will proclaim his goodness and his mercy to your heart.

It is time that we should learn to know the voice of our God. We are living in a time when God wants to be closer to his people than ever before. The weak among us shall be as David. The least member of the household of grace may have direct communion with the God of the universe.

Madison, Tenn.



WASHINGTON, D. C., SEPTEMBER 14, 1911

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## Editorial

### The Coming Conflict

"PROCLAIM ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

### War Inevitable

A GREAT world war is the inevitable historical climax of the future. We must believe this if we believe the evidence of our own eyes and ears. We must expect it as the outcome of the hard, stern facts of war preparation which we see in every nation. The war spirit is coming to be the predominant spirit of the age. It not only pervades the military camp, but penetrates into every avenue of business and industry as well; and its spirit is surcharging not only the heart and mind of the soldier, but even of the boy and girl. The organization of high-school cadets, the carrying forward of military parades in schools of various grades, the enthusiasm attending the extension and organization of the boy scouts movement,—these and scores of other movements and organizations

which might be mentioned, show the extent and working of the spirit of militarism. As never before, the avenues of industry are taxed to support the department of war, and the nations of earth are groaning under the burdensome taxation imposed upon them by the continually increasing expenditure for new armament, larger battle-ships, and the general maintenance of the military organization.

We must believe that a great world war in the future is inevitable from the statements of the prophetic word. Joel 3:9-16, Rev. 16:16-18, as well as other scriptures, clearly indicate that this will be the climax of the extensive preparations now going forward. Nor will the creation of peace treaties, the building of peace temples, or the adoption of resolutions by peace societies, prevent the predicted outcome. These things may check the rising tide for a little time, but they can not change the human heart, nor can they prevent the bursting forth of the pent-up passions of men. So long as human passion bears sway, so long as the nations of men are controlled by the spirit of pride and worldly achievement, so long as the governments of earth are bent upon national glory and expansion, so long as in the minds of the multitude might makes right, just so long will the nations of earth vie with one another, each seeking advantage over its fellows, and each determined to gain every possible advantage at any possible cost. These are the conditions which exist to-day, and they will continue to exist until the kingdoms of this earth are swept away, and righteousness covers the earth as the waters cover the sea.

The nations of men are looking for this struggle. This is forcefully shown by the very fact that they are preparing for it. They may express pleasing sentiments and platitudes in favor of peace and arbitration, but the steady grind of war preparation goes on from day to day.

Speaking of the present situation in Europe with respect to the controversy between Germany and France over the state of affairs in Morocco, the *North American* (Philadelphia) of August 30 says:—

Conditions in Europe are grave. We do not foresee this year, nor next year, nor at any given time, the date of the Armageddon that will rewrite the map of the world. That map is bound to be rewritten, either by diplomacy or with guns. We hope for the former method. We see no present basic reason for the latter.

But the conditions in Europe and Asia and Africa are such as to demand sober study by Americans, and the establishment of a sane estimate of the theoretically admirable folly of the Mohonk peace conference, the self-advertising silliness of an Andrew Carnegie undertaking to end war with a \$10,000,000 check, and the dangerous nonsense of

the Taft administration drafting treaties of universal peace, properly stigmatized by the United States Senate as "breeders of war."

There is much more than mere "rattling of sabers" in Europe. There is fire very close to the powder-magazines of England and Germany. France is just the stalking-horse. The truth about the critical diplomatic situation is revealed by the bellicose comment of the German newspaper, the *Lokal-Anzeiger*, which is commonly supposed to express the unofficial sentiment of the German government:—

"The one important lesson which the Germans must learn from recent events is that our most incorrigible and most restless enemy is not France, but on the other side of the North Sea. Our real peril is in the policy of England, which misses no opportunity to embarrass us and to hinder our progress in every direction."

When, in connection with this, the German kaiser declares in public speeches that his royal sons are ready to sacrifice their lives on their country's altar "if things become grave," and that "if we understood the enthusiasm of the people of Hamburg aright, I think I can assume it is their opinion that our navy should be further strengthened, so that we may be sure that no one can dispute with us the place in the sun that is our due;" when French reserves are ordered to the colors, and England is warned by Lord Brassey that "contingencies may arise in regions of the world in dealing with which naval force might be necessary in support of diplomatic action," it is impossible to avoid the conclusion that, in spite of Taft, Carnegie, and Mohonk, the war-cloud is rather blacker than in the days of Fashoda and Algeiras.

The editor, while expressing his abhorrence of the thought of war, admits with reluctance "that there is historical basis for the reasoning of Harold F. Wyatt, in the *Nineteenth Century and After* magazine that"—

it is only among decaying peoples that Christianity is discovered to be incompatible with the military spirit. When a nation is young and expanding, no such scruples are felt. But when its energies begin to wither, when self-indulgence takes the place of self-sacrifice, when its sons and its daughters become degenerate, then it is that a spurious and bastard humanitarianism masquerading as religion, declares war to be an anachronism and a barbaric sin. Efficiency in war, or rather, efficiency for war, is God's test of a nation's soul. By that test it stands, or by that test it falls.

Speaking of Germany and Japan, the editor continues:—

There are two rich, strong, virile nations, overpopulated, "cribbed, cabined, and confined." The stars in their courses are not more certain than the expansion of Germany and Japan. Yet the elder nations "in their harness rise up against their path," whenever a movement toward expansion is made by either of those bursting peoples.

What can the answer be but war sooner or later—war of the minds of great diplomats, we hope, but always the possibility of the more horrid war. We are not alarmists. . . .

Nor are we "seeing things at night"

in the shape of Germany setting up an autonomous government in the province of Brazil, where three hundred thousand carefully colonized Germans are ready to act whenever the word comes from Berlin. That word can not come until England's power is irretrievably diminished. . . .

It seems to us that there is no need for a year or so for alarm about a war on the other side of the world, nor for a longer time about a war in which America would be concerned to the extent of shooting. We are just citing some certainties to-day to call attention to what we do consider a real danger. And that is the belief growing in too many American minds that a few well-meaning men can sit down in Washington or The Hague, move up the progress of the universe a hundred years in a day, and with pen and ink create an Elysium, with the possibility of war utterly and permanently eliminated.

Again and again it has seemed that war is inevitable, as the war-cloud has hung dark and heavy over the European sky, but the nations have been held in check. Men of the world have marveled that again and again when an open clash seemed unavoidable, peace has been restored. The student of prophecy, however, knows that God is holding the winds. He has a great gospel message to go to earth's remotest bounds. He has a work to accomplish among the nations of earth. The world is not yet ready for the final harvesting. Until this time has been reached, and the work of God has been accomplished, the angels of God have been commissioned to hold the four winds. Rev. 7:1-4. In the time of peace still allotted to us, may we make sure work of bringing our own characters into harmony with the requirements of God's Word, and of doing all in our power to carry the gospel message to those around us. To engage in this double work for ourselves and for others, is the only way in which we shall be prepared to meet, by God's grace, the things which shall finally come upon the earth.

F. M. W.

### A Record in Missionary Appointments

THE current number of the *Missionary Review* has the following note:—

#### A Hundred New Missionaries

The largest number of missionaries ever sent out by one denomination in any year will be sent out by the Foreign Mission Board of the Northern Presbyterian Church during the present year. One hundred have already been accepted, and will sail in July, August, and September. This large number of new missionaries has been made possible by a recent bequest to the board.

The regular income of the Presbyterian Board is about \$1,300,000 a year. We are glad to hear of this large addition to the missionary force.

Of special interest to Seventh-day Adventists is the statement that this one

hundred new missionaries is the largest number ever sent out by one denomination in any year. Our own figures for recent years are as follows:—

1907	58
1908	140
1909	134
1910	61

This makes 393 missionaries sent out in the last four years, or an average of very nearly one hundred a year.

No wonder our little mission treasury is pressed continually to the limit to supply the needs in the mission fields. But wonderfully God has blessed our brethren and sisters in keeping the gifts flowing in, and he has blessed our missionaries in the fields in developing local resources, and in economizing to make the appropriations go to the farthest limit.

Now the encouraging growth of the staff of native workers in mission fields calls for continual and large increase, regardless of new missionaries; and it will require our united devotion in earning and giving to make ends meet in the fields, even though we reduce the number of missionaries sent out. Yet the call for new workers comes with compelling urgency. As we see what a small people are doing, with meager resources, we feel that truly the Lord, whose blessing multiplied the loaves and fishes for the hungry multitude, is giving power to the last gospel message.

This should be added: Our list of missionaries includes those going out from Europe and the colonies. Our work is one the world over, and our denomination one in its activities. The figures from the Presbyterian Board represent the main American branch of that church.

W. A. S.

### At the National Reform Convention The Doctrines of the Association Demonstrate Themselves Un-American and Antichristian

As certainly and as persistently as ever the National Reform Association continues to press forward its campaign of denouncing our nation's present form of government, and urging in its place a government modeled after Israel of old or the theocracies of the early colonies. The very arguments which the colonists used in defense of their frame of government and of their tyrannical activities under that régime, are being used now by that association in an effort to undermine the pillars of the republic and establish a theocracy upon its ruins.

All the intolerant attitudes assumed by the association and all the efforts made to overturn the present basis of American government are predicated upon the fantastic and unreasonable idea that the state is a moral entity, a moral being, a moral personality, accountable to God

as an individual is accountable, and having a life to lose and a soul to save.

From such an illogical assumption it is perfectly natural to run off from the plain track of reason into all sorts of curious and dangerous notions. For instance, this position was strongly urged by the general superintendent: "The state being a moral personality, accountable to God, it must have a religion of its own, which it must maintain."

It requires but little thinking to make it plain that if the state must have a religion of its own, a worship of its own, which it must maintain, there is at once an established religion; and the compulsory maintenance of that established religion requires that individuals maintain it by performing the worship prescribed. It is not possible for a state to maintain a system of worship without providing that the worship shall be performed and the established religion be professed and possessed by individuals. Otherwise the state might find itself in the peculiar predicament of being required to have religion without any possible way by which it could express that religion, or of being required to worship, and having no agency through which to perform it.

The National Reform program, therefore, entails an established religion and compulsory worship, and proposes to bring this about in the United States of America. This is an interesting consideration in connection with what the revelator says in reference to the work of the image of the beast.

When the Constitution was so amended as to declare that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," it was thought that the nation was forever protected from what had been the bane of every nation in Christendom,—the establishment of a national religion and compulsion in worship. But this most vital of the nation's guaranties for individual justice is being attacked vehemently and systematically, by institutes, by periodicals, by books, pamphlets, and lectures; and a world congress with that as the basic idea in mind, is expected to accomplish great things in making the idea dominant at home and incidentally abroad.

Said Dr. Martin: "We do not believe in a union of church and state; but that does not signify that there should not be separate religious functions in the state itself." That means the adoption and practise of religion by the state; and that means the adoption and practise of *somebody's* religion; and that means, further, that somebody must practise that religion whether he will or no, in order that the state may surely demonstrate that it has religion and performs worship.



The world-wide influence of this arrangement was not lost sight of. In speaking of the maintenance of chaplaincies in the army and navy and in legislatures and the issuance of Thanksgiving proclamations by governors and presidents, Dr. Martin said: "If it is proper to exercise these [religious] functions thus far, it is proper to exercise them so far that all the world will know that we are a Christian nation." This purpose to have America lead the world in that particular direction is also significant when considered in connection with the prophecy above alluded to. He continued:—

We felt the necessity of making America Christian before we could have the right influence upon the nations of earth. America has a world-wide influence. She is being looked to as an example. The whole world is waking up, and America is in the lead. These considerations caused us to desire to get missionaries together from all parts of the world, and to do our best to make their influence felt in the line of Christianizing the nations and governments of the earth.

The kind of Christianizing that will be done there is the kind that is being attempted here; and that influence will pave the way for the complete fulfilment of that long-predicted decree of persecution and death foretold in Rev. 13: 15-17.

Throughout the institute it was made plain that the state was the ultimate authority in all things in the earth. Said Dr. Martin: "The state derives its authority direct from God; it is a moral and accountable being; and it can not admit of any *imperium in imperio*." That is, its ruling is final for the individual. He can not of right set up his conscience, for that would be acting according to a rule independent of the state—an *imperium in imperio*, which the state could not admit.

And that idea of government puts us right back in Babylon. Babylon could not admit any *imperium in imperio*; so when the conscientious Hebrews followed the dictates of their own conscience in the matter of worship, they were thrown into the burning fiery furnace. It is significant, however, that the form of a fourth, even the Son of God, was seen in their midst, and that God himself taught Babylon that there could be, in the state, a rule within a rule, a kingdom within a kingdom, an *imperium in imperio*. That rule is the rule of conscience; and that kingdom is the kingdom of God set up in the heart of his child, even though that child of God is a subject of the state. That lesson which Jehovah taught Nebuchadnezzar through his own fiery furnace, and taught King Darius and his counselors through the den of lions, is just as applicable here and now as it was then, and just as necessary. God holds each individual

soul personally accountable to himself, without any regard to what decrees kings or governments may issue.

Throughout the institute this thought was emphasized: "The chief end of the individual is to glorify God. The state being a moral personality, its chief end is to glorify God and labor for the upbuilding of his kingdom in the earth."

Such an arrangement would put the state directly in the place of the church, and rule out the individual entirely from responsibility in that great work; for if the state assumes the duty of upbuilding the kingdom of God in the earth, its authority being ultimate and absolute, it must exclude from that work all agencies save those which work under its direction. It can not admit of an *imperium in imperio*. What, then, becomes of the great commission which Christ personally gave to his followers? That would never do. The nation or state must do the work. But we look in vain through all our Saviour's teaching for any account of his ever having commissioned a state, a nation, or a king to go "into all the world, and preach the gospel" even to one individual "creature."

In discussing the question of the rights of the individual in matters of conscience, Dr. Martin said:—

The crux of the whole matter is right in this: the state or the nation has rights. It has a life of its own, a character of its own, and it is bound to maintain its own rights. As against the right of the state to maintain its own life and rights and character, no individual, no set of men, can step up and claim rights, because their rights are limited by the right of the state, which is supreme.

If that be true, then every martyr that has died rather than violate his conscience has done wrong in the sight of God, and is guilty of his own death; for in standing true to his own conscience, he was opposing his state in the exercise of its just prerogatives and in the maintenance of its just rights. But to take such a position as that would be to accuse God himself, who stood among the Hebrew worthies and shielded them from harm, who shut the mouths of the lions that they should not harm Daniel, who opened heaven that Stephen, while being stoned to death for his faith, might see his face and the glory of the redeemed, and who comforted and upheld his tortured children through the dark ages.

What a terrible anachronism it is that in this age of progress, of prosperity, of knowledge, of light and liberty, and with all the lessons and warnings of history staring us in the face, those principles which have ruined nations and spilled the blood of the innocent should be soberly advocated, and that, too, in America!

Such a doctrine is essentially anti-Christian, and such a political program is dangerously un-American. C. M. S.

## For a Growing Work

By arrangement of the General Conference regarding the five regular annual offerings, Sabbath, October 7, brings again the offering for work among the colored people in the South.

Our brethren may plan for the gifts this year with a knowledge that previous offerings have accomplished definite results. We rejoice at what we see. The organization of the General Conference Negro Department, at the General Conference two years ago, was expected greatly to strengthen and multiply the activities in this work. And the Lord has blessed our colored brethren as they have pressed forward.

Some time ago the department reported that of all the believers among the colored people in this country, half of the number have accepted the truth during the last two years, or little more.

This growth, as is always the case, brings only heavier pressure upon the department. On every side the workers hear calls for advance. More laborers are to be trained, more mission schools are to be established, and newly opened doors are to be entered. The situation presses for a universal and liberal offering in the churches on October 7. Last year this offering brought in \$10,720. The growth of the work and the increasing urgency of the need set the mark, surely, of \$15,000, as the result to aim at this year by a united effort.

W. A. SPICER, *Gen. Conf. Secretary*.

## Finding What We Seek For

WE may make our lives largely what we will. Under God our destinies are in our own hands. We may take large views of life and life's purposes, relating ourselves to life's experiences with hope and faith and courage; or we may narrow our view and circumscribe our vision, seeing only the lions in the way and the difficulties to be met. We shall see in our own experience, and in the lives of those around us, largely what we look for. If we look for evil, it will appear; if for good, it also may be found. There is no man in the world so good but that something wrong may be found in his life; and it has never yet been our fortune to meet one so evil but that some good was intermingled with the bad.

The world at large, the members of the church, even the members of our own families, will be cold or cordial, interested or indifferent, hateful or loving, largely as we relate ourselves to them. Love will beget love, and coldness and indifference will bear as well their natural fruit. The Lord does not take out of our experience occasion for doubt if we wish to cultivate this negative quality. Even in his own relationship to man, he does not apparently remove

all occasion for those who wish to find in his dealings something for criticism.

Says the psalmist: "With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward."

God possesses nothing of frowardness. In him is absolute perfection, but the froward man, viewing the dealings of God through his own perverted vision, clothes his Maker with his own unstable attributes. The world to-day needs broad-minded, generous-hearted men and women. It needs those of warm hearts and generous natures and cheerful, optimistic dispositions. It needs those who look forward instead of backward, who look to the sunshine instead of the darkness, who will see the rift in the cloud and the rainbow of promise even in surrounding darkness.

Let us cultivate this spirit, and see what response we shall find among our fellows. This old world, even with all its mistakes and sin and darkness, will appear more pleasant. Life will seem worth living. Our own hope in God will be brightened, and with stronger faith and courage we may take hold of all of life's conflicts, meeting them bravely, manfully, and cheerfully. The exercise of this spirit is well worth while; its fruit will be seen not only in this world, but in the world to come.

"Do not look for wrong and evil,  
You will find them if you do.  
As you measure to your neighbor,  
He will measure back to you.  
Look for goodness, look for gladness,  
You will find them all the while;  
If you bring a smiling visage  
To the glass, you meet a smile."

F. M. W.

## Note and Comment

### The Religion of the Future

IN the minds of some the standard of religion and religious faith and doctrine rests upon a sliding scale to be determined by the age of the world, the enlightenment of the people, etc. Consequently these theorists speculate upon what will constitute the "religion of the future." The child of God does not need to spend time or worry in such silly philosophizing. The standard of religion to-day in God's great plan is precisely what it was yesterday, one thousand years ago, in the days of the apostle Paul, in the antediluvian age. God has had one rule through all the ages by which he has measured right and righteousness; that is the law of the ten commandments. There has been one means, and one only, of salvation in every age of the world's history, and that is faith in the Lord Jesus Christ. The Holy Scriptures contain to-day, as in past ages, a statement of Christian doctrine.

Thankful indeed may we be that this is so. Otherwise we would be left to the wild meanderings of human philosophy and to the finite standards which changeable men might erect. Speaking of this subject, the *Western Recorder* (Baptist) of August 3 says:—

Of all senseless discussions none is ahead of that on the "religion of the future." The true religion is as changeless as its God and his infallible Word. The errors and heresies no man can foresee. There may be another "dark ages" before us, when the true religion will hide away in valleys, caves, and catacombs. God is ruling. The thing for each of us to do is to seek the true religion here and now, and having found it, to take care that we do not build wood, hay, nor stubble on the true foundation.

The chief concern of every child of God should be to know how rightly to apply in his own personal experience the principles of the Word of truth.

### Some Educational Statistics

UNDER this heading the *United Presbyterian* of July 13, 1911, furnished the following statistics regarding school work in the United States:—

According to the *Chicago Daily News Almanac*, 1911, as quoted by Dr. Bryan, the school enrolment of the United States is as follows:—

Teachers in public schools ...	496,612
Pupils in public schools .....	17,061,962
Public high schools (professors and students) .....	1,098,764
Private high schools (professors and students) .....	102,360
Universities and colleges for men and both sexes:—	
Professors and instructors....	21,960
Students, preparatory .....	65,026
Collegiate .....	134,386
Graduate .....	9,449
Colleges for women (teachers and students) .....	30,396
Theological schools (professors and students) .....	11,568
Law schools (professors and students) .....	19,896
Medical schools (professors and students) .....	30,115
Special schools, such as evening, business, reform, deaf, dumb, and feeble-minded...	793,652
Total for the United States, 1911	776,694

As indicating the educational work of the churches so far as reported, we give also a table prepared by the college board of the Presbyterian Church in the United States of America, giving, by denominations, students, property, and endowment:—

Baptist: Institutions, 111; faculty, 2,310; students, 33,329; property, \$25,476,000; endowment, \$22,058,000.

Christian: Institutions, 20; faculty, 415; students, 6,091; property, \$2,170,000; endowment, \$1,131,000.

Congregational: Institutions, 42; faculty, 1,746; students, 21,769; property, \$6,662,000; endowment, \$24,394,000.

Lutheran: Institutions, 47; faculty, 557; students, 8,842; property, \$3,039,000; endowment, \$767,000.

Methodist: Institutions, 103; faculty, 3,171; students, 41,268; property, \$23,-

206,000; endowment fund, \$18,780,000.

Presbyterian: Institutions, 77; faculty, 1,578; students, 19,796; property, \$14,096,000; endowment, \$18,688,000.

Protestant Episcopal: Institutions, 10; faculty, 667; students, 5,744; property, \$17,284,000; endowment, \$18,970,000.

Roman Catholic: Institutions, 61; faculty, 1,649; students, 16,278; property, \$25,350,000; endowment, \$1,517,000.

This affords an interesting comparison of the school work carried forward by the various denominations in this country. It is stated that the endowment does not "provide income to cover the expenses," thus making all of these denominations dependent upon public appeal. "Even these large sums," says the *Presbyterian*, "do not reveal the full resources of the churches in America."

### Disgraceful Methods of Money-Raising

SUCH indeed is the character of a matrimonial lottery held at a lawn party of Saint Michael's parish in Avon, Mass., recently. According to the *Christian Advocate* of August 3, this lottery gave to a certain young woman the right to have a certain young man for a husband. "She also won a one-hundred-fifty-dollar diamond ring, and the privilege of a free marriage certificate and a free wedding by the rector of Saint Michael's. Four Avon bachelors agreed to draw lots to see which one was to offer himself as the bridegroom of the lottery. This was conducted under the auspices of the rector." It is not surprising that so little regard is placed upon the sanctity of the marriage relationship, when professed Christians thus lower it to the scale of barter and trade. Commenting upon this incident, the *Advocate* says:—

During the last twenty years in most denominations money has been made by a method whose essential quality is made a crime by the civil laws. We have heard of doings in Methodist churches that disgraced the denomination, and on several occasions we have exposed them. After one such disgraceful affair in a Methodist church, we were invited to go to the Christmas celebration of another church, by a lady not a member of the Methodist Episcopal Church. We went, and before the affair was half over, she mournfully confessed her surprise at the performance. At the close she acknowledged that that exhibition was on the same grade with the other. The law forbidding lotteries should be enforced against churches with at least as much vigor as against secular concerns.

Surely if the professed Christian church hopes to raise the moral standard of living among the masses, it can not stoop to these methods of money-raising in order to catch the popular ear and draw worldly patronage. With the recognition of the Scriptural method of raising money for Christian work, there would be no temptation to employ questionable methods.



### How Long ?

WM. W. WORSTER, M. D.

How long, O my dear children,  
Must I your crowns withhold?  
My heart is growing weary,  
And you are growing old.  
Remember that the nations  
Must each the gospel hear  
Before in clouds of glory  
I to the earth appear.

How long, O precious children,  
Will you remain asleep?  
The judgment hour is closing;  
The harvest soon I'll reap.  
The mansions long were finished,  
The time is getting late;  
The reapers now stand ready,  
But I must bid them wait.

Awake, my slumbering children!  
Make all the earth resound,  
Till every tribe and nation  
Has heard the joyful sound.  
Then faithful to the promise  
Will come the great reward,—  
Eternal life in glory,  
And ever with the Lord.  
*College View, Neb.*

### Count the Cost and Weigh the Reward

MYRTIE B. COTTRELL

"To be forewarned is to be forearmed," runs an old proverb, which is well worth heeding before making a change that will affect the whole of one's after-life. It, therefore, seems that a few side-lights on missionary life in China might prove of benefit to those who are contemplating making this their chosen field of labor.

Do not come to China unless you are willing to be separated for months at a time from all American Seventh-day Adventists except your immediate family who come with you; and, if the needs of the work demand it, even from them.

Do not come to China unless you are willing to go without mail from home for weeks, though you may receive home mail weekly.

Do not come to China unless you are willing to pass through riots and pestilences for "His sake."

Do not come to China unless you are willing to live amid unpleasant surroundings without giving up to homesickness.

Do not come to China unless you are ready to have your patience tried in many new and unthought-of ways. The following are a few instances:—

The construction of a cottage, chapel, or schoolhouse may fall to you. You should therefore be prepared, after having spent days with your Chinese contractor, planning most minutely every

little detail until he says he understands thoroughly and agrees by written contract to all provisions, to see him use a slipshod native method. When you call his attention to his promise, he may say, "O, I can not do that way;" "I never agreed to that." You turn to your written agreement for proof, only to find that the Chinese phraseology is such that it admits of either mode of construction. There will doubtless be not a few misunderstandings between you and your contractor. As Mr. A. H. Smith, in "Chinese Characteristics," says: "All Chinese are gifted with an instinct for taking advantage of misunderstandings. They find them as a January north wind finds a crack in the door; as the water finds a leak in the ship, instantly and without apparent effort."

Although you may carefully teach your cook that the dish-towel is to be used only for the one purpose of drying the dishes, you may find him using it as a hand-towel, or a general cleaning cloth. In their own homes, the class of people who act as servants rarely have more than one cleaning cloth, which of course must be used for all general cleaning purposes. So it is not easy for them to see the necessity of having separate cloths for lamps, dishes, stoves, floors, etc.

You must be prepared to see your cooking dishes rusty, because the Chinese never dry their own. You may think that you have thoroughly impressed your cook that your graniteware and ironware must not be treated that way, only to find the same thing repeated again and again.

You must be prepared for all kinds of accidents to your food and your belongings.

You must be willing to wait patiently for the Chinese to take their own time for doing things, no matter how urgent the immediate performance of a given task may seem to you. Other people of longer experience than you have learned that the East can not be hurried.

You should not feel annoyed if, while walking along the street, a dirty beggar jostles carelessly against you, and then meets your inquiring gaze with a vacant stare instead of a "beg pardon."

When guests walk unexpectedly into your home, you should be prepared to meet them with a smile of welcome, no matter how busy you may be. It is not Chinese custom to knock at a door before entering, though a high-class guest will send in his card and await your invitation.

If your patience is, or by divine help becomes, sufficient to meet these and many other annoyances, you will make

a good worker, and, because greatly beloved by this people, will exert a strong influence over them.

You may ask, "Will it pay to give one's life to uplift such a people as this?" "Can the gospel principles ever penetrate through the thick crust of custom and tradition to work like leaven in transforming the heart and soul?" We unhesitatingly answer, "God's two-edged sword is able; even as the lives of scores of our Chinese brethren and sisters daily testify."

Therefore, come, having your heart so filled with the grace of God that you will daily exemplify the "high calling" of your profession; and be assured that for you will be in waiting a crown of life, which will be forever resplendent with stars.

*Chang-sha, Hunan.*

### Korea

C. L. BUTTERFIELD

It was the writer's privilege, in company with Elder F. H. DeVinney, of Japan, to visit Elder W. R. Smith's station at Wonsan on the east coast, the last week in June. Wonsan is not quite two hundred miles from Seoul; yet to go there one must travel by rail to Fusan, 275 miles, and then by sea to Wonsan, a distance of three hundred miles. Boats do not go every day, and we could get only a small craft. This should have made the trip in thirty-six hours; but a storm arose when we had been out about ten hours, and the sea was so rough that the captain anchored in a little bay, where we remained forty hours, making us quite late in getting to Wonsan.

We were glad to meet Brother and Sister Smith and the native workers and believers on the east coast. Brother Smith moved to Wonsan after returning from the last General Conference, and now there are two organized churches over there, one at Wonsan and one about two hundred miles north, at East Won. The membership of these two places is about thirty-five, and many interested persons are being labored for. Eight days were pleasantly spent with the company at Wonsan; then we returned to Fusan, from which place Elder DeVinney returned to his work in Japan.

I then went on to Keum Chyon, 165 miles south of Seoul, to meet Brother R. C. Wangerin. Two days were spent in looking up a suitable place for another mission station. Three suitable places were found, and it is planned to buy a site, and build a house for Brother Wangerin soon.

With three native helpers, Brother Wangerin remained in the south to work for a few days with the summer special magazine. I returned to Seoul just in time for the beginning of the campaign. Several companies of agents went to different parts of the field, and excellent sales are being reported; but the summer rains are early, and are somewhat retarding the work. One of the native Bible women sold sixty copies in one day. The price is five sen, or two and one-half cents.

On my return to Seoul, after an absence of a few months, I was pleased to find a good company ready for baptism. Last fall the first baptismal service was held there, thirteen persons being baptized, and a church of thirty-two members organized. In October, Brother H. A. Oberg, who has charge of the work in Seoul, with Brother Wangerin and native helpers, held a series of meetings, at which time most of the nineteen just baptized began to keep the Sabbath. The Seoul church now has over fifty members, and others are preparing for baptism.

If you could see the building in which they meet for worship, you would be surprised that anything could be accomplished in it. Buildings suitable for churches can not be obtained here, and we have nothing with which to build. A good building would be a wonderful help. Don't you think that you could help to win souls in Seoul, by helping to provide a place to hold meetings?

### China in Transition

PERCIVAL J. LAIRD

PROF. J. FREYER, special commissioner of the regents of the University of California to investigate the educational reform in China two years ago, has recently issued a lengthy report of his findings. Thinking the friends of China will be interested in reading a few statements from this authority, we take pleasure in recording the same:—

"The recent educational reform in China is unique in the history of the world. No national transformation has ever occurred on so large a scale, in so sudden a manner, and fraught with such far-reaching consequences to the whole human race.

"The same curriculum of study that is found in Western lands must be adopted in full by China. In the impact of the modern sciences and arts of the West against the ancient philosophical system of Confucius and of Laetze, the weaker must inevitably go to the wall. When once the idea was grasped, the government and the people alike grew to be desperately in earnest for educational reform, and the new spirit spread in all directions. Schools, colleges, and universities have sprung up in every province, whether under the auspices of the government, of missionary boards, or of private individuals.

"In the spacious halls of many of the old Buddhist, Taoist, and Confucian temples, schools are now to be found, with busy scholars diligently studying the elements of the English language or of the sciences, right in the very face of the great gilded images of Buddha, of the goddess of mercy, of the god of war, or of the god of thunder.

"The old examination halls have been closed and dismantled. Thousands of young people have been sent to Japan or Europe or America for thorough Western education. The 'new learning,' as it is called, has now become a mania all over the empire; and it is the goal toward which the nation is pressing forward

ward with all its newly awakening energy.

"It is a significant fact that a strong element of militarism formed a prominent feature in almost every school I visited. This was displayed in showy uniforms, military drill, instruction in the use of firearms, and in many other unmistakable ways. Even the *missionary schools were not a whit behind in this particular*, some of them having almost the semblance of military schools.

"The educational position of China is full of hope and encouragement, in spite of all drawbacks and disadvantages. It is easy to see that the ages of stagnation and slumber arising from long isolation are now passed, nevermore to return. How far her statesmen will seek to preserve all that is best in her system of education, her national characteristics, her wonderful genius, her manners and customs, her religious beliefs, and her form of government, is a problem time alone can solve."

Truly, here is an open door for the consecrated advocate of Christian education, which alone takes cognizance of hand, heart, and head. And with all that the spirit of prophecy has said in regard to this subject, who should be better qualified to take up such work than Seventh-day Adventists? Any but a Christian education omits "the ideal of the dignity of labor, and in quite too many cases creates a useless, idle, and often a vicious class, who have learned to imitate the vices of the dominant race, but do not emulate their virtues. The uplift of skilled labor is wanting, and education only creates wants that the hands have not acquired the skill to provide."

Madison, Tenn.

### Our Work in East Africa

A. C. ENNS

OUR work in East Africa began in the same way that our other foreign mission work was started; but a great change has been wrought. At the present time our work in Africa is inseparably connected with the work for children from the kindergarten age to twenty years. Our children, for instance, in Hamburg and Frankfort-on-the-Main, I found very enthusiastic, working for German East Africa. They are distributing the child's paper, *Kleiner Freund*, free of charge, and are receiving from the people donations for our field. What they get in this way pays for the *Kleiner Freund*, and leaves a surplus, which is taken to buy cloth, such as unbleached linen; this the sewing society works up into simple garments, which are sent to us.

Our work in German East Africa consists of laboring mainly for children and youth, as it is really hard to touch the hearts of adults, and still more difficult to reach the old people. By far the largest part of our work is school work. As a result, our converts consist chiefly of youth from twelve to twenty years of age. We thank God to be able to say that we have no idle members—they all work with zeal to win souls.

One boy, who was my language teacher, accepted the Christian religion, and soon after his baptism was put in charge of a school. The building was measured off by us, and erected by the natives of that district. Then the development of the work was turned over to him. When I had an opportunity to visit his school, one year after it was opened, I was astonished to see the work that had been done. Everything looked neat, clean, and orderly, and he had 173 children in school, whom he had organized into three divisions. The first school session was held from eight to ten o'clock in the morning; the second, from ten till noon; and the third in the afternoon. Each session was opened by prayer and the singing of a hymn. Reading, writing, and arithmetic were then taken up, after which he called the roll, and read and expounded a portion of Scripture, asking questions, which were readily answered.

None of us could do better the work that this boy is doing. The most wonderful thing in connection with his success is that he is but twelve years old. The great secret of it all is that he is a Christian to the depths of his heart, and wants to show his gratitude to God for bringing him salvation.

### The True Spirit

IN common with all other fields, at the time the appropriations for missions were made up, South America was not allowed all that it expected in view of its tremendous need for advance work. It is cheering to see, notwithstanding all this, that the brethren in this needy field purpose to hasten the message to its final triumph. The South American Union Conference Committee, writing to the workers in that field, has this to say:—

"Our financial situation for this year is exceedingly critical. Our estimate was cut \$4,200. Considering that the severe drought in Uruguay, Paraguay, Argentina, and Chile, the fields from which our principal local resources come, will seriously affect our receipts, you will appreciate the fact that we face a serious situation. In this matter the General Conference is not to be blamed. To a large extent the responsibility rests upon us, and it behooves us to face the situation like brethren and Christians, and turn this close siege into a glorious victory. We believe that this may be done. This necessity is giving us a lesson in how to walk alone. It is teaching us to rely upon our own resources. It remains for us to show that we are not children, and that we can, if necessary, rustle for ourselves. And it is necessary."

This kind of campaign talk is of that nature which produces results; and we believe the God of his people Israel will bring to these dear brethren, struggling so nobly, glorious victories to cheer their hearts. Let us not only pray for them, but join hands with them in real sacrifice, that we may have the more to devote to missions.



## HOME AND HEALTH

### 'Mong Daisies and Clover

WORTHIE HARRIS HOLDEN

Down where the clover and the daisies grow,  
Nuggets of perfume 'mid the summer snow,  
Billows of golden grain the mead surround,  
Droning of bumblebees the only sound.

Far from the tumult of the city street  
Here have I found a quiet, sweet retreat,  
Breathing its fragrance as I onward go  
Down where the clover and the daisies grow.

These are accounted humble flowers, I ween,  
Yet are they noble as the garden queen,  
Out in the meadow where they beckon me,  
Bidding the fret of grievous trial flee.

Down 'mid the toilers of some sordid care,  
Find true heart beauties with a perfume rare,  
Treasure unsought, and purpose pure as snow,—  
Sweet meadow-blossoms where the daisies grow.

Grief may have furrowed, and the form be bent,  
Yet have her sorrows sweetest fragrance lent;  
Search for these riches, hidden deep and low,  
Down where the clover and the daisies grow.

Portland, Ore.

### Tea as a Beverage

J. J. BELL, M. D.

THAT tea is in no sense a food, but is more properly classed as a drug, is perhaps not known by all who partake of it so freely. It contains an alkaloid, thein, which must, moreover, be classed as a poison because of its effects on the nervous system; an astringent, tannic acid, which produces a deleterious effect on the organs of digestion; and a volatile oil.

Tea, when taken into the stomach, produces immediately a feeling of exhilaration or imparted strength. That this first action is due to its influence on the nervous system is evident from its rapidity of action. It excites the nerve-endings of the stomach. This excitation is immediately conveyed to the brain, and intoxication to a limited extent is produced. This immediate feeling of vivacity produced can not be due to any food value, because no time has elapsed in which food could be digested. This is further proved from the fact that absorption from the stomach is infinitely

small. The action of tea is still continued, as it is gradually absorbed into the blood-vessels from the intestinal tract, and carried to the nerve-centers. There is not a particle of energy imparted to the system by this pseudo-stimulation, but only a false feeling of well-being that stimulates the living machinery to unwonted action, borrowing on the future strength, just as a whip will seem to impart energy to a tired horse.

The secondary effect of tea is manifest in disordered digestion, wakefulness, palpitation of the heart, with irregularity of its action, tremor, headaches, and constipation.

Tannic acid is present in quantities ranging from fifteen to twenty per cent. This retards the digestion of food, and also has an astringent action on the mucous lining of the intestines, thus producing constipation.

Thein, of which tea contains from two to four per cent, when administered to animals in small doses, gives rise to excitement of the cerebral centers, with partial loss of sensibility, increased activity of the heart, a quickening of the respiration, and a rise of artificial pressure, due to stimulation of the centers of the medulla. In larger doses, flashes of light before the eyes, noise and ringing in the ears, increased activity of the kidneys, muscular tremulousness, rise of temperature, delirium, sleep, rapidity of the pulse-rate, with irregularity of the heart action, are produced. In very large doses the loss of sensibility is complete, and tetanic convulsions and death follow.

It is also probable that the alkaloid of tea has a direct influence in the production of gouty and rheumatic conditions, on account of its close relation to uric acid.

Just as far as tea stimulates the feelings above par, so far will be the reaction below par when this influence is exhausted; and the individual who has become a slave to its use will in all probability seek a stronger stimulant, perhaps in the form of alcoholic drinks.

Cape Town, Africa.

### Stretching Things

For Young Folks and Older Folks

"I'm almost dead! It's as hot as fire, and I've been more than a dozen miles after that colt."

Having relieved himself of this speech, Andrew threw himself full length on the lounge, and wiped the perspiration from his forehead.

"Where did you have to go?" inquired his father.

"I went over to Briggs's corner and back by the bridge."

"That is a little less than a mile and a half. And is it so very warm? It seems quite cool here."

"No, not so dreadful, I suppose; but I ran like lightning, and got heated up."

"You started about five o'clock, my son, and now it lacks a quarter of six," said the father, looking at his watch.

"Yes, sir; just three-quarters of an hour," said the boy, innocently.

"Does it take lightning forty-five minutes to go a mile and a half?"

"I didn't mean exactly that, father; but I ran all the way, because I expected the whole town would be here this evening to see my new bicycle," Andrew explained.

"And whom did you expect, Andy? I had no thought that such a crowd would be here. What will you do with them all? Where could you accommodate them?"

"Jim, Eddy, and Tom told me they'd be around after school, and I think it likely Ike will be along, too."

"Andy, the population of this town is said to be five thousand; and you expect three of them! As you are almost dead, I'm very glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, jumping to his feet; "who says I'm sick?"

"Why, you said you were 'almost dead;' doesn't that mean very sick? When we think one nearly dead, we say, 'He's a very sick man.'"

"Why are you so very particular about what I say, father? I don't mean it all exactly as I speak it, of course. I wasn't nearly dead, to be sure; but I did some tall running, you bet. There were more than fifty dogs after me; and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"Why, there was Mr. Wheeler's sheep-dog, Rush's store-dog, and two or three others, and they made for me; so I ran just as fast as I could."

"Two and two or three more are not fifty, Andy, nor at all near fifty. Your arithmetic is sadly at fault."

"Well, there looked to be fifty, anyway," was the boy's rather impatient answer. "Carter's ten-acre lot seemed full of dogs just making for me; and I guess you'd have thought there were fifty if it had been you."

"Ten acres of dogs would be a great many—some thousands I suppose. Did you ever estimate how many might be shut in a ten-acre tract?"

Andrew did not like to estimate. He had seen ten thousand sheep at rest, and he didn't think they covered ten acres. He didn't want to try what an estimate of ten acres of dogs might give in numbers. His father was silent for a few minutes, then he added:—

"My boy, you've had a wonderful experience, and I must tell your friends what great things you have done to get the colt back to its pasture. You ran—like lightning! You were followed by ten acres of dogs who ran to attack you



— and this means that there were several thousands of them! You traveled more than a dozen miles to go one and a half, in a straight line. You expected five thousand people here to see your bicycle on your return; and, unhappily, you were nearly dead when you reached home! A memorable experience, most certainly! Be careful that this spirit of exaggeration does not become a fixed habit, and others be led to doubt your veracity."—*Selected.*

### Give Him a Lift

I WAS trudging one day down a dusty road,  
While my back was curved under a bit of a load,  
And the way was long, and my feet were sore,  
And my bones ached under the load I bore;  
But I struggled on in the summer's heat,  
Till I came to a pool where I bathed my feet.  
Then, resting a bit, I shouldered my load,  
And wended my way down the dusty road.  
The morning stretched into the afternoon—  
My journey's end seemed as far as the moon;  
Till at length a horse and a wagon drew near,  
And my heart revived with a spark of cheer.  
But the man saw only his own small soul,  
And the narrow way to his narrow goal.  
And he whipped his horse to a guilty trot,  
Though the sand was deep, and the day was hot;  
And he passed me by on the dusty road,  
And I sank still lower beneath my load.

But out of the dust came another man,  
With a grizzled beard and a cheek of tan;  
And he pulled up short, and he gaily cried:

"I say there, comrade, get in and ride!"  
And he placed my bundle behind the seat,  
And he said, "Climb in here, an' rest your feet;

I never pass by a man on the road,  
An' 'speshly, friend, if he's got a load."  
I reached my journey ere came the night,  
And my feet were rested, my heart was light;

And I blessed the driver who'd gaily cried:

"I say there, comrade, get in and ride!"  
Ah! the world is full of sore-footed men  
Who need a slight lift every now and then;

And the angels can see through the white cloud rift

All the godlike souls who give them a lift.

—*Joe Cone in Boston Herald.*

### You and Your Boy

I HAVE never felt that the best love was won from a child by extreme indulgence; in fact, I hold that the contrary is the rule. Observing the families of my contemporaries and predecessors, it is borne in upon me that the most indulged children have not been the most devoted to their fathers and mothers. On the contrary, having had the happiness to be associated with several house-

holds where strict obedience has always been demanded and received, I feel justified in declaring that the families where discipline is observed are those whose children are most affectionate.

Be it noted that strictness does not mean harshness or severity. It does stand for reasonable rules, positively enforced, for commands which must be obeyed, and above all, it should stand for justice.

Were I asked to put in a word the most desirable quality in dealing with boys, or with girls, either, for that matter, I would put *justice* first. It would not be a synonym for hardness, although this is a meaning often applied to it. It would mean obedience to orders, and penalties when orders were disobeyed; but it would mean also an appreciation of the child's standpoint, an almost agonizing care that he should not be punished without adequate cause, a rigid adherence to a promise of reward as well as of rebuke, an understanding of what led to this or that course of action which from an adult's view-point may seem inexplicable.

There may be well-brought-up children who resent a just punishment,—I have never known them,—but I have found injustice of reproof or of penalty resented with a bitterness which left its mark for years afterward.—*Christine Terhune Herrick.*

### Centers of Population From 1790 to 1910

1790—Twenty-three miles east of Baltimore, Md.

1800—Eighteen miles west of Baltimore, Md.

1810—Forty miles northwest by west of Washington, D. C.

1820—Sixteen miles north of Woodstock, Va.

1830—Nineteen miles west-southwest of Moorefield, in the present State of West Virginia.

1840—Sixteen miles west of Clarksburg, in the present State of West Virginia.

1850—Twenty-three miles southeast of Parkersburg, in the present State of West Virginia.

1860—Twenty miles south of Chillicothe, Ohio.

1870—Forty-eight miles east by north of Cincinnati, Ohio.

1880—Eight miles west by south of Cincinnati, Ohio.

1890—Twenty miles east of Columbus, Ind.

1900—Six miles southeast of Columbus, Ind.

1910—Four and one-half miles south of Unionville, Monroe County, Ind.—*Selected.*

MANY men owe the grandeur of their lives to their tremendous difficulties.—*C. H. Spurgeon.*

"TIME well spent is Satan's deadliest foe; it leaves no opening for the lurking fiend."

### Dressing the Schoolgirl

THE dress of our schoolgirls should be especially loose. No woman should ever wear tight dresses; they are uncomfortable, unhealthful, and unlovely; but for schoolgirls, a dress that is loose enough when first made, is often too tight before it is worn out. Allowance should be made in a girl's dress for growth. This means not merely allowance for added height. From a health standpoint it really does not matter whether a sleeve or a skirt is an inch longer or shorter. The important provisions for growth are around the waist and across the bust.

Growing girls should wear neither corsets nor the ordinary corset waists. They should have perfect freedom; and if they are allowed this, their muscles will provide the "support" needed, and correct clothing will provide the required warmth.

To begin at the beginning of dress: the schoolgirl should wear union undergarments, woven of some elastic material. Ready-made woven underwear is so common nowadays, and so cheap in very good qualities, that it is within the means of everybody if everybody did but know it.

Over her union undersuit the schoolgirl should put on her stockings, and these should be supported by elastics that are in turn attached to an underwaist. The extension straps that go over the shoulders are uncomfortable. Over the stockings she should wear a pair of woven "equestrian tights." These are to take the place of the clumsy, thick underskirt which weighs down the body, and lets the cold attack it at the same time.

For cold weather the union suit should reach to the ankles, to the neck, and to the wrists. The tights should reach down far enough to be held by the tops of the boots when the skirt of the dress is below the boot-tops. When it is not, the tights should reach over the knee, and the legs from the boot-tops to the knees should be protected by warm gaiters, which fasten easily and securely so that they can be taken off upon reaching school, and be put on when leaving. Most children are dressed too warmly indoors, and not warmly enough out-of-doors.

If a petticoat is deemed necessary, it should be of light-weight flannel, of the color of the dress, and should be attached to a shaped hip yoke, which is fastened to the underwaist.

The outer dress may be fashioned after any desired style, neatness, simplicity, and utility being kept in view. If mothers would take a little pains to plan for their girls, dresses that conform to the rules of health, and also look attractive, girls would not rebel against hygienic dress, and throw it aside as soon as they are free to do so. There is as much reason for wishing to look well as there is for wishing to be surrounded by the beautiful in nature and in art. Few people understand that it is possible for healthful dress to be attractive.—*Dinah Sturgis.*



### God's Sabbath Rest

MRS. E. M. PEEBLES

ONCE did Jehovah God,  
That mighty Architect of ages past,  
(With all eternity behind, before,—  
Eternity!—all space for workshop, and  
All power to execute and do the work  
He planned) hold counsel with his Son,  
Immanuel.

As sculptor sees within the marble block  
The form that springs beneath the chisel's touch,  
So this fair earth stood forth complete  
and good,  
Filled with his handiwork, a dwelling-  
place  
For righteousness alone,—stood in the  
Mind of God.

He spake, and there was light. He spake  
again,  
And now the shining orbs spring forth at  
his  
Command, to wheel through space, pre-  
pared at his  
Behest to rule the day,—night likewise,  
—and  
The seasons come and go at their com-  
mand.  
He willed it so.

He brought the mountains forth. Obe-  
dient to  
His will the hills are clothed. Sweet  
flowers, and trees,  
And grass appear, and herbs for serv-  
ice of  
The creatures he has made. Bright  
songsters flit  
In leafy bowers proclaiming God is good.  
Praise to his name!

Mountain and hills he cleaves with rivers  
for  
The finny tribes, and flowing streams  
are sought  
For pure, life-giving waters, free from  
taint  
Of death. No fever there, no curse to  
make  
Men dread to go.

Sweet fruits and golden grains are  
spread in rich  
Abundance; then the crowning work ap-  
pears.  
Man, made in image of his God, shall  
take  
Possession of this Eden home. Adam  
(And Eve, meet consort for him), who  
was made  
A son of God.

And thus this pair wedded in Eden, came  
To celebrate their birth and the birthday  
Of earth, first Sabbath sweet, God's rest,  
and his  
Best gift to man; for rest was sweet  
when spent  
In contemplation of his finished work;  
And not alone.

One wrought with God—the Word.  
The Word was God;  
All things were made by him. That  
Word in flesh  
Dwelt with us, resting on his own rest  
day,  
Example in all things to those who are  
A new creation in and through his  
blood,—  
Immanuel.

And has he changed? "Once have I  
sworn, I will  
Not alter what my lips have spoken."  
"That  
Which I have said should be my law,  
shall last  
Till time shall be no more." Then is  
God's rest,  
Memorial fitting of a work so vast,  
Emblem of spiritual rest.

### Georgia Camp-Meeting

THIS meeting was held August 10-20  
in a beautiful grove near Forsyth, a  
town of about two thousand inhabitants,  
midway between Atlanta and Macon.

The attendance of our people from  
various churches and companies in the  
State was good. Three public preach-  
ing services were held daily, and the  
attendance and interest of those not of  
our faith were most encouraging. Never  
in all my experience in tent and camp-  
meeting work have I seen such perfect  
order as here.

The laborers present from outside the  
conference were Elders G. W. Wells and  
V. O. Cole, Dr. O. C. Godsmark, Prof.  
H. M. Hiatt, and the writer. The Spirit  
of God was present from the first. How  
good it seemed not to have to spend  
the first nine days in working up a re-  
vival spirit. The first Sabbath the whole  
camp moved forward in response to a  
call for a deeper consecration, and fre-  
quent revival services were held during  
the meeting. I believe this camp-meet-  
ing was the most spiritual of any I ever  
attended.

The conference work passed off quite  
harmoniously. Elder C. B. Stephenson  
was reelected president; Mrs. Callie  
Clark was elected secretary and treas-  
urer; and Mrs. R. O. Terry was chosen  
Sabbath-school and Missionary Volun-  
teer secretary.

The conference showed a healthy  
growth the past year. Fifty believers  
were added, and two churches were ad-  
mitted to the conference. The tithe was  
\$6,100, an increase of one thousand dol-  
lars over that for last year. The in-  
crease in gifts to missions was nine  
hundred dollars. The per-capita tithe  
for the year was eighteen dollars, and  
an average of fifteen cents a week for  
each member was given for missions.  
It is needless to say that the brethren  
heartily endorsed the plan of raising the  
weekly gifts for missions to fifteen cents  
a week for each member. The book sales

for the year amounted to \$4,941, which  
is quite an increase over those for last  
year.

During the meeting, as the various  
needs of the cause at home and abroad  
were presented, the people responded to  
the amount of \$1,765.50.

In the past this conference has been  
receiving some appropriations from the  
General Conference. It expects from  
now on to carry its financial responsibil-  
ities alone, and in addition to this, to  
turn five per cent of its tithe to the Gen-  
eral Conference mission treasurer, and  
five per cent to the Sustentation Fund.  
Thus the Georgia Conference becomes  
an asset to the general work, and no  
one feels more encouraged in this than  
the believers in that conference.

A company was left at Forsyth to fol-  
low up and develop the interest created  
by the camp-meeting. At this writing  
the prospects are favorable that a com-  
pany of believers will be brought out.

CHAS. THOMPSON.

### The Temperance Conflict in Maine

IF the readers of the REVIEW could  
step over into the old pine-tree State  
just now, and attend a few of the great  
temperance rallies being held everywhere  
and at all times of the day,—morning,  
noon, afternoon, and at night, from auto-  
mobiles, from church steps, and from the  
city hall steps, in halls and churches,—  
they would realize that a great conflict  
was being waged between the forces of  
good and evil, between temperance and  
intemperance. Intensity and strain are  
seen and felt on all sides. Maine, the  
long-time honored world leader in tem-  
perance, is now the storm-center, and the  
point of attack from rum and its advo-  
cates. The forces of temperance, rank  
and file, are everywhere rallying to her  
support. Men and money are being sent  
in from churches and from temperance  
and other organizations, and we are glad  
to be able to report that Seventh-day  
Adventists are also contributing toward  
the issue.

Over fifty thousand copies of the Tem-  
perance number of the *Youth's In-  
structor* are being placed in the homes of  
the people. The temperance workers ap-  
preciate this contribution. The people  
are pleased with the paper, and are as-  
sisting in its circulation. The study of  
a Congregational minister last Sunday  
was the scene of a lively workshop.  
Young men, members of the minister's  
congregation, were stamping the words,  
"Vote No," on the first page of all the  
papers, while others assisted us in get-  
ting them into the homes of the em-  
ployees of the two great cotton mills,  
while they were at home and could read.  
Seven thousand of these people are being  
influenced by habit and wrong education  
to vote against prohibition. We hope  
these papers may turn some votes.

Ministers, physicians, editors, and  
postmasters are assisting us. The post-  
master at Sanford turned his private  
office over to us for an afternoon, for  
four young women to unwrap, stamp, and  
rewrap papers that were to be used in  
adjoining towns.

Two respected citizens of Saco of-  
fered to take five hundred copies of the  
*Instructor*, and with horse and buggy  
drive through a fine district that we could  
not reach, faithfully placing the papers

in the homes of the people. At some places we are entertained free, and everywhere we are forming most pleasant acquaintances among the best people.

For a distance of about thirty miles we threw the papers, which were being rolled and tied by Mrs. Starr and Nurse Dunkle, onto the verandas and lawns of fine residences as we dashed by on the fast-traveling electric trolley.

The people of Maine appreciate the gift of two thousand dollars' worth of papers, and the time of workers to carry them to the homes of its citizens.

Just before we left Melrose, the sanitarium family raised over sixty dollars toward this two-thousand dollars. Have you had a part in this work? The Review and Herald has taken our people as security for all the papers that Elder and Mrs. Haskell saw were needed for the campaign, and the Atlantic Union Conference is helping in furnishing workers and in meeting traveling expenses. Now is the time to work.

Should we hold our peace at such a time, and prohibition fail to carry by only a few hundred or a few thousand votes, which we by earnest effort could have influenced for the right, then we would be responsible for the failure and for all the sorrow and evil resulting.

G. B. STARR.

### The New Mexico Camp-Meeting

THE second annual camp-meeting of the New Mexico Conference was held at Corona. Although the meeting was located near the center of the State, it was not very convenient for the most of our people, owing to railroad connections; so the attendance was not large. But a most excellent spirit was manifested during the meetings, and the rich blessings of God came into our hearts.

New Mexico comprises a large territory, much of which is arid, yet the tithe is over sixteen dollars per capita, and during the past year the conference raised more than the sum of ten cents a week per member for foreign missions. The brethren and sisters gladly voted to raise a sum equal to fifteen cents a week per member the coming year. The conference also approved the plan of giving five per cent of its tithe to missions and a second five per cent to the Sustentation Fund. The tithe showed an increase during the past year. An efficient State agent was elected, and it is expected that during the coming year excellent work will be done in the sale of our books and other publications. There is no reason why books can not be sold in this conference as well as in others.

Elders G. F. Watson, E. E. Farnsworth, W. W. Eastman, T. M. French, G. W. Caviness, and the writer, from outside the conference, attended the meeting.

Now that New Mexico is admitted as a State, there will doubtless be increased activity in all lines of business, and immigration will increase. By earnest labor and consecration to God, the work in this conference can be made self-supporting in a few years.

Elder H. L. Hoover was reelected president. A few changes were made in other offices. The last Sabbath of the meeting, Brother R. L. Benton was ordained to the sacred work of the gospel ministry. The blessing of God was present on this occasion in a marked manner.

I was glad to visit this conference, and to meet the faithful believers here. They are an earnest people, and we trust the Lord will greatly prosper his work in this conference the coming year.

G. B. THOMPSON.

### West Pennsylvania Camp-Meeting

THE annual session of the West Pennsylvania Conference was held in connection with the camp-meeting at Ford City, August 10-20. From the first, there was an encouraging interest manifested by those not of our faith, and the attendance was good. The attendance of our brethren was somewhat larger than at the camp-meeting of the year previous. A lively participation in the business affairs of the conference was especially noticeable, as well as the deep spiritual tone of the meetings.

The conference voted, amid spirited debates, upon the following points: finishing the \$300,000 Fund in 1911; raising the per capita of foreign mission funds from ten cents a week to fifteen cents a week; finishing the "Ministry of Healing" campaign. Resolutions were also passed on the educational, the canvassing, and the periodical work. A special call for funds was made toward finishing the \$300,000 Fund.

Elder B. F. Kneeland, of the New Jersey Conference, was called to the presidency of the West Pennsylvania Conference, and was present the latter part of the meeting. Slight changes were made in the other officers of the conference, as well as in the executive committee.

Revival services were held not only on both the Sabbaths of the meeting, but also on two nights of the week. The Lord did not leave his servants powerless, but came in by his Holy Spirit. Many hearts were turned to God, and deep impressions were made on those not of our faith. The laborers present from the General Conference were Elders O. A. Olsen and K. C. Russell. Brother I. A. Ford, of the Review and Herald, assisted especially in matters pertaining to the publishing work. From the Columbia Union Conference, Elders O. F. Butcher, I. G. Bigelow, and J. E. Shultz, Brother E. R. Numbers, and the writer were present.

B. G. WILKINSON.

### Help for the Home

IN my correspondence during the past two years, requests have repeatedly come from parents for assistance in the teaching of their little ones at home. In many cases help is wanted for little ones who are of too tender years to see the inside of a schoolroom. In other cases the children are of suitable age to send to school, but no Christian school is accessible. In still other cases circumstances in the home are such that the grown boy or girl is obliged to remain away from school.

It is deeply to be regretted that in our educational zeal for forty years, especially during the last ten or twenty, more attention has not been given to what might be called the home-school, or, more properly perhaps, education in the home. In the development of our educational system, we seem to have worked from the top downward—from the college to the church-school. When the first official action to provide elementary schools

for our children was taken, about twelve years ago, we thought the bottom of the educational ladder had been reached.

As a matter of fact, however, the foot of this ladder does not rest in the primary school, but in the home. In making the extension to this natural base, we again started at the top. The correspondence school was established to extend educational facilities from the neighborhood, where the church-school had brought them, into the home itself. But the work of this school is suitable for only the more mature members of the family. It is plain, therefore, that one more extension needs to be made before the real, the natural, the original Heaven-laid foundation of education is reached—suitable provision for the teaching of the little ones at home.

But is not this the work and responsibility of parents?—Most certainly it is. There is where God placed it. We would not, if we could, have it otherwise. We would not interfere with this work nor trespass upon this sacred right and responsibility of parents. But if I can interpret correctly the pleas that keep coming in from parents, there are many who want help in the exercise of this right, in the faithful, effective discharge of the responsibility that parenthood imposes. This help ought to be given. Parents have a right to expect it from those who make teaching a business.

Not all parents are natural teachers. Frequently the responsibilities of parenthood are assumed without an adequate understanding of what they imply. Again and again we see young men and women, sometimes scarcely more than boys and girls themselves, unite in marriage before they have carried their education beyond the eighth grade. More often than otherwise, their education stops with marriage, and in a few years fades away into haziness. Others who may have a better education, marry young with little visible means of support, depending merely upon what one or both may be able to earn from day to day. Daily cares incident to parenthood draw heavily upon their time and strength, and the proper teaching of their children is neglected. Time and means of keeping pace with the educational needs of the children, and of cultivating ability to teach them, seem wanting in many cases.

Yet the parent is the natural teacher of the child, and should be its only teacher up to eight or ten years of age (see "Testimonies for the Church," Vol. III, page 137). What, then, can be done to help in this important work? By giving parents proper assistance and encouragement, I believe that much can be done, and that much ought to be done, by our educators for those who are struggling with adverse conditions in the proper rearing of their little ones.

There is an evident awakening to the importance of home education, in some parts of the field. For the past two years the educational superintendent of one conference has been at work on this problem, with encouraging results. A "Mothers' Home School Band" was organized, each mother who wished to follow the outline of work provided, registering her name with the superintendent. Weekly report blanks were supplied, and more than a year ago one quarter's work showed from 400 to 500 lessons each given in Bible, reading, busy work, writing, and music. During 1910, twenty-

three mothers belonged to the band, and a summary of the weekly reports showed about 2,000 lessons given in each subject. This work was done, of course, for children old enough to begin book study.

The past winter, in another conference, a home-school convention was held, with two sessions a day for eight days. Regular normal class work for parents was given daily, and many excellent papers were read. The results were most gratifying to those who attended.

During my six weeks' work in the field this summer, I found many educational superintendents and teachers deeply interested in the home-school phase of our educational work. At least two union conference educational conventions passed resolutions pertaining to this matter, and requested the educational journal to strengthen its Home-School department. We are glad to say that this is being done. We want to bid parents who are feeling the need of help in the teaching of their children at home, to be of good courage. Write to your educational superintendent and to our teachers and educators, and they will gladly help you all they can.

W. E. HOWELL.

### British West Indies

**CARRIACOU.**— For five weeks — beginning April 28, when we pitched our tent — we conducted a series of meetings in this island, the largest of the Grenadines.

The island is beautiful, and our tent being pitched near the seashore, we were often reminded of the time when the Great Teacher taught by the Sea of Galilee.

We had some trying experiences in maintaining order during the meetings. Some nights, after solemn discourses from the Bible, we would appeal to our hearers to yield to the Word; then some would come forward feigning earnestness, and while we were praying with them, after having talked with them, they would get up or creep quietly away.

Only eight have accepted the message, but for even these we praise God. Two have come directly from Romanism. One of these, a young man, has since borne the following testimony: "While I was standing [in meeting] the Holy Spirit came into me and said I must raise my hand if Mr. Durrant asked. I held up my hand; and I am glad to say to-day, I feel the peace of God in my heart. . . . I am a changed man. . . . A few days before, Satan came into me, and I said to a friend, 'Let us buy a bottle of rum, take a good drink, and when Mr. Durrant calls, we'll go forward, and when he comes to bless us [pray with them], we will take out the bottle and drink the remainder in his presence,' but I now beg the Lord for pardon."

Brother A. G. Peart and his wife and Sister Moore assisted in the work here, and Brother Peart now remains to further develop it.

The accompanying picture shows some of the new Sabbath-keepers; but it does not represent the class that attended the meetings, being taken when we could not get a truly representative gathering.

The great problem now confronting us is the securing of a place of worship. Land is very scarce, as the island contains only 8,467 acres, with a population of about 8,000. More than half of the

island is owned by one or two proprietors. We went to the commissioner to see if we could obtain a piece of ground, but found we could not. A large town lot, with an old building about thirty-six by twenty feet, on the main street near the court-house, is now offered to us for one hundred sixty dollars. This seems like a providential opening.

Those who have accepted the message are very poor in this world's goods; in fact, the island is poor. The chief products are cotton and corn. If we give permanence to the work in this island, help will have to come from outside. If any one reading this report, would feel it a pleasure to send an offering to purchase this property and to establish a memorial among these small islands, it would indeed be casting bread upon the waters. Offerings should be sent through the regular channels. Pray for these dark, priest-ridden people in this needy field.

A. N. DURRANT.

years, and frequently repeated in one form or other. The managers of the Pacific Press are working shoulder to shoulder with these workers, in the publishing of text-books and school supplies, in pushing their circulation inside the denomination and outside, and in frequent counsel in educational matters. The conference officials are lifting in every way they can to sustain the hands of these workers, and to remove every hindering obstacle to unity and progress. As long as the leaders keep within bounds and in the lead, the people are sure to follow.

The Pacific Union educational convention was held on the camp-ground in Oakland, July 2-8, and the summer school at Lodi, July 17 to August 14. Of the convention, the union conference secretary, Professor Lewis, writes: "The longer I think about it, the more sure I feel that the convention did some excellent work,—work that will be felt in



SOME OF THE NEW BELIEVERS IN CARRIACOU, GRENADINES

### Among the Schools

No period of labor in the field since I left college eighteen years ago has been more profitable and enjoyable to me than the six weeks I spent among our schools and educational conventions in the West during July and August. The meeting of scores of old students who have buckled on the gospel harness and are bearing the heat of the day with Christian fortitude, gave me a deeper sense than ever before of how rich is the teacher's compensation. Associating in counsel and prayer with fellow teachers, many of whom I have known since my own school-days, caused me to appreciate how strong is the tie that binds us—head, hand, and heart—to the cause we have loved from early youth. The old men, and women, too, who have stayed up our hands during these years of service, who have grown still more gray, yet more ardent withal in their love of the truth, impress anew the words of Scripture, "Be thou faithful unto death, and I will give thee a crown of life."

The educational work on the Pacific Coast is very progressive in most respects. The educational officers and teachers seem keenly alive to the importance of putting into practise the special instruction given to our schools for

the future. I think we have a fine corps of superintendents, and I look forward to a very successful year of educational work." Of the summer school, one teacher says, "It is one of the very best I have ever attended in California."

The North Pacific Union held its convention in the pine woods at the foot of Mt. Hood, July 18-25. It was very fully attended by all the teachers, including members of college faculties and the educational officers, and most of the time by the entire union conference committee. The results were correspondingly good, and very strikingly in unison, in nearly every respect, with those of the Pacific Union convention, even to the adoption of text-books, although there was no concerted plan beforehand. Of the summer school, July 27 to August 29, the union secretary writes: "We are having a fine time, with an attendance of fifty teachers."

The Central and Northern unions held a union summer school this season at the Danish-Norwegian Seminary, Hutchinson, Minn. Though spending but one day there, I found an atmosphere of progressive, earnest activity. Professor Ruble has worked diligently to systematize the work in his union, and to raise the standard of efficiency in the schools.

To this effort the teachers are responsive, seeming no less eager than their secretary to bring their work up to the degree of solidity and fruitfulness that it richly deserves.

Of my visit to our schools at St. Helena, Loma Linda, Lodi, Walla Walla, Hutchinson, and elsewhere, I desire to write at another time.

Though the educational problems yet to be solved are many, and though their solution implies much arduous labor, diligent study, and fervent prayer, yet to me the present outlook is decidedly promising, and I daily pray for greater capacity and despatch.

W. E. HOWELL.



## Reaching the Children of an Entire Community

THE sickness of the world is a challenge to God's people to demonstrate the power of the Almighty to heal the body and deliver them from sin. We must vindicate the character of God before a skeptical world. This is our work. God can not approve of the ways of those who are "careless of human needs, sufferings, and rights."

Whenever I see any one who undervalues the efficacy of medical work in bringing earth's unshepherded souls to a knowledge of Jesus Christ, I am aware immediately that it is because he has never had a practical experience in such work. The health work is as effectual in battering down walls of prejudice as was that seven days' march around the stronghold of ancient Canaan in overthrowing its walls. And this I purpose to prove to you by using an argument based upon the results obtained through prosecuting medical missionary work, in a well-defined and dignified manner, for two years in the communities of Southern California.

Two years ago, without any resources and with little encouragement from human sources, I began the presentation of the health truths. It was my contention that it would be better to spend time in educating little children than to waste it on listless adults, for I have found that the mind of an adult, with its prejudices and indifferences, is ordinarily much akin to Luther's coal-sack. By the time the truth gets home to the mind, it is all spoiled by these contaminations of character. That contention was all right, but how was I to get the children? After conferring with a good-hearted, public-spirited school-teacher who listened to my plans, the way opened for the establishment of a lectureship in the public schools. God was in it, and so I went to work. Some of our people thought the lecturer was too young, but now I am glad I started just when I did. My youth was a scapegoat for my mistakes, and the children felt more at home with one near their own age.

The first lectures were given in Riverside, and happily were well received by both parents and school authorities. They became so popular with the teachers and children that a demand was made for a series to continue through the year. For the past two years the Lord gave me the opportunity to lecture once a month on sanitarium methods in the treatment of disease. Each lecture lasted about thirty minutes. To reach all the grades in the seven school buildings of Riverside, consumes about a week's time, working from three to five

hours a day. I am happy to find that some of the teachers depend solely on my instruction for the information to be given in hygiene, physiology, and scientific temperance. In these two years I have covered almost every subject of the health reform,—the use of condiments, tea, and coffee, and meat-eating, together with food combinations. Of course I have had to use tact in presenting some of the more advanced ideas with reference to the use of flesh foods. But common sense appeals to the majority of people, especially in relation to their physical being.

During the year which has just closed, five hundred lectures were given before fully fifty thousand children and adults. The work included talks before the young people's society of Christian Endeavor, before the primary, grammar, and high schools, before teachers' institutes, and before other large audiences.

My appointment as State lecturer to the Young People's Branch of the W. C. T. U. has opened the way to present many lectures before the W. C. T. U.

This next year the work will be carried on in affiliation with our new medical school at Loma Linda. The sanitarium has had such a helpful and far-reaching influence on the public that to connect directly with the institution will not cripple the work, but rather give dignity to it.

Sometimes the children get things a bit mixed, and I have a chance to smile at their remarks. After giving a lecture on digestion, in which I described the wonderful *organs* of assimilation, the mother of a little five-year-old was much surprised at the enthusiasm with which her son told of "the wonderful pianos and pianos and pianos which we have all over in our bodies." Little Theodore went home much worried after a lecture on proper breathing. Upon being seated at the dinner-table, he disclosed the cause of his perplexity. "Mama," he said, "Mr. Jaeger says I've got a lung." Strange discovery!

I am glad to say that I have a strong grip on the older boys in the grammar grades, and I have confidence that few of them will run wilfully into sin. I am spending the summer in personal work with these youth and visiting their parents. We want to work together. One can not accomplish much without parental cooperation. These parents are glad to receive the help I have offered, and have aided financially. I have tried to be a self-supporting missionary, and God has put it into their hearts to make this possible.

At my request, many of our Missionary Volunteer societies in the United States are supplying my boys with the *Instructor*. Ernest Lloyd, our tract society missionary secretary, who delights to help in our literature work, has sent hundreds of copies of *Our Little Friend* to distribute among the little folks.

Space does not permit me to tell of reformations in homes brought about by this beneficent work, nor of the hundreds of boys who have gotten hold of higher ideals in life. If I have done nothing more than help some one get on the right track to eternity, that will be sufficient reward. There is nothing so glorious as to know that we are letting God use us, instead of our trying to use God. The question is not, How can I get more of God's Spirit? but, How can God's Spirit get more of me?

EDMUND C. JAEGER.

## Bolivia

LA PAZ.—I am glad of the privilege of sending a few lines to the *Review* in regard to the work here in Bolivia. About seven months ago, my wife and I were sent to this field from Argentina by the South American Union Conference. Since arriving, we have been associated in the work with Brother and Sister F. A. Stahl. There is much work to be done here. Until a few years ago, the message of the soon coming of the Lord was not known in this country. We find it very slow work to get these people to understand and accept the message. Though we enjoy complete religious freedom here, fanaticism reigns supreme.

La Paz, the capital city of Bolivia, has seventy thousand inhabitants, fifty thousand of whom are native Indians, and nearly all unable to read. They speak the Aymara language, and very few of them can speak the Spanish. Several months ago, Brother Stahl and I began to hold meetings for the Indians, gathering them together in one of the parks. For some time we had an attendance of from fifty to eighty. Brother Stahl presented to them the evil effects of alcohol and cocaine, showing the importance of being free from these vices in order to be prepared for the soon coming of Christ. Notwithstanding we had to speak to them through an interpreter, they listened with much interest.

Not only the Indians attended our meetings, but also a number of educated persons. Among these was one lady, a widow, who seemed to be honest and to fear God. This woman soon offered to help in our work. As we were then in the rainy season, and it often rained at the time we wished to hold our meetings, she offered the use of her large new house, situated near the place where we held our meetings, whenever it rained.

After these meetings had continued about a month, the priests warned the Indians against listening to "those deceivers and heretics;" and as a result, the poor Indians soon stopped attending our meetings. But the work we had done had not been in vain. The lady in whose house we held the meetings is now a faithful observer of the Sabbath, and is rejoicing in the soon coming of Christ. As she is a person who has considerable influence, she is a great help to us in proclaiming the message in this city. Already several are studying the truth with her.

A number are also reading our books and papers with interest. The most of my time is occupied in colporteur work with periodicals and books, and visiting the interested ones. Although I am not a nurse, I have had the privilege of taking care of a typhoid-fever patient for twenty-two days; and thanks to our Heavenly Father, he is now well again.

Brother and Sister Stahl are well known, and recognized in this city as very successful nurses. Sometimes calls come from places a day's ride by train from here. My wife and I will soon be left alone in this city, as Brother and Sister Stahl are to take up their new duties among the Indians in Peru, where already there are about one hundred who are keeping the Sabbath. Our prayer is that God may also bless their work where they are going.

I. KALBERMATTEN.



## Field Notes

TEN persons were recently baptized at Calhan, Colo.

EIGHT young people were baptized at Mankato, Minn., recently.

ELEVEN persons were baptized at Dodge Center, Minn., July 22.

At Hillsboro, Wis., Elder W. H. Thurston baptized five persons recently.

ON a recent Sabbath four Scandinavian believers were buried with Christ in baptism at Portland, Ore.

FIVE new Sabbath-keepers are reported as having taken their stand at the Dexter (Maine) meetings.

FIVE persons have taken a definite stand for the truth at Taunton, Mass., as the result of tent-meetings.

At the close of the tent effort at Manchester, N. H., Elder G. G. Rother reports six families of Sabbath-keepers.

ELDER E. L. CARDEY reports twenty persons who have accepted the truth thus far during the tent effort at Troy, N. Y.

FOUR new Sabbath-keepers recently took their stand for the truth as the result of tent-meetings at Omaha, Neb.

DURING June three candidates were baptized at Osceola, Iowa. At Oakland, Elder J. W. Dorcas baptized three persons.

BROTHER J. M. BURDICK baptized ten persons Sabbath, August 5. These joined the Chicago (Ill.) North Side church.

SINCE the beginning of meetings at Nashville, Tenn., in June, eleven persons have been baptized, and many others are interested.

ELDER D. E. ROBINSON reports that during the month of July sixteen young persons of the St. Helena (Cal.) church were baptized.

SABBATH, August 12, five members were received into the church at Seattle, Wash. Four of these were baptized by Elder A. J. Stone.

DURING June and July six persons were baptized in the Memorial Church, Washington, D. C., making a total of thirty-six since January 30.

TWENTY-EIGHT persons went forward in the ordinance of baptism during the Eastern Pennsylvania camp-meeting, Elder W. H. Heckman officiating.

SIX persons have been baptized at Houston Heights, Tex., as the result of the self-supporting missionary work of Brother J. H. Smith. Others are interested.

At the close of a short series of lectures near Great Falls, Mont., fourteen persons took their stand for the truth, eight of whom were baptized on Sabbath, July 22. Ten were added to the church, two by former baptism.

## Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

### Heavenward

L. D. SANTEE

DAILY we're journeying on to the portals  
Of that beloved city where pearl are the gates,

Where far, far away in the gold and the crimson  
Of morning eternal, the Saviour awaits;

And we, here confined in earth's limited prison,  
Press onward in hope till the Day-star arise,

Strong in our faith, for the Saviour has risen,  
And our journey of earth-life shall end in the skies.

The sun woos the flowers with his amorous kisses,  
The summer smiles sweet from the lap of the year,

But tasteless and tame are the best of earth's blisses  
Compared to the heaven that now is so near,

Where the feet of the loved ones shall cross o'er the portals,  
And the brows that are dear to us shine 'neath a crown,

Where angelic eyes with a gladness immortal  
Shall look in their brightness down into our own.

What wonder we chafe in our limited prison,  
And long for the day when the soul shall be free,

The rapture when we, saved by infinite mercy,  
Forever and ever with Jesus shall be!

Daily we're journeying on to the portals  
Of that beloved city where pearl are the gates,

Where far, far away in the gold and the crimson  
Of morning eternal, the Saviour awaits.

*Moline, Ill.*

### Conditions of Receiving the Holy Ghost

IN the first place, a Spirit-filled man will be a Word-filled man. The Word of God is the sword of the Spirit. Study the Word. If we neglect our Bibles, we may pray, and ask God to use us; but God can not use us, because there is not much for the Holy Ghost to work upon. "By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to his hungering, thirsting people. . . . As they feed upon his Word, they will find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a comforter. . . . This is what it means to live 'by every word that proceedeth out of the mouth of God.'"—*"Desire of Ages," page 458.*

### Perfect Obedience

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter." Our part is to keep God's commandments, and his part is to give us the Comforter. This second step that leads into the blessing is complete renunciation of sin. The Holy Spirit is a *Holy* Spirit, and we can not have both him and unholiness. Therefore, instant and perfect obedience to every intimation of the divine will is the one supreme condition of receiving and retaining the Holy Ghost. "If we live in the Spirit, let us also walk in the Spirit."

### Prevailing Prayer

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. It was while Christ was in prayer on the banks of the Jordan that the heavens were opened, and the Holy Ghost descended in a bodily shape like a dove upon him. It was in answer to earnest and continued prayer for ten days that the Spirit was poured out on the day of Pentecost. And even after Pentecost we read, in Acts 4:31: "*When they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost.*"

Peter and John went down to Samaria and *prayed* for the new converts, that they might receive the Holy Ghost. "*Ask ye of the Lord rain in the time of the latter rain;*" "then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Zech. 10:1; Hosea 6:3. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

### The Reckoning of Faith

After we have complied with all the conditions, the only thing for us to do is to accept what God has promised, and go on believing that we are filled, whether we feel like it or not. A little girl was once asked by a gentleman how old she was. Her quick reply was, "I feel ten, but mama says I am only eight." It is not a question of feeling, but of fact.

Read Gal. 3:13, 14: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit *through faith.*" If we have received the blessing of Abraham, which is righteousness by faith, then there is no reason why we should not claim the Spirit by faith, and go on our way rejoicing, believing that "at all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always at our right hand to support, sustain, uphold, and cheer."—*"Desire of Ages," page 800.*

R. D. QUINN.

# Christian Liberty

Reports, notes, and comments pertaining to  
the current history of the rights  
of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary  
S. B. HORTON - - - - - Assistant Secretary

## Sunday Rest "in Shifts" in England

THE following paragraph from the *Westminster Gazette* (London) of July 24, indicates that the Sunday question is a live issue in England:—

"From two opposite points the question of Sunday arises. Last week the Wesleyan Conference at Cardiff protested against Sunday games; and now the Shop Hours bill is grappling with the matter of Sunday labor. We will leave aside the question of drink and religion for the moment, only suggesting that the village church should be open at least as many hours as the village tavern. The question for a legislature is that of the one day in seven which is required for rest or recreation. And we can not all take it together. The world of to-day would be paralyzed if there were no labor on Sunday, as marked by the clock at Greenwich. But we can take our rest, our recreation, our spiritual refreshment in shifts. And in practise we have begun to act on that system. The journalist's Sunday falls on Saturday, and Monday is the parson's Sunday."

S. B. H.

## Perplexities Arising From Sunday Laws

FROM press reports we learn that the British Parliament has exempted London, Manchester, Leeds, and Liverpool from the operation of the Sunday law, because it worked hardships on the Jews of those cities who keep the Sabbath. On this question the New Orleans daily *States* of August 15 says editorially, under the heading "The Jewish Sabbath:—"

"This is a matter of interest to us, for there is a growing demand in this country for similar legislation that will require serious consideration in the near future. All things considered, it does not seem just to compel a citizen, who for conscience' sake keeps the seventh day of the week as a day of rest, to refrain also from labor on Sunday.

"But the question is broader than that," says the *Brooklyn Times*. "The law establishes Sunday as a day of rest, and requires general cessation from business activities; and it is a civil institution as well as a religious one. It would not be right to allow one set of citizens to keep their places open on the day when the great majority were closed, so far as large commercial enterprises are concerned. Nor would it be right to permit a dealer to do business both Saturdays and Sundays. There would have to be police inspection to see that one of the two days was observed."

"It is generally admitted that our present law is a hardship for the orthodox Jew who religiously observes his Sabbath, and it appears that bills were introduced at the last session of the New York Legislature to relieve the Jewish

butchers and grocers who cater to a local trade, but the measures were not passed. The country, however, is beginning to feel that it would be only just to allow them greater latitude in cases where their religious convictions compel them to strict observance of the seventh day as their Sabbath, and where it is shown that they have complied with religious custom."

The *States* editor well says that it is unjust to compel a citizen who keeps the seventh day of the week as the Sabbath to refrain also from labor on Sunday. This is one of the inconsistencies and anomalies of Sunday laws. But the editor closes his article with a recommendation which does not accord with the American idea of civil government. He says that the Jews should be allowed greater latitude "in cases where their religious convictions compel them to strict observance of the seventh day as their Sabbath, and where it is shown that they have complied with religious custom." This recommendation, in the last analysis, would mean that the civil government has ordained itself to pass upon the religious customs of its citizens. It will be remembered that the Johnston District Sunday bill (Senate 237), now before the Sixty-second Congress, contains the same proviso; namely, that the subject of religious practise shall become a part of the administration of civil government.

The editor of the *Brooklyn Times* recommends a policy indicated in the last sentence of the second paragraph of the *States* editorial, which savors very much of the Russian idea of civil government. It is customary for the police of Russia to busy themselves with the doings of religious meetings, but we hesitate to believe that such a policy will ever be put into practise in this country.

The publicity being given to the Sabbath and the Sunday-law question in this country is an omen of good, to say the least, for it awakens a spirit of careful and earnest study of this great problem. But the more carefully the unprejudiced mind studies the Sunday-law question, the more convinced will he become that Sunday legislation is unnatural and full of perplexities. We may say, in passing, that in the light of what the British Parliament has done in behalf of the Jews, certainly if Christian ethics are to govern in the land which the National Reform Association denominates "a Christian nation," then every person in the land will be protected in choosing his own rest day, for the Scriptural injunction on such matters is, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." This language reveals no hint to compel the observance of Sunday or Sabbath by civil law.

S. B. H.

## A Commendable Action

At its recent meeting the Southern California Conference passed the following resolution on the subject of distributing the magazine *Liberty*:—

"In view of the strong efforts being made to secure a Sunday law for California, in anticipation of the forthcoming Panama Exposition and the necessity for enlightening the people concerning this issue,—

"9. We recommend, That this conference unite with the other California

conferences in furthering the expected action of the Pacific Union Conference to supply the civil officers of the State—the judges, county supervisors, and leading lawyers—with the magazine *Liberty* for one year, and that this conference pay its pro rata share of expense for the same, to the amount of three hundred dollars, if necessary."

This recommendation will be very helpful to the cause of religious liberty in the great State of California. Now is the time for energetic endeavor in placing our literature in the hands of the people in order that they may become familiar with present truth. This is especially true with regard to the civil officers of our State and nation, whom we must warn in regard to the limits of civil authority. The magazine *Liberty* furnishes an excellent medium for such work, and it is to be hoped that every conference in the United States will take the same position as did the Southern California Conference.

S. B. H.

## Religious Liberty Notes

ELDER K. C. RUSSELL is at present visiting the camp-meetings of the Lake Union Conference, and sends in to the office the cheering information that he has secured many additional subscriptions to our religious liberty magazine, *Liberty*.

THE first elected president of Portugal is Mandel de Arriaga, who says that his purpose will be not to advance the interests of any party, but to conciliate all factions, and to place the government above the intrigue and differences of politics. He admits that the Portuguese Republic is on trial, not only before its own people but before the world.

A SPECIAL to the *Washington Post*, August 22, from Asheville, N. C., announces that two large hotels at Montreat, founded by the late John S. Huyler, of New York, have declared their intention of refusing guests who arrive on Sunday. The despatch goes on to say: "The action is for the purpose of furthering sabbath observance, and preventing travel on Sunday. Montreat, with its thousands of acres of mountain parks, hotels, and cottages, was sold by Mr. Huyler several years ago to the Southern Assembly, a corporation of the Southern Presbyterian Church."

THE temperance cause in Maine is witnessing a very lively campaign at the present time. On September 11 a vote will be taken by the people on the question of constitutional prohibition. It will be decided on that day by the voting population of Maine whether the State is to remain in the column of State-wide prohibition States, or resort to statutory legislation in behalf of local option. In this campaign, our people are taking an active and consistent part, which consists largely of distributing literature on the subject of temperance, at public meetings. The Maine Conference designs placing at least fifty thousand copies of the *Temperance Instructor* in that State. We have sent to the 130 newspapers of Maine an article on the temperance question, with the hope of securing additional news on the right side of this important movement in the matter of State prohibition.

# The Missionary and Publishing Work

Notes, plans, reports, statistics, and other information regarding missionary endeavor and the circulation of gospel literature.

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER - - - - Secretary  
N. Z. TOWN - - - - Assistant Secretary

## From the Pacific Press

FROM a private letter written by Brother C. H. Jones, manager of the Pacific Press Publishing Association, we extract the following items, which we are sure will be read with interest by all our brethren and sisters:—

"These have been busy days with us here at the Pacific Press. Never before have we been so crowded with work, and never in all my life have I seen so much work piled up ahead of us. We have just finished the following:—

Great Controversy, English.....10,000  
Practical Guide to Health.....10,000  
Home and Health, Spanish.....5,000  
Patriarchs and Prophets, English 5,000  
Patriarchs and Prophets, Swedish 3,000  
House We Live In.....5,000  
Those Bible Readings.....5,000  
Last-Day Tokens.....3,000  
Christian Science.....5,000

"And we now have in hand the following:—

Great Controversy, German.  
Coming King, Spanish.  
Christian Education Reader, Nos. 5 and 6.  
God's Advanced Guard — a 400-page book by Brother Howell.  
Acts of the Apostles, by Sister White, about 600 pages.  
Missions number of the *Signs of the Times*, 500,000 copies.

"All this in addition to our regular work, such as the *Signs of the Times*, *Little Friend*, *Pacific Union Recorder*, etc. During the first five months of this year, we shipped out over ten tons of books per month, and in July twenty-four tons; and in addition, between one and two tons of periodicals each month.

"We have been obliged to go back to the old standard of working ten hours a day in all departments, and some of our machines have been running from twelve to fifteen hours a day. This rush is not in any one department, but extends all through the institution from the type-room on down to the photoengraving department, electrotype foundry, press-room, folding-room, bindery and shipping department. We have been obliged to call in ten or fifteen employees, in order to keep up with the demand. It is wonderful the way the work is going.

"A day or two ago we received another order from South America for 1,100 copies of 'Patriarchs and Prophets,' Spanish, and 300 of 'Coming King.'

"We have already printed over 300,000 copies of the first sixteen pages of the Missions number of the *Signs of the Times*. We will keep our contract to have 500,000 copies printed and bound ready for mailing by the first of October. Five cylinder presses are in constant operation, in addition to our Webb perfecting press, which is printing the Missions *Signs* at the rate of about 40,000 copies a day." N. Z. T.

## One Sister's Work in Mexico

In the past, some of our people have not believed that women could make a success of the canvassing work in Mexico. In reply to these doubts, I present the following report. This sister first began by accompanying another canvasser, from whom she learned how to present the book to the people. After about two weeks, she tried it alone, and succeeded. At the time she began, we were working with a health book which was very popular, but the report given here is for "Patriarchs and Prophets," which is not so popular. This sister has worked only among the women, leaving the commercial portion of the territory to the brethren. The women here, as a rule, are very timid, and some refuse absolutely to buy anything without the permission of their husbands, fathers, brothers, or sons; consequently, it requires special effort to get their orders. The reports of this sister for eight weeks are as follows:—

WK. ENDING	HOURS	ORDERS	VALUE
March 17	9	14	\$ 59.75
April 7	10½	20	84.00
April 28	7	15	73.00
May 26	15	8	36.00
June 2	21	19	86.00
June 9	20	26	117.50
June 16	19	24	102.00
June 23	32	24	110.50
Totals	133½	150	\$668.75

This report shows that for each hour's work, this sister took orders to the value of \$5 Mexican money, or \$2.50 United States currency. Up to June 29, her deliveries had averaged one hundred per cent. We trust that these good reports may help some who are timid, to enter the work. There are great opportunities in Mexico, and now is the time to improve them.

J. A. P. GREEN.

## Good Work in Central America

### Aim—Forty Hours a Week

BROTHER G. C. JENKS, field agent of the West Caribbean Conference, reports that during the months of March, April, and May, with an average of about thirteen canvassers, fifteen hundred books were delivered in that conference, with a total value of \$3,108.53. Brother Jenks says:—

"The men in the field are doing good work. I am trying to get them to come up to the forty-hour-a-week plan, and hope to see this accomplished before long."

If canvassers in that hot climate can work forty hours a week, those in more favorable climates ought to be able to do the same. N. Z. T.

## News and Notes

WE are indebted to Brother A. J. S. Bourdeau, manager of the magazine department of the Review and Herald Publishing Association, for the following notes and experiences:—

The rapidity with which the last three large editions of *Life and Health* have sold, is shown by the following: The June edition of 50,000 copies was sold by June 7; the July edition of 65,000 copies was disposed of by July 8; and the August edition of 72,000 copies was sold by August 13.

ONE of our successful magazine agents is a deaf mute. In a recent letter she writes:—

"Last winter I sold 350 copies of *Life and Health* in several small towns. They sold readily, although I could not give a canvass, not being able to read aloud or to talk. With the money I earned, I helped to pay my sister's expenses while she was attending — Academy."

Her last order was for fifty copies of the August number.

At the recent camp-meeting held in Montana, the tract society of that conference made provision for sending *Liberty* to four hundred of the leading attorneys of that State. We are pleased to report other large orders of this kind for both *Liberty* and the *Protestant Magazine*.

AN aged brother in California makes the following request:—

"Please remember me at your noon prayer season. Ask the Lord, if it is his will, to heal me so that I can carry the printed pages to the people who are hungering for the message of truth for this time. I am almost seventy years old, and a cripple, suffering with rheumatism. I have a standing order for 100 copies of *Life and Health* each month. I am also selling the *Signs of the Times* and the *Watchman*."

Let us not forget to pray for this aged brother, as well as for the other faithful workers who are going from door to door with our publications.

ONE of our brethren in New Jersey, a successful worker with *Life and Health*, relates the following interesting experience:—

"One lady who gave me her subscription, said that she took her daughter last year to a sanitarium to be operated upon. She spoke in a very friendly way of the kind treatment she had received, saying that what she had seen and learned there had proved a great help to herself and family. She realized that there is something more to sanitarium work than the commercial side, and told me of the spiritual help she received while there. She said, 'It would not take me long to become converted to their faith.'"

ONE of our successful scholarship workers writes as follows, from Wisconsin:—

"We have been enjoying the magazine work this summer. Since June 1, 1911, my sister and I have succeeded in disposing of 3,825 magazines, our largest sale being 400 copies in six hours."

Since this time we received another order from this young woman for 1,575 copies of the August number of *Life and Health*, making a grand total of 5,400 copies sold by her and her sister since June 1, or 2,700 copies a month.

"PLEASE grant me 79 copies of the current issue," writes the superintendent of the largest Sunday Bible School (1,000 members) in Buffalo, N. Y. "This valuable publication [*Life and Health*], gotten up with such exceeding beauty and merit, should be in the homes of many of our families. Will see that you have as fine a notice from the platform next Sunday one week, as you would care to receive." This gentleman is a railway ticket agent.

## News and Miscellany

Notes and clippings from the daily  
and weekly press

— In a wreck occurring on the Erie and Pittsburg Railroad, September 4, four persons were killed and forty injured.

— An appalling mortality from cholera is reported among the Turkish troops at Constantinople. It is stated that 850 deaths have occurred in the last few days.

— At Toledo, Ohio, September 2, in the midst of preparations for Labor-day celebration, a thirty-five-foot craft was rammed by a barge, resulting in the death of seven by drowning.

— Dr. Cook of arctic fame is again in the limelight. He announces that he will prove before the International Geological Congress to convene in Rome, Italy, in October, that he was the first and only discoverer of the north pole. He states that he will present elaborate scientific proof of his polar attainment, and will answer specifically every charge which has been made against him.

— A great flood during the last few days has devastated a large section of country in the Chinese empire, extending from Ichang, in the province of Hupeh, to Shanghai, a distance of about 700 miles. It is believed that more than 100,000 persons have been drowned. Farmhouses and brush huts have been submerged throughout the entire district, or are floating down the river. The loss to property and to crops is extensive.

— The Italian government has been battling with a severe epidemic of cholera for some weeks. Since the beginning of the year the total number of deaths, it is claimed, has passed the 30,000 mark. Terror and superstition are causing outbreaks of violence among the inhabitants. Health measures are opposed by the people, and this makes the work of curbing the epidemic a severe one. The government is putting forth most energetic measures to meet the situation.

### NOTICES AND APPOINTMENTS

#### The "Watchman" The Present Truth Evangelizer

THIS world is, after all, divided into two classes,—one class striving after the things of this world, and the other after things eternal. This fact is vividly portrayed on the cover page, illustrating two cities. Compare the great city of light with the great Babylons that men have made, and then "choose you this day whom ye will serve." Joshua 24:15.

Our leading editorial, entitled "The Eternal City," will be an excellent article to hand to your neighbor to read. As you know, the popular theory places our loved ones in heaven at death, far removed from this world's troubles. Is it true? Where is heaven? A straightforward Bible answer to this perplexing question.

G. B. Starr answers the important question, "Will Jesus Come?" Will he come to our world to gather the redeemed? Many doubt it because of the great advance being made toward universal peace. The popular idea is that he comes into the hearts of men to reign. Is this true? A true explanation of the deluding peace movements that lull society to-day.

Will sin always exist? Will God always permit it? Are other worlds involved in the rebellion? The editor will give a very thoughtful treatise on "Our World an Object-Lesson." It will be shown that we are but actors in the great and dreadful drama, enacted for the instruction of God's universe, to expose to sinless beings the exceeding sinfulness of sin. The finale is being watched with intense interest by a heavenly audience. Soon it will close, and our world will have given its object-lesson, and sin and sinners will be no more. Excellent to show to your doubtful neighbor.

The *Watchman* will have a full report of the progress of the National Reform movement. This movement held a recent convention, and its principles and workings will be quite thoroughly reviewed. Is America free? Most people regard the principles of Protestantism and free America as synonymous. Few realize they are being repudiated in this country. The principles are opposed to the broader ones of religious liberty, as vouchsafed to us by that great instrument, the American Constitution. Every lover of religious and civil liberty should read this article. Get a dozen copies of the *Watchman* to distribute to your friends and neighbors.

Do you not think this is a strong number dealing with the vital issues of the present hour? The September number had an un-



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precedented sale, the entire edition being exhausted before the appearance of the October number. We expect this edition to go the same way.

Hurry in your standing order that we may give it our best attention. Fifty cents will purchase ten copies, which you may sell for one dollar and buy twenty more, and so on. The possibilities of this plan are limitless. Rates in quantities: five cents up to 40 copies; over that number, four cents. Order to-day through your tract society.

#### New England Sanitarium Training School for Nurses

QUITE a large number of applicants for entering the nurses' training-school have been received, but there is still room for a few more. Every effort is being made to make the course as strong and beneficial as possible.

Only consecrated workers and those who have had an active Christian home experience will be accepted. Our object is not to train nurses to go out and do commercial work, but to become true medical missionaries.

Requirements: All applicants must have completed the tenth grade of school work, and be at least twenty years of age. A two years' course is arranged for men.

The nurses' catalogue in which a more detailed description is given, will be sent to any one desiring the same. Address, The New England Sanitarium, Melrose, Mass.

#### Florida Sanitarium and Benevolent Association

THE fourth annual session of the Florida Sanitarium and Benevolent Association will convene Oct. 2, 1911, at 10 A. M., on the Seventh-day Adventist camp-grounds at Sanford, Fla., to transact such business as may be brought before it by recommendation of the Florida Conference of Seventh-day Adventists.

R. W. PARMELE, *President*;  
LEROY T. CRISLER, *Secretary*.

#### Florida Conference Association

THE fifth annual session of the Florida Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting at Sanford, Fla., Sept. 28 to Oct. 9, 1911. The first meeting will be held on Friday, September 29, at 10 A. M. The officers of the association will be elected, and such other business will be transacted as may properly come before the constituency.

R. W. PARMELE, *President*;  
B. W. SPIKE, *Secretary*.

#### Camp-Meetings for 1911

- CANADIAN UNION CONFERENCE  
Maritime, Williamsdale Academy, Sept. 11-18
- CENTRAL UNION CONFERENCE  
Nebraska (local), Norfolk ..... Sept. 11-18  
West Colorado, Grand Junction... Sept. 14-24
- COLUMBIA UNION CONFERENCE  
New Jersey, Trenton ..... Sept. 7-17  
Chesapeake, Dover, Del. .... Sept. 14-24  
West Virginia, Parkersburg, Sept. 28 to Oct. 8
- LAKE UNION CONFERENCE  
East Michigan, Oxford ..... Sept. 7-17
- SOUTHERN UNION CONFERENCE  
Tennessee River, Waverly, Tenn. .... Sept. 7-17
- SOUTHEASTERN UNION CONFERENCE  
Florida, Sanford ..... Sept. 28 to Oct. 9
- SOUTHWESTERN UNION CONFERENCE  
Arkansas, Fort Smith ..... Sept. 7-17  
South Texas, San Antonio, Oct. 26 to Nov. 5

#### Southern Training-School Fall Term Opens Sept. 13, 1911

THE Southern Training-School offers the following courses of study: Literary, scientific, ministerial, elementary and advanced normal, Bible workers', commercial, stenographic, and vocal and instrumental music. For a preparation, these courses require the finishing of the tenth grade, or an equivalent. For the benefit of those who need this preparation, a preparatory course consisting of grades eight to ten, inclusive, and for the benefit of resident students principally, a primary and an intermediate department are maintained.

The climate is excellent. Good water comes from the mountain springs.

Tuition rates and expenses are as reasonable as could be expected from a school of its class.

Students desiring to enter should correspond with the principal.

Remember the opening day, September 13. Our new calendar sent free on request. Address the undersigned at Grayville, Tenn.

M. B. VAN KIRK, *Principal*.

#### Study at Home "There's a Way"

ANY one who will take the pains to connect the ten facts we gave last week, with the voluntary expressions by students given herewith, will be able to estimate with fair justice the value of the work done through the Fireside Correspondence School. We can give only a few of the many good things said to us by students of their own accord, but believe the interested reader will appreciate some of this sort of testimony.

From a student in grammar and United States history:—

"I am enjoying my work, and am so glad I took it up."

From a canvasser in the field:—

"I am enjoying the lessons intensely, and am sure I shall receive great benefits in self-culture."

From the same person later:—

"I receive great blessings through these studies, and enjoy them more and more."

From a student in Bible doctrines:—

"The lessons are not only a great pleasure to me, but a wonderful revelation of the infinite love of God toward his creatures. While urging a friend to begin the study, the objection being raised that the price was higher than other schools, I told her I thought the course was worth a hundred times the price."

From a student who has completed first year Latin:—

"The work is very satisfactory. It is much better than I had anticipated."

From a Bible worker just completing New Testament Greek, first year:—

"I am so happy to have this opportunity to learn the very words that fell from the lips of my Jesus and his disciples. It brings me much closer to them all. Learning these words is like lifting the shades so the Sun of Righteousness may shine into the darkened mind, and reveal to the soul the wonderful thoughts of God. I hope to have the privilege of being a pupil as long as there is a Correspondence School."

From a student in advanced rhetoric:—

"I have quit using the expression, 'I haven't the time'; I have left off thinking that way. So far, I have not been obliged to neglect my other duties. I simply use the time I should perhaps have idled away in useless talk with some of my friends. Ruskin says, 'It is far better to spend the time with some good book than to converse with the coachman.' I find more solid enjoyment in preparing a lesson than in talking about commonplace things."

"I believe, if one wishes to get hold of the working principles of literary production, he can do no better than devote some of his spare time to such a study as I am taking. I feel well repaid for the small outlay of money (only eight dollars) that I have made."

The third annual opening is on October 2. For a calendar of full information, address Fireside Correspondence School, Takoma Park, D. C., or —

W. E. HOWELL, Principal.

### Loma Linda Postgraduate Course for Nurses

So many graduate nurses on the Coast have been writing to the Loma Linda Training-School in the past few weeks for postgraduate work, that our faculty has decided to give such a course, beginning October 2 and closing June 26.

It is after we have finished a course of study and had experience in the real practical work that we discover our deficiencies, and know how to make use of educational advantages. This is certainly true of nurses, and they should endeavor to do more efficient work each year. Hence they must be constantly studying and seeking opportunities for advancement.

In speaking of their experience, many graduate nurses deplore their lack of training for Bible missionary evangelistic work. They find themselves crippled for any work outside of their profession, and soon become medical mercenary, instead of medical missionary, nurses. Many are not satisfied with this kind of experience; but few know how to remedy the matter.

The Lord has been making definite calls for medical missionary evangelists, and who are better fitted to answer this call than our graduate nurses? Realizing the great need of such workers, we have decided to offer a course of study that will fit these students for service.

This course may be elective from the medical and the third-year nurses' course, at the discretion of the faculty. Each student will

carry three classes daily. Bible and pastoral training will constitute one complete line through the year. Advanced work in physiology, obstetrics, diseases of women, and children's diseases will complete the other two lines. It will be possible for these students to meet the greater part of their expenses by work in the institution. We shall be glad to hear at once from any who may be contemplating taking such a course.

JULIA A. WHITE, M. D.,  
Superintendent of Nurses.

### The "Signs" Monthly For October

appears in an attractive and interesting cover, which portrays vividly the trying conditions of the times.

The first ten or twelve pages are filled with short articles, all to the point,—a sort of symposium of the conditions, with head-lines and titles that will attract attention and aid much



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in the sale of the magazine. Conclusions are drawn and applications made so that each article carries weight.

Then follows the usual run of good, strong, timely articles, a few of which are:—

"The Hope of Peace," a reprint from the Chicago Tribune. Certainly a flimsy hope, as viewed by some.

"The Mystery of Life's Functions," by J. O. Corliss. The second of this interesting series.

"The Gods of Evolution," by an ex-college president, considering a few of the many inconsistencies.

"How Not to Be Saved," by George B. Starr.

"Later English Reformers," by Mrs. E. G. White.

"The Messiah," by William Covert.

"Natural Methods in Curing Disease," by J. E. Froom, M. D.

"A Sure Cure for Constipation," by H. F. Rand, M. D.

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In all, a splendid number.

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This department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

### Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents.

No discount for several insertions.

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VEGETABLE SHORTENING.—Before ordering write for our free literature telling you all about how Cooking Oil is made, with latest prices and formulas for using Dr. Godsmark's Hygienic Cooking Oil or Vegetable Shortening. Address Hygienic Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—On easy terms, modern eleven-room house, barn, chicken-house, six acres good land, fifty fruit-trees—all varieties. Beautiful location. Eighty rods from Adelpian Academy (S. D. A.). Adapted to gardening, fruit, and poultry. Address E. K. Slade, Holly, Mich.

FOR SALE.—144 acres good farm land in Skokomish Valley, Washington. Fourteen miles from Shelton, ten miles from Union City. About 40 acres in hay and pasture; some valuable timber. Four-room house. Price reasonable; payments easy. Address O. T. Aubol, Mohrweis, Wash.

## The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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General Church Paper of the Seventh-day Adventists

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Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]





WASHINGTON, D. C., SEPTEMBER 14, 1911

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THE concert of song is especially pleasing as found in our poetic contribu-  
tions of this number.

THE Foreign Mission Seminary begins  
the next school year on September 20.  
The prospect is for a good attendance,  
and we trust that this may be realized  
not only by this school, but by our other  
educational institutions as well.

RETURNING last week from camp-  
meetings in the South and Middle West,  
Elders A. G. Daniells, G. B. Thompson,  
M. E. Kern, and J. N. Anderson are  
again looking after the work of their  
respective departments in Washington.

ANOTHER cheering word of progress  
comes from Europe. Elder L. R. Con-  
radi writes: "The second quarter of the  
year, to all appearances, will prove the  
best we have ever had, so far as net  
increase is concerned. The Latin Union  
report is not in yet; but by reports thus  
far received there was a net increase of  
members during the second quarter of  
nearly 1,400."

IN August our brethren in Europe re-  
ceived by cable the news of the death  
of Mrs. Anna Kaltenhauser, of the new  
Victoria Nyanza Mission, in the heart  
of Africa. She died of the blackwater  
fever, that scourge of the African in-  
terior. Thus another life is laid down  
on the altar of Africa. Our prayers and  
sympathies are with Brother Kalten-  
hauser and the little band of missionaries  
on the Victoria Nyanza.

THE publishers of the *Protestant Mag-  
azine* have just received an order to send  
two copies of that magazine for one year  
to one of our brethren in old Jerusalem.  
This brother says he can use a number  
of copies of our English magazines,  
"especially the *Protestant Magazine*."  
If the truth were known, however, there  
is even more urgent necessity to circulate  
the *Protestant Magazine* in America than  
in old Syria, now under the dominion  
of the progressive Young Turk party.

SOME changes are scheduled in the  
Quebec Conference, whose annual meet-  
ing has just closed. Elder W. J. Tanner,  
formerly of Haiti, West Indies, has been  
chosen president, in place of Elder Geo.  
H. Skinner, who feels it duty to work  
near his people in the West for a time.  
Elder Tanner has spent about twelve  
years in the West Indies, and on account  
of his wife's health is compelled to  
change to a more northern climate.  
Some other laborer, however, must  
quickly be found for the French-speaking  
republic of Haiti.

LAST week Mrs. I. H. Evans bade  
good-by to her many friends in Wash-  
ington, and left for a visit to friends  
in New York City and Michigan, en  
route to the Pacific Coast, from which,  
with her husband, a little later she will  
sail for China. During the last year  
Sister Evans has rendered efficient serv-  
ice in connection with the editorial de-  
partment of the *Review and Herald*.  
And with other faithful workers who  
have left the home land and connected  
with the work in the great regions be-  
yond, her services will be greatly missed  
in connection with the work at home.

THE sad news comes by cable from  
Georgetown, British Guiana, that it is  
believed that Elder O. E. Davis has been  
killed in the interior. It was in May,  
we believe, according to a letter to the  
Mission Board from Mrs. Davis, that her  
husband started from Georgetown to  
visit our stations among the Indians up  
the Essequibo River. Through these In-  
dians he had received a request from a  
tribe, still farther in the interior, that  
had never been visited by the white man,  
asking that the "God-man" come and  
teach them the message of salvation.  
Elder Davis, therefore, planned to visit  
this tribe, and plunged into the interior,  
expecting to return about the last of  
July. Now comes the cable message an-  
nouncing his death. May the Lord com-  
fort and strengthen his sorrowing com-  
panion; and may Elder Davis's death, in  
his efforts to reach souls in the regions  
far beyond, quicken the onward march  
of the message, and lead many a young  
heart to consecration to the work of car-  
rying the light of truth into dark lands.

BY report of the Ohio camp-meeting  
by Elder B. G. Wilkinson, received too  
late for insertion in this number, we  
learn that Elder E. K. Slade, of East  
Michigan, has been elected president of  
the Ohio Conference. Brother Slade's  
address hereafter will be Mount Vernon,  
Ohio.

A LETTER just received from the Pa-  
cific Union Conference office, encloses  
1,300 yearly subscriptions for *Liberty*.  
The magazine will thus be sent, during  
the next year, to that many prominent  
attorneys in the State of California. Ac-  
companying the order are these words:  
"We hope to at least double this order  
soon." Could not the Religious Liberty  
departments of other local and union  
conferences also provide for sending this  
magazine to the attorneys in their re-  
spective territories? At the present writ-  
ing, our *Liberty* mailing list stands the  
highest it has ever stood.

ONE of the most encouraging features  
connected with the work of this message  
is the large number of young men and  
women now attending our schools. For  
the most part, these are preparing for  
work in connection with this movement.  
Many are not waiting for the close of  
their school work to begin service; hun-  
dreds have been out during the summer  
months selling our publications, connect-  
ing with tent efforts, and assisting in va-  
rious ways. Let all pray that as our  
schools begin work for another year,  
and these young men and women return  
to their studies, the blessing of Heaven  
may rest upon them, and speed their ef-  
forts in securing a training for carrying  
this message to earth's remotest bounds.

THE extensive circulation of our liter-  
ature during the last few months is in-  
deed most gratifying. Brother C. H.  
Jones speaks of the splendid record made  
by the Pacific Press, on page 21. The  
shipments from the *Review and Herald*  
have been equally as good. From the  
Washington office has been shipped an  
average of twenty tons of periodicals and  
fifteen tons of books, monthly, thus far  
this year. During the months of July  
and August, the shipment of books  
amounted to fifty tons. In the Lake  
Union Conference, agents' orders taken  
during the first seven months of this  
year equal the total number of orders for  
the twelve months of 1910. The branch  
office at South Bend, Ind., shipped out  
an average of five hundred dollars' worth  
of books, retail, every week-day during  
August. Let us pray that the Spirit of  
God may attend these many pages of  
books, tracts, and periodicals, and find  
for them an entrance into the hearts and  
homes of the people.