

# The Advent Review and Herald Sabbath

Vol. 90

Takoma Park Station, Washington, D. C., July 31, 1913

No 31



## BE STRONG!

Maltbie Davenport Babcock

### BE STRONG!

We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift:  
Shun not the struggle; face it. 'Tis God's  
gift.

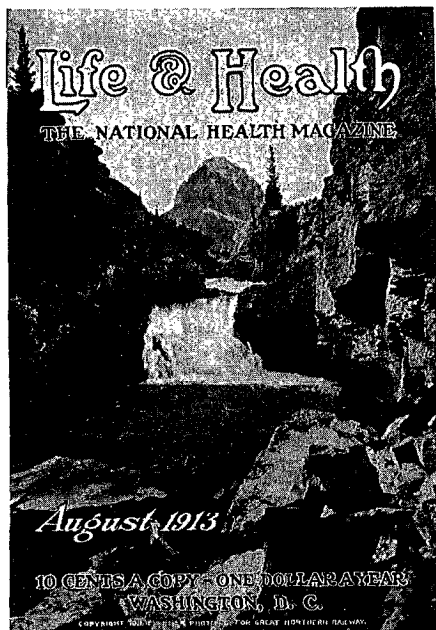
### BE STRONG!

Say not the days are evil,—who's to blame?  
And fold the hands and acquiesce. O shame!  
Stand up, speak out, and bravely, in God's  
name.

### BE STRONG!

It matters not how deep entrenched the  
wrong,  
How hard the battle goes, the day, how long.  
Faint not, fight on! Tomorrow comes the  
song.

—Selected.



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# SHALL ROME THROTTLE FREE SPEECH IN AMERICA?

Do You Know That Within the Past Few Weeks Two Protestant Speakers Have Been Attacked by Roman Catholic Mobs, One in Oelwein, Iowa (June 12), and the Other in Pittsburgh, Pa. (June 17), for Daring to Lecture Upon "Rome's Attitude Toward the Public Schools," "Savonarola Sacrificed to Popish Greed and Lust," and "Martin Luther and the Reformation"?

Rome is again trying to carry out her old program, so well expressed in these three words penned in Rome by Prof. W. S. Tyler of Amherst, Mass., in 1870: "REPRESSION," "SUPPRESSION," "OPPRESSION."

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Ever since 1910 the American Federation of Catholic Societies has been doing all in its power to have the Postmaster-General of the United States exclude Protestant periodicals from the mails.

## DO YOU WISH TO KNOW WHY ROME ALWAYS ATTEMPTS TO SUPPRESS PROTESTANT ARGUMENTS, ORAL OR WRITTEN, WHICH SHE CANNOT ANSWER?

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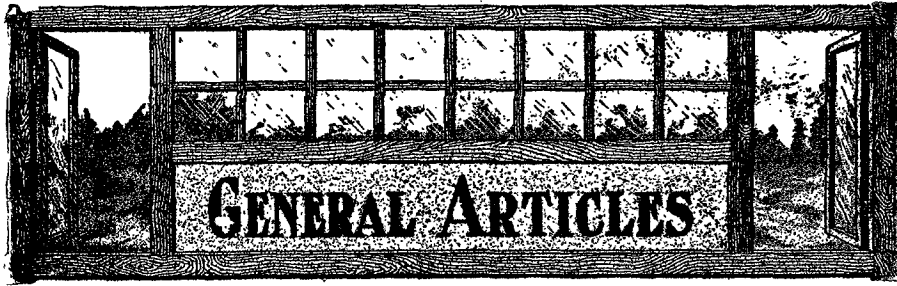
# The Review and Herald

"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. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 31, 1913

No. 31



## The City of God

L. D. SANTEE

"Glorious things are spoken of thee, O city of God." Ps. 87: 3.

I AM waiting for that city  
Where the pavements are of gold.  
O, the joys within its portals!  
O, the treasures they enfold!  
And the feet whose weary journey  
Climbed the rugged mountains steep  
Shall, beside life's flowing waters,  
Find their resting long and sweet.

I am waiting for those mansions  
And the mysteries they hold,  
Waiting, while my heart is yearning  
With a hungering untold.  
And the Saviour's gracious promise  
Fills my being more and more,  
Till I long to know the secrets  
Waiting on the farther shore.

Some day will the veil be lifted,  
Hiding mansions bright and fair.  
Some day will the skies be rifted;  
We shall see thee "over there."  
There will come a day of resting,  
When the pain and toil are done,  
When the heartaches are forgotten  
In the peace and joy of home.

Moline, Ill.

## A Great Deliverance

MRS. E. G. WHITE

FROM the time of Jeroboam's death to Elijah's appearance before Ahab, the people of Israel suffered a steady spiritual decline, until they became as idolatrous as many of the surrounding heathen. Ruled by men who did not fear Jehovah and who encouraged strange forms of worship, the larger number of the people rapidly lost sight of the God of Israel, and adopted many of the practices of idol-worship.

Nadab, the son of Jeroboam, occupied the throne of Israel for only a few months. During his reign "he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin." His career of evil was suddenly stopped by

a conspiracy headed by Baasha, one of his generals, to gain control of the government. Nadab was killed, with all the house of Jeroboam, "according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger."

Thus perished the house of Jeroboam. The idolatrous forms of worship introduced had brought upon the guilty offenders swift retribution; and yet the rulers who followed—Baasha, Elah, Zimri, and Omri—during a period of nearly forty years, refused to repent, but "did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin."

During the greater part of this long time of apostasy in Israel, Asa was ruling in the kingdom of Judah. For many years "Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him."

The faith of Asa was put to a severe test when "Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots," invaded his kingdom. In this crisis Asa did not put his trust in the "fenced cities in Judah" that he had built, with "walls, and towers, gates, and bars," nor in the strength of his carefully trained army, "that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand," all of whom were "mighty men of valor." The king realized that his strength was in God. When he went out to meet the Ethiopian, and set his forces in battle

array, he "cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee."

This prayer of faith was signally answered. "The Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host."

As the victorious armies of Judah and Benjamin were returning to Jerusalem, "the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

As he heard these words, Asa took courage, and soon he led out in a second reformation in Judah. He "put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mt. Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord."

"And he gathered all Judah and Benjamin, and strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about."

Asa's long record of faithful service was marred by some mistakes made at times when he failed to put his trust fully in God. When, at one time, the king of Israel entered the kingdom of Judah, and seized Ramah, a fortified city only five miles from Jerusalem, Asa sought deliverance by forming an alliance with Benhadad, king of Syria. This failure to trust God alone in time of need was sternly rebuked by Hanani, the prophet, who appeared before Asa with the message:—

"Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."

Instead of humbling himself before God because of this mistake, "Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."

"In the thirty and ninth year of his reign," Asa was "diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." The king died in the forty-first year of his reign, and was succeeded by Jehoshaphat his son.

## The World's Armageddon Battle in Prophecy

### The Nations Arming for Armageddon

R. C. PORTER

THERE are two remarkable prophecies which are to meet their fulfilment in the last days. They are paradoxical. They are the true forecast of the two-sided scene of international diplomacy of our time. The nations hold peace congresses, and talk discontinuance of war. While doing so they take good care to greatly increase their appropriations for armaments. For the convenience of the reader in viewing the entire picture as portrayed by the prophets more than two thousand years ago, we shall place the two predictions side by side.

#### The Nations Say Peace

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and

#### God Says "Prepare War"

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

"Proclaim ye this among the Gentiles; Prepare war, wake

let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

"For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever.

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

"And I will make her that halted a remnant, and her that was cast afar off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4: 1-7.

It is marvelous how both these last-day prophecies are being fulfilled. The nations are talking peace, but all of them are making such preparation for war as was never known in any previous age of the world. So striking is this diplomatic peace talk that it has become a matter of caricature and ridicule. Mr. H. N. Brailsford writes in the London *Daily News* as follows:—

"If war there is to be, of this we may be sure, that no one inside the inferno of struggling races will think twice of The Hague and its humane regulations. The armies that advance and retreat will march amid bands of reckless guerrillas. The villages will be smoking in their path, and women and children will choose between the passions of the combatants on the plains and the chaste cruelty of the mountain snows."

In June, 1909, Lord Rosebery, former prime minister of Great Britain, speaking before a large number of press delegates assembled from various parts of the British Empire, said:—

"There is a hush in all Europe, a hush in which you may almost hear a leaf fall to the ground. There is an abso-

lute absence of any questions which ordinarily lead to war. All forebodes peace; and yet at the same time, combined with this total absence of all questions of friction, there never was in the history of the world so threatening and so overpowering a preparation for war.

... Now, what do we see? Without any tangible reasons we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon; and that in the time of profoundest peace."—*H. R. Chamberlain, on "The Ominous Hush in Europe," McClure's Magazine, October, 1909.*

"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.

"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.

"So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel 3: 9-13, 16, 17.

Admiral Fournier, formerly commander of the French fleet in the Mediterranean, predicts "that all the European powers will eventually become involved in what will practically prove to be the Armageddon of the Apocalypse."—*Literary Digest, April 23, 1910.*

These utterances from the greatest of cool, deliberate thinkers of our time, echoing the utterances of the prophet of Patmos, who wrote his predictions A. D. 96, is one of the most striking fulfillments of God's prophetic word.

With the nations talking peace and holding peace congresses while arming on an enormous scale, it is but natural that the real situation should be thus expressed in the public press:—

"Immediate destruction, in the name of humanity, of the half-completed Peace Palace in The Hague, is demanded by the *Matin* of today, for the following reasons: When its construction was decided upon, the Anglo-Boer war broke out, and plans were laid for the Russo-Japanese war. When the first stone was laid, the kaiser made his first voyage to Tangier, which event was the beginning of the Morocco-European complications. When the first floor was finished, Austria seized Bosnia and Herzegovina. When the second floor was completed, the Franco-German controversy arose. When the roof was put on, the Turkish-Italian war began. 'Only think,' the *Matin* exclaims, 'the painters, glaziers, decorators, have not yet begun their tasks! We have also heard rumors of statues symbolizing peace. Beware! Each time one is unveiled it will rain shrapnel somewhere. When the temple is completed, look out for a grand scrimmage.'

The *Chicago News* of March 27, 1913, under the heading "Terror Besets Europe. Millennial Dream of Statesmen, and the Fruit It Has Borne After Twelve Years," says:—

"Lucien Wolf writes in the London *Graphic*: 'Universal peace and a possible reduction of armaments! The years which have elapsed since this was talked of as practical politics have been the bloodiest the world has ever known since the close of the Napoleonic epoch, while armaments have now swollen to proportions which would have staggered even the unbridled imagination of the Corsican Colossus. One thinks of the

witty conventional who exclaimed, "Have a care! They are talking of peace!" . . .

"Certain it is that ever since we talked so familiarly of the millennium, we have been drifting more and more in the direction of Armageddon, and now it looks very much as if the dread thing were in sight."

Shanghai, China.

(To be continued)

### The Bible the Most Popular Book

K. C. RUSSELL

WITH three large head-lines there appeared a remarkable statement in the Chicago *Examiner* of June 17, 1913, regarding the popularity of the Bible as compared with other books. The article stated that the information was obtained at the annual book fair which opened Monday, June 16, in Chicago. The following were some of the striking statements made:—

"For every volume of the six best sellers that is issued each year, a car-load of Bibles is manufactured."

"The public taste changes from time to time," said Arthur J. Saalfield, president of the Saalfield Publishing Company of New York, "but the Bible continues to be the most popular book printed. Where other books are turned out by the volume, it is turned out by the car-load."

These statements, coming from those who are interested in its sale from a commercial standpoint, emphasize the fact that the Bible possesses a virtue that is unparalleled by other books. The facts are that its author is divine, and it is a living book, for, says the Lord, "The word of God is quick [living] and powerful." Its increasing popularity and sale, especially in these times when skepticism, higher criticism, infidelity, and atheism are increasing to such a great extent, are certainly a noticeable evidence of its inspiration.

Chicago, Ill.

### Avoiding Debt

T. E. BOWEN

IN going into debt there is always a crucial point where some one should hold as with an iron grasp to the true principle of avoiding debt, against a strong sentiment of breaking over and allowing some enterprise—always considered very essential—to go on without the means having been provided to do so without debt.

Right at this point when sentiment, not faith, presumption rather than trust in God, is liable to prevail, is the time to avoid debt. God is able to pay for that which he wants done. It may be a trial to wait his time, but his time is best in the end, and the lessons which come during the time of waiting, praying, and preparing for some definite enterprise may be the very lessons God designs to teach, and from which in the end he will receive the more glory.

### Unwise Haste in Beginning Enterprises

At this crucial time some nearly always urge that our people will rally to the work as the enterprise is begun and they see help is needed. This is not always the case, where there are so many other interests demanding the people's financial assistance, and as a result another debt is added to the cause. The men responsible for it may be removed to another locality, and the burden left as a legacy with which other men must struggle.

"God does not want his work to be continually embarrassed by debt. When it seems desirable to add to the buildings or other facilities of an institution, beware of going beyond your means. Better to defer the improvements until Providence shall open the way for them to be made without contracting heavy debts and having to pay interest."—*"Testimonies for the Church," Vol. VII, page 206.*

### An Example Cited

In nearly every instance where heavy debts have been incurred, this principle was disregarded. One instance of this kind is named:—

"When the publishing work at — was started, it was the avowed purpose of the workers to keep out of debt; but in their desperate effort to make brick without straw, our brethren were led to depart from this purpose, and, as the result, the work has become involved in difficulty."

### Enclosed With a Barbed-Wire Fence

"Let all now seek most earnestly to avoid the mistakes of the past. Let them guard themselves [not some brethren in the distance, but themselves—every board and committee invested with authority to act for the people] as with a fence of barbed wire against the inclination to go into debt. Let them say firmly: 'Henceforth we will advance no faster than the Lord shall indicate and the means in hand shall allow, even though the good work has to wait for a while. In beginning in new places, we will labor in narrow quarters rather than involve the Lord's cause in debt.'"—*Id., pages 235, 236.*

This is strong, plain language as to how God still looks upon debts. Barbed-wire fences prick, but the instruction is here given that those inclined to run into debt should enclose themselves as with a barbed-wire fence to keep them from involving the Lord's cause in debt.

### To Shun Debt as We Shun Leprosy

"The light given me by the Lord is that wise men, men of financial ability, should visit our schools in every country, and keep an account of their financial standing. This matter should not be left to ministers or committeemen, who have no time to take this burden. The teachers are not to be left with this responsibility. These matters of school business call for talent which has not been provided."

"Men of financial ability should look over the accounts once, twice, or thrice

a year, to ascertain the true standing of the school and see that enormous expenses, which will result in the accumulation of indebtedness, do not exist. We should shun debt as we should shun the leprosy."—*Id., Vol. VI, pages 216, 217.*

Franklin, in speaking of debt, said, "When you run in debt, you give another power over your liberty." This is equivalent to saying that one is by debt brought into bondage. He is not free to do as he otherwise would. He is bound by a yoke, a burden is placed upon him. Isaiah wrote: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isa. 58:6.

God wants his work in the earth to occupy a place of honor. He wants it to be the head, not the tail. But how can this be true if it is continually burdened by debt? At one time Israel reached that place where, in its conquest of Canaan, nations were placed under tribute. God, under David, led the armies of Israel on to such victory that strong nations were subdued, and year by year they brought their tribute to the treasury of the king of Israel. And this tribute increased more and more during Solomon's reign. The nation paying tribute is the nation in bondage. The man paying interest on borrowed money is in like manner in a certain sense in bondage.

"And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day. But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work." 1 Kings 9:20-23.

In some sections we are told that a certain form of slavery exists today. The laborers are kept constantly in debt to the landowner. They cannot leave his employ because the law holds them on account of their debts. Thus, through debt, as Franklin put it, these landowners have absorbed the liberty of these poor people. "When you run in debt, you give another power over your liberty." The Lord wants his people to be free, so he gives us the word, "Render therefore to all their dues: . . . owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:7, 8.

Takoma Park, D. C.

(To be concluded)

"THE real force of a man's character must be measured by its weakest place."



## Valuable Extracts

A. SMITH

### God's Jewel Casket

"THE church is very precious in his sight. It is the case which contains his jewels, the fold which encloses his flock."—*Testimonies for the Church*, Vol. VI, page 261.

### Church Dear to God

"Nothing else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Id.*, page 42.

### Human Nature Adopted

"In Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. . . . God gave his only begotten son to become one of the human family, forever to retain his human nature. . . . God has adopted human nature in the person of his Son, and has carried the same into the highest heaven."—*Desire of Ages*, page 25.

### True as Steel

"The Lord will have a people as true as steel, and with faith as firm as the granite rock. They are to be his witnesses in the world, his instrumentalities to do a special, a glorious work in the day of his preparation."—*Testimonies for the Church*, Vol. IV, page 594.

### Angels Making Crowns

"When the Lord makes up his jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of God."—*Id.*, Vol. V, page 96.

### Christ Made No Plans

"Christ, in his life on earth, made no plans for himself. He accepted God's plans for him, and day by day the Father unfolded his plans. . . . As we commit our ways to him, he will direct our steps."—*Ministry of Healing*, page 479.

### God's Plan for Us

"The Lord has his eye upon every one of his people. He has his plans concerning each."—*Testimonies for the Church*, Vol. VI, page 12.

### Inferior to Jesus

"The human family . . . are far inferior in strength and wisdom to Jesus, even after he had taken upon himself man's nature."—*Mrs. E. G. White, in the Signs of the Times*, Jan. 18, 1905.

### To Repopulate Heaven

"It was his purpose to repopulate heaven with the human race, if after test and trial they proved to be loyal to him."—*Id.*, May 29, 1901.

"The vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord."—*Mrs. E. G. White, in the Watchman*, Nov. 7, 1905.

### The World to Be Exalted

"Our little world, under the curse of sin the one dark blot in his glorious creation, will be honored above all other worlds in the universe of God."—*Desire of Ages*, page 26.

### The Heathen Saved

"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard his voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*Id.*, page 638.

## Gospel Finance—No. 2

### God's Purpose in Our Financial Burdens

E. K. SLADE

ANGELS instead of men might have been the agencies for forwarding the work of the gospel in the earth, or the messages of warning and the saving truths might be written in glowing characters in the skies, visible to all peoples and understood in all tongues. God is not dependent upon puny man. He has not made him a coworker with himself because human assistance was necessary or needed. The great army of loyal and mighty angels have expressed a desire to leave their place of abode and perform the gospel work in the earth. Sometimes men have seemed to think it a condescension on their part and a great favor shown to God, to give of their time, means, and talents to the Lord's work. We have frequently heard people complain when the needs of the Lord's cause have been presented and help called for. We have sometimes seen persons act and talk as if God were in need, and in his extremity had called upon mankind to assist him and relieve him of his embarrassment by helping to finance the gospel work. When we come to see this thing in its true light, man is made to seem exceedingly small, and God's interest in him is greatly magnified.

The whole arrangement is based upon the question of our needs, not upon God's needing our aid. It is true that the work is being carried forward by the funds furnished by humanity, but a greater work is being done for him who hears the call and heeds the commission in efforts to rescue and save. To become sons of God, we must possess divine nature, or godliness, which is god-

likeness. "His divine power hath given unto us all things that pertain unto life and godliness, . . . that by these ye might be partakers of the divine nature." 2 Peter 1:3, 4.

Let us not have a narrow view of what divine nature is. We have several revelations of God's character. One act stands out as supreme. God looked upon his vast universe, perfect and pleasing in all his domain, except this one sphere. Here he saw subjects fallen and in darkness, doomed to die. It would seem natural for his love to extend to the unfallen, but we find divine nature manifesting a great love for a race of rebels. The record is, "God so loved the world, that he gave." His love for the world, for rebels, was such as to lead him to give the gift that would be the greatest sacrifice to him, that he might save them. This is precisely what God designs to accomplish for us in giving us the experience of cultivating love for the lost.

This all emphasizes the importance of being prompted by the right motive in giving. An anxiety for our own safety and salvation will be set aside by a deep regard for the unsaved. It is well always to remember the expression of divine nature: "God so loved . . . that he gave."

Recent words from the servant of the Lord are very clear on the points we have been considering in this article: "God is not dependent upon man for the support of his cause. He could have sent means direct from heaven to supply his treasury, if his providence had seen that was best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let that declare to the world his requirements in living characters. God is not dependent upon any man's gold or silver. . . . Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has ordained that there should be a necessity for the cooperation of men, that they may keep in exercise their benevolence. The heart opened by one gift is not to become selfishly cold, and to close before the next is bestowed. The stream is to be continually flowing, thus keeping open the channel by acts of benevolence."

These important truths give to the financial part of our work a great significance as related to our own spiritual growth; and it should become a more prominent part of our daily and weekly worship.

Mount Vernon, Ohio.

ON through the year  
I go without a fear;  
God is my friend:  
Till, on the timeless shore,  
When years shall be no more,  
My footsteps end.

—R. Ernest Little.



WASHINGTON, D. C., JULY 31, 1913

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All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

## Editorial

### Certainty of Our Hope

THE Scriptures of Truth sound no note of uncertainty. Their teaching is not yea and nay, but yea and amen. This spirit of certainty and assurance has characterized the special messengers of heaven in the different ages of the church. It was with no spirit of faltering that Moses entered the presence of the proud Pharaoh and gave to him the message, "Thus saith Jehovah, the God of Israel, Let my people go that they may hold a feast unto me in the wilderness." It was the same spirit of abiding confidence that enabled Elijah to stand alone upon Mt. Carmel, opposed to the myriad hosts of Baal, and proclaim the supremacy of the worship of the one true God above the false system of worship with which he was surrounded. This certainty of hope sustained Jeremiah, the prophet of sorrow, and gave to him a face of flint as day after day and year after year he bore to backsliding Israel a message of warning and reproof. It led the apostle Paul to declare, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And with the same confidence in God, without self-sufficiency, the apostle John states, "We know that we are of God, and the whole world lieth in wickedness."

This was the certainty of hope felt by the leaders of Christian thought in the ages of the past. God wants that same certainty to possess the hearts of his people today. He has committed to us a definite message. In accepting it "we have not followed cunningly devised fables." It is founded upon the sure word of the Scriptures of Truth. It was true when the fathers of this movement discovered it in the Sacred Word. Time has not effaced one iota of its beauty and clearness, nor extracted one atom of its strength and power.

Multiplying signs and the fulfilment of prophecy have demonstrated every year the correctness of our position. There is no call today to abandon a single fundamental principle of our faith.

This only is necessary: as the men and women God called to lead out in this movement sought and found in God an experience for themselves, so do we need to seek and find an experience for ourselves, today. As they were men and women of earnest Bible study, so we need to study earnestly at the present time. Possibly we may find new settings for the truths they espoused. We may discover new relations between their several facts. We may clothe the message in new phrases of expression, but the great fundamental principles of the truth are the same today as they were half a century ago. No superficial criticism, no flippant, slighting remarks, can change the facts with which we have to deal. Let us not think for one moment, as do many of the great Christian churches, that the changed times demand a new gospel. By this deception of the great enemy thousands of professed Christians are becoming ensnared. We need a new vision of the old truth. We need a new and mightier power from above in its presentation. We need ourselves to be changed by its holy, sanctifying influence, and it will become then the power of God unto salvation in our lives, and we shall be able to give it to others with that certainty of hope, that assurance of faith, and with that power and demonstration in the Holy Spirit that will make it indeed a savor of life to our fellows.

### The World's Christian Citizenship Conference

THE World's Christian Citizenship Conference has proved to be a great disappointment to the city in which it was held. The committee of one hundred citizens had been given to understand by the promoters of the great conference that there would be twenty thousand delegates present, a great portion of them from other countries. Upon this representation the committee buckled earnestly to the task of raising the splendid sum of \$15,000. This sum was to be used in a campaign of publicity, which, while primarily advantageous to the conference itself, would be also advantageous in a very material way to the city of Portland. So great a throng of people would necessarily leave a large amount of money in the city, and the business interests which contributed to the publicity campaign expected to reap from the conference in a material way more than they contributed.

Moreover, the committee of one hundred expected that it would have the right of selling tickets of admission to the meetings, which would also help to make sure to them the return of the money they had invested. The \$15,000 was paid over to the management of the enterprise, and the committee seems to have been expecting that the ones who had the handling of the funds would give an accounting.

The committee also professes to have had an understanding with the promoters of the conference that there would be nothing in the nature of an attack in the conference upon any denomination or denominations.

There were to be many eminent speakers both from foreign lands and from this country, and the committee understood that there would be not less than seven hundred delegates from England alone. But there was a great difference between what was promised and what was actually produced, as the aftermath of the conference shows.

The only thing that Portland can lay its hand upon as a definitely accomplished fact is the contribution of \$15,000 to the publicity campaign by herself, and a contribution by her citizens of about \$5,000 or \$6,000 more in gate receipts and hat collections. If there was ever a city that felt grieved over the holding of a convention in its midst, Portland is that city. One of the newspapers, the *Telegram*, in its issue of July 8, after printing a whole column of complaint, says that the business men "feel that the whole thing should, in charity and tolerance, be forgotten."

Instead of there being twenty thousand delegates in attendance, there were six hundred and sixty-two, and of these all were from the Pacific Coast except one hundred and fifty-six. The *Oregonian* declares that only twenty-two persons came from foreign countries, and nine of these came from Canada.

The railroads, in anticipation of a large amount of travel, are reported to have expended some thousands of dollars. They have not been able to account for the hauling of more than about six hundred persons whose fare they received on account of the conference, and a large proportion of these were entitled to travel at reduced rates. The railroads, as a consequence, are much disappointed.

The hotels were warned to prepare for a large throng, and did so. It is stated that the largest "throng" of conference delegates that was entertained at any one hotel in Portland numbered twenty, and one of the best-equipped housed only three. These institutions had each contributed \$250 to the publicity fund that was turned over to the National

Reform Association, according to the Portland press.

The committee of business men are greatly disappointed and chagrined over their inability to realize much from the sale of gate tickets to recoup themselves partially for what they had contributed to the publicity campaign fund. They expected that they were to do this; but when the managers of the enterprise came upon the ground, the committee of one hundred, according to a member of the committee, was dismissed from further responsibility, and the National Reform Association took charge of the arrangements. Trouble arose over the sale of tickets, and a squad of police was called to prevent trouble over the seating of ticket-holders. The hat was passed at frequent intervals, and the people were importuned to give liberally to help in defraying the expenses of the conference. The *Oregonian*, speaking editorially, declares that the managers of the conference seemed to "have concerned themselves rather too much with pure promotion and exploitation, to put it mildly."

In spite of the understanding which the Portland committee had with the managers of the conference to the effect that there should be no attacks upon other denominations, two very strong attacks were made upon one denomination. This, too, has very naturally created great dissatisfaction.

Some of the most prominent persons who were advertised to speak at the conference, and whose names were used to influence Portland citizens to contribute to the big fund, did not come at all. These were such men as President Wilson, Secretary of State Bryan, and Robert J. Burdette. This was another cause of disappointment on the part of those who contributed.

The seven hundred delegates from England dwindled to a very small handful, probably not more than ten.

In view of the promises made, the expectations aroused, and the funds given, it is small wonder, therefore, that the press of Portland is condemning the affair in strong language. Says the *Telegram* of July 8:—

There should be perfect frankness about the managers of the World's Christian Citizenship Conference. They did not begin to carry out their contract. They made many promises and fulfilled few. They got a large sum of money and made no accounting for it. They were to bring here not less than twice as many notable foreign speakers as they brought. They were to bring hundreds of visitors where they brought units. They did the very best they could while here to add to their receipts through various means, and succeeded to a degree.

Portland was bitterly disappointed in these men. It will not permit other com-

munities to have experiences with them without a frank statement of its disappointment and the causes of it. This much we owe to ourselves and our neighbors. Portland would not get tangled a second time with the promoters of the World's Christian Citizenship Conference, therefore it should not permit its neighbors to get tangled up with them.

One of the papers goes so far as to speak of the affair as a "frenzied finance deal," and declares that a warning against the National Reform Association's methods will be given to any city where it is proposed to hold another World's Christian Citizenship Conference. The *Oregonian* of July 10 says:—

Railroad officials in Portland and in other parts of the country have started on the trail of Clement H. Congdon, promoter of the recent World's Christian Citizenship Conference held in Portland, and intend to prevent him from engaging in a similar enterprise in San Francisco or in any other city in 1915. Advice has been sent to officials of the various roads in San Francisco and to officials of the Panama-Pacific Exposition that the recent conference was a disappointment, and that there was gross misrepresentation as to the number of speakers brought here from foreign countries.

The National Reform Association will long be remembered in Portland as being associated with one of her most unpleasant experiences.

These same newspapers which speak in such unsparing terms of the management of this conference were still willing to give the conference its due, and in spite of their disappointment, commended many of the addresses given on the platform of the conference. But it is distinctly noticeable that the addresses which they commended were not the addresses of the National Reformers, but of those who were speaking upon other themes of a social or religious nature.

In his opening address, Pres. Henry Colin Minton gave expression to the purposes of the organization in these words:—

The spirit of a movement may be known by the spirit of the association that is behind it. This association believes in Almighty God as the source of all earthly authority, the fountain of all human liberty. It believes in the universal application of his law alike in the lives of individual men and among the nations of the earth. It believes in the supreme lordship of the Man of Nazareth who lived on the earth some nineteen hundred years ago, and who, as the strong Son of God, is worthy to be, and is today, the King of kings and Lord of lords. It believes that in all the chances and changes of human history, in all the strides and stages of this world's development, allegiance to his scepter is the only spirit in which we are to conquer, and obedience to his law is the condition upon which may be solved all the problems of earth and may be overcome

all the barriers that may be encountered. . . .

The good Samaritan did a great service and was a prince among social servants; but he who would clean out the robbers on the Jerusalem-to-Jericho road would have been a wiser social servant.

These two statements are characteristic of, and in a way epitomize, all the addresses made at this conference by National Reformers. They contain a strange commingling of the things that are essential in the soul and experience of the Christian, and the things that dechristianize Christianity when an attempt is made to enforce them by compulsion of human law upon all men everywhere. When that is done, we have Babylon again, confusion, the spirit of the Papacy. To the true Christian, God is all and in all; but there is no process of human law by which he can be made that to all men. The will of God is the supreme law of the Christian; but when an attempt is made to make that will the supreme law of everybody else, we have laid the groundwork for persecution and made necessary another Inquisition.

The Christian believes, without any force to compel him to do so, that Christ is his supreme Lord, that he is King over all kings and Lord over all lords; but that belief cannot be enforced by law and made to apply to all men everywhere, nor can it be made an actuating principle in the governments of the world; and the attempt to make it so would make this world another shamble such as that over which Torquemada and Isabella gloated.

True it is that allegiance to the scepter of Jesus Christ is the only spirit in which the individual Christian can conquer; but when we attempt to compel every one else in the world to accept that allegiance and that scepter, we unchristianize ourselves and imbrue our hands in our brother's blood. But this was the spirit of the World's Christian Citizenship Conference as far as the National Reformers made themselves heard. Everything that is essential to the triumph of the individual Christian they would enact into law and enforce upon others whether they were Christians or not.

From the second paragraph quoted above, it is very evident that the National Reformers are not satisfied with the achievement of the good Samaritan. Our Saviour commends the work of the good Samaritan, and left his deed on record as an incentive and an example. The National Reformers are not satisfied with the illustration and example which our Saviour chose; and if they had been there, would have advised him to drop out the good Samaritan feature of his discourse and substitute for it



a military expedition. This shows again that the National Reform idea is out of harmony with both the gospel of Jesus Christ and the fundamental and vital principles of the government of the United States. It is not difficult to believe, therefore, that the two things which they are so completely out of harmony with may be in perfect harmony with each other. And they are. The government as our fathers founded it is in harmony with the principles laid down by the Founder of our faith; whereas the government as the National Reformers would establish it would perpetuate the principles of confusion and oppression that made the Papacy what it was, and would open wide a door through which rejuvenated Romanism would enter to rule and to despoil.

One of the topics discussed at this conference, and perhaps referred to more than any other, was "The Christianizing of the Social Order." By that is meant that all the activities of human existence are to be Christianized. As it is not even hoped that this can be done by converting individual men and women and bringing them into individual submission to the will of God, human legislation must be relied upon for its accomplishment; and through that means they intend to bring in the real kingdom of Christ. It is a deception of the adversary, to make men unprepared for the real coming of the real kingdom. By the plan they are operating upon, there would be no "time of trouble, such as never was;" there would be no destruction of the hosts of the ungodly, for they would all be made godly by law; there would be no ascension of the saints to "meet the Lord in the air;" for they are going to induct him into office here as the King over the kings of this present world. All that the Word of God has said as to his return, his manner of rewarding the righteous and the wicked, and his manner of setting up his kingdom goes for naught. Said Dr. Samuel Zane Batten, D. D., in discussing this topic:—

The old age is passing away. The great social reformation is coming. The eternal God is in his world, and he is stirring up the hearts of men to undertake a great and new and wonderful task. This is the age of the rediscovery of the kingdom of God. The state is coming to social self-consciousness. We are going to undertake the Christianization of the social order in the name of our God. The Spirit of Christ has entered into the political life of the world. The leaven of the kingdom has penetrated the measures of human life. God does not mean that Dives shall luxuriate in his palace while Lazarus starves at the gate.

He dwelt upon the unchristian conditions of our day, and the unchristian doings of some of the people, and then said:—

We cannot say that such a society is the social order that God wills or that God ordains. The mind of Christ is the mind that men are to show in their political relations. We shall each esteem others better than ourselves; we shall bear one another's burdens in the family circle and in civic life; the golden rule is to be just as binding upon political primaries as upon the church prayer-meeting. The Christianizing of the social order means that we are no more free to be selfish in the mill than at the family altar. It means that we are to take the principles of Christ out into the world with us into our modern complex order, into mill and store and city, and we are to stand or to fall with these principles. And if the principles of the Bible are not workable in the mill, then the Bible is not worth any more than a last-year's almanac on the church desk. Believing in the kingdom of God, it is for us to dedicate ourselves to the work of establishing that kingdom and getting the will of God done in our world. The time is coming for us to lay the crown of our industrial and civic relations at the feet of Christ.

The conditions that are unchristian in our world every Christian must deplore; the necessity of carrying out the law of Christ every Christian must concede; and the establishment of Christ's kingdom in this world every Christian will pray for and work for. Nevertheless we know of no way of transforming those conditions only as individual hearts are converted by the power of the gospel working in the soul. The idea of transforming the world through political primaries is an idea born entirely outside of God's Word and outside of his purpose. While the Christian must carry out the will of Christ, he cannot compel another to do so; and while we pray for the establishment of the kingdom of Christ, we are given no warrant in the divine Word for supposing that it will ever be brought about through the ballot-box, or that it will come in any other way than that way which he so clearly pointed out in his own language and through his inspired prophets.

One must have a vivid and fertile imagination who can believe that "the spirit of Christ has entered into the political life of the world." When, to protect the tariff bill against defeat, it was necessary for the President of the United States to warn the Senate of the United States against the evil designs of powerful lobbyists in that highest legislative body of our land, it does not look as if the spirit of Christ had entered very deeply into the soul of the body politic.

No Christian will maintain that it is God's design that Dives should luxuriate in his palace while Lazarus starves at his gate. Neither is it God's design that sin should be in the world at all. But sin is here, and the starving Lazaruses are here, and the selfish, wealthy, luxuriating Diveses are here; and God has a

plan by which sin and all its results will be wiped out, and righteousness and peace and joy and equality shall reign in its stead. But of that plan no word was heard at this conference. No reference was made to such texts of Scripture as this:—

"To you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believe (because our testimony unto you was believed) in that day." 2 Thess. 1:7-10.

Nor was any reference made to such texts as this:—

"As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. . . . Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:27-31.

Although there was much said about the coming of the kingdom, there was no reference made to this text:—

"The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

These texts reveal something of God's program for closing up the history of this world and bringing in the reign of righteousness, the kingdom of Christ; but neither in them nor in any other text in the Bible is there any hint of such a consummation as that which the World's Christian Citizenship Conference—the National Reform Association—teaches the people to believe in and expect. Which is the true program? Which is the true solution of the problem of sin in this world? Both cannot be true, for they are opposed the one to the other. The true Christian, who cares more for God's way and to be in harmony with his purpose than for anything else, will cling to the program outlined by the Spirit of God, and will not be deceived by this program of the human for establishing the kingdom of God.

C. M. S.

### Pantheism in the Schools

If there should not be taught in the public schools the principles of the Christian religion, as many justly contend, ought antichristian principles or the religious beliefs of theosophy or Hinduism to be taught in the public schools? This is a question which has been causing some little discussion the last few weeks in Los Angeles, Cal. The Ministerial Association of that city felt that the superintendent of public instruction in his public addresses was giving expression to pantheistic views. The association made earnest protest to the board of education. This protest brought against the association the charge that the ministers desired to have sectarian religion taught in the public schools. Replying to this charge, Edwin P. Ryland, representing the executive committee of the church federation, addressed to the board the following letter, which was published in the Los Angeles *Times* of April 23:—

LOS ANGELES, CAL., April 22, 1913.  
To the Honorable Board of Education,  
Los Angeles, Cal.

DEAR SIR: At your meeting on Thursday, April 17, you adopted resolutions, and individual members of your body are reported as having made certain statements, regarding the ministers of Los Angeles who have criticized the public-school system of our city.

I beg the privilege of suggesting that your honorable body is laboring under a radical misapprehension and of stating the situation as it appears to many of us.

The ministers of Los Angeles do not wish to have sectarian religions taught in the public schools. We are keenly alive to the fact that there are many different religious beliefs held by the citizens whose children attend these schools, and we sympathize with you in that you are confronted with this serious question. We do not ask for sectarian religions to be taught in our public schools; it is precisely at this point that we criticize and condemn your policy. It seems to us that you count only Christianity as sectarian, and while non-Christian teachings are winked at or commended, Christianity is allowed to be spoken of with indifference, if not with contempt.

We beg your honorable body to give due consideration to this contention, and to you and through you to our citizens at large we make appeal for the eliminating from the public-school system religious teachings that are non-Christian.

It has seemed to us that your effort has been confined solely to the eliminating of Christianity from our schools. We are asking you to save our schools from paganism. Yours is a most serious and sacred responsibility. Our child life is placed largely under your supervision. We count ourselves as having the right to demand that you guard the children most carefully against teachings that are non-Christian and may easily tend to immorality. To specify:—

The superintendent of schools in a public address in which he was discussing the policies and the future of our school system and the principles that should underly them, declared himself as

holding to pantheistic ideas of the child's nature; to wit, that every child is God.

That statement strikes at the root of personality and personal responsibility. The child might logically argue from this as follows: "I am God. God is right. I am right, and what I do is right. If I lie, it is not a lie; for I am God, and God cannot lie. If I steal, it is not theft, for I am God, and God cannot steal. If I am lustful, it is not lust; for I am God, and God is not lustful."

In the same address, the speaker wished to do away with every "Thou shalt not" in training children. In the same address, too, he complained of the prevalence of theft among our public-school children. The condition complained of is the logical result of the theories declared. If the speaker did not know that he was teaching pantheism, then he revealed unfitness. If he did know it, then he made it imperative for some of us to appeal to your honorable body and to ask relief from such dangerous and non-Christian teaching.

If you count it wrong because of a small minority of Hindus in our city to teach Christianity in the public schools, we count it doubly wrong to have pantheism or atheism declared as the theory on which our public-school system should be builded. For, after all, Christianity is dear to the American heart, and the seeds of paganism or atheism must not be sown in the minds of American children. We are not contending for sectarian religions in our schools; we are protesting against a seeming effort to destroy what we count dearer than our own lives. We do not wish the bringing in of religious prejudices into our schools; we are asking you to save us from such a condition by eliminating religious teachings that are non-Christian and dangerous.

Regarding the matter of dancing and the public schools, the position of very many of us is this: The modern round dances are so strong an appeal to the lower passions as to be a menace and the cause of the downfall of many children. The public dance-hall is the most dangerous institution in a city's life. To use five, or even one, of our schools for a dancing center is a very questionable practise. If you say it is an experiment, then we reply that our children are too precious material for such experiments. The presence of conditions in Los Angeles such as are being revealed ought to cause our public schools to be kept out of reach of the white-slaver as far as vigilance makes possible.

These two positions I am trying to make plain: We do not urge the teaching of any religion as a part of the public-school curriculum. We ask that you cause to be eliminated all antichristian teachings under the guise of philosophies and literature.

We oppose the use of our schools for public and promiscuous dancing, because of the danger attending such dancing through the coarse and lustful state of mind engendered.

I beg to subscribe myself,

Your obedient servant,  
EDWIN P. RYLAND.

We consider the protest of the church federation of Los Angeles most timely and appropriate. Surely no reasonable mind can dissent from the principles above stated. The public schools were

not established for the purpose of teaching the tenets of faith held by Methodists, Baptists, or any other religious denomination, nor even the principles of the Christian religion upon which all religious bodies might unite. Such teaching belongs to the church and to the home.

We are led, however, to wonder if the church federation would object as strenuously to the teaching of the Christian religion in the public schools as it now objects to the teaching of pantheism. The discussion of this side of the question is carefully avoided in the above letter. Such teaching would, of course, be as objectionable to the disciples of these pagan cults, as is the teaching of the principles of their belief to the federation. But as citizens and taxpayers they have equal rights with their Christian neighbors, and their convictions are to be as carefully considered, and their rights as faithfully safeguarded.

The public schools are established to teach mathematics, science, literature, and art. They should confine themselves to their legitimate sphere, leaving the teaching of all forms of religion, Christian, antichristian, and pagan to the home, the church, and the denominational school.

F. M. W.

### A Travesty on Religion

THE *Christian Advocate* of July 17 tells of a Japanese father and his American wife who desired the baptismal rite performed for their child, an infant. The minister to whom they applied did not believe in infant baptism, but invented a service for the occasion. Using the American flag and the Bible in the ceremony, he pledged the parents to teach the youngster patriotism and piety. Such things as this bring the religion of Jesus Christ and its sacred ordinances into disrepute.

### Public Money for Sectarian Schools

IN the State of Massachusetts more than sixty-nine per cent of the professed Christians are Roman Catholics. This fact has occasioned much concern of late, particularly in view of the question which the Massachusetts Legislature recently put to the supreme court of that commonwealth, asking if constitutional prohibitions are strong enough to prevent the use of public money for sectarian schools. It is stated by the *Examiner* of July 10 that the supreme court justices "are evenly divided on the question of the power of the legislature to make appropriations in aid of a church or religious society. Three of them say that no such appropriation can constitutionally be made, and three say that it is not

forbidden." Says the *Examiner* further:—

The doubt is natural in view of the absence of any explicit directions on the subject in a constitution which, until it was amended in 1833, authorized the legislature to empower the cities and towns to "make suitable provision at their own expense, for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion, and morality, in all cases where such provision is not made voluntarily." Under this section in the bill of rights the Congregational pastors in Massachusetts were long paid by a town tax. When this article was amended the provision for support of religious teachers by tax was omitted, but nothing was inserted forbidding the legislature to appropriate State money for sectarian purposes.

The supreme court justices have told the legislature that it must decide for itself whether the constitutional provisions are adequate for the protection of public funds from sectarian uses.

## The Survey

### Among the Nations

JUDGING from the present indications, the year 1913 will present as many serious international complications as did the year 1912. The whole political outlook today is one either of warfare or of strained relations between nations, to whatever quarter of the globe we look.

#### Affairs in Mexico

The Mexican Republic on the south is still torn and distracted with internal dissension. While Huerta still ostensibly holds the reins of power, in more than a dozen different states the standard of revolt has been raised, and the general public is made the prey of armed marauding bands, with consequent robbery, pillage, and incendiarism. Several of the governments of Europe, concerned for the safety of their citizens and for their money investments, and tired of the dilatory tactics pursued by the central government in subduing this guerrilla warfare, have made earnest representations to the United States government regarding the situation. At this writing Ambassador Henry Lane Wilson is on his way from Mexico City to Washington to present a personal report to the administration of the actual conditions which exist, with a view to determining the question as to whether the Huerta government shall receive recognition, and what position the United States government shall take regarding the situation.

#### Revolution in China

Turning to the Far East, to the latest republic in the sisterhood of nations, we find that the Chinese government is threatened in the same way as is the government of Mexico, only perhaps

with a better-organized and more-determined resistance. The province of Kwang-tung has declared its independence of the general government. Canton has been made the rebel capital. The Peking government is considered seriously menaced, and present prospects indicate the establishment of a northern and a southern government in China.

#### The Eastern Question

The Balkan situation is far from settled, although it is hoped that with the depletion of their armies and the exhaustion of their treasuries the warring states may agree to a peace settlement. Previous to the war of the Balkan allies with Turkey, in March, 1912, an agreement was reached by Bulgaria and Servia whereby in event of victory in a war with Turkey, the larger part of Macedonia should go to Bulgaria, Albania falling to Servia and Greece. With the proposal to create a separate state in Albania, as a result of the war, the status of this agreement was modified in the judgment of the Greeks and Servians. Bulgaria, however, does not take this view of the situation. While occupying two thirds of the territory captured by the allies, her desires for territorial expansion seem to have grown, and she demanded all the territory assigned to her in the treaty made with Servia. As a result of the recent engagements, Bulgaria has lost much of the territory of which she became possessed, the Greek and Servian armies gaining many important victories. Turkey itself, taking advantage of the situation, has taken an active hand in affairs and according to the latest reports has overrun conquered territory and reoccupied Adrianople.

The possession of Adrianople again by the Turkish army brings the European concert face to face with a most delicate and difficult situation. A despatch from London, published in the *Washington Post* of July 23, says:—

The official announcement made at Constantinople that the Turkish troops had reoccupied Adrianople created the worst possible impression in diplomatic circles, and the powers immediately began an exchange of views to find the best means of checkmating Turkey's action, which is looked upon as a clear-cut defiance of all Europe.

The next few hours are likely to decide whether forces hitherto unengaged shall enter the Balkan cockpit. Russia is understood to be ready to accept the mandate of Europe to compel the Porte to respect the treaty of London, and the British cabinet tomorrow will consider whether this government shall consent to active intervention by Russia.

Premier Asquith's speech at Birmingham Monday evening was intended to warn Turkey against just such a development, which would involve Russian occupation of both sides of the Bosphorus, and the gripping of Constantinople both in the front and in the rear.

The question of the position of Turkey and the course to be pursued toward her continues to be one of most serious moment. During the last few weeks there has been much discussion in Turkish official circles, and also on the part of the general public, over the advisability of the removal of the sultan's capital from Europe to some point in Asia. Says *Current Opinion* for July:—

A plan to remove the sultan's capital from Constantinople to an interior city of Asia proved so fruitful of factional strife that the grand vizier summarily suppressed discussion of the topic in the *Ikdam* and other dailies just before he was killed. The suggestion is understood to find favor with the Young Turks and with the sultan himself. It is opposed by the Sheik ul Islam and the clergy as a retreat in the face of the infidel, if the *Paris Figaro* is accurate. No such scheme would be tolerated by the powers, according to the official organ of Czar Ferdinand in Sofia, because the Turks could reorganize their army under cover in the interior of Asia. While the sultan is under observation, he can be kept out of mischief. This is taken to mean that the Balkan powers may get into a new conflict among themselves over Constantinople, upon which both Ferdinand and Constantine still cherish designs. The Young Turks are urged to remove their country's capital from the historic city by Field-Marshal von der Goltz, the great German soldier who did so much for their military education. He warns the world in the *Vienna Neue Freie Presse* against the inference that the future of the sultan's empire is to be calm and peaceful. He urges the Young Turks to take in hand their military reorganization at once. Let them fix their capital at Aleppo, or even at Damascus. "No government with its seat at Constantinople has remained for long healthy and strong." No doubt, the shifting of the capital would be no easy thing. Rulers and grantees would not want to leave the "paradise on earth." But the statesman who carried out the idea would win immortal glory. The German emperor himself is said to welcome the idea, but for some reason it is not liked in St. Petersburg.

The final outcome of this question is clear, at least to the student of prophecy. That Turkey will be driven from Europe is inevitable. Where she first will choose to make her headquarters we cannot say. Aleppo, Damascus, or some other city may be chosen. Eventually, we believe, as indicated by the prophecy of Daniel 11, the seat of Turkish rule will be transferred to Jerusalem. But these retreats and makeshifts will prove of no avail; for this nation, the same as others who have forgotten God, is destined to come to an untimely end. Helped and bolstered up now as the result of national intrigue and jealousy, there will come a time when it will be left alone and defenseless. By the fulfilment of prophecy before our eyes, and in the many gathering signs on every side, let us be admonished to faithfulness. F. M. W.



### Serving

ELIZABETH BARRETT BROWNING

THE sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of unbroken  
thread,

Where love ennobles all.

The world may sound no trumpets, ring  
no bells;

The book of life the shining record tells.  
Thy love shall chant its own beatitudes  
After its own life working. A child's  
kiss

Set on thy sighing lips shall make thee  
glad.

A sick man helped by thee shall make  
thee strong.

Thou shalt be served thyself by every  
sense

Of service which thou renderest.

—Selected.



### My Visit to the Philippines

I. H. EVANS

It was my privilege to spend two weeks with the workers in the Philippines in the early part of the present year, and I was greatly pleased to see the progress the work has made since my first visit, two years ago. At that time the first native converts were baptized, and a church of twenty members was organized, but we had no native evangelists of any experience in presenting the message. However, a beginning had been made, and for this we thanked the Lord and took courage.

When I saw the large gatherings of our people in Manila at this time, with meetings in four or five parts of the city, and a church-membership of more than one hundred and twenty; when I saw several young men, most of whom are high-school graduates, actively engaged in some part of the work; when I saw native evangelists holding a tent effort in the city, at which they do most of the preaching; and when I heard the many calls for help that were received from various places, though unanswered because of the fewness of workers, I need not say my heart was greatly rejoiced.

We held a number of meetings with the workers, and gave instruction in proper methods of work, which we hope will strengthen the young men just beginning to preach the message.

The brethren are publishing a small monthly missionary paper in the Tagalog language. This is a great help to the church. They also need a church building, where general meetings can be held; now they hold all their meetings in private houses, being unable to pay the rent for a hall. They also need,

and soon must have, a school, where the boys and girls who desire to enter the work may secure a suitable training. Many of the schools, both public and private, are conducted by Catholics. This, of course, makes it difficult to secure a knowledge of true Christianity, and prejudices most of the students in favor of the Catholic religion. Young men who are educated in these schools, and who have no denominational training except what they receive in a course of lectures or what they have been taught by such personal instruction as our busy workers have time to give, cannot be expected to do the best quality of work.

On the occasion of this visit it was our privilege to organize the second church on the island of Luzon, at a place called Malolos, about two hours' ride from Manila. We spent the day there, and had a baptismal service, after which twenty-eight precious souls united in the church organization. They earnestly requested that a worker be sent to teach them the truth and to develop interests springing up in various places where the believers live. It was planned that one of the native workers go to this place and follow up the interests that already demanded attention. The Catholics are making a hard fight against our work at Malolos, but when the workers are humble agents in the hands of God and faithfully do his bidding, the truth will triumph, and will win out against the opposition of man.

Brother Floyd Ashbaugh came up from Iloilo where he has been canvassing for more than a year with marked success. He reports two believers in Iloilo. These are young girls, but stanch believers in the message. They sent a letter to the believers in Manila, exhorting them to faithfulness even unto death. Later Elder Adams visited them, and he reports them as being faithful Christians. This important center must have a worker soon, and should have one this very year.

Brother Ashbaugh will return to the United States this fall to finish his education, after which he hopes to return to the Philippines for his life-work. He has had a hard field, and has worked under great difficulties among the natives of these islands, with no place to get suitable food, and no home but such as he could make for himself. The Lord has mercifully sustained him, and he has done a good work. He has now gone to another island, which he hopes to canvass before leaving the field.

Brother R. A. Caldwell returns to Australia after five years of hard work

among the Filipinos, among whom he has sold many books in Spanish as well as in the Tagalog. Brother Caldwell, by hard, persistent work, has demonstrated that a man can live and make his entire expenses by selling the printed page. His influence has been good, and he leaves many warm friends in Manila and elsewhere. We hope he will return in another year for further work in behalf of this people.

When Brother Ashbaugh leaves the Philippines, the entire responsibility of this great field will rest upon the shoulders of Brother and Sister Adams. The work is too great and the demands are too strenuous for one family to carry alone. Several families should be sent to these islands to build up and carry forward the good work already begun. The call of God to this work seems imperative. Why are these souls so ready to accept the truth, so willing to give up all for the kingdom of God, if it is not that the truth may enter? Why should the church of God hold back its means and men from entering these open doors, when the Spirit of God has gone before and prepared the way for the truth? Is not an open door a call for workers? Yet here are nine million souls waiting to hear the truth, with only one worker! Surely there must be more help sent soon. It is greatly desired that Brother and Sister Finster may be able to return to this field this season. God's people should unite in prayer that the merciful Lord will speedily heal Sister Finster, that they may return to their work soon.

The future looks bright, with every prospect of splendid success in winning souls to the truth in this island field. We ask the united prayers of the people of God for the work in this land of darkness and Catholic superstition.



### The Land of the Great Canal

B. E. CONNERLY

It is not more, neither less, difficult to work for the salvation of souls in Panama than in any other country. And it is not more, nor less, difficult to proclaim the advent message to these heterogeneous wanderers who have congregated around the canal than to the millions who have tarried in the fatherland. But, to the reproach of evangelism, for nearly four centuries after the Reformation no gospel missionaries ever interested themselves in Panama. She has been shamefully neglected, and her distress for the need of the true gospel still pleads most eloquently for help.

It is almost axiomatic that Panama has long needed a canal. Navigation has suffered untold loss for the lack of a waterway across the isthmus. But what loss have its semibarbarous people suffered for lack of the Word of God! Who today bemoans the delinquencies of the church? and who is willing to sacrifice to compensate the loss? Not one generation has passed since Charles V in which courts and congresses have not been petitioned for aid to construct

a canal; and finally, to accomplish the great enterprise, men, at tremendous cost in life and property, have penetrated fever-infested jungles and are soon to accomplish that for which they have sacrificed so much—the mighty furrow from ocean to ocean.

But who has loved the inoffensive Maya Indians enough to make a sacrifice for them that they might have a knowledge of God and thus inherit eternal life? Who ever brought a Bible to their millions of ancestors? Who has taken the time and energy to offer prevailing prayers for these Indians, that they might be delivered from a dogmatism that for centuries has hung like a subtle aura over their fair land?

The gospel has been denied this people. The world has remembered its own; for war, for plunder, and for suzerain tenures it has not failed to send its Balboas, its Morgans, and its Bolivars; but when did a Zinzendorf or a Paton ever sight this unhappy coast? When did any minister of the word offer to crimson this sod with life's blood that this people might be turned from devotions at the altar of the unknown god and from submission to dogmas that have long ago proved themselves anachronical and worthy to perish from the earth?

This is Panama as she was, and as she still is. Heard from, but still sadly neglected.

Ancon, C. Z.

◆ ◆ ◆  
**Matotoka, West Africa**

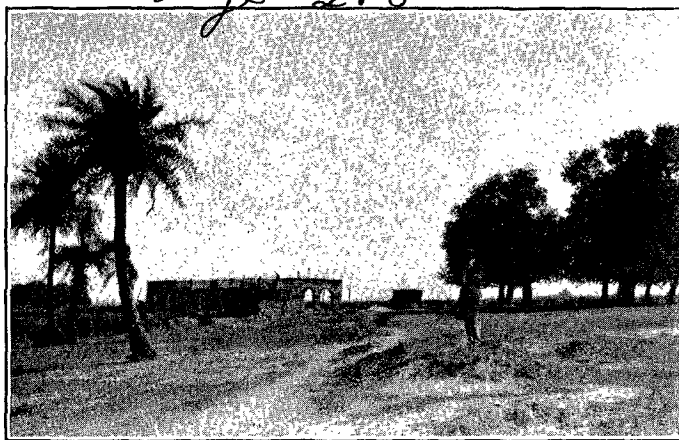
R. P. DAUPHIN ✓

A YEAR ago we arrived at Matotoka, and after a severe conflict with Satan and his allies, succeeded in opening the work at this place. The Temnes in this district are very superstitious, and are wholly given to devil-worship. There are two big institutions in this country, which seem to be the very life of the people. These are the Porot society for the men, and the Bondu institution for the women. Any one who does not belong to either of these societies would be considered a barbarian.

Some time after our arrival, the people began to work their fetish upon us to kill us, and failing, did their best to discourage us so we should leave. But they cannot harm us, for God is here. Sometimes at night, after the day's weary march, as Mrs. Dauphin and I lay down to rest, the rain would come pouring down upon us. We would then have to sit up. Such experiences have made Mrs. Dauphin's health very poor. Despite all that Satan could do, we kept at the work, until at last two men gave up their devil-worship, tobacco, and rum, and with others accepted the truth. We now have a fine school, and a good house built for the mission. A portion of the funds was raised locally. We also during the latter part of the year started work in another town, Ma Parki, belonging to a chief about twenty-seven miles from Matotoka. Here we also have a good school.

I have translated some of our hymns into the vernacular, and they are now ready for the press. It is inspiring to hear the schoolboys sing the praises of our heavenly King in their own tongue, and to hear this people who were once in bondage tell of the liberty, peace, and joy that they now have. It is always the joy of one of the two men who gave up devil-worship to speak of the Saviour who died for him. He always puts the emphasis upon *me* when he says, "He died for me."

There are now open doors for the



BRICK MISSION HOUSE BEING ERECTED AT NAJIBABAD, INDIA

message in this and the Limba country. Many have never heard the message of the soon-coming King.

"Fields are white, the harvest waiting,  
Who will bear the sheaves away?  
Loud and long the Master calleth,  
Rich reward he offers free;  
Who will answer, gladly saying,  
'Here am I, O Lord, send me'?"

◆ ◆ ◆  
**North India** ✓

W. S. MEAD

WE have now been in India a little over a year. Most of the time has been spent in studying one of the languages, but besides the language we have studied many other things. One fact has forced itself upon our minds,—that India is on the other side of the world from the West in more senses than one. I sometimes wonder if any person ever understood India who had never been here; in fact, has any one understood it who has been here?

I have a friend, an educated Hindu, who knew I was reading a book on the Hindu religion. He remarked that if I ever came to understand it, he wanted me to explain it to him, for, though born in it and though a student of religion, he admitted that Hinduism was as yet unfathomable. Of course I was glad for the opportunity of pointing out to him that whereas Hinduism is unfathomable, the religion of Jesus, while unfathomable in its fulness, is simple enough for all to understand in order to be saved by it. Of course he knows this; but to accept it and make a break with all his friends and relatives, and probably with his means of support, is more than he can do. More than ever do I realize that nothing but a deep conviction

of sin can make a man truly turn to Jesus, the only Saviour.

The language we study is called Hindustani, or more properly Urdu. It is written in the same characters as the Persian, which is precisely like shorthand written backward. Urdu goes from right to left, and the last page in the book is the beginning of the story.

Here in north India we have two languages equally dominant, Urdu and Hindi, hence, when we issue any literature we must have two separate translations made, and get it out in two different forms, or characters. Roughly speaking, the Urdu is the language of the Mohammedans in this part of India, and the Hindi that of the Hindus. We have a quarterly journal now published in both characters, and we are collecting a canvassing force to sell it.

On the main railway line from Lucknow to the northwest part of India, just two hundred and sixty-four miles from Lucknow, is a station named Najibabad. Here we have a dispensary doing good work (still in a small rented building, however), a school for Mohammedan girls, and last of all, a good brick building in the course of erection, which will be a home for the workers in this place.

If any one questions our need of this house, I wish he could see where the workers have to live now, right in the native town, absolutely surrounded by everything a native town affords. Also I wish you could see the new house, a mile from town, near a creek, with twelve mango-trees at the side door, in sight of the mountains and at times in sight of snow-capped peaks, and where the breezes will not be disease-laden. But don't imagine that then we shall have a life of perfect ease. Najibabad has some disadvantages—but not for relation now. I enclose a picture of the house partly erected. All the trees at the right are mango, and belong to us. Those at the left are date-palms.

We are glad for the privilege of having a part in the work in India. The heathenism all around is oppressive, and far more than ever before do we appreciate the blessedness and truthfulness of the gospel of Christ. And even in this dark land does the message of the third angel seem a vital truth.

◆ ◆ ◆  
I CANNOT remain idle. Ever since I was a child I have had this feeling. Time means everything. If you cannot do a thing here, do it elsewhere. In an hour gained may be accomplished the one thing you have been striving for.  
— G. Marconi.





### How to Abolish the Fly

THE fly is a danger which comes home to every family. And each family can do much to minimize the danger. But the great work must be done by the families in a community working together. A bulletin of the American Civic Association gives a series of rules for dealing with the fly. They are so admirable that we print them entire:—

Flies breed in horse manure, decaying vegetables, dead animals, and all kinds of filth.

Not less than ninety-five per cent of the pests are bred in the stable.

All stables should have a manure bin with a door at the side and a wire screen on the top, that the larva deposited in the manure before it was placed in the bin will be screened when hatched; and as flies seek light and come to the top of the bin, they can be easily killed by burning paper or some other device.

The fly has a thirst only equaled by his hunger; place a dish of poisoned water in the stable, and a greater part of the flies hatched there will be killed.

Flies are nature's scavengers, fulfilling the same function that some bacteria do, but become an intolerable nuisance and danger on entering human dwellings and by contaminating food.

The presence of flies is a direct evidence of careless housekeeping and of the existence of filth in some form about the premises, and are more dangerous than the good housekeeper's terror found in bedrooms.

Remember that wherever absolute cleanliness prevails there will be no flies. Look after the garbage cans. See that they are cleaned, sprinkled with lime or kerosene oil, and closely covered.

Remove all manure from stables every three or four days, and when removed keep in a tight pit or vault, so flies cannot breed in it.

Lye, chlorid of lime, or blue vitriol water, crude carbolic acid, or any kind of disinfectant may be used.

Keep flies away from the kitchen. Keep flies out of the dining-room and away from the sick, especially from those ill with contagious diseases.

Screen all food. Apply this rule not only to food prepared at home, but to foodstuffs offered for sale, and especially fruits, salads, and all other things that do not require cooking.

Prevent consumptives from expectorating where flies can feed upon it.

To clear rooms of flies carbolic acid may be used as follows: Heat a shovel and drop thereon twenty drops of carbolic acid. The vapor kills the flies.

A cheap and perfectly reliable fly poison, one which is not dangerous to human life, is bichromate of potash in solution. Dissolve one dram of the potash, which can be bought at any drug store, in two ounces of water, and add a little sugar. Put some of this solution in shallow dishes, and distribute them about the house.

Sticky fly-paper, traps, and liquid poisons are among the things to use in killing flies, but the latest, cheapest, and best is a solution of formalin or formaldehyd in water. A spoonful of this liquid put into a quarter of a pint of water and exposed in the room will be enough to kill all the flies.

To quickly clear the room where there are many flies, burn pyrethrum powder in the room. This stupefies the flies, when they may be swept up and burned.

If there are flies in the dining-room of your hotel, restaurant, or boarding-house, complain to the proprietor that the premises are not clean.—*The Outlook.*

### Let Us Be Kind

"COME, Nell, run down to the office and get the papers," said Mr. Watkins in a coaxing tone to his fourteen-year-old daughter, who was sitting in a hammock, deep in an interesting story.

Two little wrinkles gathered on the young girl's forehead as she said, poutingly, "O, dear, father, I don't want to now; I'm reading!"

"Now that's a good girl," coaxed her father. "I want to see the news. Come, you're younger than I am."

"I should think you might wait till Uncle James goes; he can get the mail," Nell argued fretfully.

"Perhaps Uncle James won't go to-day, and I want the papers," said Mr. Watkins, a shade of sternness now in his voice.

"Well, I suppose I'll have to go," Nell declared, petulantly, rising from the hammock and closing her book reluctantly.

She went into the house for her hat, and when she came out a moment later, ready to start for the office, Dr. Newhall, who had been calling on her invalid mother, said with a smile: "Going to the office, Miss Nell? Wait a minute, and I'll give you a ride there."

Half ashamed for fear the doctor had heard her petulant replies to her father, Nell waited while the horse was brought around.

Soon the young girl was seated in the chaise, bowling merrily along beside the kind old doctor, laughing in spite of

herself at his funny jokes. Dr. Newhall knew well how to entertain young people, and was much beloved by them. All the boys and girls thought it was a great treat to ride with the doctor.

But by and by, after a short silence, the doctor said gravely, "Nell, I've a little story to tell you;" and then to the gray horse, "Whoa, Billy; slowly down the hill."

"One day when I was a boy of thirteen," the doctor began, "I was coming from school with the other lads of my age. For a week or more we had been planning to go swimming in the pond below my father's house the first warm day. And that was just the day for it at last, hot and muggy. So we were hurrying along to have our swim before supper.

"The schoolhouse was about two miles from our house, on the outskirts of the village. When nearly home, we met my father on the road into town carrying a bundle. He stopped me. 'I wish you would take this package to the village for me, Jim,' he said, hesitatingly.

"I'm sure I looked disappointed; and my first impulse was to refuse, and rather crossly. But father had not been quite well for a week, and if I didn't go he would; and he was a good, kind father. Something stopped the petulant word,—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said quite cheerfully. 'Never mind, boys, I'll go swimming some other night.'

"Father gave me the package. 'Thank you, Jim,' he said; 'I'm sorry to have you lose your pleasure. I was going to the village myself, but somehow I don't feel very strong today.'

"He walked with me to the road that turned off to the town, giving me some directions about delivering the package. When he was turning back he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house, I saw some of the neighbors standing about the door, and hurrying forms inside the house. One of the men came to me, the tears rolling down his face. 'Your father,' he said, 'fell dead just as he reached the house after he left you.'

"I am an old man now, Nell, but I've thanked God through all these years that I didn't refuse my father's last request, and that his last words to me were, 'You've always been a good boy to me.'"

The old doctor wiped his eyes at the recollection. Nell had been crying softly during the last of the story; and now, as she dried her eyes, she said, "O, doctor! and I was so cross to my dear father tonight! I never will be again."

It was a very thoughtful girl that walked from the post-office that night with the papers. It was with a thrill of pleasure that she saw her father sitting on the piazza, awaiting her coming. She went straight up to him, put her arms about his neck, and kissed him, as

she said, softly and penitently, "I'm sorry I was cross tonight. Please forgive me, father."

"Of course I will, my daughter;" and he returned her kiss, thanking her for the papers.

Nell kept her resolution pretty well, though she often had a struggle with herself to keep back the petulant word. She wrote on a slip of paper, "*Remember the doctor's story,*" and pinned it on her cushion on the bureau, where her eyes fell on it a dozen times a day.

And who of us ought not to remember the doctor's story? There is no page of remorse so keen as the bitter regret with which we remember neglect or unkindness which we have shown to loved ones now dead.

And, after all, it is such a brief little while we can be with our friends on earth. Let us be kind.—*Children's Friend.*

◆ ◆ ◆  
**A Convenience for Babies**

JESSIE A. SHAFFER

MY own baby has derived so much comfort from this simple arrangement that I pass on the suggestion for the benefit of other babies whose mothers read the REVIEW:—

Procure an ordinary barrel hoop and wrap with strips of cloth, tape, or ribbon. Sew up widths of mosquito-netting as if making a bag. Turn under the edges of one end and tie tightly as in tying up a bag. The other end may be hemmed. Place the hoop in the bottom of the bag, the tied portion in the center of the hoop, and attach tapes or ribbon so that it may be suspended over baby's chair or crib. If the netting is weighted at the bottom or closely tucked in around baby's pillows or mattress, the mother may go about her duties sure that not a single fly can disturb the little one, and there is no danger that he will be annoyed by it and push it off. Playthings may be suspended inside, and baby is comfortable and contented for hours. The devise may easily be packed in trunk or suit case, can be hung up anywhere, and baby's "tent" will soon become one of the most indispensable articles in the house. Older children find it comfortable for an afternoon nap.

◆ ◆ ◆  
**A Word to Mothers**

IF I might write only one more sentence during my life, it would be this: Let the mothers of this land be the chosen confidantes and companions of their daughters. There is something wrong in every mother, how good soever she may be, whose young daughter cannot lay her head on her lap and, without fear of reproach or repulse, give expression to her full thoughts.

That mother may, or may not, approve her daughter's wish or opinion; she may think it premature, or every way unadvisable; but O, the relief and safety to that daughter, that she may "tell mother"! Let the two talk it over together, as young companions do—honestly and frankly.—*New York Ledger.*



**Well Done**

Just to do the very best that in us lies each day;  
Just to glean the sunbeams and toss the clouds away;  
Just to keep on hoping though the disappointments grow;  
Just to let the healing smile follow the tear-drop's flow;  
Just to be as loving as we can, and kind, and true;  
Cling to the golden rule in all that we do;  
Just to count the blessings with the ills of life,  
And our Heaven-helped victories over sin and strife,—  
Then, as we journey toward life's setting sun,  
Christ will wait to greet us with the praise "Well done."

—Selected.

◆ ◆ ◆  
**After the Christian Citizenship Conference**

No doubt many readers of the REVIEW noticed with interest the preparations made for the Christian Citizenship Conference recently held in Portland, Oregon. It was stated that there would be from twenty thousand to thirty thousand delegates and visitors in attendance.

In view of this, the commercial club gave the National Reform Association, under whose auspices the meeting was held, a cash donation of fifteen thousand dollars, and agreed to provide a place in which to hold the meetings. During the time of the meeting, it was evident that all was not moving smoothly. After all the great promises made as to numbers, it is claimed by the press in Portland that there were less than one thousand delegates present from abroad.

The great dailies of the city gave full reports of the meetings, and seemed to be in accord with the sentiments expressed; but only two days after the meeting closed, the *Oregonian*, both in an article and in an editorial, stated the true situation. First, complaint is made regarding the attendance, and then as to the cost of the meeting as compared with the value received. It is stated that none of the fifteen thousand dollars was used for expenses in Portland, but all sent on to Pittsburgh to the National Reform Association.

Several intimations of a lack of at least Christian business methods are made; but on these we do not wish to dwell. We wondered day after day as we listened to the speeches of the National Reformers just how their views would be received by a liberty-loving people. The *Oregonian* editorial expressed the following:—

"Of course there is more or less peril in too much insistence upon the supernatural view of affairs. All good things will run to extremes if they are not carefully guarded, and they are only too apt

to vex their best friends by turning to evil. Take, for example, the doctrine so vigorously preached at the conference, that 'the state is of divine origin.' One speaker went so far as to say that since the state derived its authority 'from God,' we ought to recognize the Almighty explicitly in all public documents, acts, and especially in legislation. Were his theory to be carried out in practise, we should establish a theocracy in the United States. Leaving aside the difficulties which would surely arise among the sects if any such plan were seriously undertaken, the reflective citizen cannot forget that the Declaration of Independence teaches a very different doctrine. According to that document, governments 'derive their just powers from the consent of the governed,' not from inspired source.

"The theory of the divine origin of government and the divine authority of rulers has done so much mischief in the world that it is depressing to hear modern speakers refer to it with apparent favor. Is it not possible to apply the precepts of the Saviour to practical life without reverting to dangerous superstitions long since discarded? But these matters were aside from the main trend of the conference. Upon the whole, it spoke valiantly for civic and personal righteousness, and its lessons will be permanently uplifting to the city."

We are glad to know that there is still ability to discern the dangers of religious legislation. It is the duty of God's people to do all in their power to spread these great truths that honest souls may know where to stand when the final crisis comes.

W. F. MARTIN.

◆ ◆ ◆  
**The Wisconsin Camp-Meeting**

THIS good meeting was held at Grand Rapids, Wis., June 19-29. The location in the city was desirable, and easy of access to a goodly number of the citizens. The attendance from the city was fair. There were one hundred and thirty family tents pitched, while many lived in rooms near by.

It was estimated that about one thousand of our brethren and sisters were in attendance at some part of the meeting. I think the average would be about five hundred.

A part of the time the weather was oppressively hot, yet there was little sickness, and all seemed of good courage and to greatly enjoy the meetings. In addition to the home workers, there were present at some time in the meeting laborers from abroad as follows: Elders Allen Moon, J. H. Schilling, J. W. Westphal, F. B. Armitage, B. J. Cady, M. H. Serns, Brethren J. B. Blosser and J. W. Mace, Miss Mimi Scharffenberg, and the writer.

The business of the conference was transacted during the meeting. Many good resolutions were adopted, which, if

carried out, cannot but result in the advancement of the work in that great State.

One hundred and thirty-five converts were reported as having united with the church during the year. The Sabbath days were occasions of special blessings to the campers, the Lord coming very near with his Holy Spirit and giving many souls a new view of the value of eternal life. A good many gave their hearts to the Lord for the first time. Seventy-three received baptism during the meeting, and others will receive baptism later.

The missionaries from foreign lands gave a splendid testimony concerning the work in the fields that they represented. Their talks were gladly listened to by the people and were very encouraging. One could hardly think of greater providences and greater Christian experiences than those reported by these visiting missionaries. Their words of courage, faith, and exhortations to zeal in the work of God stirred all our hearts.

The twenty-cent-a-week plan was freely discussed and adopted. It will require good leadership, in a large State like Wisconsin, to swing the entire membership into line, but it can be done, for the people have a heart to finish the work.

It was a good meeting, and the blessing of the Lord was with us. The workers consecrated themselves to a year of hard service in the Master's work, and many gave testimony that they intended to make this the best year of their ministry. We believe that Wisconsin will carry its share of responsibility in the Lord's work, and that there are brighter days in the future for this splendid conference.

I. H. EVANS.

### Ontario

BRANTFORD.—We began our meetings in this place July 10. The people seem to be deeply interested in the prophecies. We feel sure that the Lord has some souls in this town, as the interest is increasing each evening.

We have been laboring in the city of Hamilton for the past three years, and during that time sixty-eight have followed our Saviour in baptism and united with the church. A few are keeping the Sabbath who have not been baptized. Twenty-eight accepted the truth during the past year. Since we began work in Hamilton three years ago, the church-membership has increased from thirty to one hundred and one.

Mrs. Allen and I are of good courage. We enjoyed the General Conference very much. It was our first opportunity to attend such a meeting. The good things we heard will be a great help to us in our work, and will encourage us in our new field.

MATT. J. ALLEN.

### An Inspiring Service

A most interesting and inspiring service was held on the camp-ground at Rome, N. Y., June 24. On the platform were eighteen of the colporteurs shown in the accompanying illustration. As they came forward one after another and told of the many precious experiences which have come to them while selling books and distributing tracts, of the appreciation of the people and their

readiness to buy our truth-filled literature, of how God touched the hearts of strangers to provide for the needs of his faithful canvassers, hearts were touched, and some were encouraged to surrender to God for service in this branch of the closing work.

As we plan and labor to reach all classes with our good books and papers, it becomes more and more evident that this is one of the chief mediums for the giving of the third angel's message. Surely it is missionary work of the highest order. In the New York Conference Brother E. E. Covey and his earnest,

ber, the first fifteen cents being devoted to mission work, the remainder to meeting obligations on our institutions; and that we pledge our earnest endeavor to the raising of this fund.

"Whereas, Under God's providence our leading periodicals have been brought into existence for the education of the people, and the perusal of these periodicals has proved an invaluable aid to many in the preparation to intelligently meet the eternal issues of this generation, and to properly appreciate our responsibility in answering the urgent demands made upon us from all



NEW YORK CONFERENCE COLPORTEURS

faithful helpers are being wonderfully blessed of God.

The home missionary work with our literature also received attention at this meeting, and fifteen prospectuses were ordered. By this means those who cannot give all their time to the literature work may have a part in it, helping to place our small books in the hands of the people.

C. J. TOLF.

### Western Oregon Camp-Meeting

THIS conference and camp-meeting was held, according to appointment, June 19-29, 1913. Although it rained almost continuously, the meetings were well attended both by our own people and by the citizens. The camp was easy of access, being located on the electric car line, in a residence section of the city.

There were two hundred and twenty-five tents erected, including seven large ones. Services were held daily in the English, German, and Scandinavian languages.

Ministers from outside our conference, who were present all or a part of the time, were Elders W. A. Spicer, Luther Warren, H. Shultz, C. W. Flaiz, F. H. Westphal, A. O. Tait, L. Johnson, M. S. Reppe, E. C. Kellogg, L. V. Finster, C. L. Butterfield, Meade MacGuire, and W. F. Martin, all of whom rendered their best services for the Master.

The following important resolutions were passed with much enthusiasm, thus manifesting the good will of the people to carry them into effect:—

"Resolved, That we heartily indorse the recommendation of the General Conference to the effect that the fund known as the Fifteen-cent-a-week Fund be increased to twenty cents a week per mem-

parts of the world, therefore we—  
"Recommend, That earnest, immediate and continued effort be put forth that the REVIEW AND HERALD, the Signs of the Times, and other of our leading periodicals be placed in the home of every believer in this conference.

"Whereas, Conference records have been for many years encumbered with many resolutions, a large number having been added yearly, some of which at least did not accomplish what was desired because they were not put into action, therefore—

"Resolved, That for the coming conference year we put forth earnest endeavors to hasten forward the work of God by our deeds rather than by our resolutions."

There were about thirteen hundred persons encamped upon the ground. The large new pavilion, eighty by one hundred and twenty feet, erected at this meeting for the first time, was entirely too small to provide seating accommodations for the large number in attendance.

There were ninety-four persons baptized. The larger number of them were converted through divine grace at this meeting. A few of the number came to the meeting expecting to receive baptism. Four or five were rebaptized.

Book and tract sales during the meeting amounted to \$1,294.68; Sabbath-school offerings, \$690.31; cash and pledges to foreign missions, \$3,450.04. Nineteen hundred dollars of this amount is conditioned upon the sale of property. Three hundred and eighty-eight dollars was received in evening offering for camp expenses. The total amount of cash and pledges received in the interest of the general union and local confer-

ences, exclusive of the tithe, was \$5,377.

The writer was chosen to serve the conference another year, together with J. J. Nethery, vice-president; H. G. Thurston, secretary; and C. E. Wolcott, treasurer. The following-named persons complete the personnel of the executive: T. H. Starbuck, W. C. Emerson, J. H. Hanson, and D. J. Chitwood.

I never attended a meeting where the Lord gave greater evidence of the mighty working of his Spirit in the conversion of souls from the very first meeting of the series than at this gathering. The Spirit of the Lord wrought mightily upon the hearts of sinners and backsliders, bringing them to repentance, but the meetings were void of sentiment.

A vigorous campaign is planned for the forthcoming year.

H. W. COTTRELL.

### The Saskatchewan Conference and Camp-Meeting

THIS meeting was held at Bulyea, June 30 to July 6, 1913. This is a new field, the conference having been organized one year ago; hence this was its first annual meeting. The camp was composed of fifty-four tents including the meeting-tents, and three hundred and twenty-three of our people were in attendance at the meeting. As the tent capacity was altogether too limited, many found rooms in the village till all available rooms were taken, and at last some had to apply to the jail and found shelter there. The large attendance was a happy surprise to all, and gave evidence of the rapid growth of the work.

Meetings were conducted every day in the English, German, Servian, and Roumanian languages. This is the first time the writer has attended services in the Servian and Roumanian tongues in connection with our camp-meetings. It gives evidence of the advance of the message among the foreigners in this country.

The laborers in attendance aside from those of the conference and the union, were Elders G. F. Haffner, Valentine Leer, B. J. Cady, and the writer; these united with the laborers of the conference and the union, and the blessing of the Lord attended the services in all the various departments.

The business of the conference was very harmonious and cordial, and the various reports showed a substantial growth and gain in all branches of the work. Three new churches were added to the conference, and two or three companies are ready to be organized at the first opportunity. The outlook for the work in this field is promising indeed.

Elder A. C. Gilbert was reelected president for the coming year, and but little change was made in the other conference officers. A resolution was passed by the conference looking toward the establishment of a conference school, the conference committee to report on location, plans, and funds at next year's conference. In this connection it was strongly emphasized that no debt should be created, but that the funds necessary be raised in advance for purchase of site and building operations.

This young conference has stood among the foremost in supplying missionary funds, last year contributing more than twenty cents per capita. During the meeting \$2,887.30 in cash and

pledges was raised for missions and the home work. The growing work in the conference calls for larger equipment in the way of tents and other necessities. The camp-meeting Sabbath-school numbered two hundred and fifty, and the contribution was \$97.35.

An interesting feature of this meeting was the ordination of Brother Milan Ostics, a Servian, to the gospel ministry. I believe Brother Ostics is the first one of the Servian nationality to be ordained by our people; thus another advanced step in the message can be recorded.

The province of Saskatchewan presents a very promising field for labor both among the English and among the many foreign nationalities now settling in that new country. The colporteurs presented some marvelous experiences; and the average sales per hour were the highest on record. This favorable condition should be improved to the fullest extent possible, for now is the time to gather a large harvest of souls for the Lord.

While the conference is still in its infancy, and the attendance not so large as in some of our older conferences, still it was a most satisfactory meeting. The last Sabbath was a good day. Many sought the Lord for an advanced experience, a goodly number taking their stand for the first time, and the whole congregation renewed their consecration to more whole-hearted service. Twenty persons followed their Lord in baptism.

May the next year show still larger growth both in advanced Christian experience and in the number of believers added to the ranks of the church.

O. A. OLSEN.

## Missionary Volunteer Department

M. E. KERN - - - - - General Secretary  
MATILDA ERICKSON - - - - - N. Am. Div. Secretary

### Plans for Organization and Membership of Junior Work

NONE will question that there is need for wise planning and for efficient organization among the children of this denomination. As we review the conditions of families, Sabbath-schools, and churches, the question ever arises, What can be done to save the children? While all can see the need, any plan presenting a remedy presents very perplexing problems.

We find that many children as they approach maturity become impatient of restraint, disobedient, rebellious. If allowed, some will absent themselves from Sabbath-school and religious services, or if they attend, their conduct is a disgrace to themselves, their parents, and the church. Unless a great change is wrought later, these children drift far from the truth and work of God. Their talents are devoted to the world. A terrible loss is sustained by the children and the church.

These conditions bring great responsibility to us all. While the larger part rests upon the parents, yet none of us are excused. Seeing the need, it is our duty to plan, to organize, to work, to pray to bring about a different order of things. A youth in the teen age is like a

fledgling with new-found wings. The grown child is liable not only to break with religion, but with moral standards. The tempter bids him eat, as of old. He tastes, eats, and is lost. The hopes of years bound up in him perish in a day. Liberty becomes license, license lawlessness, and lawlessness becomes anarchy.

It is high time that we were awake to the danger of our older children. Determined efforts must be made, a loving care exercised. Reforms follow strong conviction and feeling. We must strike while the iron is hot; for when cooled, blows rained upon it make no impression.

To many children religious services are irksome because they are not interesting. The child's mind is not the mind of a man. In a clothing store suits for old and young are not all made according to one measure. There are suits to meet the measurements of children and youth as well as of older persons. In our churches we have kindergartens for babies, societies for young people, but scarcely any provision for the intermediate class.

Jesus came down where we live, and so we must come into sympathy with those in the teen age if we would help them during this critical period. The Saviour must be presented to them as the Man of joys as well as of sorrows. Any child will do what he loves to do, what he is interested in, and our aim must ever be to help the children to love the good and true, and to love to do right. Religion must be made attractive, not repelling. The education must be conducive to a sturdy, heroic piety.

We often say to boys and girls, "Keep still," but we may as well tell gravitation not to pull, or the sun not to shine. If we hold them for Christ, we must give them something to do. If not working for the Lord, they will serve the devil. They must be made to feel that their services are needed and wanted, and that their help will be appreciated.

But the organization of children into working bands is beset with difficulties. Men and women of warm, loving hearts and wise judgment should plan to organize and direct the active minds and bodies of our intermediate children. These younger members of the Lord's family must not be frowned down, left unnoticed, and given nothing to do. Many bad girls and boys simply need to be interested, to be employed, and to have some channel provided through which to work out their tireless energy. They must be loved, prayed for, planned for, and thus be made one of the valuable assets of the church.

The suggestions made in this paper may not accord with the opinions of others, and they may have better plans than any yet devised; but what we want is the best methods, and to agree on some organization that will be simple yet effectual. On one point I think we can all unite; that is that *something* must quickly be done for the class of children we are considering.

The teachers' summer school held in Portland, Oregon, last year devised plans for the promotion of this work. A committee was appointed which gave careful study to plans for making the missionary meetings profitable to the children in the church-schools, and its recommendations were adopted.

Report blanks were prepared, and the

plan set in operation in quite a number of church-schools. Not long since I wrote to over two hundred teachers inquiring how the plan had worked in their schools, and, as far as heard from, all were pleased and pronounce it a success.

Some conferences have adopted similar methods, and the Missionary Volunteer secretary in some cases, and in others the Sabbath-school secretary, have organized the children into working bands, and all report good results. But it is felt that the time has come when all should unite in forming plans for a strong and efficient organization for the sake of the children, and to utilize the work they can do.

#### Name

A name should be chosen, and I suggest that of Junior Missionary Volunteers.

#### Plan of Organization

We are not in favor of an intricate organization; it should be as simple as possible. The simplest machines are often most effectual.

#### Basis of Membership

It would seem that church-membership should not be required in order to be members of this organization. In church-schools it would be best to let all the pupils be members. The teacher would have charge, and the problems relating to organization, leadership, membership, etc., would be greatly lessened. Where there is no school, I should suggest that the children who are willing to work be allowed to be members, and no doubt their efforts for others would bring blessing to themselves.

#### Leaders

It would not be at all practical to hold meeting and allow children to have an organization of this kind without proper supervision. The difficulty in junior organizations is not to get the children to come to meetings, but to provide a proper leader. Where there is no church-school, it would seem that the propriety of forming a junior society would depend on, (a) Whether a proper leader can be secured; (b) whether arrangements can be made for profitable meetings; and, (c) also upon the character of the children that would band together, and whether such association would help them spiritually. The leader of children should be consecrated to that work, and in love with those for whom he labors. His example counts for much, and he must be what he would have the children become. He must not only be willing to work in one meeting and do nothing in the next, but he must make continued, steady effort till the work is done.

#### Meetings

Under no circumstances should children be allowed to go to a meeting of their own Sabbath afternoon, and we might say at any other time, unaccompanied by parents or some responsible person. If it can be arranged, their meetings may be held in the same building while the parents are in another meeting. If this point is not carefully guarded, much evil will result. More harm can be done on the way to and from a meeting than the good accomplished while it is held. The meetings for children should be full of life and interest to them.

#### Lessons and Programs

It would seem that careful plans

should be made for these meetings by the General Educational Department and the Missionary Volunteer Department, since it concerns the church-schools, as well as the children of the denomination in general. If programs and outlines for meetings could appear in *Christian Education*, and the *Youth's Instructor* and *Our Little Friend* cooperate in furnishing information useful in such meetings, it would seem that all these agencies might be helpful to both leaders and children. This plan would need study, and I should do more than simply suggest that where they can be of assistance, they should cooperate with the Missionary Volunteer Department.

Possibly it might be arranged to furnish programs and leaflets to leaders, similar to those used in missionary meetings for the church. No doubt the item of expense would need consideration if this were done.

#### Who Shall Have Charge of the Work

The conference leadership and supervision of this organization would seem naturally to fall to the Missionary Volunteer secretary. When a general plan has been arranged, the smaller details might be left to each conference. Some have found membership cards, badges, pins, and similar devices useful, while others object to them. It would seem that such items might be left to the secretaries who have the work in charge, as some might call for different ways of working than would be found best to use in others.

#### Reporting

Some have objected to the organization of a junior society, on the ground that it would detract from the Missionary Volunteer Society already organized, and which, in some places, is not too strong in membership and working, and that it would make their reports smaller. But if the report of the junior society is made a part of the older society, it would seem to add to its volume instead of decreasing it. Care should be taken not to have the reports duplicated.

#### Isolated Children

One of the chief benefits arising from an organization of Junior Volunteers would come to isolated children who have no church or Sabbath-school privileges. All children love to receive letters, and if the Missionary Volunteer secretary could write to these and interest them in work at home, it would no doubt result in great blessing to them. They would feel that some one cared for them, and that they were a part of the great plan for giving this message to the world. While such correspondence would entail labor and expense, yet we feel sure it would be a good investment.

Possibly it would be well for the conference secretaries to get a list of the names and addresses of all the children in the intermediate division, especially where there is no church-school, and enter into correspondence with them. This might be the *first step* in the organization of a society; and in places where it would not be advisable to organize, still the children would be enlisted in effort, and would be enrolled in a conference society similar to the conference Home Department of the Sabbath-school.

I am sure the time has fully come for the most serious consideration of the problems connected with the children.

While it is true that the proper place for effort to be made and reforms carried out, is in the *homes* of our boys and girls, yet we must do all in our power to undo the work done in faulty homes and by wrong parental training.

MRS. VESTA J. FARNSWORTH.

## Medical Missionary Department

W. A. RUBLE, M. D. - - - General Secretary  
L. A. HANSEN - - - Assistant Secretary  
H. W. MILLER, M. D. - - - N. Am. Div. Secretary

### Relation of Health Reform to the Advent Message

To arrive at just conclusions regarding this important point, a survey of advent message requirements must, of necessity, be first in order. Proceeding therefore along this line, one learns first of all, and that by transcendent authority, that those who meet the Lord in peace at his second advent must be "like him." I John 3:2.

This being true, the essential *nature* of that likeness should be the one great study of all believers in the near advent of the Lord. What is this demanded resemblance? Does it refer to the physical or to the mental, or to both of these natural divisions of the individual man? Inasmuch as the divine exhortation is to entire preservation of body, soul, and spirit unto the coming of the Lord (I Thess. 5:23), it is safe to conclude that somehow, or in some way, the entire man is to be reckoned with in the wondrous plan to stamp the image of Christ upon humanity.

But what can man, who has fallen in sin and so lost the image of his Creator, do toward his elevation to so great height? Can the present tenement of human clay be restored to pristine condition by a certain prescribed diet and regularly administered ablutions, and thus restore the image of Christ's body? If so, then why not the whole man, as well, be fitted for heaven by human regulations, and thus follow in the footsteps of those nations to whom the name of Christ is but an incredible myth?

The fleshy body so completely marred by sin, must give place to another one fashioned according to the fiat of the Infinite. Speaking of this contemplated change, the apostle designates it a "mystery," that is, something "known only to the initiated." He says that at the sounding of the last trump, "we shall all be changed, in a moment," both those then raised from the dead, and those yet living, to meet their Lord. I Cor. 15:51-53. This change is absolutely necessary, because abased and humiliated human bodies cannot be associated with heaven's splendor, and so must be "fashioned like unto his [Christ's] glorious body." Phil. 3:21.

But though nothing which is now mortal can enter the heavenly resting-place, there must certainly be cooperation between that which is mortal and that which is divine, to procure a fitness to dwell with the Master of eternal salvation. One may at this point half impatiently ask, If one's veritable body is not to be taken to heaven, why spend any thought upon preserving it from disease in view of the Lord's coming?



Such a question indicates an evident lack of proper study on the subject. It is clearly taught in Holy Writ that God's last message to men, by which they must prepare to meet their final account, requires the keeping of God's commandments and the faith of Jesus. To do all this, more than ordinary effort is called for. Human *works* are certainly not sufficient, because only by the *mind* can the law of God be served. Rom. 7:25.

But the mind reaches its best endeavor solely through unobstructed tissue; that is to say, when a diseased body sends merely vitiated blood to the brain with which to operate its delicate mechanism, thought becomes indistinct and incapable of grasping the highest conception, which is actually necessary to comprehend the depths of God's requirements. More than this, a brain thus fed has not the power to check inherent vices, which so often control the individual of gross habits.

A very common illustration will make the last statement plain. One under the influence of intoxicating drink says and does things he would never think of saying or doing when sober. But in this condition, he lacks power to refrain from extreme actions, because his brain is clouded by an undue influence; in other words, the paralyzing poison of the drink has entered the blood which operates the inhibitory nerve-centers, and has changed the human into a demon. This is an extreme case, to be sure; but it serves to show that the pollution of the blood, to whatever degree, affects the mind adversely in proportion to its influence upon the vital current. Elbert Hubbard has very aptly said that "he who puts an enemy in his mouth to steal away his brains will eventually have no brains, for the enemy will do the grand larceny act, and the end is as sure as the laws of mathematics."

Power to be right always, is the greatest need of the present generation. But mere brute force is not power in the truest sense. Knowledge, however, is genuine ability, even to authority over the greatest obstacles. As has been emphasized by the Lord of glory, knowledge of God and of his Christ is eternal life. John 17:3. This is a most forceful statement. It means that if one knows God, his thoughts must run parallel with the mind of Jehovah, and be in sympathy with the love of Christ for fallen humanity. He must let the *mind of Christ* be his constant mentor. Stated otherwise, his head must be connected, by every thread of suggestion, with the Head of the universe, and thus be able to think thoughts of the heavenly. Isa. 55:7-9.

So knowledge of the heavenly becomes eternal life, because one is associated with that life which is the power to create and uphold every constituent of the vast universe. But as before hinted, to know a person completely requires daily and hourly familiar intercourse, such as will open to view the inner attributes of the one fraternized with. But this cannot take place unless the life-blood which supplies brain energy flows through an unobstructed channel of healthy tissue.

It was upon this postulate that Daniel and his three fellows acted when refusing food offered them from the king's table. They were in a strange country, and among an alien people. They were

yet to meet exigencies when and where they must not only refuse to acknowledge false gods, but must verily stand in support of the one only true God. To do this properly, it was highly necessary that their minds be kept clear, so that the results of the three years they spent in school would fit them for what was to follow. As counselors to the king, their wisdom was far greater than was possessed by any other minister of that high court, and one of them, at least, was permitted to enter so far into the secrets of the Most High as to receive instruction in visions of divine foresight.

The arbitrary kingdom of old Babylon, where the experience of these Hebrew worthies took place, has been employed as the type of ruling conditions just prior to the second advent of Christ. As Babylon of old was infested with those given up to voluptuous pleasures, so modern Babylon of prophetic forecast is said to be tenanted by "every unclean and hateful bird." So ignoble, indeed, does this captive home of God's last-day people become that an imperative call is issued from Heaven for them to abandon all former associates, that they be not partakers of prevailing wanton luxuries. Rev. 18:1-8.

But while the divine seer reveals the abandoned condition of this depraved class, he does not fail to point out another order of folk who are developing the patience of holy beings. These are presented in contrast with those who are following the nerve-racking customs of the time, as those who persevere in their calling, because of well-balanced minds with which to withstand the religio-social demands of an evil-minded generation.

To such a people the commandments of God mean far more than to those who indulge in baneful luxuries, simply because their dietary and general habits of life are in conformity with the laws of hygiene. Without these precautionary measures looking toward clearness of vision, this people would likely view Heaven's requirements in no more distinct light than do others who are more indulgent.

It may be suggested that the line of thought here followed ignores the direct operation of God's Spirit. But when one stops for a moment's consideration, he must acknowledge that in the gift of the Holy Spirit, God is no respecter of persons, yet it is just as true that many are not benefited by it as are others; and why not? Is it not true that the self-indulgent are the ones who fail to receive the advantage of Heaven's gift? Why is this?—Simply because the pure Spirit of Jehovah cannot consistently sanction such self-pampering by working in conjunction with it. When one is willing and anxious to yield those things that are in opposition to the Spirit's course, he may then well expect the uplifting power of God in his behalf.

Admitting the correctness of these principles in their effect upon individuals, it follows that those who proclaim the advent message from a denominational standpoint, must be counted derelict in duty when not teaching them to the world as a denominational doctrine. Not only should these principles be made prominent in evangelistic efforts, but their importance demands their elevation socially, through well-organized endeavor, in public lectures, and by insti-

tutional training. Let this be done thoroughly in every part of the world, and the Lord's purpose in behalf of the last generation of men cannot fail to be met at an early day. J. O. CORLISS.

## The Church

### Solos, Duets, and Quartets at Camp-Meetings and Other Large Gatherings

SINGING is one of the most sacred forms of worship. Our fallen foe at one time doubtless was the best singer in the universe, for we are told he led the heavenly choir. Now his master mind is bent on counterfeiting and undoing the plans and purposes of God in every particular possible, and we may look for him to attempt to divert the service of song from its high and holy possibilities in every way he can.

A quartet or solo properly rendered is perhaps one of the most uplifting influences at a camp-meeting that can be possibly offered in service to God. But it is *not* altogether the music of the trained voice, the perfect tone, that is used by the Holy Spirit as a means of touching hearts. The sentiment of the song, the real spiritual uplift, is found in the *words*. The former is important, but without the distinct pronunciation of the words the whole effort is a failure. For it takes the place of what might have been congregational singing where *all* the people *could* join in the sentiments of the words, even though the music itself might have been somewhat imperfect.

What is more exasperating than to sit in the congregation and follow along with the beautiful song, words and all, and then have the singer go away up somewhere on a *tone*, in sort of an effort of his life, and there the words be lost sight of altogether by both singer and congregation? As one who has listened, these "spells" in the song has spoiled largely the effort.

Now why should quartets or soloists consider they are *prepared* to come before a congregation when they may be able to keep together or touch all the *tones* properly, but yet are unable on a high note or anywhere else through the song to give distinctly the *words*, so all the people can understand?

I have thought perhaps I did not know, that surely there must be some understanding among professional singers that entitled them thus to impose upon their audiences, but here seems to be a word from musical headquarters upon this very point, taken from one of the recognized leading musical journals of the world—the *Etude*, in the department for singers. Here is what an eminent teacher, Mr. Karleton Hackett, has to say upon this point:—

"Why do *so many* singers enunciate so indistinctly that it is often impossible to tell what language they are using? Usually, because they are not thinking of what the words mean, but have their minds fixed on making what they feel to be a good tone. Of course, if they do not make a good tone, nobody will care to listen to them; but unless they use their skill to give expression to the meaning of the poetry and music, they will find that few are interested in what they do.

Young singers get so bound up in consideration of the technical side of their work that they forget that technique is *but a means to an end*; the expression of beauty is the true purpose of singing. The distinct enunciation of the words is one of the ways in which this beauty is given to the hearers, and unless it is there, the singing will be uninteresting. Put your mind on making the words *mean something*, then they will begin to come out clearly. If they don't, you will be conscious of the fact, and learn to make them expressive."

This is good sense. How often after a splendid solo or quartet you may hear, down in the congregation, "Wasn't that fine? One could hear every word." And so it was. It was satisfying. A real blessing had come to the hearer because he could hear both the music and the words. But not so when only a sketch here and there has been caught after straining every nerve to get *all* the words, where the singer has succeeded admirably perhaps in the musical technique. Such an effort is much like sitting at a bountifully spread table, yet getting only now and then a taste of the food, going away at the end *unsatisfied*. Do let us have the *words*, and then put in all the training and culture you please on the tones, but never count the effort a success if the language has been as an unknown tongue to the congregation. Keep on training, please, until you can give us the *words* distinctly.

A VOICE FROM THE CONGREGATION.

### Transfer of Membership

SINCE our people move frequently from place to place, it often happens that an individual finds himself attending church in one locality and holding his membership in another, sometimes, hundreds of miles away. While it is true that an Adventist in good and regular standing can worship and affiliate with Christians anywhere, yet is it not preferable for one to have his membership in the church where he worships?

As a denomination we believe in system and order. We are striving to advance harmoniously on right principles and build up the interests of the church. Its cohorts are battling against the forces of evil, and God's people have the assurance that soon the dawn of eternal day will bring heavenly joy and peace; but in the meantime we must press together, giving our best efforts to advance the work of reconciliation. There is a tendency, however, for an individual who leaves his home church and mingles with the membership of another to divide his means and interest. But it is always preferable to pay tithe and offerings to the church treasurer where the individual holds his membership, and write a letter to the church clerk every quarter. If this is not done, the church sooner or later loses trace of the non-resident member, and consequently knows nothing of his standing. He may, after a number of years, request that his membership be transferred to another church; but since his home church has heard nothing from him, how can it say that he is in good and regular standing when the proposition is based on a hypothesis?

To avoid such uncertainty the proper course would be for the one who expects to locate elsewhere, to have his membership transferred as soon as consistent after he changes churches. Make

the request to the church clerk, who will arrange for the transfer. The individual will feel more at home in the new church after the transfer has been made; and looking at the situation from every viewpoint, the plan certainly commends itself to all.

Persons who travel from State to State in periodical or other work should carry a card or letter of introduction from the publishing house or home church; this will protect our churches from a mixed multitude that always follow in the wake of every good work, and it will also give the worker better standing. Our people are sometimes imposed upon by Adventists, so called, who work independently of the organized work. They appear very zealous and good, yet when their cases are investigated, they are frequently found to be connected with some selfish and independent enterprise. Great care should be exercised in recommending persons for public work, but those who are worthy certainly deserve this consideration. The closer we walk and the harder we work to be in harmony with all who bear the stamp of consecration, the better it will be for all concerned.

JOHN FRANCIS OLMSTED.

## News and Miscellany

Notes and clippings from the daily and weekly press

—An official statement sent out by the Greek government from Athens states that during this present Balkan conflict their army has lost 100,000 men. They are asking for hospital help from Europe.

—Physicians are hopeful over the question of the efficacy of vaccination for typhoid fever. During the first six months of 1913 only half as many cases were reported in New York City as for the corresponding period last year.

—According to recent estimates, fifty persons were killed and many injured, a dozen mortally, in a fire which swept the four-story factory building of the Binghamton Clothing Company of Binghamton, N. Y., on the afternoon of July 22. The victims were chiefly women and girls.

—A holy war has been declared on the sultan of the independent state of Oman, in southeastern Arabia, by rebels, who have already been victorious in several encounters with the sultan's troops, and are reported to be threatening Muscat, the capital, a seaport of about 60,000 inhabitants. British war-ships have been sent to the city to protect British interests there.

—An international congress of physicians will be held in London August 6-12. It is expected that 7,000 doctors will be present from all parts of the world, including the foremost specialists engaged in medical research in universities and laboratories of every civilized country. The sessions, twenty-three in all, will be held in Albert Hall.

—Buried deep in the cellar of a Greek confectionery store at Hampden, a suburb of Baltimore, Md., the police have recently found a piece of Greek sculpture, said to be priceless in value. This sculpture mysteriously disappeared from

the National Museum at Athens fifteen years ago. It is the bust of a child, supposedly a girl about five years of age, and is said to be over 3,000 years old.

—Kings are supposed to set the style in Europe, and if this is true the number of teetotalers should greatly increase; for King George and Queen Mary of England, King Victor Immanuel of Italy, King Alfonso of Spain, Queen Wilhelmina of Holland, King Gustavus Adolphus of Sweden, and Czar Ferdinand of Bulgaria are all abstainers.

—A daily news report from India states that on account of the fact that butter spoils so rapidly in the warm climate of that country, government officials are planning to pack it in collapsible tin tubes with screw nozzles—like the tubes in which printing ink, oil-paints, and certain pastes are sold. Eventually, on the dining-tables of Indian hotels and restaurants, the guests may find "butter tubes," from which each person can squeeze upon his plate as much butter as he may need.

—With nearly 13,000 delegates attending from all parts of the Christianized world, the twenty-sixth International Christian Endeavor Convention opened in Los Angeles, Cal., the second week in July. A chorus of 900 voices joined in the opening service of praise. Francis E. Clark, the president and founder of the organization, presided. The convention has outlined a nation-wide campaign against the liquor traffic, the motto of the crusade being "A saloonless United States by 1920."

—Since Feb. 1, 1913, absolute prohibition of the sale of alcohol to the natives of the Kongo region has been enforced. There are heavy penalties attached to the violation of the prohibition laws made necessary on account of the ravages caused by the consumption of trade rum and gin among the natives. This liquor traffic came principally from Germany and Belgium. Other portions of the Dark Continent are sadly in need of the same prohibition. In the British colonies of southern Nigeria, the Gold Coast, and Sierra Leone, the importation of spirits rose in the six years from 1906-11 from 4,700,000 gallons to 6,800,000 gallons.

—For some little time the authorities of Rome have been troubled by the insubordination of the Swiss guards at the Vatican. For fear of mutiny among these protectors of the Pope, they were disarmed July 21. According to the *Washington Post*, "the Italian police are ready to intervene in case of disturbances should the Vatican authorities request their assistance in the reestablishment of order. The mutinous guards today presented to Cardinal Merry del Val, papal secretary of state, a memorial relating their grievances and the conditions on which they are disposed to remain in the service. Among the conditions are: The dismissal of the commander of the Swiss guards; an increase in the Swiss guards from 80 to 100; the abolition of the prohibition against the guards frequenting stores on the right bank of the Tiber and the granting of permission to visit wine shops; a return to the original system of military instruction, with the abolition of bayonet drill, target shooting, and the climbing of roofs to protect the Vatican from imaginary assaults."

**NOTICES AND APPOINTMENTS**

**Camp-Meetings for 1913**

- ATLANTIC UNION CONFERENCE  
 Vermont, Montpelier ..... Aug. 21-31
- CANADIAN UNION CONFERENCE  
 Maritime, Hopewell Cape, New Brunswick ..... Aug. 21-31
- CENTRAL UNION CONFERENCE  
 North Missouri, Marceline ..... July 31 to Aug. 10  
 South Missouri, Clinton ..... Aug. 7-17  
 Nebraska, Seward ..... Aug. 21-31  
 East Kansas, Ottawa ..... Aug. 21-31  
 Colorado, Denver ..... Aug. 21-31  
 West Kansas, Lyons ..... Aug. 28 to Sept. 7  
 Western Colorado, Grand Junction ..... Sept. 9-19
- COLUMBIA UNION CONFERENCE  
 Virginia, Portsmouth ..... Aug. 14-25  
 Ohio, Hamilton ..... Aug. 21-31  
 West Pennsylvania, Corry ..... Aug. 14-24  
 West Virginia, Charleston ..... Sept. 4-14  
 Chesapeake, Chestertown, Md. .... Sept. 18-28
- LAKE UNION CONFERENCE  
 East Michigan, Bay City ..... Aug. 7-17  
 Southern Illinois, Taylorville ..... Aug. 14-24  
 West Michigan, Hastings ..... Aug. 21-31  
 North Michigan, Gaylord ..... Aug. 28 to Sept. 7  
 Northern Illinois ..... Aug. 28 to Sept. 8  
 Indiana, Hartford City ..... Sept. 4-14
- NORTHERN UNION CONFERENCE  
 Iowa, Cedar Rapids ..... Aug. 28 to Sept. 8
- NORTH PACIFIC UNION CONFERENCE  
 Western Washington, Auburn ..... Aug. 14-24
- SOUTHERN UNION CONFERENCE  
 Mississippi, Hattiesburg ..... July 30 to Aug. 7  
 Alabama, Montgomery ..... Aug. 6-14  
 Kentucky, Nicholasville ..... Aug. 14-24  
 Tennessee River, Jackson, Tenn. .... Aug. 28 to Sept. 7
- SOUTHEASTERN UNION CONFERENCE  
 Georgia, Fort Valley ..... July 31 to Aug. 10  
 South Carolina, Laurens ..... Aug. 14-24  
 North Carolina, Greensboro ..... Aug. 21-31  
 Cumberland, Athens, Tenn. .... Sept. 4-14  
 Florida ..... Oct. 2-12
- SOUTHWESTERN UNION CONFERENCE  
 North Texas, Terrell ..... July 31 to Aug. 10  
 West Texas, Clyde ..... Aug. 7-17  
 New Mexico, Albuquerque ..... Aug. 14-24  
 Oklahoma, Oklahoma City ..... Aug. 21-31
- WESTERN CANADIAN UNION  
 British Columbia (Coast), Coquitlam ..... Aug. 4-10  
 British Columbia (Eastern), Armstrong ..... Aug. 18-24

**Tennessee River Conference Association**

THE annual meeting of the constituents of the Tennessee River Conference Association of the Seventh-day Adventists, incorporated under the law of the State of Tennessee, will convene on the camp-ground at Jackson, Tenn., Monday, Sept. 1, 1913, at 10:30 A. M., for the election of the board of trustees for the ensuing year, and for the transaction of such other business as may come before the association.  
 E. L. MAXWELL, *President*;  
 F. C. VARNEY, *Secretary*.

**Southern Illinois Conference Association**

NOTICE is hereby given that the annual meeting of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting and conference at Taylorville, Ill., Aug. 14-24, 1913. A board of trustees consisting of five members will be elected by the delegates, and such other business transacted as may properly come before this association.  
 A. J. CLARK, *President*;  
 R. B. CRAIG, *Secretary*.

**Northern New England Conference**

THE fifty-first annual session of the Northern New England Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Montpelier, Vt., Aug. 21-31, 1913, for the election of officers for the ensuing year and for the transaction of such other business as may come before the conference at that time. The first meeting will be held at 9 A. M., August 21. Each church is entitled to one delegate for the church and to one additional delegate for every ten members. It is greatly desired that our churches be fully represented.  
 F. W. STRAY, *President*;  
 D. K. ROYER, *Secretary*.

**West Pennsylvania Conference**

THE twelfth session of the West Pennsylvania Conference of Seventh-day Adventists will be held on the Corry (Pa.) fair-grounds, Aug. 14-24, 1913, in connection with the annual camp-meeting. At this meeting officers will be elected, and necessary business transacted. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. All delegates should be present at the first business meeting, which will be held at 10:30 A. M., August 15.  
 E. F. KNEELAND, *President*;  
 H. K. HACKMAN, *Secretary*.

**West Pennsylvania Conference Association**

THE next session of the constituency of the West Pennsylvania Conference Association of Seventh-day Adventists will be held at Corry, Pa., Aug. 18, 1913, at 10:45 A. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp-meeting to be held in Corry, August 14-24.  
 B. F. KNEELAND, *President*;  
 H. K. HACKMAN, *Secretary*.

**New Brunswick Legal Association**

THE annual meeting of the Executive Board of the Seventh-day Adventist Church in New Brunswick will be held in the Seventh-day Adventist church at Hopewell Cape, New Brunswick, at ten o'clock, Monday, Aug. 25, 1913.  
 J. A. STRICKLAND, *Secretary*.

**North Missouri Conference Association**

THE legal corporation of the North Missouri Conference of Seventh-day Adventists will hold its annual meeting for the election of officers and the transaction of such other legal matters as may come before it, in connection with the camp-meeting to be held at Marceline, Mo., July 31 to August 10. The first meeting will be held August 4, at 10 A. M.  
 E. E. FARNSWORTH, *President*;  
 S. N. CURTISS, *Secretary*.

**Oklahoma Conference Association**

THE next regular session of the Oklahoma Conference Association of Seventh-day Adventists (incorporated) will be held on the Seventh-day Adventist camp-ground in Oklahoma City, Okla., in connection with the camp-meeting. The first meeting of the association will be held at 10 A. M., Wednesday, Aug. 27, 1913.  
 DAVID VOTH, *President*;  
 W. L. ADAMS, *Secretary*.

**Alabama Conference Association**

THE seventh annual session of the Alabama Conference Association of Seventh-day Adventists will be held at Montgomery, Ala., in connection with the annual conference and camp-meeting, Aug. 6-14, 1913. The first meeting will be held Friday, August 8, at

10 A. M. The officers of the association will be elected, and such other business transacted as may properly come before the constituency. The first business meeting of the conference will be held Thursday, August 7, at 10 A. M. The officers of the conference are to be elected, and whatever other business may be deemed necessary will be transacted. We hope every delegate will be present at the first meeting.  
 A. L. MILLER, *President*;  
 THOS. E. PAVEY, *Secretary*.

**Mississippi Conference Association**

THE third annual session of the Mississippi Conference Association will be held in connection with the camp-meeting at Hattiesburg, July 30 to August 7. The first meeting will convene August 1, at 10 A. M. All delegates to the conference are delegates to the association.  
 J. D. MCEACHERN, *President*;  
 J. A. MORROW, *Secretary*.

**North Michigan Conference Association**

THE eleventh annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Gaylord, Mich., in connection with the annual conference and camp-meeting, Aug. 28 to Sept. 7, 1913. The first meeting will be called August 29, at 10 A. M., for the election of officers and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.  
 J. J. IRWIN, *President*;  
 S. E. KELLMAN, *Secretary*.

**The Iowa Conference Association of Seventh-Day Adventists**

THE regular meeting of the Iowa Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting of that body at Cedar Rapids, Iowa, Aug. 28 to Sept. 8, 1913. This association is the legal corporation of the Iowa Conference of Seventh-day Adventists. Officers will be elected and such other business transacted as may properly come before the association. The first meeting will be held at 10 A. M., Tuesday, September 2.  
 A. R. OGDEN, *President*;  
 A. L. BAYLEY, *Secretary*.

**The Iowa Conference**

THE annual conference of Seventh-day Adventists will be held in connection with the camp-meeting at Cedar Rapids, Iowa, Aug. 28 to Sept. 8, 1913. Conference officers will be elected and such plans and recommendations adopted as the conference may deem advisable for the furtherance of its work. Each church is earnestly requested to select and report to the conference secretary a full list of its accredited delegates. The first meeting of the conference will be held at 9 A. M., Friday, August 29. Let all delegates be present at the roll-call of the opening meeting of the conference.  
 A. R. OGDEN, *President*;  
 FLORA V. DORCAS, *Secretary*.

**Iowa Camp-Meeting**

THE annual camp-meeting of Iowa Seventh-day Adventists will be held at Cedar Rapids, Iowa, in what is known as Beaver Woods, Aug. 28 to Sept. 8, 1913. All Seventh-day Adventist believers and friends in the State of Iowa are invited to attend. Bring your friends and neighbors with you that they also may enjoy this spiritual feast. Not many more such opportunities will be offered us. Let all improve this one. As an inducement for a large attendance, the conference committee has decided to offer free tents to all who attend. The expense of the meeting will be made up by a free-will offering.  
 A. R. OGDEN.

### North Michigan Conference

THE eleventh annual session of the North Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Gaylord, Mich., Aug. 28 to Sept. 7, 1913. The first meeting of the conference will be held August 29, at 9 A. M. During this session officers will be elected for the ensuing year, and such other business will be transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members or fraction thereof.

J. J. IRWIN, *President*;  
S. E. KELLMAN, *Secretary*.

### The Maritime Conference

THE eleventh annual session of the Maritime Conference of Seventh-day Adventists will be held in connection with the general meeting at Hopewell Cape, New Brunswick, Aug. 21-31, 1913, for the election of officers for the ensuing year and for the transaction of such other business as may properly come before the conference. The first meeting will be held at 10 A. M., Friday, August 22, in the union church.

M. M. HARE, *President*;  
LULU VAN BUSKIRK, *Secretary*.

### Virginia Conference Agency

THE ninth annual session of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held in connection with the Virginia Conference camp-meeting at Portsmouth, Va., Aug. 14-24, 1913. The first meeting will be held on Monday, August 18, at 10:30 A. M. The constituency of the agency are the delegates of the Virginia Conference of Seventh-day Adventists in session.

W. J. STONE, *President*;  
R. D. HOTTEL, *Secretary*.

### Missionary Correspondence

I DESIRE to come in touch with individuals or missionary societies that are willing to send the *Signs of the Times* to, and by correspondence do missionary work with, individuals in a new field. Please state how many names you can use. Address Elder R. T. Nash, Quincy, Fla.

### Business Notices

FOR SALE.—Cheap for cash, 55 acres of land, with quantity of valuable fir saw-timber; small house; land adapted to hay and fruit; clear of incumbrance. Would exchange for small alfalfa acreage or vacant lots in the West. Address C. H. Castle, South Lancaster, Mass.

FOR SALE.—Having been called by the General Conference to take charge of the Fireside Correspondence School, I offer for sale my home, "Bide-a-Wee," one mile west of the Pacific Union College, St. Helena, Cal. No more desirable location could be secured for a family desiring to send their children to a good school embracing all grades of work from primary to college. For particulars, address C. C. Lewis, Takoma Park, Washington, D. C.

### Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent post-paid, for missionary purposes:—

J. D. McEachern, Ellisville, Miss. Periodicals and tracts.

Anna Hughes, Lunnford, Alberta, Canada. *Signs*, *Review*, *Watchman*, *Instructor*, *Little Friend*.

W. G. Ringgold, Luverne, Ala., R. F. D. 4. Particularly *Signs* (weekly), *Protestant Magazine*, *Liberty*, *Instructor*, and *Little Friend*. No *Review*.

## Obituaries

### Elder Ira G. Bigelow

IN the year 1895, Ira G. Bigelow, together with his twin brother, Isaac, accepted the truth at Indianapolis. Their earnest zeal was marked from the beginning. They were compelled to give up lucrative positions in order to keep the Sabbath, which they did readily. Brother Ira Bigelow soon entered the canvassing work as a colporteur. Later he acted as field agent in the West Pennsylvania Conference, and then served in the same capacity for the Columbia Union Conference, also carrying the work of union missionary secretary and secretary of the young people's department. As an ordained minister, he was able to serve these positions in double capacity.

About one year ago he was compelled to drop some of his active work on account of sickness. Pellagra soon manifested itself; and, although every attention was given by specialists and others, the disease could not be stopped. In the hope that a colder climate might be helpful, he went to Fitch Bay, Quebec, where, excepting for the company of his wife, he was entirely among strangers. Although a stranger, he found kind friends among brethren and others and everything possible was done for his comfort and relief. He died at the home of Sister Eurette Rickard, July 1, 1913, at the age of 45 years, 3 months, and 14 days. His brother Isaac was summoned, but reached the place only in time for the funeral. Elder W. J. Tanner gave the sermon.

Brother Bigelow was married to Cora E. Heath in 1891. She accepted the truth soon after her husband did, and with him has led a consistent and godly life. She feels her loss, but has the assurance of seeing him again. Many friends will join in Christian sympathy with her and Brother Isaac Bigelow. L. A. HANSEN.

WOODHOUSE.—Neva Minerva Adams was born at Yerba Buena Island, San Francisco, Cal., July 17, 1894. She was converted at the age of twelve years, while attending Prof. B. L. Howe's school in San Francisco, and was baptized, uniting with the church in that city. On Feb. 10, 1913, she was married to John Woodhouse at San Jose, Cal., and died June 30, 1913, at Providence Hospital, Oakland. Her companion, parents, two sisters, and one brother survive. B. E. BEDDOE.

WILLIAMS.—Sarah Margaret Williams was born in Hardin County, Ohio, Oct. 20, 1846, and died in Loma Linda, Cal., June 26, 1913, aged 66 years, 8 months, and 6 days. Her home was in Ohio until 1911, when with her husband she came to California. Sister Williams was led into the light of present truth through the labors of Elder P. C. Shockey, and remained loyal to the message until her death. Although suffering much during the last six months of her life, she was always patient and thoughtful of those about her. A husband, two sons, one brother, and one sister are the surviving relatives. A lesson of comfort and assurance was drawn from Job 14:10-15. CLARENCE SANTEE.

WILLIAMS.—Sarah Agness Williams, of Powder Mills, Ky., was born in Hart County, Kentucky, April 17, 1835, and died at her home June 8, 1913, aged 78 years, 1 month, and 22 days. In the winter of 1875 she attended a series of meetings conducted by Elder S. Osborn, and with her husband became convinced of present truth. She united with the Seventh-day Adventist Church, remaining a faithful member until her death. On May 21, 1857 the deceased was united in marriage with P. A. Williams. Six children were born to them. She was a devoted mother, and a kind, affectionate wife. Although a great sufferer during her last sickness she bore all with Christian fortitude, and sleeps in Jesus until the resurrection morning. Her aged husband, three daughters, two brothers, and two sisters survive. P. A. WILLIAMS.

BISHOP.—Mary Evelyn Bishop, youngest daughter of Brother and Sister Bishop, of Asheville, N. C., died July 10, 1913, aged 3 years, 10 months, and 19 days. She suffered much during the last days of her life, but manifested the utmost patience. She was a general favorite and an obedient child, and will be missed from the Oak Grove Sabbath-school, of which she was a charter member. The parents and two sisters survive.

J. S. KILLEN.

NEWTON.—Sarah Elizabeth, daughter of William and Maria Lafferty, was born near Pricetown, Ohio, Oct. 22, 1847. On Sept. 1, 1867, she was united in marriage with Thomas Newton. In 1892, she attended a series of meetings conducted by Elders J. W. and W. L. Iles and gladly accepted the light of present truth. She was an earnest Christian, and always anxious to tell others of the truth she loved. Sister Newton fell asleep in Jesus May 8, 1913, aged 65 years, 6 months, and 16 days. Six of her thirteen children, with their father, survive. The funeral service was conducted by the pastor of the Disciple Church. HATTIE MOUNT.

TURNER.—J. M. Turner was born in Barron County, Kentucky, March 26, 1835, and died June 15, 1913, aged 78 years, 2 months, and 19 days. When twenty-one years old he was united in marriage with Martha N. Nunn. To this union were born nine children, five of whom, with the wife and mother, survive. In 1883 the deceased united with the Seventh-day Adventist Church, of which he remained a faithful member until his death. He was a man highly esteemed by all who knew him. We laid him to rest until the Life-giver comes to claim his own. Elder E. E. Farnsworth conducted the funeral service. W. H. TURNER.

DEVEREAUX.—J. W. Devereaux was born at Chautauqua, N. Y., in 1831, and died at North Yakima, Wash., May 2, 1913, aged 82 years, 9 months, and 27 days. For the last few years of his life father made his home in Mountain View, Mo., but desiring to be near his children, came to Washington, arriving at our home May 1, 1913. The following day he fell asleep in Jesus. He will be remembered as a pioneer in this message. For years he lived in Minnesota and South Dakota, and his home was always open to our ministers and workers. His wife and ten children mourn the loss of a kind, loving husband and father.

MRS. A. R. STARR.

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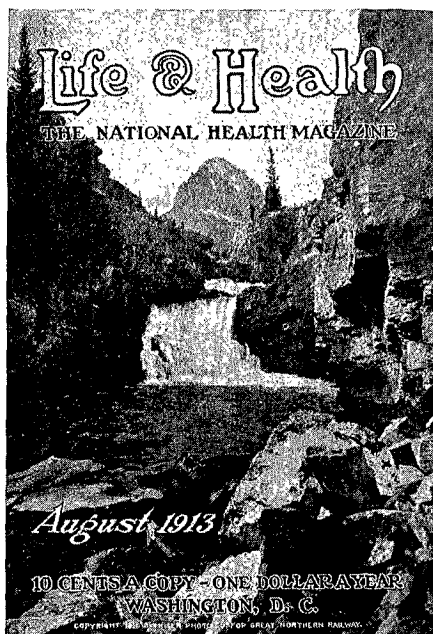
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**"What I Know About Reducing the Cost of Living"**

*All manuscripts to be in the hands of the Editor on or before Sept. 1, 1913.*

### CONDITIONS OF CONTESTS

- (1) Every participant must be a bona fide subscriber to LIFE AND HEALTH. See rates under cut.
- (2) Articles must be between 500 and 1,500 words in length.
- (3) Articles must be legibly written on one side of the paper only. Typewritten manuscripts preferred.
- (4) Manuscripts must be sent in flat or folded — not rolled.
- (5) Suitable photographs or drawings will receive due consideration in the awarding of prizes.
- (6) The Editor reserves the right to reject any or all of the manuscripts. Those desiring return of manuscript, if rejected, should enclose postage for same.
- (7) For the best article we will pay \$15.00 in cash; for the second best \$10.00; for the third best \$5.00.
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- (9) Payment for all articles will be made on date of publication in LIFE AND HEALTH.

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*(Same Prizes and Conditions as Above)*

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We want you to suggest other topics for prize contests. For each topic accepted we will advance your subscription SIX MONTHS. For instance, a person sending in FOUR acceptable topics would have his subscription advanced TWO YEARS.

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Address Prize Contest Editor, LIFE AND HEALTH, Washington, D. C.





WASHINGTON, D. C., JULY 31, 1913

EDITOR - - - FRANCIS M. WILCOX

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THE future address of Elder W. B. White is 56 Roeland St., Cape Town, South Africa.

ALL interested should make note of the change of date for the Tennessee River conference, as indicated in the camp-meeting notices.

THE office of the Eastern Canadian Union Conference, and also of the Canadian Publishing Association, has been moved from Port Hope to Oshawa, Ontario. All communications designed for either of these organizations should be sent to the new address hereafter.

SEVENTH-DAY ADVENTISTS have sometimes been imprisoned for their faith, but the camp-meeting held at Bulyea, Saskatchewan, Canada, afforded a novel experience in the use made of the jail by some in attendance at the meeting, because of lack of tenting facilities on the encampment and of rooming facilities in the town. Read Elder O. A. Olsen's report of this interesting meeting, on page 17.

THERE are several opportunities at the Foreign Mission Seminary for those who are qualified, to earn part of their school expenses by working. There will be needed an assistant librarian who understands cataloguing, a shoemaker to do shoe repairing and teach others, a plumber, cylinder pressman, cook, and fireman for steam-boilers. Any interested persons should apply. Write to the business manager, Prof. R. W. Brown, Takoma Park, D. C.

AFTER spending some time in England, Brother Wm. Carrott, formerly of India, sailed for Burma, July 18. Brother Carrott goes to Burma to join in the work of circulating our literature.

SEVERAL features of the work in the Saskatchewan Conference indicate the progress being made by this movement. For the first time, we believe, in the history of American camp-meetings, services were held in the Servian and Rumanian languages. At this meeting also there was ordained the first Servian minister among Seventh-day Adventists.

THE good word comes from North Dakota that at the time of their recent camp-meeting two Scandinavian brethren gave between them \$2,000 to foreign missions. The Scandinavian churches in this country have undertaken, through the Mission Board, to open up and support the work in Manchuria. Two families expect to go to Manchuria this autumn.

A RECENT copy of the *Southern Standard* contains an excellent report of the late General Conference by Brother Clifford G. Howell. We have received a number of other papers also containing reports of the meeting sent out by Brother W. L. Burgan, of the Press Bureau. Much good is bound to result from the publicity which is now being given to our denominational activities.

## Loyal Workers

LOYALTY to God is not mere sentiment. It cannot be expressed alone in pleasant platitudes or by mere profession. More than by word of mouth, it is represented in the life. Of this loyalty many believers in this message have given definite assurance. For one to give all to Christ, sacrificing, if need be, position, property, and every personal consideration to give to his fellows the gospel of saving grace, to spend and to be spent, to wear out in such service, to lay his very life upon the altar,—in this kind of experience many connected with this movement are giving evidence of their highest loyalty to God and to his work.

We were impressed with this afresh as we bade good-by last week to Prof. and Mrs. H. R. Salisbury, who sailed for India to devote their lives to gospel work in that great and needy mission field. Brother Salisbury had just been elected by the General Conference as educational secretary for the next quadrennial term. His wife was a teacher and preceptress in the Foreign Mission Seminary. In these lines of educational work there was much to appeal to these workers,—comparatively pleasant environment, agreeable associations, favorable climate, and scores of other considerations which enter into the enjoyment of life among one's personal friends and acquaintances. These were willingly sacrificed, however, to answer the call to labor in a land of heathen darkness, where many conveniences and pleasures will be denied them. In this spirit of devotion they give evidence of their loyalty to God and their love for the souls of their fellows.

On the same boat sailed Dr. and Mrs. H. C. Menkel, returning to continue their work in India, after a furlough of

two years made necessary by impaired health in a tropical climate. They, too, placed on the altar of service every worldly prospect, and equally with their traveling companions have given evidence of their loyalty to Christ and their devotion to his service.

But in the exercise of this spirit this company of workers now en route for India are not alone. They belong to a noble class of laborers in the great harvest-field who are daily giving the same evidence of the genuineness of their devotion to duty's call. Workers in every foreign land are doing this, and none the less are workers in the fields at home doing it. Every worker, wherever he may be laboring, in field or office or institution, whatever may be the line of work in which he is engaged, if he has placed all upon the altar, if he has dedicated himself, his plans, his hopes, his purposes to God and to the extension of his work, is surely counted as belonging to this class of loyal workers by the great God of heaven.

And this spirit of loyalty is manifested as well by many who are not actively engaged in regular lines of church work. God counts today no less loyal the brother who in his shop or on his farm is doing the best he can to hold up the light of truth, and who is giving of the fruits of his industry for the support of the gospel. It is by the offerings of these faithful men that our conference workers both at home and abroad are supported.

God counts not one whit less loyal the faithful housewife, the sacrificing mother, who in her own home and in her neighborhood circle is doing the best she can to train her children for God and to let her light shine forth into the hearts of others. The reaping will come by and by. The reward will be bestowed at the close of the day's labor. The Lord of the harvest at that time will deal faithfully and impartially with every one of his true and tried children. Wherever we are today let us prove by our lives our loyalty to Christ and to his blessed gospel.

It was a fitting resolution made by the Western Oregon Conference, as given in the report of Elder H. W. Cottrell,—appropriate to be made not alone by this conference but by every conference and by every individual as well,—providing that they seek to hasten the work by deeds rather than by resolutions. It is well to make good resolutions. Their discussion in the conference session is educational and stimulates Christian activity. But it is far better to put into active operation the plans adopted. Let us not cease resolving, but let us remember that the fitting complement of resolution is performance.

JAMES E. SHULTZ and wife and three children, Harold, Gerald, and Leslie, left San Francisco, July 26, for their new field of labor in China. Having had a taste of foreign field service several years ago in Japan, but being compelled to return on account of ill health, Brother and Sister Shultz have spent the time in preparation to answer a call from a distant field. We know their hearts rejoice as they turn their faces once more toward the needy East, and we know the workers in China will extend to them a hearty welcome.