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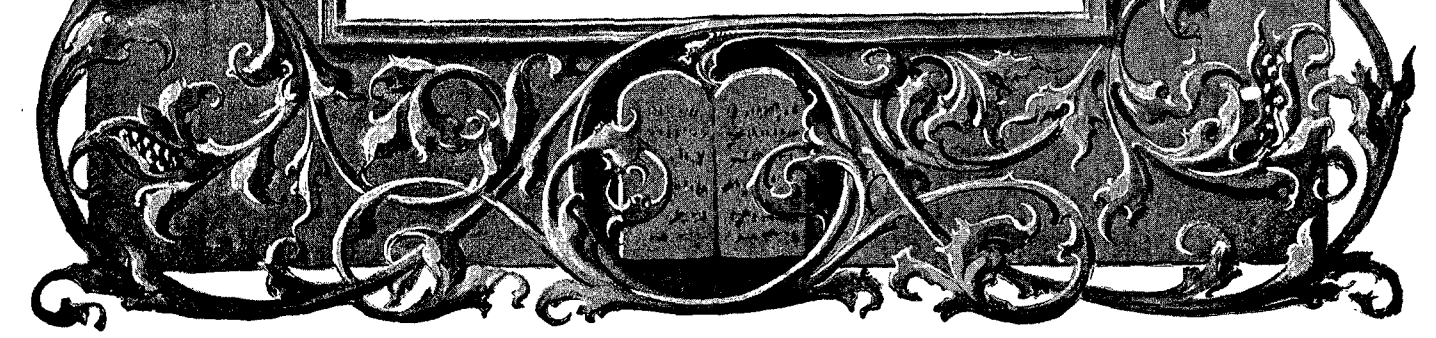
### A SONG OF TRUST

I CAN not always see the way that leads  
 To heights above;  
 I sometimes quite forget that He leads on  
 With hands of love;  
 But yet I know the path must lead me to  
 Immanuel's land,  
 And when I reach life's summit, I shall know  
 And understand.

I can not always trace the onward course  
 My ship must take,  
 But, looking backward, I behold afar  
 Its shining wake  
 Illumined with God's light of love; and so  
 I onward go,  
 In perfect trust that He who holds the helm  
 The course must know.

I can not always know and understand  
 The Master's rule;  
 I can not always do the tasks He gives  
 In life's hard school;  
 But I am learning, with His help, to solve  
 Them one by one,  
 And when I can not understand, to say,  
 "Thy will be done."

— Selected.



**THE WORK**  
— AND —  
**THE WORKERS**

**Important Announcement Concerning the Prices of Our Periodicals**

In these days of national prosperity, it is not a new thing for us to find that the price on almost any commodity has increased. The cost of the raw material which enters into the manufacture of almost every article of commerce has advanced rapidly in recent years. We find that our shoes cost more, our clothes cost more, and even the books and periodicals that we read cost more. On this same basis, the leather, cloth, binders' board, and paper used in producing our own publications cost more, and this has necessitated an increase in the prices of our books; and the end is not yet.

More than a year ago the question of raising the price on the REVIEW was considered, but at that time no advance was recommended. The subscription price on *Life and Health* and the *Youth's Instructor* was raised in January, 1908, and it was understood then that in all probability another advance on the club rates and the prices to agents might be necessary at some future time. It was hoped that the increasing circulation of our magazines would give sufficient profit, even at the very low agents' prices, but time has proved that even a circulation of fifty thousand copies monthly on *Life and Health* will not enable us to manufacture the magazine so cheaply that we can maintain the present rates to agents.

At a meeting of publishing house managers in College View, Neb., Oct. 5-12, 1909, the question of costs and prices of our various books and periodicals was given very careful consideration, and it was found that all the publishing houses were furnishing their periodicals and some of their books at too low prices. Recommendations were passed by the publishing house managers and such other members of the Publishing Department of the General Conference as were present. These were presented to the General Conference Council, then in session, and were unanimously adopted, since which time they have been adopted by the Board of the Review and Herald Publishing Association.

The recommendations, in so far as they pertain to periodicals issued by the Review and Herald Publishing Association, are as follows:—

Whereas, The cost of production of our various periodicals has increased to such an extent that the margin of profit on them is hardly sufficient to meet the expenses of their publication, and many of them are being issued at a loss; therefore,—

We recommend, That the prices of these periodicals be raised as follows:—  
 REVIEW AND HERALD, yearly subscriptions .....\$1.75  
*Youth's Instructor*, in clubs of five or more copies ..... .75  
*Sabbath School Worker*, in clubs of two or more ..... .30

That the prices to agents on the ten-cent magazines (*Life and Health*, *Lib-*

*erty*, and the *Protestant Magazine*) be as follows:—

5 to 40 copies.....5 cents each  
 50 or more copies .....4 cents each

The yearly subscription rate for the *Youth's Instructor* remains at \$1, the *Sabbath School Worker* at 35 cents, and *Life and Health* at \$1. Six-months' subscriptions for the REVIEW will be 90 cents, and three-months' subscriptions 50 cents.

All these prices are to go into effect Jan. 1, 1910, except that the new agents' rates on *Life and Health* will apply on the January number, which will be ready during December.

Careful investigation shows that the cost of the paper used on the REVIEW has increased more than 33 1/3 per cent, and the cost of labor about 25 per cent, since our removal to Washington, while it is proposed to raise the subscription price only 16 2/3 per cent.

Up to 1898 the price of the REVIEW was \$2 a year, and it was not illustrated. Now the pictures illustrating the progress of our work in home and foreign lands are a feature of the paper much appreciated by our readers, but these add materially to its cost.

In order that all may have fair notice of the change in price, we offer to extend the time of any old subscriber or to enroll any new one at \$1.50 for the year 1910, providing his remittance actually reaches this Office before Jan. 1, 1910.

In behalf of the Board of Directors of the Review and Herald Publishing Association.  
 S. N. CURTISS,  
 Manager.

**The Tract Work**

The long winter evenings are just before us, indicating that we have reached the time of the year when many people are not so busy as they are in the summer season, hence have more time to read. Now is the golden opportunity for placing in their hands the literature which they need to direct their thoughts toward the things which are for their eternal welfare. We have a wealth of literature in our excellent tracts and pamphlets. Many a soul has been saved as the result of reading one tract. Is there one who would not like to see souls saved as the result of his efforts, and have bright stars shining throughout eternity in his crown of rejoicing? What better time can we have for this work than this winter season? The Review and Herald Publishing Association has just issued a new tract order sheet which gives a complete list of our tracts, with prices. Order it to-day and get ready for circulating these tracts. A post-card to your State tract society or to this Office will bring the list.

**Religious Liberty Leaflets**

So many requests have been received for the Religious Liberty Leaflets to be bound in permanent form, that the publishers have bound up a limited number, and are now ready to fill orders for the complete set of these excellent tracts.

Price, in cloth binding, 25 cents; leather binding, 50 cents.

The following is a list of the tracts:—

1. Principles Too Little Understood.
2. Sunday Laws.
3. Logic of Sabbath Legislation.
4. The Civil Sabbath.

5. Civil Government and the Church.
6. Religious Liberty—What Eminent Authorities Say.
7. The Church's Greatest Need To-day.
8. Church Federation.
9. Limits of Civil Authority.
10. A Vital Question—Is the Sabbath a Civil Institution?
11. What Are Works of Charity and Necessity?
12. "Backward States."
13. Alexander Campbell on Moral Societies.
14. William Lloyd Garrison on Sunday Laws.
15. Famous Congressional Sunday Mail Reports.

Order from your State tract society or from Review and Herald Publishing Association.

**Notes**

If at all possible, please order your magazines through, and arrange for territory with, your tract society. If you must order direct, send cash with order.

OUR *Life and Health* agent, 73 years of age, Mrs. Gilman Phillips, of Portland, Maine, who sold 1,000 copies of the September number, has just sent in her order for the last 200 copies of her 1,000 order of the October number. Think of it,—73 years old, and selling 1,000 copies of *Life and Health* each month!

CHILDREN as well as old people successfully handle *Life and Health*, and many of them are working with it. "Enclosed find fifty cents, for which please send ten copies of *Life and Health*. I am a little girl six years old. I sold a number of *Life and Health* in Montreal. Had some regular subscribers there. My mama is writing this letter for me. Please send as soon as possible, and oblige your little agent, Eleanor May Hanna."

W. B. DIMON, a student in South Lancaster Academy, writes: "I have sold about one hundred ninety dollars' worth of your books this summer, and about three hundred copies of *Life and Health*, fifty of *Liberty*, and a few copies of the *Protestant Magazine*. I have enjoyed my work with these periodicals very much. Am now back in South Lancaster Academy at my studies. I had the best success with the magazines in the business portions of the cities, but perhaps I did not know how to interest people in other portions of the towns and cities."

SHOWING what can be done by canvassing the same territory, we quote from a letter just received concerning the sale of *Life and Health*. "I work so few hours a week that my record is not anything at all unusual. I think I sell, on an average, 30 copies an hour, but of course this is in regular territory. I have been canvassing the same ground over each month since a year ago in July. I like the work very much, and the hours I spend at it are very pleasant ones. I was out this week, and worked two small towns near here, and two of us sold 300 papers in two days. Only worked seven hours at it."

# 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. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 11, 1909

No. 45

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year ..... \$1.50 Six Months ..... .75  
Eight Months .... 1.00 Four Months ..... .50

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Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

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

## Editorial

**Foretold by Seers.**—The prophets pictured in clear outline the conditions in the world just before the coming of Christ. We see the lights and shadows of the picture rapidly filling in—the lights, in the rapid progress of the gospel message through the world; the shadows, in the gathering of forces for the last-day struggles for power and wealth.

**Warnings of the Crisis.**—Note how the magazines and reviews are discussing the approaching crisis. For instance, the October *McClure's* quotes Lord Roseberry's recent speech to the representatives of the press in London:—

There never was in the history of the world so threatening and so overpowering a preparation for war. . . . For forty years it has been a platitude to say that Europe is an armed camp.

In the November *Everybody's*, Mr. E. A. Powell, F. R. G. S., has an article on the situation in Europe, in which he says:—

To-day all Europe is divided into two armed camps, waiting breathlessly for the morrow with its Armageddon.

In the London *Contemporary Review* for September, Mr. H. Newton Marshall says:—

The whole of Asia is in the throes of rebirth. At last we may see these three—the yellow race, the Indian race, and the Arab-Persian Mohammedan race. And all that is making for the Armageddon.

These quotations are but examples of

the warnings being uttered by observers in many lands, as if moved with one accord to raise the warning cry.

**Our Eyes See It.**—Yes, right before our eyes, the picture outlined with the prophetic pencil is being filled in. And the newspapers and magazines and reviews are by their reports echoing the words of the prophets. Twenty-seven centuries ago the prophet Joel saw what these journalists are talking about, and he wrote it down in the Book:—

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near. . . . Let the heathen be wakened. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

**We, Too, Must Awake.**—The manner in which just now the press of the world and statesmen are pointing out these things, from the world's view-point, should stir Seventh-day Adventists to whole-hearted surrender to God, and to such activity as we have never before manifested in publishing to all the meaning of these developments, and the way of escape from the things coming upon the earth.

"Ye pilgrims, rise, break forth and sing  
The glorious coming of your King;  
The thrilling cry,—we hear it sound,—  
'Prepare to meet your Lord.'"

## Words of Warning

OBSERVERS of conditions in the great city centers are frequently calling attention to the multiplying problems and dangers presented. Are not these the conditions that call for us to work earnestly to spread the leaven of truth through the cities while yet there is time? At the recent national convention of the Disciple Church, held in Pittsburg, Mr. Earle Wilfley, of St. Louis, said of the problem of the cities:—

In the great cities the church is said to be in retreat. The temples of worship follow the pocketbooks of the biggest givers. Costly pews are paid for, but unoccupied, by men who prefer to go a-motoring; an elect and gilded membership takes its religion by proxy or by the methods of absent treatment. Whether this is true or not, the masses seem to think that on the doors of the churches of the rich they see the sign hung out: "The Common People Need Not Apply."

There is a rumble of uprising revolution which threatens to disrupt society and engulf nations. Unrest possesses the breast of the earth. The cries in the street and the low mutterings in the

hovels are ominous. Crime is on the increase, more kinds of crime and more of almost every kind. Plenty streams from the castles, and poverty crouches in the hovels; the vulgar extravagances of the rich, grown fat on ill-gotten gains, disturb the faith of those who live in huts and dine on crusts. Harken to the protests of the toiling millions. Listen to the cry of defrauded childhood, dishonored womanhood, and debauched manhood. They are curses, not loud but deep, but they will prevail.

## A Double Deliverance

JOHN G. PATON and Mr. and Mrs. Mathieson were awakened one night on the island of Tanna, in the South Seas, to find the church next to their dwelling-house in flames. The crisis had come. After many a deliverance, it seemed this time they were to be slain. Armed savages were all about. Mr. Paton ran out to tear down the reed fence by which the flames were being carried swiftly toward the mission house. A shout was raised, "Kill him! kill him!" Mr. Paton told them:—

"Dare to strike me, and my Jehovah God will punish you! He protects us, and will punish you for burning his church, for hatred to his worship and people, and for all your bad conduct. We love you all; and for doing you good only you want to kill us. But our God is here now to protect us and to punish you."

They yelled in rage, and urged each other to strike the first blow, but the Invisible One restrained them. I stood invulnerable beneath his invisible shield, and succeeded in rolling back the tide of flame from our dwelling-house.

At this dread moment occurred an incident, which my readers may explain as they like, but which I trace directly to the interposition of my God. A rushing and roaring sound came from the south, like the noise of a mighty engine or of muttering thunder. Every head was instinctively turned in that direction, and they knew, from previous hard experiences, that it was one of their awful tornadoes of wind and rain. Now, mark, the wind bore the flames away from our dwelling-place, and had it come in the opposite direction, no power on earth could have saved us from being all consumed. It made the work of destroying the church only that of a few minutes; but it brought with it a heavy and murky cloud, which poured out a perfect torrent of tropical rain. Now, mark again, the flames of the burning church were thereby cut off from extending to and seizing upon the reeds and the bush; and, besides, it had become almost impossible now to set fire to our dwelling-house. The stars in their courses were fighting against Sisera! The mighty roaring of the wind, the

black cloud pouring down unceasing torrents, and the whole surroundings, awed those savages into silence. Some began to withdraw from the scene, all lowered their weapons of war, and several, terror-struck, exclaimed, "That is Jehovah's rain. Truly their Jehovah God is fighting for them and helping them. Let us away."

A panic seized upon them; they threw away their remaining torches; in a few moments they had all disappeared in the bush; and I was left alone, praising God for his marvelous works. "O taste and see that God is good: blessed is the man that trusteth in him!"

Next morning their enemies were jubilant, however, for it had been finally decided to kill the missionaries without further hesitation, and burn the house. Friendly natives crept in, weeping and terror-stricken. Just then a cry was raised on the beach, "Sail O!" All eyes turned, and there, sailing into the bay was the trading ship "Blue Bell." It was time to flee from Tanna. The missionaries got aboard, thanking God again for deliverance, timed to the very moment of their extremity. In after-years John G. Paton saw all Tanna transformed from savagery by the power of the gospel.

W. A. S.

### "The Terror on Europe's Threshold"

ONE of the most striking articles that has appeared in the public prints in many years is the article published in the November issue of *Everybody's Magazine*, written by E. Alexander Powell, F. R. G. S., entitled "The Terror on Europe's Threshold." Mr. Powell, who was sent to Europe by the publishers of that magazine, made a tour through Austria, the Balkans, the Caucasus, Russia, Germany, and Italy, studying the delicate adjustments of the exceedingly intricate situation there existing, and has written an article which every student of the Eastern question will find intensely interesting. He writes as an observing man of the world; but the student of prophecy can readily see in the developments which he portrays the mobilization of the forces that are to play the chief part in the closing act of this world's history. It is impossible to give here more than a brief summary of the article.

Mr. Powell makes no secret of his belief that the occupant of the Vatican is sedulously manipulating the politics of Europe with a view to the establishment of a mighty Roman empire. Five men, he says, hold the destiny of Europe in their hands. These are, the king of England, the Russian foreign minister, the emperor of Germany, the heir presumptive to the Austrian throne (Archduke Franz Ferdinand), and the papal secretary of state.

Although there are five of these men in whose hands the destiny of Europe trembles, Mr. Powell declares that "all Europe is divided into two armed camps,

waiting breathlessly for the morrow with its Armageddon." On the one side will be ranged Germany, Austria-Hungary, and perhaps rejuvenated Turkey, all under the leading of Emperor William of Germany; on the other side, Great Britain, with "disrupted France and bankrupt Russia, with Portugal and Spain thrown in to make up good measure." "Italy," he says, "when it comes to forming in battle array, will go over to England," in spite of the fact that nominally she is now joined with Germany and Austria in the triple alliance.

Germany's isolation, brought about chiefly through British diplomacy, is the irritating factor in the case; and England's threat to erect a tariff wall around all her own possessions, with the probability that many German manufacturers will be forced into bankruptcy through inability to compete in British markets, adds to the irritation and the certainty of trouble. By *ententes, rapprochements, understandings, and marriages* between reigning families, Britain has succeeded in making Germany's isolation practically complete, with the one exception in the case of Austria. This, with the prospect of a British tariff on imports, and the fact that Germany must find room for her annual increase of two million new citizens, makes her condition desperate. That is why it is that German officers and soldiers have one toast to which they drink at every meal—*Der tag*, the day, meaning the day when they will try conclusions with Britain in battle; that is why it is that Germany is increasing her navy with such feverish haste; and that is why Austria, her ally, who has so little practical use for a fleet of her own, is now building thirteen huge battle-ships. Says Mr. Powell:—

Every thinking Englishman is convinced that Germany meditates a sudden attack on England, and when that attack comes, as it surely will, Britain's only hope of salvation lies in her fleet. . . . This year British naval estimates call for an expenditure of eighty million dollars, and Germany has raised hers four millions more. Look at it any way you will, there can be but one end to a race which is impoverishing both nations, and that end is war. If England wins, she will have secured herself for half a century to come. If Germany triumphs, her victory will give her the position which England holds now; it will make Germany mistress of Europe; it will place her in a position where she can make free trade in England one of the terms of peace; it will give her a free hand in the Balkans, in Mesopotamia, and in Persia; will give her the pick of England's colonies oversea, and a billion dollars indemnity with which to build a navy that will overawe the world.

England knows all this, and is straining every nerve to meet the emergency; she is building war-ships to the limit of her ability, and is teaching her school-boys to shoot and to practise the tactics of battle.

With the certainty that a European clash is inevitable, the part of the Papacy in it becomes to us of the greatest significance. Austria is the most Catholic country in Europe; Germany is nominally Protestant. Will Catholic Austria fight for Protestant Germany, against Catholic Italy and Protestant England? If she will, Germany might look for success; if she will not, Germany's program is impossible. Who will decide the question? Mr. Powell declares it will be decided by the Catholic Church. Let us see how he proves his assertion:—

In Franz Ferdinand [heir to the throne of Austria-Hungary] you have before you one of the most remarkable, as he is one of the most mysterious, figures in the Europe of to-day. . . . He is a clerical of the clericals. If he had not been born an archduke, he would have been a Jesuit. And it is not too much to say that in his every action one may detect the shrewd and masterful workings of the Society of Jesus. Whether Austria throws in her lot with Protestant Germany, whether she goes to war with Catholic Italy or France, whether she gives her assistance to her ancient ally, England, depends ultimately on the subtle and brilliant diplomats who direct the destinies of the Church of Rome. What they suggest, that will Franz Ferdinand do.

In him the Church of Rome sees an instrument to regain its old-time influence in the European concert, perhaps even to restore to His Holiness the temporal power which Garibaldi and Victor Emmanuel snatched from the church, the loss of which has made the Pope the prisoner of the Vatican. Already the empire building has begun; the first step was the annexation of Bosnia and Herzegovina. In every city and village and hamlet in the Balkans will you find these missionaries of empire—somber Jesuits, lean-featured Trappists, cowed and sandaled Franciscans, preaching, praying, proselytizing. Keen-sighted and wary, consummate diplomatists every one, already their influence in the Balkan peninsula has become enormous. . . . They it is who are the real pioneers of Austrian expansion.

The writer shows that it is these emissaries of the Catholic Church who are urging Austria on to the possession of what Russia will never permit her to obtain without a tremendous struggle—that is, the Dardanelles; also to the control of the Suez Canal, which England will never permit without the greatest struggle in her history. But if the Catholic Church sees definite prospect of regaining temporal dominion through a coalition of the forces of Germany and Austria, she would not hesitate a moment to urge on the program, even though the bloodiest war in the history of the world should follow. With England, the citadel of the English Catholic Church, humiliated, cut off from India, and deprived of her dependencies; with Russia, the supporter of the Greek Catholic Church, humiliated and crumpled back

from the Dardanelles; with Italy, whose king took from her the Papal States and the control of the city of Rome, humiliated, and forced to concede her spiritual and temporal sovereignty, while she herself sweeps on toward universal rulership, Rome could gloat over her success and her prospects, and declare of herself, "I sit a queen, and am no widow, and shall see no sorrow." When she had accomplished that part of her program, the way would then be open for her to do for the land of Luther what she had done for the land of Episcopalianism. Germany, in yoking up with Austria to attack England, would be playing directly into the hands of Rome and insuring her own humiliation as the culmination of the Papacy's program.

It can thus readily be seen what a tremendous influence the Catholic Church is wielding at the present time in the Old World, and how, through her own ambition for world power, she is spurring on the forces that are to meet in the death-struggle of Armageddon.

C. M. S.

### *Christ's Ministry in the Heavenly Sanctuary*

INASMUCH as far-reaching and very serious conclusions are deduced from that interpretation of Heb. 6: 19 which makes the expression "within the veil" equivalent to "in the holy of holies," it is certainly fitting that we should now inquire whether this interpretation is in harmony with the general teaching of the epistle, or whether such an interpretation would array one statement of the writer against the general trend of his whole argument. We shall, therefore, in this article enter upon a study of such portions of the epistle to the Hebrews as have a direct bearing upon the place of Christ's ministry in the heavenly sanctuary after his ascension.

In the first part of this epistle the general subject of the priesthood is presented, and it is clearly shown that Jesus, the Son of God, has become "the surety of a better covenant," and "hath his priesthood unchangeable." This teaching is summarized and further developed beginning with the eighth chapter, from which we quote:—

"Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things, even as Moses is

warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount. But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." Verses 1-6.

Without discussing this scripture at length, we wish to point out several plain facts: 1. Christ is here spoken of as "a minister of the sanctuary, and of the true tabernacle," and not as a minister in the holy of holies. 2. In harmony with the type, the minister of the true tabernacle must be able to offer that which corresponds to "both gifts and sacrifices." This would involve the general service of the sanctuary. 3. A contrast is drawn between the priests on earth "who offer the gifts according to the law," and the ministry of Jesus, Son of God, in which the evident meaning is that the latter offers that which is the antitype of "the gifts according to the law." This would again involve the general service of the sanctuary. 4. The minister "of the true tabernacle" is the "mediator of a better covenant." This would naturally mean more than that he was simply performing the service in the holy of holies. 5. The ministry of Christ in the heavenly sanctuary is contrasted with the ministry in the earthly sanctuary. This would naturally imply the whole ministry rather than a limited portion of it.

While this scripture does not directly affirm that the ministry of Christ in the heavenly sanctuary included the services in both apartments, yet it is in perfect harmony with such a position, and certainly does not admit of the claim that Christ's ministry after his ascension was confined exclusively to the holy of holies.

In the first part of the ninth chapter the earthly sanctuary is mentioned as consisting of two apartments, "the holy place" and "the holy of holies." The ministry in the earthly sanctuary is also here set forth as being carried forward in these two apartments. The interpretation of this typical representation is then given as follows:—

"The Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that can not, as touching the conscience, make the worshiper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all

into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" Verses 8-14.

It would seem to be contrary to sound reasoning to refer so particularly to the two apartments of the earthly sanctuary and to the services in these two apartments, and then to limit the fulfillment of these types to the ministry in one apartment only. Furthermore, the scripture is quite definite in its statements. It refers to Christ as "a high priest of the good things to come, through the greater and more perfect tabernacle," not of the good things to come through the holy of holies; from which language it would be proper to infer that reference was made to the services in the heavenly tabernacle as a whole, rather than to the special work on the day of atonement. The mention in this connection of "the ashes of a heifer" would seem to be altogether inappropriate, if the work of our great High Priest was limited to the most holy place, since the sprinkling of these ashes (Numbers 19) did not take place in the second apartment. And not only so, but it expressly states that Christ entered "into the holy place." If, now, it is proper to make the whole argument over a single expression, here would be the positive evidence that Christ on his ascension entered, not into the most holy place, but into the holy place. Yet we do not insist that the expression "the holy place" is here necessarily limited in its meaning to the first apartment of the sanctuary, but we take it rather in its general meaning as applicable to the heavenly sanctuary as a whole. As bearing out this interpretation, we will state that in the Greek text the word used in the twelfth verse and there translated "holy place" is the same as is used in the second verse of chapter eight, and there translated "the sanctuary." In neither place can it properly be rendered "most holy place," or the "holy of holies."

In this connection it seems necessary to say that the word rendered "the sanctuary" in chapter 8: 2 is also the same word as is used in chapter 9: 8, and in the Authorized Version improperly rendered "the holiest of all." In the Revised Version this error is corrected, and the word is properly rendered "the holy place." The simple statement of this fact utterly overthrows any argument which is based upon the rendering, "the holiest of all," however extended and elaborate the argument may be.

The extracts from the epistle to the Hebrews thus far examined are certainly not in accord with the claim that when Christ commenced his ministry in the heavenly sanctuary, he entered directly into the most holy place. Other texts which bear similar testimony will be considered later.

W. W. P.

### If Christ Should Come To-day

If Christ should come to-day, would we be prepared to meet him? This is a question which every Seventh-day Adventist may well consider. It is a pertinent, timely question. It is a vital, practical question. For years we have been preaching that the Lord would soon return. We have been calling attention to signs and prophecies indicating his speedy advent. We have said that in view of that grand culminating event in the earth's history, we should make a full and complete consecration to God.

Let us now consider: Is all this theory in our lives, or do we actually believe that Christ is soon coming, and that this preparation should be made?

There is no doubt but that the early believers in this movement had faith in this blessed truth. They showed it by their lives of devotion, by placing all upon the altar of God's service. They gave no occasion to their fellows to doubt their honesty. Men called them enthusiasts and fanatics, but still believed in their sincerity. What impression are we giving to our fellows to-day? Are we living in the spirit and under the influence of the kingdom of heaven, into which soon we hope to enter as subjects; or are we living under the influence of the kingdoms of this world?

Mere mental assent to the truth and mere verbal profession of faith in the truth do not of themselves carry conviction of sincerity. When we wish to know if men believe in the cause they profess to represent, we watch for the practical effect which such faith has in their lives. By *our* lives, by what *we* do from day to day among men, we are revealing whether or not we believe that Christ is soon to appear.

If we are partaking of the pleasures of the world, and drinking in of its spirit, following its fashions in dress, attending balls, theaters, and worldly parties of pleasure, surely this sort of experience belies our profession of faith. If we are building fine mansions and furnishing them with costly adornment, this surely does not say to the world that we expect Christ to come in our day. And if we are engaged in the spirit of speculation, adding farm to farm, investing in this and that and the other business venture, and bending every energy and power toward the ac-

cumulation of a competence, how can we expect men to believe that away down in the very depths of our souls we are looking and longing for the return of the blessed Lord?

We are judged by these things. Explain them as we may, and seek to place upon our actions whatever interpretation we will that shall satisfy our own hearts and consciences, we must admit that our fellows judge us by our social relations, our family life, and our business activities. By these very things we are expressing most forcibly the sympathy we feel for a perishing world, the interest we have in foreign missions, the faith we possess in the speedy return of the Lord Jesus Christ to this earth.

If Christ should come to-day, would we be prepared to meet him? Would there be any regret to see our beautifully furnished homes, our flocks and herds, our bonds and notes, destroyed in the fire of the last great conflagration? And could we reasonably expect to be saved from sharing in their destruction while our hopes are centered in them?

We appeal to our brethren who are buried up in money making and speculation; to our sisters enthralled by the bondage of fashion and society; to our young men and women dizzy with the pleasures of the world; are you ready to meet the Lord? If he should come to-day, could you willingly lay aside your plans and pleasures and bid him welcome? Could you indeed welcome him at all under such circumstances? Could you look up and say, "Lo, this is our God; we have waited for him, and he will save us"? We appeal to those who minister in word and doctrine; where is your influence cast? Has the spirit of worldliness and commercialism entered your hearts? While urging your brethren to consecration, have you placed your all upon the altar? Are you asking them to make sacrifices which you yourself would be unwilling to make?

We ask our readers to press these questions home to their own souls, as the writer will seek to do in his own experience. If an awakened conscience finds no pleasure in contemplating the Lord's immediate return, is there not occasion for alarm? Would it not be well to consider the steps necessary to take in returning to the Father's house? God speaks to our hearts to-day. He calls us to return, and asks that with tears of penitence and hearts of humility, we seek diligently for the old paths.

This will be necessary for us all if we meet our Saviour in peace. An acquaintance with Christ and with his character must precede eternal associa-

tion with him in his kingdom. Otherwise we would be aliens and foreign elements, marring the peace of heaven.

Christ will come very soon, all too soon for those who in this little time of waiting and preparation do not haste to make their calling and their election sure. We have not one hour to lose. "To-day if ye will hear his voice, harden not your hearts." The Spirit pleads with us to get ready. May we not resist, but yield ourselves to its divine influence.

F. M. W.

### Actions Taken at the College View Council

THE report of actions taken by the College View Council of the General Conference Committee was interrupted by last week's Missions special. We can give little more than the actions themselves in the space available. The discussion of plans for the raising of the special fund for missions led to the following actions:—

#### The \$300,000 Fund

*Whereas*, At the late session of the General Conference it was recommended that three hundred thousand dollars be raised to supply institutions already required in foreign fields for the proper development of our work, these institutions to consist of schools, printing plants, and sanitariums; also to erect homes for missionaries where conditions require; and,—

*Whereas*, There is great need in many lands for immediate use of this fund; therefore,—

*We recommend*, 1. That the systematic raising of the \$300,000 fund be begun early in 1910.

2. That the responsibility of raising this three hundred thousand dollars be assumed by the union and local conferences of North America, apportionment being made on the basis of church and company membership as published in the statistical secretary's report of membership for 1908; that this membership be adhered to until the fund is raised; and that on this basis the apportionment stands as follows:—

| UNION CONFERENCES      | AMOUNT           |
|------------------------|------------------|
| Atlantic .....         | \$24,892.80      |
| Central .....          | 44,097.60        |
| Columbia .....         | 31,536.00        |
| Lake .....             | 61,200.00        |
| Northern .....         | 28,704.00        |
| North Pacific .....    | 29,073.60        |
| Pacific .....          | 36,580.80        |
| Southeastern .....     | (to be supplied) |
| Southern .....         | (to be supplied) |
| Southwestern .....     | 22,036.60        |
| Canadian .....         | 4,233.60         |
| Western Canadian ..... | 4,027.20         |

3. That we invite Seventh-day Adventists in all the world to join the North American union conferences in raising this fund.

4. That the making up of this fund be completed by Dec. 31, 1912.

5. That all donations to this fund be paid through the regular channels.

6. That treasurers be instructed to report and forward all receipts on this fund, together with all other funds, monthly,—churches not later than the last day of each month, State treasurers not later than the tenth of each month,

union conference treasurers not later than the fifteenth of each month.

7. That in the raising of this fund each union conference is free to pursue such policy as it may elect.

8. That the General Conference treasury department publish monthly a report of all receipts in the REVIEW AND HERALD, by union and local conferences.

9. That the General Conference treasury department report monthly to local conferences all money received on this fund from conference territory not having passed through the regular channels.

10. That we request the Sabbath-school Department to provide one or two Sabbath-school lessons each quarter on tithes and offerings.

11. That the *Signs of the Times* be invited to open its columns in behalf of this fund, as well as in behalf of other missionary enterprises; that it report to the General Conference treasury monthly, by individuals and conferences, all receipts on this fund, in order that due credit may be given.

It was with hearts full of courage and confidence that the brethren discussed these plans for the raising of the largest fund the denomination has yet undertaken. The workers present believed that all the people will unite heartily in the enterprise so that it will be carried through promptly, and without decreasing the ordinary mission gifts so necessary to keep the regular work going.

#### Our Sanitariums

Much time was given to this topic. Brother L. M. Bowen, of the St. Helena Sanitarium, and now at Washington, D. C., read a paper on sanitarium management, which we hope to publish later in full. Many cheering testimonies were borne in the discussion of the spiritual interests and influences in our sanitarium work. Elder A. T. Robinson spoke of numbers of persons who had found not only physical help, but had fully accepted the light of the message through the Nebraska sanitariums. That work, in fact, he counted upon to bring as many people into the truth in a year in Nebraska as any minister. Elder G. F. Watson testified similarly, on his observation formerly in Colorado; and Elder R. A. Underwood spoke of an ingathering of souls at the Chamberlain (S. D.) institution. Dr. D. H. Kress cited interesting experiences in Australia, and in the Washington Sanitarium, which is but beginning its work. Dr. H. F. Rand told of a Catholic priest who, taking him by the hand, said, "I know God is in this place." This priest works earnestly to send patients to the sanitarium. When the decisive time comes, Dr. Rand believes many will take their stand who have learned the principles of the truth at our institutions.

Elder Meade MacGuire, of Boulder, wished that all our people might understand what a grand missionary field our sanitariums are. Elder W. T. Knox called attention to the fact that not only

were our sanitariums helping multitudes who otherwise might never be brought in contact with our work, but they are giving hundreds of our young people a training equal to that of our schools. It means a three-years' course of study and schooling, with a definite aim. The danger is that amid the care and pressure, and the necessity of thinking of finances, the spiritual life may not be fostered. Here is where the close contact between the institution and the conference is required. Our people should be holding up our institutions in their prayers and sympathies, to help them to do their appointed work and to remedy defects in conditions. Dr. W. A. Ruble urged the appointment of a medical secretary in each union to devote a large amount of time to giving instruction; such work, he felt, would bring strength to the sanitariums. The following actions were taken:—

#### Actions on Sanitarium Work

*We recommend,* 1. That as General, union, and local conferences, we render to our sanitariums and those connected with them in their institutional work the fullest possible co-operation, and to make more effective this co-operation, we suggest the following:—

(a) That General, union, and local conference sanitariums be assisted by said conferences supplying and supporting efficient chaplains, who may also act as Bible teachers for the institutions, giving special attention to qualifying nurses to do efficient Bible work.

(b) That our physicians and sanitarium workers be encouraged to take a deep interest in the evangelical work of the conferences, as well as in the spiritual work of the institution with which they are connected, and that whenever possible they unite with the ministers of the conference in their evangelical work.

(c) That we urge all our people to rally to the support of our sanitariums by distributing advertising literature among their acquaintances; and, further, when in need of medical help, to patronize our institutions, as well as to urge their friends and neighbors to do the same.

(d) That all conference employees be earnest advocates of the sanitariums in their conference, recommending the institutions to those in need of medical aid.

2. That union and local conferences endeavor to arrange for the employment of all graduate nurses who have satisfactory recommendations from the institutions from which they have been graduated, and to make this effective we suggest the following:—

(a) That each union conference create what may be termed a Nurses' Bureau, whose duty shall be to provide employment for graduate nurses from our institutions.

(b) That these nurses be employed to give their time to caring for the sick, distributing literature, conducting health schools, engaging in Bible work and the holding of cottage meetings, and in such other medical missionary work as the conference employing them, in counsel with the Nurses' Bureau, may direct.

(c) That these nurses receive a fixed salary from the conference in which they labor, and that they turn their earn-

ings into the conference treasury on such plan as each conference may arrange.

(d) That the conference co-operate in the most sympathetic manner with the work of the nurses, helping to make their work effective, and give to them the same hearty support they give to other conference employees.

3. That, in order that our medical work may prove the entering wedge to the third angel's message, we recommend that, when practicable, medical workers who are qualified to lecture on health topics, conduct health schools, minister to the sick, distribute literature, connect with the evangelical tent efforts in our larger cities and elsewhere.

4. That when the trustees of any institution find they are operating said institution at a loss, a council of the leading brethren in the territory in which the institution is located be called to devise a policy by which the institution may be operated without loss.

5. That the General Conference Committee appoint a committee of three experienced sanitarium workers, whose duties shall be, when called upon by union or local conference institutions, either singly or as a committee to visit the same, study into their financial management, train laborers for efficient service, give advice as to how to minimize operating expenses and to increase receipts, and, in every possible way, help to place the institution on a paying basis, it being understood that the services of this committee shall not in any way involve the General Conference financially.

6. That the conference calling for such help meet the transportation and salary of said committee, or member, while in their employ.

7. That the management of each sanitarium, in order to make the institution more effective in the service of God, endeavor to place the institution upon a self-supporting basis, and that such changes in management and operating be made at the earliest possible date as will enable the institution to cover its own operating expenses and promptly meet its obligations.

8. That when the establishment of a sanitarium is contemplated in any conference, counsel be had with the constituency of the local conference and the executive committee of the union, and that no steps be taken in the erection of said institution until sufficient funds have been contributed to make the enterprise safe; and we counsel against the establishment of numerous institutions, but rather urge our people to active service in behalf of those established, and the diffusion of the principles represented by them.

9. The book "Ministry of Healing" having been given by Sister E. G. White to our medical work as a factor in relieving the finances of our medical institutions, we recommend that a vigorous campaign be inaugurated to sell this book, the receipts being devoted to the financial relief of our sanitariums.

10. We suggest to our medical boards that frequent changes in the medical staff and managers of our sanitarium institutions be avoided as far as possible.

11. That institutional buildings and equipment be kept in good repair and inviting to the public.

The discussion of these resolutions was an interesting one. If the plans are carried out,—and they must be,—and

the entire people rally to help the institutions to become all they are designed to be, it will bring new power into the work. They are to be light stations and training centers.

Further report of actions of the Council must be deferred.

W. A. SPICER, *Secretary.*

### **The Need of a Spiritual Revival**

To some it may seem strange that any one should suggest the need of a spiritual revival among God's remnant people. Believing the great truths of the third angel's message, and being commissioned to give the gospel to the world in this generation, how could it be possible for us as a people to backslide? It would seem the most natural thing in the world that they would continually live in close communion with the Lord, and by their deep consecration and faith receive from God a preparation for continual service.

However, when we look at the past and read the history of God's people down through the ages, we find that backsliding and apostasy have been the continual hindering causes to the prosperity of the work of God. When God led Israel from Egypt, he made them his chosen people. By miracles, by great prosperity, by his glorious presence among them, the Lord endeavored to hold his people sacred to himself. Again and again this people lost their love for God, and he sent them great sorrow of heart, physical suffering, and even allowed them to be taken into captivity because of their backslidings from him.

The prophet Jeremiah continually appealed to Israel to repent of their backslidings. It was to this people the Lord said: "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. . . . Can a maid forget her ornaments, or a bride her attire? yet my people have forsaken me days without number. . . . Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." This language not only shows how ancient Israel continually backslid from the Lord, but also expresses God's feeling toward his people.

In the New Testament we have many prophetic suggestions to the church concerning its condition. To the church of Pergamos the Spirit said, "I have a few things against thee, . . . repent; or else

I will come unto thee quickly, and will fight against them with the sword of my mouth." To the church of Thyatira the Lord said, "Notwithstanding I have a few things against thee." To the church of Sardis the Lord said, "I know thy works, that thou hast a name that thou livest, and art dead." To the Laodicean church we read this message of warning and entreaty: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Perhaps there never was a time when all the people of God were backslidden. There have generally been some, who, notwithstanding what others have done, were true to the cause of God, and walked obediently in the law of Jehovah. In his day, Elijah the prophet believed he only was true and loyal to God, yet the Lord told him, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." Those who are the most true to God, and the most earnest in their own spiritual lives are the ones who can feel most keenly the need of a reconsecration to the Lord. It is the backslider, the man who has lost his connection with God, who does not feel nor realize his danger.

Some one may say, "What are the signs of backsliding? How may we know when we are backslidden from the Lord?" One sign of a backslidden church is worldliness. The love of this world, the accumulation of wealth, the love of display, and constant absorption in business, to the neglect of Bible study, secret prayer, and an active part in missionary work, are certainly sure signs of backsliding from God. Sometimes men look upon worldly popularity, the accumulation of riches, and the possession of an abundance of the things of this life as a sign of power and a token of superiority over others,—as an evidence of the special favor and blessing of God. Paul wrote concerning the last days, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Do we see these

things among us to-day? Do God's professed people love worldly pleasure and riches? are they covetous? and while making a profession of religion, do they deny the power thereof? Is there any danger that these sins will separate this people from the Lord? They have separated other denominations from the Lord, and have brought to them the fateful words, "Fallen, fallen." Does worldly prosperity mean to the Adventist Church success and a speedy triumph, when it has meant to all other churches in every age backsliding and soul ruin? Surely we should read the message to the Laodicean church very carefully: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Alienation of the heart from the brethren is another sure sign of apostasy or backsliding from the Lord. I wonder if there are such things as heart estrangement, even bitterness and hatred, in the heart of any toward other members of the church. Can a church prosper and maintain a spiritual connection with the Lord when hatred, bitterness, and malice are dwelling in the hearts of its members; and when they are tearing one another down by backbiting and evil reports, and are trying to undermine the reputation and influence of their brethren and sisters in Christ? Wherever these conditions exist, surely there is backsliding from the Lord.

Again: when men and women withhold their tithe from God, and are negligent in making offerings for the advancement of his cause, they are undoubtedly backsliding from the Lord. It is not enough that Seventh-day Adventists pay something as tithe. They are to keep a strict account of all their income, and pay an honest tithe to the Lord. This is the only way they will satisfy the conscience and meet the requirements of God's Word; and yet many who profess to believe God's Word, and whose names are on the church book, have not for many years paid an honest tithe to the Lord's treasury. How can we expect the Lord's blessing upon the church when such conditions exist?

How little praying and soul agony we find among the remnant church at the present time! How strange that we are content to go on year after year with so little of the blessing and favor of God in our lives, with so little spiritual life and power, with the ministry bringing forth such little fruitage with so large an expenditure, with many servants of God plunging into worldly speculation, neglecting the service of God to serve tables.

When we view these things candidly



and sincerely in the light of God's Word and the work he has given to this people, we ask, Is there not need of a great spiritual revival? Do we not see the danger-signal, and is it not time that those who are true and faithful, and who realize these sad conditions, cry to God mightily for deliverance from this bondage? Is it not time for the Israel of God to leave Babylon and return to Zion?

I. H. EVANS.

### To Our Missionary Translators

THE Mission Board has within a few mails received word from mission fields where workers who have been studying local vernaculars are taking up the preparation and translation of literature in various languages. With one accord the missions in heathen lands seem just now pressed into this work as never before. We thank God for it.

But in entering upon the work it is necessary, in fairness to all, to have some understanding with authors and publishers as to the use of their publications. It seems impossible to give counsel in detail to our workers abroad. In recent letters we learn of this missionary and that who have already been long working on some translation. The quickest way I know of, as secretary, to communicate the facts, is to say here to our missionary translators that the Mission Board is taking this matter up with publishing houses and authors. The following action has just been taken:—

Inasmuch as our missionaries giving their lives in service in the dark corners of the earth and acquiring various languages, are being moved as with one accord to get out literature in the vernaculars; and inasmuch as they are now frequently reporting that they have begun the translation of this or that tract, pamphlet, or book, in whole or in part, or are making an abridgment or compilation from selected chapters of our books, to adapt the matter to the needs of their people; and inasmuch as this production of literature in the languages other than the leading languages of Europe must be a labor of love with no financial profits as a whole, but sustained by our missionary contributions,—

*Resolved*, That, in order that our workers in these fields may not move forward in this matter without proper arrangements with publishers or authors, we ask our publishing houses and authors to grant as a gift to our mission fields the privilege of making translations of our books, pamphlets, or tracts, in whole or in part, or preparing compilations or adaptations, in all languages other than the leading languages of Europe, such permission being granted only to the regularly appointed committees in general charge of our missions in the various fields.

It is essential, with our missionaries entering so many languages, that we have a clear understanding before going forward in this matter, to prevent con-

fusion and careless work. The responsible committees in the fields must give authorization and counsel to local workers to guard against wasteful duplication of effort, or the issuing of work which would not properly represent the message.

We shall soon let the field committees know what general arrangement is made, and feel assured it will provide a wide range of selection for our mission fields. The fields can then confine themselves to such permission, save as special arrangements may have to be made in special cases.

W. A. SPICER,

Secretary.

## Note and Comment

### Disguised Infidelity

THE spirit of infidelity which is pervading the teaching of many pulpits in the great churches is occasion for much concern. There are sober, serious-thinking men and women in every denomination who look with much concern at the inroads being made upon the Christian faith by the so-called higher criticism, evolution, etc. The editor of the *Lutheran*, in a recent number of that journal points out this danger that threatens the church. He says:—

The men who are saving souls to-day are not they who tell men that the Bible is full of myth and allegory and incorrect statements; but they who have searched the Scriptures to learn what the Spirit of God has to say to men about their estate both here and hereafter. They are the men who have less to say about science, evolution, sociology, and the absurdity of creeds, and more about man's sinful estate in the sight of God, his need of repentance, his need of grace and justification, and his hope of salvation in the blood of Christ that was shed on Calvary.

The chief difficulty with the church to-day is that too many of its leaders and teachers know a great deal about everything else except the one thing needful—how may I be at peace with God? They can furnish you with an array of learning on almost any subject that touches the circumference of God's truth, but do not grasp the meaning of Paul's words: "The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." They can preach many nice and new things about this life and this world; but have no uplifting message about the other world and eternal life. And yet these are the themes around which the Word of God revolves. They dissect the Scriptures; the fathers searched them. They seem more concerned to tell people *what there is in the Bible that should be doubted*; the fathers were intent to *teach men what they must believe if they would be saved*. They weigh the Scriptures in the balances of man's thinking; the fathers weighed them in the balances of God's thinking. Their range of knowledge about things in general is *wider*; but the knowledge of the fathers went *deeper* and touched the marrow of the gospel

so that it became the power of God unto salvation. The truth is, there is an amount of loose thinking and teaching about the Bible to-day that is appalling.

### In Our Great Cities

THE great cities of the world are centers of power and influence. Were these powers and influences those which tended for morality, for peace and justice, we could look with satisfaction upon the constant growth of the great cities; but we are compelled to admit that such is far from being the case. This is demonstrated by the records of graft and other species of crime unearthed in our great cities during the past few years. Gen. Theodore A. Bingham, formerly commissioner of police for Greater New York, has this to say:—

Lawbreaking in all our large cities is to an appalling extent a safe and profitable occupation.

He declares that New York "is in many respects the most lawless city in the world." The police magistrates discharge criminals for political reasons at the dictation of political bosses. The political affairs are dominated by corrupt politicians. The thousands of men engaged in what is known as the "white slave traffic" furnish one sixth of the illegal votes cast in close elections. The majority of the city ordinances, according to his statement, are not made to be obeyed, but to be broken, "so that some one could make money from the intentional or unintentional violation of insincere law." The city government costs two million dollars a year, but in addition to that, he declares that the city pays one hundred million dollars a year in graft, blackmail, and brokerage on crime. With these conditions constantly growing worse, we can understand the necessity for a quick work on the part of our people in giving this message committed to us in these great centers.

ON Sunday, October 10, Rev. A. H. Thompson, of the Waugh Methodist Episcopal church, of Washington, D. C., delivered a sermon on "A Plea for a Holy Confederacy." In his sermon the speaker took the ground that Catholics and Protestants should unite for the purpose of bringing about their religious purposes. He said: "We hail with delight the suggestion of Bishop McFaul that Protestants and Catholics alike should sink their petty differences and unite in opposing the influences which threaten to profanize modern life. Should that great communion lead the way, it would not be very long before Christians of all shades of belief would be united as an alliance so powerful that no person on earth could resist it." Only a person who knows the third angel's message knows what there is in such a proposition.

# CONTRIBUTED ARTICLES

## Whate'er Is Best

INITA S. CHILSON

At early morn, ere a tint of rose  
Falls on the fragrant, dew-bathed  
flowers,  
At early morn, ere the day unfolds  
Its joy- or sorrow-laden hours,  
I come into Thy presence sweet,  
And this my one request:  
Lord, in thy wisdom infinite,  
Send me this day whate'er is best;  
Whate'er is best, or joy or pain,  
I know not what to ask;  
O Master mine! I pray that thou  
Wilt set for me my daily task.

When earth and sea, with golden light  
Are burnished at the midday hour,  
When cares of day have driven away  
Some of the morning's calm and  
power,  
I haste to the shade of thy sheltering  
wing,  
And sweet is the noontide rest.  
With willing heart I gladly sing:  
Dear Lord, still send whate'er is best;  
Whate'er is best, or gain or loss,  
I care not, since 'tis thy behest;  
Safe 'neath the shelter of the cross,  
I only know thy will is best.

When eventide, with silver veil,  
Enfolds the earth all hushed in sleep,  
When silence reigns o'er hill and dale,  
And darkness broods above the deep;  
So grateful for the hour of prayer,  
I welcome thee, my heavenly Guest,  
And give thee thanks that through the  
day  
Thou sentest me whate'er was best:  
Come life or death, thou knowest best,  
I lay me down in peace to sleep,  
And calm my slumber, sweet my rest,  
While angels fair their vigil keep.  
*Takoma Park, D. C.*

## Counsel to Teachers

MRS. E. G. WHITE

[Mrs. E. G. White and her party on their way to the General Conference, spent five days in College View. Friday morning she spoke to five hundred students in the college chapel, and Sabbath and Sunday she spoke to large congregations in the church. Monday morning, by request, she met with the college faculty. The following is a portion of her address to the thirty teachers assembled.—W. C. WHITE.]

I WILL read 2 Corinthians, the sixth chapter:—

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed: but in all things approving our-

selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. . . .

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

You should study also the seventh chapter, but I will not take time to read it now.

There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. We shall make grave mistakes unless we give special attention to the searching of the Word.

The question is asked, What is the higher education? There is no education higher than that contained in the principles laid down in the words I have read to you from this sixth chapter of Second Corinthians. Let our students study diligently to comprehend this. There is no higher education to be gained than that which was given to the early disciples, and which is given to us through the Word. May the Holy Spirit of God impress your minds with the conviction that there is nothing in all the world in the line of education that is so exalted as the instruction contained in the sixth and seventh chapters

of Second Corinthians. Let us advance in our work just as far as the Word of God will lead us. Let us work intelligently for this higher education. Let our righteousness be the sign of our understanding of the will of God committed to us through his messengers.

It is the privilege of every believer to take the life of Christ and the teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily conscientious walking in the footsteps of Christ, who consented to lay off his royal robe and crown and to come to our world in the form of humanity, that he might give to the human race a power that they could gain by no other means. What was that power?—It was the power resulting from the human nature uniting with the divine, the power to take the teachings of Christ and follow them to the letter. In his resistance of evil and his labor for others Christ was giving to men an example of the highest education that it is possible for any one to attain.

The Son of God was rejected by those whom he came to bless. He was taken by wicked hands and crucified. But after he had risen from the dead, he was with his disciples forty days, and in this time he gave them much precious instruction. He laid down to his followers the principles underlying the higher education. And when he was about to leave them and go to his Father, his last words to them were, "I am with you always, even unto the end of the world."

To many who place their children in our schools, strong temptations will come because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake; one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the Word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly.

The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through his ministers and proph-

ets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done.

Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the Word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.

I am instructed that we are to carry the minds of our students higher than it is now thought to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools. In it we may hold converse with patriarchs and prophets. In it we may learn what our redemption has cost him who was equal with the Father from the beginning, and who sacrificed his life that a people might stand before him redeemed from everything earthly and commonplace, renewed in the image of God.

If we are to learn of Christ, we must pray as the apostles prayed when the Holy Spirit was poured upon them. We need a baptism of the Spirit of God. We are not safe for one hour while we are failing to render obedience to the Word of God.

I do not say that there should be no study of the languages. The languages should be studied. Before long there will be a positive necessity for many to leave their homes and go to work among those of other languages; and those who have some knowledge of foreign languages will thereby be able to communicate with those who know not the truth. Some of our people will learn the languages in the countries to which they are sent. This is the better way. And there is One who will stand right by the side of the faithful worker to open the understanding and to give wisdom. The Lord can make their work fruitful where men do not know the foreign language. As they go among the people, and present the publications, the Lord will work upon minds, imparting an understanding of the truth. Some who take up the work in foreign fields can teach the word through an interpreter. As the result of faithful

effort there will be a harvest gathered, the value of which we do not now understand.

There is another line of work to be carried forward, the work in the large cities. There should be companies of earnest laborers working in the cities. Men should study what needs to be done in the places that have been neglected. The Lord has been calling our attention to the neglected multitudes in the large cities, yet little regard has been given to the matter.

We are not willing enough to trouble the Lord with our petitions, and to ask him for the gift of the Holy Spirit. The Lord wants us to trouble him in this matter. He wants us to press our petitions to the throne. The converting power of God needs to be felt throughout our ranks. The most valuable education that can be obtained will be found in going out with the message of truth to the places that are now in darkness. We should go out just as the first disciples went out in obedience to the commission of Christ. The Saviour gave the disciples their directions. In a few words he told them what they might expect to meet. "I send you forth," he said, "as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." These workers were to go forth as the representatives of him who gave his life for the life of the world.

The Lord wants us to come into harmony with him. If we will do this, his Spirit can rule our minds. If we have a true understanding of what constitutes the essential education, and endeavor to teach its principles, Christ will help us. He promised his followers that when they should stand before councils and judges, they were to take no thought what they should speak. I will instruct you, he said. I will guide you. Knowing what it is to be taught of God, when words of heavenly wisdom are brought to our mind, we shall distinguish them from our own thoughts. We shall understand them as the words of God, and we shall see in the words of God wisdom and life and power. . . .

We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. We had stern work to do in Australia in educating parents and youth along these lines; but we persevered in our efforts until the lesson was learned that in order to have an education that was complete, the time of study must be divided between the gaining of book knowledge and the securing of a knowledge of practical work. Part of each day was spent in useful work, the students learning how to clear the land, how to cultivate the soil, and how to build houses, using time that would otherwise have been spent in playing games and seeking amusement. And the Lord blessed the students who thus devoted their time to acquiring habits of usefulness.

Instruct the students not to regard as most essential the theoretical part of

their education. Let it be more and more deeply impressed upon every student that we should have an intelligent understanding of how to treat the physical system. And there are many who would have greater intelligence in these matters if they would not confine themselves to years of study without a practical experience. The more fully we put ourselves under the direction of God, the greater knowledge we shall receive from God. Let us say to our students: Keep yourselves in connection with the Source of all power. Ye are laborers together with God. He is to be our chief instructor.

### China's Awakening

G. B. THOMPSON

AN ancient seer, looking down through the centuries to the time when "the day of the Lord is near," and the nations are preparing for slaughter, exclaimed, "Let the heathen be awakened." Joel 3:12. This suggests that in the days when the final chapters in the history of the world are being written, and the drama of sin finished, there would be an awakening among the nations known as "heathen."

For centuries these great heathen Gibaltars have lain almost dormant. The twelfth century after Christ looked back upon the twentieth century before Christ, and scarcely a ripple was seen upon the surface that indicated a breaking away from medieval habits and customs. More than half the world seemed hopelessly chained in the shackles of ignorance and superstition for all time.

But a change has suddenly come. The light of the present civilization is piercing the gloom of the ages, and the millions are waking up. In the *Chicago Tribune* of Oct. 3, 1909, Mr. Frank C. Carpenter, writing from Peking, gives a most interesting account of China's awakening, from which I take the following:—

"I write of the greatest intellectual movement of all time. This nation of four hundred million is starting to school, and thousands of teachers are already at work, beginning to instruct it along the lines of our civilization. The movement was started only four years ago by the great empress dowager at the advice of Yuan Shih Kai, Chang Chi Tung, and other progressive statesmen. By an imperial edict the old system of examinations under which China has been working for centuries was wiped off the slate, and the new education was begun.

"Now there are colleges in every provincial capital, and modern schools in the four thousand walled cities. A government department of education has been instituted, and over it is one of the great imperial boards. In the new constitution which was issued last year a system of common schools was provided, and compulsory education at the earliest possible moment. By that constitution China will have its parliament within eight years from now, and the work of training the people for self-government

is to go on by fixed steps from year to year.

"The lines of the development of the new education have been carefully laid out. The composition of text-books began in 1908, and a large number of these will be published this year. In 1910 schools for easy learning will be further extended over the empire, and by 1912 they will be in all the villages and market towns. The work will go steadily on, and in 1916 one Chinese in every twenty will be able to read and write, and will have received some education in our modern civilization.

#### *"Scholars Will Make an Army"*

"One in twenty! Five per cent! It seems small, but it bulks large. Five per cent of these people means twenty million, and this will be the educational army with which China will start on its career under the new constitution.

"At present not one in a hundred Chinese can read the simplest characters of his language, and it is safe to say that not more than one in five hundred has an education along the old lines so advanced as that of our grammar schools. All this is to be changed, and by the next generation it is safe to say that the majority of the people will all have gone to school.

"I came here from Japan. It is now thirty years since that country began a constitutional movement like this which is now being inaugurated here. I doubt whether education was more advanced there at that time than in China now. To-day every boy and girl in the Japanese empire is receiving more or less education, and more than one tenth of the whole nation is going to school. No one who has not seen the educational awakening of the land of the mikado can appreciate what such movements mean. Here in China they will be multiplied many fold by the character of the race and its vast population.

#### *"Students Are Taught Trades"*

"During my stay at Tientsin I visited an industrial school, established by Yuan Shih Kai when he was viceroy there. It has about six hundred students, who are learning weaving, sewing, embroidery, porcelain making, carpentry, wood-working, and designing. In the weaving room there were forty or fifty hand and foot looms operated by Chinese boys. The work was well done, and they made beautiful cloth. Another room was devoted to match manufacture, and others to fine chinaware and glassware.

"Those boys are receiving ten cents a day during their instruction, and this is enough for their board and clothes. They have engaged to work for the government for several years after their graduation, and they will then go out to establish industries at their various homes. Such schools are being started in every part of the empire.

"Peking is not so far advanced as Tientsin in the pushing of the new education. Still it has more than two hundred new schools, and over twenty thousand children and young men are working in government institutions.

"The schools begin with kindergar-

tens, which may be attended by children from the ages of three up to seven. At the latter age they enter the second grade primary schools, where a five-year course is taken, and then the first grade primary for a four-year course. In these schools they are taught the reading and writing of the Chinese characters, and they begin arithmetic, history, and geography. In the first stages of their instruction the children study out loud, but instead of sitting on the floor and swaying back and forth, each shouting for himself, as in the past, they now sit on benches, and read together, with one of them as their leader.

#### *"Some Schools Well Advanced"*

"After the primary is passed, the students enter the grammar or intermediate grades. Here they study Chinese, foreign languages, mathematics, geography, and history, and also the natural sciences, ethics, and drawing. In some schools there are courses in law and political economy. The most of these schools are, as yet, not far advanced, but there are about ten thousand students attending them in Peking alone, and of them four or five thousand are Manchus. The Manchus have a nobles' school for the sons of high officials who are being prepared for further education abroad.

"High schools and normal schools are now to be found everywhere. According to the regulation every town and city has to maintain one, and every provincial capital must have a normal school of the first grade."

In the light of the past, this reads like a fairy tale. But in the light of prophecy, it records a movement which foreshadows the end of the world. The nations are awaking from the stupor of ages and preparing for Armageddon.

*Takoma Park, D. C.*

### ***The Practical Results of Prevailing Prayer***

R. D. QUINN

PRAYER is power. The men of prayer are the men of power. It has been so in all ages; it ever will be so. "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." In every great crisis in the development of God's work in the earth, the altars that were broken down have been built up, and men by their faith and prayers have unlocked heaven's storehouse, stayed the tide of evil, and brought deliverance to God's people.

Enoch, a preacher of righteousness, walked and talked with God in the midst of a crooked and perverse generation until God took him home. "To him prayer was as the breath of the soul." Moses prayed his way into the very presence of God. "And the Lord spoke unto Moses face to face, as a man speaketh unto his friend." Samuel is mentioned in the book of the Psalms as chief among those that call upon God's name, and as having been answered. Ps. 99:6. His mighty intercessions tided Israel through those stormy times between the

judges and the kings. For Samuel to have lived a prayerless life, would have meant certain defeat for Israel. He said, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you."

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." Notice that Elijah was a man of like passions with us. He was weak where we are weak; tempted where we are tempted; and he failed where we often fail when for a moment we lose sight of our Almighty Helper.

God is no respecter of persons, and with Moses we may well ask ourselves the question, "Who am I?" It is not so much a matter of who we are as who our God is. Jesus Christ prayed his way through every great crisis of his life, and for us who are in his stead he is still praying: "Neither pray I for these alone, but for them also which shall believe on me through their word." He prayed for Peter that his faith fail not, and that he might be converted. He knows us also by name, and is praying for us. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

All heaven is interested in us. Jesus Christ ever liveth to make intercession for us, and the Holy Ghost, the third person of the Godhead, is making intercession for us with groanings which can not be uttered, according to the will of God. All this is done that our faith fail not, and that we be converted, or reconverted, and saved to the uttermost. Knowing all this, how can we, poor, weak, and powerless creatures of the dust, consent to live a prayerless life? God forbid that we should sin in ceasing to pray.

If Enoch, Moses, Samuel, Elijah, Ezra, Nehemiah, David, Daniel, and every other man of God who has done a definite work of righteousness in the earth, needed to pray, and did pray, how much more should we pray to whom has been given the greatest mission God has ever entrusted to men? In view of the mighty issues before us, there is one thing that every saint can do, and that is to pray.

Two classes are being rapidly developed in these closing days of earth's history,—those who are careless, prayerless, and indifferent, and those who are "weeping and praying with agony of spirit." O sleeper! "arise, call upon thy God, if so be that God will think upon us that we perish not."

*Bozeman, Mont.*

# THE WORLD-WIDE FIELD

## The South England Conference

L. R. CONRADI

ENGLAND proper, with a population of about thirty-two millions, forms at present two conferences, only one county — Monmouthshire — belonging to the Welsh Conference. The population is about equally divided between the North and South England conferences. The latter held its annual session at Willesden, September 9-14. Willesden is a town of sixty-five thousand inhabitants.

number of subscriptions were secured for the REVIEW, also for the union paper. Several hundred copies of "Christ's Object Lessons" were readily taken by our people, to be disposed of in favor of the school. Though this field includes the largest city in the world, with seven millions, where the twenty workers of the conference could be easily located, yet the conference willingly gave up several of its workers for East Africa. Brother and Sister Brooks, and Sister

ident for the next conference year.

While God's people were aroused to their duty, the enemy was by no means asleep. One of our former ministers, who holds a pastorate in a neighboring town, secured a chapel in the vicinity of our hall, to denounce our people, also to scatter his pamphlets against us. He first tried to get another pulpit, but, to his chagrin, was refused. On denouncing us and giving his reason for wanting the chapel, he was told that the owner of the chapel had a son who is a Seventh-day Adventist worker. Then this opponent said that if he could be introduced to this son, he would soon convert him; but the other man replied: "I know my son better than you do; and, by the way, my son has quite good Bible authority for his position."



ST. PAUL'S CATHEDRAL, LONDON

Its favorable location between London and Watford secured a good attendance of our people, three hundred fifty assembling on the Sabbath in the college building, in which the meeting was held. A tent effort had been carried on in this place; a few took their stand, and there was a fair attendance of those not of our faith in the evening services.

Our churches were all well represented by delegates. The president's report showed eighty-five souls baptized during the year, and a good growth of tithes and offerings. Three new churches were added at this time: Bristol, with thirty members; Croydon, with thirty; and Bowes Park, with twenty-nine. Though our people lifted hard on the college fund, yet as a call was made to secure four new tents, so as to continue energetic gospel work during the coming year, about £95 was subscribed. A

Gingell, who is betrothed to a brother already at work in Africa, were released, and will sail about October 20, with Brother Domnick, of the German Union Conference, to engage in the work around the Victoria Nyanza.

The conference was a very practical one. Much useful instruction was given. Elder J. N. Loughborough related his experiences with regard to the spirit of prophecy; Elder W. J. Fitzgerald set forth the reasons of our faith to a full house; Dr. A. B. Olsen spoke on health subjects; Elder W. H. Wakeham addressed the young people; while the writer spoke of the wonderful providence in connection with the progress of our work. On Sabbath the offerings for missions amounted to £4. A spirit of union marked all the deliberations of the conference, and Elder W. H. Meredith was unanimously re-elected as its pres-

Six were baptized during this meeting. All the people and workers returned with a new determination, by the help of the Lord, to do more than ever to spread the precious seeds of truth in this great field. Remember them in your prayers.

Hamburg.

## Fiji

J. S. STEWART

HAVING accompanied Mr. Stewart and Brother Parker and family to the Ra coast at the close of the year, it was my privilege to see something more of native life than is possible at Buresala. Knowing that our people are interested in learning about the customs of the people among whom our workers labor, I will try to give the details as we saw them, and as we have learned of them by inquiring among those around us:—

Usually in a Fijian town New-year's day is a time of great feasting and rejoicing; but this one was uncommonly quiet, as a chief had died. Our host's brother, who lived next door, had been very ill for three weeks, and was much worse the last day of the year. He had no lack of help, but it was plain his end was near. A Fijian almost invariably has a presentiment that he is about to die, and his friends generally hasten to dress him in his best clothes ere death draws on.

Early next morning we were awakened by a great wailing next door, and at once concluded that our neighbor was dead. This crying by the women was kept up for hours, then stopped, and three large conch shells were blown almost continuously in a most mournful manner. We were told that if the deceased were not of high rank, the women would have had to cry all day. By means of horns blown by the men, the friends in neighboring towns knew what had happened, and before long arrived to see the burial, and to stay several days with the bereaved wife. The day was spent mostly in preparing food, receiving and presenting mats, etc. Late in the afternoon it was our privilege to see our host present mats and whales' teeth to the wife and friends who had cared for the deceased.

Here a whale's tooth is highly prized, as by presenting it anywhere a person can ask for and get almost anything he wants. On inquiring the meaning of this presentation we were told it was similar to our giving money to friends in need.

It seemed as if the whole town followed with the weeping wife to the grave, almost every one bringing a stone for the top of the grave.

Half-way through the ceremony, conducted by a native Wesleyan teacher, twelve or more mats were spread over the grave; on the top of these the body, already wrapped in about six mats, was placed, and at the close of the service lowered into its last resting-place. It did not take long to fold down the mats and fill in the earth. All sadness then seemed to be forgotten as the friends and relatives repaired to the feast prepared in honor of the dead.

Four days later another feast, in which the whole town took part, and which continued far into the night, was prob-

ably an outlet for the gaiety that had been repressed on the previous occasion. Later on another big feast will be made; then the relatives will be free to go back to their own houses. All this time they have, while consoling the bereaved, been living in her house and been fed at her expense. The wife is expected to stay quietly about her house for one hundred days.

It seems that these burial customs differ among the various tribes. The blowing of the conch shells is a special custom of this tribe: some persons here said that they had never heard it before.



A FRUIT VENDER IN FIJI

The days of the wife's mourning differ according to rank, and love for the departed; about ten days may be sufficient for the common people. These things convince us that the power of custom is strong here in Fiji, but we can say that the truth is stronger still, and will triumph in the end.

During our stay at Namarai we were privileged to meet with our people from several small companies near. They came together for New-year, and for a small council. We believe the time was profitably spent, and all felt refreshed for the work before them. The women seemed especially grateful for the meetings held for them.

The work seems to be onward. Our school here has a brighter prospect before it, and we trust that it may be a blessing to many of our young people. We have much to make us rejoice, but we also see much to make us realize the greatness of the work before us.

*Buresala, Ovalau.*

## China

E. H. WILBUR

### *Kongmoon and Ngoi Hoi*

By our removal to Canton with our evangelist, it seemed that the work in Kongmoon and Ngoi Hoi would suffer much. We sent two of our Chinese brethren down there, and they have sold literature, and kept up the interest of an intelligent class of inquirers, several of whom are teachers. Among those especially interested in the truth in this district (Sun Wooi), nine new students attended our schools in Canton the first half of the year, and made splendid growth in Christian experience. Since their return home for the summer vacation, they have been a great help to the local work. One young lady has made trips to a small near-by village, telling the gospel story. Her father accompanies her as escort and also talks to the people.

### *Canton*

On account of the removal of several of the Hakka brethren and Brother J. P. Anderson from Canton, we closed the Hakka chapel in the northern part of the city, and also closed the building occupied as a boys' school last year. The boarding boys and the school were transferred to the old chapel, just back of our main chapel. It seemed like retrenching, but proved beneficial to the school healthwise, as well as spiritually.

You have already learned of the large attendance and good spiritual interest in the girls' school, under the supervision of Sister Vanscoy. The work has been very heavy for her, with the boarding school and the East Gate girls' day-school, but the Lord has graciously sustained her.

Brother Cheung has carried on regular night meetings at the chapel. The new bund is now finished in front of our door, and has become a popular walk in the cool of the evening. Hundreds of passers-by come in and listen to the words of eternal life. Some have become deeply interested, and daily visit our evangelist for Bible study.

### *Fat Shan*

The work at Fat Shan has been badly hampered for want of a suitable building and facilities for the medical missionary work. But Dr. Law Keem and wife have been able to reach a fine class of people, and the work there is broadening and deepening. There should be several ready for baptism before the year closes.

### *Hakka Work*

With the release of Brother J. P. Anderson from Canton, the Hakka work has taken on new life. He has opened two new out-stations in places not yet entered by other missions. And in each of these places an evangelist and his wife are located, and a school is started, thus giving the people to understand that we are interested in their welfare, and that we have come to stay. Brother Anderson has made his headquarters in Wai Chou, one hundred twenty miles east of Canton, where he also has an evangelist located and a small chapel opened. Besides this he has three regu-

lar canvassers in the field, who are traveling all the time from city to city and market-town to market-town. They are selling altogether about one thousand copies of the Chinese *Gospel Herald* monthly, besides getting annual subscriptions. Thus the message is going.

Brother Hüng, at Chou Chou Fu, near Swatow, is still faithful, and is doing a good work. There is no reason why, with the arrival of a new foreign worker for that place, the message should not quickly go forth from that center.

Our little company of foreign workers in this province are now taking a much-needed rest at Macan. We have a quiet place by the seaside where we can enjoy the beauties of nature. All have greatly improved in health since coming here. While not actively engaged in missionary work, we have held a Chinese Sabbath-school in our house, which a Chinese pastor from Canton and an evangelist from Macan, with a few other native Christians, have attended. One of these Chinese brethren has been convinced of the Sabbath truth for over two years. His church is trying to hold him by having increased his salary, but he will surely take his stand for the truth soon. He is an able and worthy man.

Elder W. C. Hankins, superintendent of the South China mission field, made us a visit in July, attending a meeting of our provincial committee in Macan. We appreciated his presence and counsel very much. It was voted that we hold a general workers' meeting in Canton, October 1-10, for which a good program was prepared. After our council Elder Hankins accompanied the writer to Ngoi Hoi, Kongmoon, Canton, and Fat Shan, where he preached to large and attentive audiences. His theme was the importance of having a real knowledge of God, and of being born again.

We are all well, and looking forward to the arrival of Elder I. H. Evans and other new workers for this field.

### Hand-Shaking as an Evangelizing Force

It is said that Judson once stopped in a village on the banks of a river. Seeing a woman close to the landing-place, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but, she said, "They have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand. His God must be the God."

That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the moun-

tains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory, that I may know thee who thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all with whom she came in contact. She had great power with every one, for she herself lived so near to Christ.—*The King's Messengers.*

PERFORM loving deeds; do them from a sense of duty, if not of delight; presently you will come to delight in them, and you will say to yourself as you go to and fro, "This is something as Jesus feels toward me." Love apprehends love.—*F. B. Meyer.*

## Harvest Ingathering for Missions

"Thy people offer themselves willingly in the day of thy power, in holy array." Ps. 110: 3, A. R. V.

Special Campaign Week, Nov. 1-6.  
Full Campaign Period, Nov. 1 to Dec. 31.

### Campaign Information

A. J. S. BOURDEAU

BROTHER H. C. LOCKWOOD, the foreman of our pressroom, showed the Missions REVIEW to a traveling salesman, who at once became interested in our work, and gave him check for ten dollars.

During the three weeks ending October 29, we sent out an average of over three tons of the Missions number of the REVIEW each day. It looks good to see these hundreds of sacks of papers, containing present truth, going out to the people.

On Tuesday, November 2, we were obliged to place another printing order for twenty-five thousand additional copies of the Harvest Ingathering number of the REVIEW. When these are printed, they will swell the total edition to seven hundred thousand copies.

This is the time to approach those with whom you have been trading for years. Tell your grocer, your baker, your milkman, and other tradespeople of the scope of our work. Show them the Missions REVIEW, and ask them to assist. Very few will refuse to give at least fifty cents to our missionary enterprises.

In acknowledging the receipt of the package of ten copies of the Missions REVIEW, a brother in Missouri writes: "There are just two lone Sabbath-keepers here. I am an old man eighty-four years old. I am sure there is a work to be done here, as several persons have told me that I keep the right day. I wish we could secure an Adventist preacher to work here." Thousands of

our isolated brethren and sisters are thus quietly sowing the seed of truth, and by their daily lives are preparing the way for definite efforts on the part of our ministers.

As fast as you receive money for missions, please turn it over to the treasurer of your local church; or in case you are isolated from an organized church, send it direct to your conference treasurer. You will find his address in the alphabetical list of conferences on pages 14-16 of the special "Instruction Leaflet." If you have not already received this little leaflet, we will gladly mail it to you promptly on receipt of your request.

Brother O. H. Maxson, one of our nurses from the Washington Sanitarium, now on his way to Peru as a missionary, has sent out sixty copies of the Missions REVIEW to friends and acquaintances, accompanied by a missionary letter. Thus far he has received eight replies. One of the letters contained a check for five dollars. The second reply, received from the secretary of the Y. M. C. A. in a large Eastern city, contained twenty-five dollars. The third letter was accompanied by one dollar. This shows what can be done in the way of soliciting through correspondence. Let others try the plan. It is a good and sure one. You may be able to work in this way when you can not personally solicit.

### Soliciting by Letter

LAST year the best success in soliciting gifts was secured by some who sent out their papers, accompanied by personal letters, to firms, tradespeople, etc. Those unable to solicit from house to house can do something in this way. The postage on each paper is only one cent.

Generally speaking, all your first letters should be brief. This is especially true of those intended for business men. They should be courteous, straightforward, and to the point. For sample letter addressed to business men, see page 13 of the little "Instruction Leaflet."

### To Our German and Scandinavian Workers

WE have just received word from the International Publishing Assn., College View, Neb., that up to October 27 they had received orders for nine thousand copies of the Missions number of our German paper, the *Christlicher Hausfreund*. A special issue of this periodical has been prepared, and is now ready for delivery. No special Harvest Ingathering editions of the *Evangeliets Sendebud* (Danish-Norwegian), nor the *Sions Vaktare* (Swedish), have been issued. It will thus be necessary for our Swedish and Danish-Norwegian brethren and sisters to use the Missions number of the REVIEW, or some regular issue of their respective papers, in their work of soliciting donations for foreign missions.

Let our brethren and sisters who desire to secure donations for foreign missions from German-speaking friends or relatives, order their papers from the *Christlicher Hausfreund*, International Publishing Assn., College View, Neb.



# THE FIELD WORK

## *En Route to Argentina, South America*

In harmony with the advice of the Mission Board, our company, consisting of Dr. R. H. Habenicht and family, Brother and Sister Foster, and the writer, sailed from New York, July 22, for our new field of labor in South America. Our voyage was very pleasant, and we enjoyed singing songs of praise to our God, upon the billowy ocean. After seeing nothing but sea and sky for nearly two weeks, one has a new appreciation of seeing land again, and we were glad to greet the shores of Brazil. How cheery the green trees and the foliage looked upon the mountains, and it seemed that South America welcomed us already to our new home.

As our ship cast anchor in Rio de Janeiro, we improved our time in going ashore and spending a few hours in sightseeing. In general this city reminds one of our northern centers of commerce. Its beautiful parks, the automobiles running along its stately avenues, and the grandeur of the city as a whole can not fail to testify to the fact that this is a land of rich resources and increasing enterprise and activity.

Arriving at Santos, our ship unloaded four railway locomotives, and took a large cargo of coffee for Buenos Aires, thus giving us time to go to Sao Bernardo, our headquarters for Brazil. This trip convinced us anew of the wonderful advance of South America in the way of railroad facilities. The track from Santos to Sao Bernardo is one of the greatest marvels of railway engineering in existence, rising to an elevation of two thousand feet in about an hour's ride. Here we saw most beautiful mountain scenery, while the valleys were dotted with banana fields. We found the brethren of good courage. They were holding an institute for workers, which, it is hoped, will be the beginning of a training-school for this needy field. It is needless to say that they were very thankful that the Lord was sending more help to them.

In a few more days we arrived at the capital of Uruguay, where it was our privilege to see our two nurses who, with three others, came down here a year ago. The others are located in Buenos Aires and Diamante. All are having excellent success, and they are making friends to the sanitarium work among the best families.

From Montevideo we crossed La Plata River, a distance of one hundred twenty-five miles, and finally arrived in Buenos Aires. This is the largest city of South America, having a population of one million two hundred thousand, and is also the greatest Spanish-speaking city in the world. Its harbor is lined with steamers for miles, thirty thousand of them arriving annually. The commerce has mostly been carried on by Europeans, but North American capitalists are waking up to the possibilities before them in the republics to the south. On our ship alone was five million dollars in gold and seven million dollars in

paper for the banks in Argentina. Next year Buenos Aires will have a "Transcontinental Railway" exposition, which, undoubtedly, will call the attention of the world to South America as never before.

After being two days with our workers at this place we started on our journey up La Plata and Parana rivers. In a day and a half we arrived at Diamante, our training center for Spanish South America. The work here is going on nicely, the new sanitarium is nearing completion, and the school is filled to its limits. Here, too, the students manifest a missionary spirit, and it is evident that Professor Walton John and his faculty of six teachers have done very good work. We shall have a special course for workers in Bible doctrine, medical, and canvassing work during the last six weeks of school, and I believe that we shall have a goodly number of earnest and consecrated young people in the field during vacation. Brethren, pray with us for God's blessing on our work in Catholic South America. Who will come and help us, that the harvest of our Master suffer no loss?

MAX TRUMMER,

*Field Missionary Agent for Argentina.*

## *Georgia*

CARTERSVILLE.—This is the town of the late noted evangelist, Sam P. Jones. It has a population of about six thousand, two thirds of whom are white. We came here the latter part of August to begin Bible work, but preceding our arrival one of our faithful canvassers had begun to place our good books in the homes of the people.

We are visiting the people from house to house with our papers, soliciting subscriptions, and leaving the Family Bible Teacher in every home. The town is largely Methodist and Baptist, some Presbyterians and Episcopalians. We greatly need a continuous supply of good literature suitable for missionary work, and shall much appreciate any we may receive. I would also like to correspond with any one who may have a copy of the "Life of Paul," by Mrs. E. G. White, which he would dispose of. My address is Box 346, Cartersville, Ga.

There is only one Sabbath-keeper here besides our company of three workers, and we need your prayers.

A. L. MANOUS.

SAVANNAH AND TY TY.—September 17 Brother S. T. Shadel and the writer commenced tent-meetings in Savannah, with a large attendance. This interest has continued nearly four weeks. Last Sabbath we were glad to have with us fifteen new Sabbath-keepers. Others are investigating the truth.

Elder Shadel conducted a meeting near our present location last spring, awakening quite an interest. He followed this work with the Family Bible Teacher during the summer, thus preparing for the present effort, which has been so fruitful with but a short meeting.

Nearly all who attended the former meetings but had not fully decided, have taken their stand now. The success of this effort is due largely to the faithful labors of Brother and Sister Shadel.

Brother D. G. Stephenson began a tent-meeting at Ty Ty three weeks ago. He reports six new Sabbath-keepers, with a good interest. The truth had been introduced in that place by Sister Haralson, who has been there for some time, and has distributed our papers and tracts, thus creating an interest. The people hauled our tents, etc., twelve miles without pay, in order to have the services. It is hoped that we can soon build a church there.

Good reports come from all the workers, and we hope for brighter days in this great State. Pray for us.

C. B. STEPHENSON.

## *International Publishing Association*

THE sixth annual meeting of this association was held in connection with the recent Council of the General Conference Committee at College View, Neb., October 5-11. This proved a favorable time for holding this meeting, as there was present a good representation of our foreign brethren and leading general workers, whose counsel was greatly valued.

Elder E. T. Russell, the president of the board, reviewed quite fully the development of our foreign publishing work since it was moved to College View immediately after the Review and Herald fire in December, 1902. Although many difficulties have been experienced, and it has required a pretty stiff fight financially, the institution is making a steady progress in the volume of its business and in the equipment of its plant. The following comparison of publications sold, during the last four years, at retail value, will be of interest. For the year ending June 30, 1906, \$4,897; 1907, \$7,929; 1908, \$11,373; 1909, \$14,445. An edition of "Thoughts on Daniel and the Revelation" has just been printed in the Danish-Norwegian language, being the first large subscription book to be bound in our bindery in three styles. Although this work is being done largely by hand labor, it is not inferior to machine work, and gives employment to several students in Union College.

The following six resolutions, which were adopted by the General Conference Committee June 14, 1909, and referred to this meeting, were approved:—

"1. That our English publishing houses turn over to the International Publishing Association such plates and copyrights as may be necessary to enable the International Publishing Association to publish all subscription and trade books, pamphlets, and tracts as they may be able to manufacture in the German, Swedish, and Danish languages, and that the International Publishing Association supply such literature to other publishing houses and their branches at publishers' rates.

"2. That the Kansas City Branch of the Pacific Press Publishing Association continue to handle as a depository the subscription books published in the languages mentioned in recommendation one.

"3. That the International Publish-



ing Association employ its entire facilities in publishing literature in foreign languages in harmony with the purpose which led to establishing that institution, it being understood that the International Publishing Association will continue, as in the past, supplying English and other literature as a part of its regular mail business.

"4. That the depository for handling foreign literature established in New York City, continue, as in the past, under the management of the New York Branch of the Review and Herald, and that the New York Branch be encouraged to co-operate in every reasonable way with the International Publishing Association, of College View, as well as with the foreign publishing houses, in securing an active circulation for the literature which they publish.

"5. That arrangements be made for the closest possible co-operation between the several sections of the North American Foreign Department and the International Publishing Association of College View, Neb.

"6. That we suggest to the International Publishing Association that they give careful study to the suggestion which has been frequently made, that a ten-cent magazine be issued in the German language which may be sold both by our German brethren among their own people, and by our other agents, who meet many Germans in their regular work for English periodicals."

Other recommendations were adopted as follows:—

"Whereas, There is a great need and field for health and temperance literature in the Danish-Norwegian language, therefore,—

"Resolved, That a Danish-Norwegian health journal be published once a quarter, the name, size, price, and editor to be decided by the Danish-Norwegian literature and advisory committee in counsel with the International Publishing Association."

"Whereas, The cost of materials and labor has increased to such an extent that at the present subscription prices of our periodicals, we find it difficult to make a gain on the same, therefore,—

"Resolved, That the subscription prices be advanced to the following amounts: *Vaktare*, \$1.50; *Signalen*, 50 cents, with no reduction if taken with *Vaktare*; *Sendebud*, \$1.50; that the price of the *Hausfreund* remain at \$1, but with the cover omitted; that the price of the *Arbeiter* remain at 50 cents, the size not to exceed eight pages; said rates to take effect Jan. 1, 1910."

"Resolved, That an earnest effort be made to raise the subscription lists of our leading periodicals to the following amounts by July 1, 1910: *Hausfreund*, 6,000; *Vaktare*, 3,500; *Sendebud*, 4,000.

"Resolved, That plans for issuing our ten-cent magazines be perfected rapidly, in order that the first numbers may be issued early in the first quarter of 1910, and that as large a subscription list as possible be secured by that time."

"Resolved, That we co-operate with our State tract societies in the following particulars, thus encouraging them to distribute the various kinds of foreign literature:—

"(1) That we allow them the same commission on ten-cent magazines and other periodicals that is allowed on English periodicals.

"(2) That tract societies and members of the foreign publishing committee be supplied with free sample sets of tracts and pamphlets in convenient shape for reference, and that they be informed when new tracts are issued.

"(3) That special study be given to plans for home workers to sell such excellent small books as 'New Testament Primer,' 'Best Stories,' 'His Glorious Appearing,' 'Steps to Christ,' and 'Christ Our Saviour,' in various languages.

"(4) That we keep in close touch with tract societies, by supplying them freely with advertising leaflets and by correspondence relative to these plans."

"Resolved, That a publishing committee which shall look after and push the circulation of the foreign papers, tracts, and books be selected as follows: O. A. Olsen (chairman), F. F. Byington (secretary), the three foreign secretaries, the foreign superintendents, and when such men are secured, the foreign canvassing agents.

"Resolved, That one special book printed or owned by the International Publishing Association in the German, one in the Swedish, and one in the Danish-Norwegian language be sold this year as a relief book, with the understanding that eight hundred of the Swedish, one thousand of the Danish-Norwegian, and thirteen hundred of the German book be sold."

"Whereas, There is need of taking advance steps for our German youth,—

"We recommend, That this association begin the publication of an eight-page youth's paper, adapted to their special need, as soon as consistent, to be issued monthly."

A recommendation to publish a Swedish quarterly magazine was referred to the International Board for favorable consideration.

Some changes were made in the editorial department, M. S. Reppe being invited to act as editor for the Danish-Norwegian language, and Theodore Valentiner for the German. C. A. Thorp and O. F. Schwedrat, who have occupied these positions, are planning to engage in evangelical city work.

Much interest was manifested in discussing these plans for strengthening our foreign publishing work, and we trust the Lord may richly bless in putting them into operation.

F. F. BYINGTON.

## A Trip Through Western Canada

It fell to my lot to attend the camp-meetings in the Western Canadian Union Conference, of which there were five. The first in order was—

### The Manitoba Conference

This meeting was held at Portage la Prairie, from June 24 to July 4. Portage is a prosperous and thriving town, located on the Canadian Pacific Railroad, fifty-five miles west of Winnipeg, in the center of the great grain belt of the province. The conference office and tract society are located in this town, and the conference school is a short distance in the country. This conference was organized in 1903. Its report showed a present membership of two hundred twenty, with ten organized churches. There were thirty-one tents pitched on the camp-ground, and a regular attendance of over one hundred. There were some distracting influences during the first part of the meeting; yet notwith-

standing this, the meeting, as a whole, was a success. The interests of the local union, and General conferences then received due share of consideration. Special interest was taken in a Canadian edition of *Liberty*, nearly two thousand copies being subscribed for. Elder W. C. Young was re-elected conference president. Nine persons were baptized the last day of the meeting. Elders H. S. Shaw, E. L. Stewart, G. F. Haffner, and the writer assisted the local laborers in conducting the meeting.

### Saskatchewan Mission Field

The English meeting for this province was held at Qu' Appelle, a small town thirty-five miles east of Regina, the capital. Saskatchewan is still a mission field. It has a membership of eighty-five, several of whom are Germans. These live in the northern part of the province, and a meeting was held for them at Rosthem. At each of these meetings about sixty of our people were in attendance. There being no business to attend to at the Qu' Appelle meeting, the time was entirely devoted to preaching and to spiritual services. Although small in point of numbers, it was a blessed meeting. The brethren in this province are faithful in the payment of tithes and offerings. Their average ten-cent-a-week offering last year was fourteen cents a member. Several hundred subscriptions were taken at this meeting for *Liberty*, and a number of our books was taken by the brethren. The canvassing work is prosperous. Elder Shaw still has charge of the field, but much of his time will now be taken up with union affairs. Aside from him, there are two ordained ministers—one for the English, and one for the Germans—and one licentiate. At the two meetings ten persons were baptized.

### Alberta Conference

Our next meeting was at Olds, a small town fifty-eight miles north of Calgary. Although held in the middle of the mid-summer month, July 8-18, owing to the high altitude of the place—four thousand two hundred feet—and the snow-capped mountains in the distance, the weather was quite cool, especially in the early morning and evening meetings. Meetings were held in a separate tent for the Germans, of whom there were over fifty encamped on the ground. Elder Haffner was present to assist the local laborer in these meetings. This being their annual conference meeting, all branches of the work received consideration, including the foreign missions, toward which about one thousand five hundred dollars was donated. The removal of their school from Leduc to Lacombe, and the erection of a sanitarium at the same place, were the principal questions of interest to the conference at this time. Several pieces of land, and quite a sum in donations, were pledged at their last camp-meeting for this purpose, but owing to a decrease in the price of land, nothing had been realized on the land. This compelled them to cut down their plans from a twenty-eight-thousand-dollar to a ten-thousand-dollar building and equipment. The site at Lacombe borders on a beautiful fresh-water lake, and the altitude of the location is such as to command a beautiful view of the town and surrounding country. Arrangements were made to push both these enterprises rapidly to completion, since both the school and the sanitarium were out of a home, the property in which the latter had been conducted at Edmonton having

passed into the hands of those who wanted the building for other purposes. A good work has been done in Edmonton by Brother Hommel, and his little company of consecrated workers, in treating the people, and in teaching the principles of health reform, and it is hoped that this interest may be transferred to the new institution. Elder C. A. Burman was re-elected conference president. Much interest was manifested in the canvassing work, and since crop prospects were fine, it was expected that the coming year would be a prosperous one for the work in the Alberta Conference. This conference also took a lively interest in the special edition of *Liberty*, and subscribed for several hundred copies. Ten persons were baptized at the close of the meeting.

#### British Columbia Conference

From Alberta we went to Victoria, the capital of British Columbia, where the meeting for this field was to be held. Victoria is located on the island of Vancouver, and is the last port of call for vessels bound for Australia, China, and the Orient. There were seventy-five of our people in attendance. Not being a conference session, the time was entirely devoted to preaching, Bible study, and spiritual meetings. All in attendance seemed to get a real spiritual uplift. One interesting feature of the meeting was a temperance rally, at which the mayor of the city was present and made a strong speech in favor of total abstinence and prohibition, commended our people for their health principles, and wished us Godspeed in our work. Twenty-eight dollars' worth of the Temperance number of the *Instructor* and two hundred dollars' worth of books were sold. Eight young people were baptized at the close of the meeting.

Elder W. M. Adams, president of the conference, is assisted by three ordained ministers. Two other persons devote their entire time to conference work, aside from those who labor in the school.

The union as a whole has a membership of eight hundred. In 1908 thirteen thousand dollars was paid in tithe; in the first seven months of 1909, ten thousand dollars has been received. In 1908 three thousand five hundred dollars was given for foreign missions; the first seven months of 1909 has brought in an equal amount. Thirteen thousand dollars' worth of books and periodicals was sold in 1908.

Western Canada is rapidly filling up with a sturdy and enterprising people, and has already become an interesting field for our work. While as yet it needs to be assisted by the General Conference, Elder Shaw, its president, is determinedly working toward the self-supporting point; and with the usual crop prosperity, this will soon be achieved. During my visit to this field, I formed many new acquaintances, and became more than ever interested in the work and workers; so that I can truly say from the heart, God bless the work and workers in Canada.

G. A. IRWIN.

#### Battle Creek and Otter Lake, Mich.

On my return to Washington, D. C., from the recent General Conference Council at College View, Neb., I visited Battle Creek and Otter Lake, Mich. Thursday evening, October 14, I spoke in the Tabernacle at Battle Creek on

the subject of religious liberty, to an attentive congregation. The interest of a goodly number was manifested in a practical way at the close of the service by subscribing for the magazine *Liberty*. It was indeed a satisfaction to meet a number of brethren and sisters whom I had not met for many years.

Sabbath, October 16, I spoke to the church at Otter Lake. This service was attended with much of the Holy Spirit's presence, and one of the results was the conversion of a young lady, who is engaged as a teacher in the public school of that place. Sunday afternoon I spoke at the Otter Lake Sanitarium, and in the evening I delivered a temperance lecture in the Methodist church. The announcement of the lecture was quite thoroughly circulated by telephone to the inhabitants of the vicinity of Otter Lake, and as a result the church was filled.

Lapeer County, Michigan, in which Otter Lake is located, is one of the "wet" counties in that State. The question as to whether this county will continue so or will be placed upon the roll of honor with the "dry" counties, will soon be submitted to the citizens to determine by vote. We were glad to voice the position of our people on this important question in this part of Lapeer County. In the lecture we took occasion to show the audience that the state can rightfully legislate against the liquor traffic, without invading the natural rights of its citizens, because the business is a menace to the life and welfare of its citizens. We also endeavored to show in contrast to this that the state would be stepping beyond its legitimate sphere to legislate upon things of a religious character, because they in no way interfere with the rights of others, and therefore do not come within the province of civil government.

K. C. RUSSELL.

#### Field Notes

ONE person was baptized at Hampton, Iowa, Sunday, October 3.

SABBATH, October 2, one person was baptized at Alaiedon, Mich.

WEDNESDAY, October 6, one person was baptized at Sioux Falls, S. D.

At three different baptisms, eight persons have been baptized at Lansing, Iowa.

EIGHT persons have been baptized at Springfield, Ill., within the last few months.

ELEVEN persons are reported to have been baptized by Elder J. C. Clemens at Nevada, Iowa.

At two baptismal services held at Woodfords, Maine, nine persons were added to the church.

FROM Brother C. H. Bliss, of Peoria, Ill., comes the report that eleven have united with that church since last December.

ELDER J. W. DORCAS reports the baptism of one person at Muscatine, Iowa, Sabbath, October 2, and one at Clinton, Iowa, October 9.

## Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - - - Secretary

### Fireside Correspondence School

If the students of the Fireside Correspondence School find as much pleasure in preparing their lessons as we at headquarters find in seeing their neatly written test papers coming to our desk, and in looking over their work, they count themselves happy that they have enrolled in the school. We feel compensated for undertaking the enterprise. The work is developing so far beyond our expectations in many important respects that we feel thrice repaid already for the travailings of mind and soul it has cost to start it in so short a time, and feel a growing confidence that we can do more for the correspondence student than we really dared hope in the beginning.

If anything can be judged from the quality of the written work sent in, (and really what better means of judging could one have?) there is no mean talent in the fireside circle of the Correspondence School. It is easy to discern in the lessons a pride in doing things well. We can feel an atmosphere of earnestness and determination that is one of the restful features of our otherwise arduous work.

There is noticeable in some of the students a growing ambition to push their work to a finish as early as consistent, and the grade of work they are sending in justifies their so doing. We place no hindrance to a student's advancing as rapidly as he wishes, except that of keeping his work up to a high standard of thoroughness. Our energetic students are finding this to be one of the most attractive features of study by correspondence. They are never held back by plodders or drones. Besides this, they are learning to appreciate the value of having the teacher's personal attention and assistance on every point in the lesson on which they need help, while, on the other hand, they are not obliged to sit and listen to the teacher explain over and over some simple thing the duller ones can not understand or remember.

Two other features of taking lessons by correspondence the student specially enjoys,—the privilege of studying at such time and place as are of the greatest advantage to him, and the gratification that comes from making definite progress in his education while still taking an active part in solving the practical problems of life.

We took a little inventory of our students and their studies the other day for the first time. Here are a few of the interesting results:—

#### Occupations

Total occupations represented, thirty-one. As to numbers these occupations appear in the following order: Farming, ministry, housekeeping, Bible work, teaching, canvassing, medical practise stenography, nursing. Other interesting ones represented: grocery keeping, gardening, cooking, bookkeeping, ship carpentry, mining, principalship of school, plumbing, stock raising, night watching, office clerking.

#### Ages of Students

In their "teens," 24 per cent; in the

twenties, 26 per cent; in the thirties, 20 per cent; in the forties, 8 per cent; in the fifties, 8 per cent; in the sixties, 1 per cent.

#### Studies Taken

Every one offered. Leaders: Bible doctrines, grammar, elementary rhetoric, arithmetic, New Testament Greek. Second in number: Advanced rhetoric, journalism, bookkeeping, general history, church history. Applied for but not yet offered: Not counted, but a large number.

#### Foreign Countries Represented

Canada, Canal Zone, Costa Rica, Trinidad, Jamaica, Cuba, Porto Rico, British Guiana, Argentina, Ireland, England, Norway, Portugal, Italy, Sierra Leone, Gold Coast, South Africa, Syria, India, China, New Zealand, Fiji Islands.

Let it be distinctly understood that it is never too late to enroll in the Fireside Correspondence School. The door is always ajar for any who wish to come in. We have no vacations, and have had our last opening day. Our commencement day is every day. We believe in *continuous* education, and our school is a "continuation school." (See *Christian Education*, No. 2.)

Announcements and application blanks may be obtained of the Young People's and Educational secretaries, of the principals of resident schools, of conference presidents.

All books and supplies are obtained from the Review and Herald Publishing Association, 32 Union Square East, New York City.

All requests for special information and all correspondence lessons are mailed direct to Fireside Correspondence School, Takoma Park, Washington, D. C.

W. E. HOWELL, *Principal*.

### A School for Burma

At the Lucknow meeting, Brother A. W. Steevens, of Meiktila, Burma, brought to the conference the good news that influential Burmese and others were desirous that our mission open an industrial school in Upper Burma. A committee, consisting of the Burmese workers, Elder J. L. Shaw, and Dr. H. C. Menkel, was appointed to investigate the proposition. This committee visited Meiktila in February, and looked carefully into the matter. The project was considered favorably by them, and it was decided to recommend that it be developed. For this purpose a man was asked for from America to take charge of the school, and Brother Steevens was to go forward working up the proposition.

The matter finally came to the attention of Sir Thirkell White, the lieutenant-governor of Burma, who became interested in it, and requested an interview with the promoters of the plan, and the representatives of the mission. He appointed July 19 as the date for the interview. Owing to Elder H. H. Votaw's absence in America, this request for an interview from the highest representative of the British government in Burma placed Brother Steevens in an anxious position. But as a result of the good telegraph system, the writer was soon on his way to represent the mission at the interview.

The lieutenant-governor received us very pleasantly. He asked Brother Steevens concerning the progress of the project up to the present and its pros-

pects for the future. The writer gave information concerning our system of industrial education, and the policy and financial standing of the denomination. Oo Saw Maung, subdivisional magistrate for the Meiktila district, spoke concerning the real want existing in the community for such a school.

Sir Thirkell White followed all that was said with the keenest interest. The questions asked by him showed that he fully understood all that was involved in a project of this kind. Brother Steevens and the Burmese representatives promised to raise the sum of thirty-five thousand rs. in cash. On behalf of the mission, I promised that if this sum was raised, and at least fifty boys given us, and a grant of land from the government, we would provide a qualified superintendent and teachers, and be responsible for its maintenance. In response to our request for land, we were told to apply for it through the regular channel, and it was likely that we would get the amount of land that the local government is allowed to grant for such a purpose. In this locality, this will be about fifty acres. After nearly an hour's interview concerning the matter, the governor dismissed us pleasantly, assuring us of his interest in the project and wishing it success.

The burden for the immediate future rests on Brother Steevens and those living in the vicinity, who are making an effort to raise the cash required before the enterprise can be launched. This surely seems a providential opening for us among the Buddhist people, and I bespeak the prayers and co-operation of all our people in the behalf of those who have this burden to bear.

G. F. ENOCH.

## Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary  
W. A. COLCORD - - - - - Corresponding Secretary

### To Urge the Passage of the Johnston District Sunday Bill

UNDER the heading, "Would Stop Sunday Work," the following appeared in the *Washington Post* of October 30:—

"The executive council of the Laymen's Federation, at a special meeting last night, appointed a committee to wait on the District commissioners and ask them to prevent, as far as possible, all District work on Sundays. It was generally agreed among the committeemen that the sweeping of streets might be dispensed with on the sabbath day. The committee consists of Rear-Admiral M. T. Endicott, Washington Topham, E. I. Booream, J. S. Barker, Charles S. Bradley, W. Everett, and C. D. Holland.

"Dr. Wallace Radcliffe told what had been done by the Interdenominational Rest-day Committee toward pressing the enactment of the Johnston bill, which provided for Sunday observance laws. It has been twice passed by the Senate, and then defeated in the House,

and has been introduced in the Senate for the third time. The laymen appointed a committee to co-operate in urging its passage."

From this it is evident that the church people in Washington, both ecclesiastics and laymen, are working actively for the passage of the Johnston District Sunday bill. Though defeated thus far, they have by no means given up the battle, but intend to press the matter if possible to a successful issue.

This measure was first introduced into the Senate by Senator Johnston, as Senate Bill No. 3940, Jan. 14, 1908; opposed and defended, together with another District Sunday bill also introduced by Senator Johnston "for the proper observance of Sunday as a day of rest" (Senate Bill No. 6535), at a hearing before a subcommittee of the Senate Committee on the District of Columbia, April 15, 1908; reintroduced under the first number, No. 3940, in the same Congress and in the same session of Congress, but in an amended form, May 1, 1908; passed the Senate May 15; was introduced into the House of Representatives May 16; weakly defended and strongly opposed in a hearing before the House District Committee, held Feb. 15, 1909; and died with the Sixtieth Congress, March 3, 1909. It was reintroduced in the Senate by Mr. Johnston, March 22, 1909, during the early part of the special session of the Sixty-first Congress, convened by President Taft. It is therefore a live measure, and will remain such during the Sixty-first Congress, which will end March 3, 1911, unless passed or otherwise disposed of.

The statement in the *Post* that the bill has twice been passed by the Senate we think is a mistake. So far as we are informed, it has passed the Senate but once; but in its different forms it has been introduced there three times.

Against the passage of this measure by Congress every loyal citizen in the United States and every lover of liberty should protest. Its passage would mean the first compulsory Sunday law ever enacted by Congress, and the beginning of that order of things which has brought sorrow, persecution, and ruin in ages gone by. Let the people be enlightened regarding this measure, and the petitions and protests sent in against its passage.

W. A. C.

### Religious Liberty Notes

THE General Religious Liberty Department is preparing a new eight-page song leaflet for the use of religious liberty workers in campaign work.

A religious liberty convention will be held in connection with the Atlantic Union Conference that is to convene at South Lancaster, Mass., November 14-28.

The trial of Brother David Cruze, who was arrested last May for cutting wood on Sunday, has been set for November 4, at Knoxville, Tenn. Let us pray that the Lord may overrule for the good of his cause in this trial.

The Ministerial Association of Troy, N. Y., November 1, adopted resolutions protesting against the War Department sanctioning the equestrian tests for army officers on Sunday. The President and the Secretary of War are called upon to prohibit such tests on Sunday.

# The Missionary and Publishing Work

Notes, Plans, Reports Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature.

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER Secretary  
 N. Z. TOWN Assistant Secretary  
 A. J. S. BOURDEAU Missionary Secretary

## Canvassers' Summary for September, 1909

|                                      | AGENTS | HOURS | ORDERS | 1909<br>VALUE | 1908<br>VALUE |
|--------------------------------------|--------|-------|--------|---------------|---------------|
| <b>Atlantic Union Conference</b>     |        |       |        |               |               |
| Central New England                  | 10     | 607   | 189    | \$ 674.75     | \$ 518.40     |
| Southern New England                 | 4      | 234   | 70     | 242.25        | 63.75         |
| Maine                                | 7      | 240   | 50     | 250.75        | 94.05         |
| New York                             | 6      | 374   | 197    | 357.00        | 323.50        |
| Western New York                     | 5      | 270   | 40     | 116.95        | 225.75        |
| Greater New York                     | 3      | 137   | 37     | 133.70        | 290.95        |
| Vermont                              | 6      | 363   | 82     | 258.50        | 245.20        |
| Totals                               | 41     | 2225  | 665    | 2033.90       | 1761.60       |
| <b>Columbia Union Conference</b>     |        |       |        |               |               |
| Ohio                                 | 21     | 1780  | 722    | 1450.45       | 514.85        |
| Eastern Pennsylvania                 | 12     | 810   | 308    | 680.25        | 768.11        |
| Chesapeake                           | 15     | 1080  | 228    | 716.80        | 990.90        |
| New Jersey                           | 11     | 653   | 253    | 525.80        | 607.70        |
| West Virginia                        | 5      | 157   | 41     | 187.05        | 175.00        |
| West Pennsylvania                    | 13     | 931   | 395    | 990.73        | 280.66        |
| Virginia                             | 6      | 472   | 115    | 468.80        | 671.80        |
| Totals                               | 83     | 5883  | 2062   | 5019.88       | 4009.02       |
| <b>Lake Union Conference</b>         |        |       |        |               |               |
| Wisconsin                            | 2      | 52    | 22     | 66.80         | 459.10        |
| Southern Illinois                    | 9      | 362   | 97     | 268.55        | 687.20        |
| Northern Illinois                    | 8      | 633   | 223    | 610.70        | 543.15        |
| West Michigan                        | 2      | 67    | 20     | 39.50         | 293.45        |
| Indiana                              | 3      | 134   | 30     | 69.70         | 340.30        |
| North Michigan                       | 12     | 239   | 41     | 129.15        | 82.80         |
| East Michigan                        | 15     | 518   | 251    | 431.25        | 118.30        |
| Totals                               | 51     | 2005  | 684    | 1615.65       | 2524.30       |
| <b>Canadian Union Conference</b>     |        |       |        |               |               |
| Maritime                             | ..     | ..    | ..     | ..            | 297.10        |
| Newfoundland                         | 1      | 28    | 15     | 55.25         | ..            |
| Quebec                               | 1      | 37    | 35     | 61.75         | 136.25        |
| Ontario                              | 3      | 157   | 53     | 184.15        | 273.60        |
| Totals                               | 5      | 222   | 103    | 301.12        | 706.95        |
| <b>Southern Union Conference</b>     |        |       |        |               |               |
| Alabama                              | 16     | 1112  | 500    | 843.30        | 1504.40       |
| Kentucky                             | 13     | 1394  | 402    | 711.05        | 802.00        |
| Louisiana                            | 10     | 937   | 526    | 874.65        | 367.35        |
| Mississippi                          | 6      | 799   | 242    | 689.05        | 380.15        |
| Tennessee River                      | 9      | 949   | 756    | 544.90        | 225.60        |
| Totals                               | 54     | 5191  | 2426   | 3662.95       | 3279.50       |
| <b>Southeastern Union Conference</b> |        |       |        |               |               |
| Cumberland                           | 11     | 885   | 198    | 344.75        | ..            |
| Georgia                              | 10     | 1361  | 392    | 1046.05       | 789.40        |
| North Carolina                       | 11     | 1044  | 520    | 907.95        | 676.75        |
| South Carolina                       | 5      | 290   | 131    | 136.25        | 1337.95       |
| Florida                              | 5      | 315   | 204    | 274.40        | 248.00        |
| Totals                               | 42     | 3895  | 1445   | 2709.40       | 3052.10       |
| <b>Southwestern Union Conference</b> |        |       |        |               |               |
| Oklahoma                             | 18     | 1379  | 364    | 1135.70       | ..            |
| Arkansas                             | 13     | 1642  | 521    | 1210.40       | 958.10        |
| Texas                                | 39     | 4328  | 851    | 2727.25       | 1959.85       |
| West Texas                           | 5      | 358   | 92     | 281.50        | 421.50        |
| New Mexico                           | 3      | 255   | 195    | 175.15        | 59.25         |
| Totals                               | 78     | 7962  | 2023   | 5530.00       | 3398.70       |
| <b>Central Union Conference</b>      |        |       |        |               |               |
| North Missouri                       | 2      | 100   | 40     | 123.25        | 659.80        |
| Southern Missouri                    | 27     | 1391  | 581    | 2100.88       | 482.35        |
| Kansas                               | ..     | ..    | ..     | ..            | 1350.00       |
| Western Colorado                     | ..     | ..    | ..     | ..            | 30.25         |
| Eastern Colorado                     | 7      | 516   | 77     | 369.65        | ..            |
| Nebraska                             | ..     | ..    | ..     | 851.70        | 844.00        |
| Wyoming                              | 8      | 469   | 118    | 468.05        | 276.55        |
| Totals                               | 44     | 2476  | 816    | 3913.53       | 3642.95       |
| <b>Northern Union Conference</b>     |        |       |        |               |               |
| Minnesota                            | 6      | 553   | 64     | 207.45        | 319.00        |
| South Dakota                         | 5      | 474   | 22     | 110.25        | 380.00        |
| North Dakota                         | 4      | 372   | 91     | 345.45        | 132.75        |
| Iowa                                 | 5      | 335   | 16     | 48.90         | 83.50         |
| Totals                               | 20     | 1734  | 193    | 712.05        | 915.25        |

### A Beginning in Porto Rico

A LETTER dated October 15 received from Brother William Steele, of Mayaguez, in Porto Rico, gives the following interesting account of an experiment he has tried to see whether books can be sold in that mission field:—

"I canvassed some in the United States, but never made any record-breaking sales. I have now canvassed four and one-half days here in Mayaguez. Before beginning work, there seemed to be many lions in the way. The people are poor, and business is dull, but in the Lord's work there are no hard times, except it be in the hearts of the workers.

"The best I ever did in the United States for six consecutive days was to sell books to the value of one hundred nine dollars. Here in Porto Rico, in four and one-half days the Lord has graciously given me orders to the value of \$116.20.

"All the cities and towns in Porto Rico and Santo Domingo should be canvassed at once for 'Patriarchs and Prophets' and 'The Coming King.' Then they should be canvassed for 'Home and Health,' and the other books as they come out in the Spanish.

"Two or three canvassers could keep at work indefinitely, but I do hope we may have at least one at once. The time has come when our books can be sold in all Spanish-speaking countries, and we should at once improve the opportunity that the Lord has given us."

Brother Steele makes an urgent call for at least one canvasser. When books can be sold successfully in the mission fields, and the work thus be made at least partially self-supporting, surely we should do everything within our power to secure proper literature and workers.

We trust that the Lord will direct in his own way in the selection of a good pioneer canvasser for Porto Rico.

E. R. P.

PRINTING is the latest and greatest gift by which God enables us to advance the things of the gospel.—Luther.

Most wondrous Book! • Bright Candle of the Lord! Star of eternity! The only star by which the bark of man could navigate the sea of life, and gain the coast of bliss securely.—Pollok.

STAFF in hand, basket on back, through heat and cold, by lonely ways, through mountain ravines and dreary morasses, they [the "book-hawkers" or "colporteurs"] went from door to door, often ill-received, always at the hazard of their lives, and not knowing in the morning where to lay their head at night.—De Felice's "Protestants of France."

|  | AGENTS | HOURS | ORDERS | 1909<br>VALUE | 1908<br>VALUE |
|--|--------|-------|--------|---------------|---------------|
| <b>Western Canadian Union Conference</b>                   |        |       |        |               |               |
| Alberta .....  | 3      | 165   | 52     | \$ 134.30     | \$ 209.10     |
| British Columbia .....                                     | ...    | ...   | ...    | ....          | 196.95        |
| Manitoba .....   | 5      | 557   | 180    | 611.90        | 830.25        |
| Saskatchewan .....   | 4      | 272   | 105    | 333.70        | 641.15        |
| Totals .....   | 12     | 994   | 337    | 1079.90       | 1877.45       |
| <b>Pacific Union Conference</b>                            |        |       |        |               |               |
| California-Nevada .....                                    | ...    | ...   | ...    | ....          | 175.45        |
| Southern California .....                                  | 6      | ...   | ...    | 361.60        | 1162.00       |
| Arizona .....  | 2      | 100   | 106    | 263.00        | ....          |
| Utah .....   | ...    | ...   | ...    | ....          | ....          |
| Totals .....   | 8      | 100   | 106    | 624.60        | 1337.45       |
| <b>North Pacific Union Conference</b>                      |        |       |        |               |               |
| Western Washington .....                                   | 7      | 277   | 125    | 516.35        | 227.00        |
| Western Oregon .....                                       | 7      | 490   | 205    | 665.00        | 122.00        |
| Upper Columbia .....                                       | 8      | 456   | 190    | 843.50        | 28.00         |
| Southern Idaho .....                                       | ...    | ...   | ...    | ....          | ....          |
| Montana .....  | 5      | 197   | 109    | 307.95        | 141.00        |
| Totals .....   | 27     | 1420  | 629    | 2332.80       | 518.00        |
| <b>Foreign</b>   |        |       |        |               |               |
| West Indian Union Conference .....                         | ...    | ...   | ...    | ....          | 609.09        |
| Latin Union Conference .....                               | 7      | 706   | 311    | 125.35        | 1462.17       |
| British Union Conference .....                             | 85     | 5697  | 1923   | 5300.00       | *9136.75      |
| Australasian Union Conference .....                        | 73     | 4343  | 2148   | 6227.71       | 6398.31       |
| German Union Conference .....                              | 231    | ...   | ...    | 5560.99       | ....          |
| Mexican Mission .....                                      | 8      | 443   | 383    | 476.59        | 267.52        |
| Scandinavian Union Conference .....                        | 92     | 13895 | 9733   | 7634.31       | 6251.45       |
| Cape Colony .....  | ...    | ...   | ...    | ....          | ....          |
| Natal-Transvaal .....                                      | 2      | 28    | 13     | 152.68        | ....          |
| Argentina .....  | ...    | ...   | ...    | 630.00        | ....          |
| Totals, North American union conferences .....             | ...    | ...   | ...    | \$29,517.78   | \$27,023.27   |
| Totals, foreign union conferences and mission fields ..... | ...    | ...   | ...    | 26,107.63     | 24,125.29     |
| Grand totals .....   | ...    | ...   | ...    | \$55,625.41   | \$51,148.56   |

\* Two months.

**Comparative Summary**

|                 | 1905        | 1906        | 1907        | 1908        | 1909        |
|-----------------|-------------|-------------|-------------|-------------|-------------|
| January .....   | \$14,000.00 | \$21,000.00 | \$26,325.50 | \$25,929.06 | \$40,677.05 |
| February .....  | 10,000.00   | 15,000.00   | 26,369.61   | 30,466.40   | 48,748.21   |
| March .....     | 12,000.00   | 18,000.00   | 36,253.65   | 36,390.09   | 52,703.65   |
| April .....     | 16,000.00   | 24,000.00   | 35,276.76   | 43,858.29   | 55,109.54   |
| May .....       | 24,000.00   | 37,000.00   | 51,097.51   | 67,455.44   | 82,971.94   |
| June .....      | 31,000.00   | 46,000.00   | 65,317.23   | 82,878.67   | 124,412.34  |
| July .....      | 35,000.00   | 52,218.04   | 75,691.57   | 120,973.89  | 95,445.21   |
| August .....    | 24,000.00   | 36,555.39   | 46,590.68   | 66,946.38   | 71,652.97   |
| September ..... | 15,000.00   | 22,038.63   | 32,503.48   | 51,148.56   | 55,625.41   |

**Current Mention**

— The price of radium has lately been increased so that a single ounce is now valued at \$2,500,000.

— A rebellion has recently broken out in the republic of Ecuador; but the rebels, finding the government forces ready for their attack, have been disconcerted, and no engagement has thus far occurred.

— A report from Madrid, dated October 26, states that it is to be the policy of the new Spanish government not to push the campaign in Africa against the Moroccan tribesmen, but merely to guarantee the safety of Melilla by a system of fortified positions.

— State troops were called out in Jackson, Ky., on November 1, to prevent riot and bloodshed during the election at that place. Troops were also called out at Gassaway, W. Va., on November 4, to hold in check a mob of 150 mounted men bent on lynching two Negroes, accused of a serious criminal offense.

— John D. Rockefeller has recently set apart a fund of \$1,000,000 to be used in eradicating the hookworm disease in the South.

— Rufus W. Peckham, Associate Justice of the United States Supreme Court, died at his home at Altamont, N. Y., October 24. His successor has not yet been appointed.

— A gigantic federation of ship owners was formed in London, England, October 26. This international federation is intended to embrace ultimately all ship-owning federations of the world. Its object is to enable ship owners to resist unreasonable attacks of trade-unions and others.

— Oscar S. Strauss, the American ambassador to Turkey, has cabled to the New York branch of the National Red Cross to the effect that there is still great need in Asia Minor of relief for the victims of the Turkish massacre. He states that with the approach of winter fully 60,000 women and children in Cilicia, whose husbands and fathers were massacred in April, are sorely in need of shelter and the necessities of life.

— Marquis Hirobumi Ito, president of the Privy Council of Japan, was assassinated at Harbin, Manchuria, by a Korean, October 25. Marquis Ito had been known for two years as "the uncrowned ruler of Korea."

— The Standard Oil Company has compromised its controversy with the State of Oklahoma by organizing a pipe line company which will build an eight-inch pipe line to carry oil from Oklahoma to Baton Rouge, La.

— There is an organization now in existence in London whose purpose is to educate workingmen to combat Socialism. Classes are formed to educate and drill speakers who are to go throughout the country lecturing against the doctrines of the Socialists.

— The steamer "Hestia" struck a ledge off Seal Cove, Grand Mannan Island, at the entrance of the Bay of Fundy, on October 25, and all her passengers and crew, except six, were lost. Seventeen bodies were washed upon the beach some days after the wreck. The total loss of life is placed at thirty-five.

— The decision of the district court of Washington, D. C., by which Messrs. Gompers, Mitchell, and Morrison of the American Federation of Labor were pronounced guilty of contempt of court, and sentenced to imprisonment, has been upheld by the decision of the court of appeals of this District. These officials of the Federation of Labor have decided to take an appeal to the United States Supreme Court.

— The Congress of Catholics in session in Toulouse, France, on October 30, adopted resolutions outlining a political program, urging Catholic priests throughout that country to enter politics. A boycott was declared against the public schools of France. On the other hand, French deputies are appealing to republicans of all shades of opinion to defend the public school system against the Catholic boycott.

— In the Belgian Chamber of Deputies, on October 26, the minister of colonies, in replying to a socialist leader, admitted that officials of the rubber companies in the Kongo had tortured and killed many of the natives, and committed other atrocities. He stated, however, that the charges appeared somewhat exaggerated. This statement, coming from the government itself, is a virtual admission of all that the missionaries have claimed in their accusations against the officials of the rubber companies in the Kongo.

— The American battle-ship "North Dakota," of the "Dreadnaught" type, at her speed test off the harbor of Rockland, Maine, on November 4, developed a maximum speed of 22¼ knots, and an average speed of nearly 22 knots. Both these speed records are said to be in excess of the best performances of either her sister ship, the "Delaware," or the "Bellerephon," the leading "Dreadnaught" of the British navy. The vessel at her highest speed developed a maximum of 35,150 horsepower, which is declared to be the greatest amount of power ever developed in a battle-ship. These two vessels, the "North Dakota" and the "Delaware," are the first of America's battle-ships of the "Dreadnaught" pattern.

## NOTICES AND APPOINTMENTS

### Addresses

The address of Elder J. N. Loughborough is now Box 13, R. F. D. 4, Lodi, Cal.

The address of Elder A. C. Christian has been changed from Williston, N. D., to Graysville, Tenn.

### Southern Missouri Conference

ALL mail for the Southern Missouri Conference or any of its officers should be addressed to 520 W. Lynn St., Springfield, Mo.  
E. R. ALLEN, Secretary.

### Atlantic Union Conference

NOTICE is hereby given that the fifth biennial session of the Atlantic Union Conference will be held at South Lancaster, Mass., Nov. 14-28, 1909. The first meeting is called at 9 A. M., Sunday, November 14. All accredited delegates are requested to be present, if possible, at the first meeting.

W. B. WHITE, President.

### Wanted: "Christ in Song"

THOSE of our people having copies of the old edition of "Christ in Song" which they would be willing to donate to the mission schools for colored people of the South, will be doing a great favor by writing the Southern Missionary Society, 85 Arcade, Nashville, Tenn. Many of our mission schools are without song-books, and these will be greatly appreciated. Before mailing, write us, and we will send addresses of mission schools.

SOUTHERN MISSIONARY SOCIETY.

### Columbia Union Conference Association

THE Columbia Union Conference Association of Seventh-day Adventists will hold a meeting in connection with the Columbia Union Conference session, in Mizpah meeting-house, Baltimore, Md., Dec. 2-12, 1909, notice of which is hereby given. The first meeting of the association will be held Dec. 3, 1909, at 11 A. M. The accredited delegates of the conference session are members of the association. All legal matters should be attended to at this time.

E. R. BROWN, Secretary.

### Columbia Union Conference

NOTICE is hereby given that the second biennial session of the Columbia Union Conference of Seventh-day Adventists will be held in the Mizpah meeting-house, corner of Oliver and Regester Sts., Baltimore, Md., Dec. 2-12, 1909. The first meeting is called for 10 A. M. All delegates will please be present at this time, if possible.

Take car from any station that will transfer to Gay Street car at Baltimore and Calvert streets, go west on Baltimore Street to Wolfe Street, and get off and walk half a block to Oliver Street, and west on Oliver to Regester Street.

E. R. BROWN, Secretary.

### Boulder-Colorado Sanitarium Training School for Nurses

A NEW class will be started in the Boulder-Colorado Sanitarium Training School for missionary nurses, Jan. 1, 1910. Young men and women nineteen years of age and upward, whose lives are consecrated to the work, who have a good education, and who are physically well and strong, are desired to make up this class. It is the purpose of those in charge of this class to maintain the very highest standard of theoretical and practical instruction; and students are wanted who have high ideals, and whose only object is to work for the salvation of souls and the advancement of the third angel's message.

Write at once for the new announcement and application blank to the Boulder-Colorado Sanitarium, Boulder, Colo.

### A Synopsis Number—November 24

EIGHT thousand new readers for the *Signs of the Times* have been added since the beginning of Home Bible Studies series, October 1. Subscriptions "to begin with the first in the special series" continue to come.

The liberal stock of the first numbers printed to meet this demand is so nearly exhausted that it is absolutely necessary to do something to give new readers the benefit of the entire series.

To meet this situation, either a supply of back numbers must be printed, which is unsatisfactory to new subscribers at this late date, or a review of the series must appear in a current number.

A synopsis number will, therefore, be issued, under date of November 24, which will clearly review the subjects, particularly the points of our faith presented in the first seven numbers of the series.

This gives special opportunity for home workers to furnish subscriptions they would like to have sent earlier, to interest those near who have not as yet been reached, and to follow up interests which may have been created in the REVIEW campaign.

Here is an opportunity to reach thousands more who are just as likely to accept the truth from reading as those to whom the papers are now being supplied.

Will you not take hold with us in still further increasing this family of readers?

Orders for subscriptions to begin with this November 24 number should be sent at once. The same special prices continue:—

In clubs of five or more to one name and address, each, one year, \$1; six months, 50 cents. Single subscriptions, five or more furnished at one time by one person, each, one year, \$1; six months, 60 cents.

Just as far as possible, send all orders to your tract society.

SIGNS OF THE TIMES.

Mountain View, Cal.

### Business Notices

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

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

#### Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

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

No discount for several insertions.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—Agents to sell "The Practical Guide to Health." This book is at once a concise yet comprehensive work on anatomy, physiology, and hygiene, written in a fascinating manner, and is a valuable compendium of necessary information regarding the treatment of common diseases and the care of the sick. It may be had in cloth binding, \$3; library, \$4; full morocco, \$5.

Who would not greatly appreciate a member of the family who could answer thousands of practical questions, and furnish the information needed in every household emergency? Any one may have just such a friend in "Home and Health," a health book of 589 pages, dealing with more useful subjects than any other book ever written. This practical and valuable friend may be made a member of any household for \$3, cloth; \$4, library; \$5, full morocco.

SHEET MUSIC.—For sale, a beautiful song, "Supplication," by Elder Milo D. Warfle, Boulder, Colo. Price, 25 cents, post-paid.

WANTED.—A single man (must be Seventh-day Adventist) to work on a farm the year round. Reference required. Address Alva J. Hopkins, Potwin, Kan.

FOR SALE.—All or part interest in well-established, nicely located treatment-rooms. Splendid opportunity for man and wife. For particulars address Treatment-Rooms, 508 East Everett St., Portland, Ore.

WANTED.—An experienced man to work in nursery; married man preferred. In applying for position, state wages expected. References required. Good wages to competent man. Address J. B. Weaver, Union Nurseries, Union, Ore.

METHODS OF TREATMENT.—Every physician and nurse should own a copy of Dr. Abbott's pamphlet on the "Technique of Hydrotherapy." Single copy, 25 cents. Send stamps. Address Loma Linda College Press, Loma Linda, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 61 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—Ten Adventist coal miners. Good wages, steady work all winter; good rooming quarters. Answer immediately. Also a man and wife who will keep boarders, quarters furnished. Don't write unless you mean business. J. B. Dalbey, R. F. D. 2, Lacona, Iowa.

WANTED AT ONCE.—At the Long Beach Sanitarium, first-class graduate lady nurses. Seventh-day Adventists. Write giving experience, school from which you were graduated, and whether or not you could come at once. Address Dr. Winegar Simpson, Long Beach, Cal.

FOR SALE.—Well-equipped bath-room, electric-light cabinet, Russian and electric spray, etc. Rund heater. Neatly furnished; all new. Good town, fine climate. Stanford University near. Expenses low. Price, if sold soon, \$325. Address G. W. Mann, 156 University Ave., Palo Alto, Cal.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12. Write for special low prices on Vegetarian Meat; Coconut, Peanut, Olive, and Cooking Oils; Cereal Coffee; Whole-wheat Flour, etc. All guaranteed pure. Vegetarian Meat Co., Washington, D. C.

CALIFORNIA DRIED FRUITS.—Shipped direct from ranch in Napa Valley to families, schools, restaurants, and sanitariums. Larger variety, better facilities, prompt shipment. Write for circular "R," giving full information. St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

FOR SALE.—160 acres, 5 miles from county seat of Trego County, Kansas; 100 acres in cultivation, 40 of which is alfalfa land; balance pasture. Good new improvements and orchard. Sabbath- and church-school privileges. Terms reasonable. Address C. M. Rasmussen, Oswego, Kan.

BEAUTIES! BIBLE MOTTOES, SIZE, 12 x 16. 1,000,000 Father and Mother Mottoes for Sale, besides the many other Beauties in Stock. The Father and Mother Mottoes lead. Xmas will soon be here. 100, assorted, \$5; 200, \$9. Father and Mother Mottoes alone, 200, \$12. Write quickly. Address Hampton Art Co., Hampton, Iowa.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium, in addition to doing a general line of work, makes a specialty of the care and treatment of the insane, for which we have a special ward. We have had most excellent success in our work, but we are especially thankful for the success granted us in the treatment of the insane. We have just finished a new addition to our building, and our facilities are better than ever for the care of those whom the Lord sends to us for treatment.

### Publications Wanted

THE following-named persons desire for missionary use late, clean copies of our denominational papers. These should be neatly and carefully wrapped, and sent post-paid. Papers should be sent promptly in response to request, and for no longer than one month after date of request, unless otherwise specified:—

H. S. Peeke, Fountain Head, Tenn., denominational papers and tracts.

Z. S. Arey, Tecumseh, Okla., *Instructors, Little Friend, Signs, Life and Health.*

A. G. Carlson, 513 Union Ave., Knoxville, Tenn., *Signs, Watchman, Life and Health*, and tracts.

Frank Hiner, 1374 Cove Ave., Lakewood, Ohio, *Signs, Watchman*, and other magazines and papers.

T. Godfrey, 1911 Fourth Ave., Huntington, W. Va., a large number of *Liberty, Protestant Magazine, Signs*, and *Watchman*.

Charles Downey, Box 35, Rock Hall, Md., desires *Signs, REVIEW, Youth's Instructor, Little Friend*, and any other papers.

Hazel Foster, New Castle, Colo., *Signs, Watchman, Instructor, Little Friend, Liberty, Life and Health* and tracts, for reading-rack and general distribution.

Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill., wishes to thank those who have sent her papers, and desires a continuous supply of our denominational publications.

Mrs. C. L. Burlingame, Bridgeport, Neb., a continuous supply of *Signs, Watchman, Life and Health*, and other denominational literature for depot reading-rack.

were to the deceased the blessed hope. He had often expressed the desire to have them spoken of at his funeral.

JAMES A. MORROW.

SILSBEE.—Mary Henderson Silsbee died Oct. 11, 1909, at the age of 56 years, 8 months, and 15 days. Her death was the result of a shock caused by burns received while rescuing a little child. Funeral services were held at their home in Morgan Hill, Cal., and the body was laid to rest in the cemetery near Mountain View, Cal. Comforting words were spoken by the writer from the twenty-third psalm. She was born in Vermont, and was reared in the faith. Her married life extended over a period of nearly forty years. Sister Silsbee has been a devoted, earnest Christian, and the sorrowing husband, children, and friends can cherish the constant expectation of meeting her at the first resurrection.

J. H. BEHRENS.

LYTTAKER.—Sister Mariah Lyttaker, wife of Brother F. E. Lyttaker, died Oct. 11, 1909. She was born in Indiana, Dec. 28, 1827; and crossed the plains to California in 1853. She embraced present truth with the first company of Sabbath-keepers that accepted the third angel's message in Petaluma, Cal., in 1868, under the labors of Elders J. N. Loughborough and D. T. Bourdeau. Her earnest testimony will be missed in the church. A large congregation attended the funeral at Santa Rosa, Cal., where we laid her to rest. Her grave and the earth around it were covered with a mat of wreaths and flowers. She leaves a husband, two sons, and three daughters.

ISAAC MORRISON.

MOORE.—Sister Mary Moore died at the home of her daughter, Sister Mary J. Yarger, in Freeport, Mich., July 2, 1909, aged 82 years, 10 months, and 25 days. Her maiden name was Mary Richmond. She was born in Carclinta, Ireland, Aug. 7, 1826. At the age of twenty-two years, she came to Geneseo, N. Y., and was married to John Moore, Oct. 12, 1848. Six years later they moved to Victor, Mich., where they lived until 1880. Then they came to Freeport, where she lived until the time of her death. Nine children were born to them, seven sons and two daughters. Seven survive their mother, the oldest reaching his sixtieth birthday on the day of his mother's burial. In 1887 Elders L. G. Moore and W. C. Wales held meetings in Freeport, and she and her daughter Mary joyfully and firmly embraced the truth, and have ever stood faithfully for it, though they both have known much of sorrow and suffering for the truth's sake. The remarkable patience and submission manifested during the long period of suffering will always be remembered by those who knew her best. The remains were laid to rest in the Pleasant Hill Cemetery.

FRANK ANDRUS.

BRIDGES.—Edgar Lincoln Bridges was born in Whitneyville, Maine, July 11, 1860. He came to Minneapolis in 1885 or 1886, and was connected with the Pillsbury flouring mills for over sixteen years. Mr. Bridges married Minnie Helen Smith, of Minneapolis, June 9, 1897. In 1901 he moved to Washington for the benefit of his health, but returned to Minneapolis last January. After months of great suffering, he passed away Oct. 24, 1909, being 49 years, 3 months, and 16 days old. In his last sickness he gave his heart unreservedly to God. The last six months of his life, though suffering greatly at times, was an example of Christian patience and fortitude. About twenty minutes before Brother Bridges died, in response to the question, "Is the grace of God sufficient in this hour, Brother Bridges?" he replied, in a clear voice, "Yes; and God's grace is abundant at all times." Everything was done by a loving wife and kind friends that could be done for him during his long months of suffering. The funeral service, conducted by the writer, and assisted by Elder A. W. Kuehl and the pastor of the Methodist church, of which his wife's parents are members, was held at the residence of his father-in-law in Minneapolis, where he had been kindly cared for in his last sickness. We laid him to rest with the blessed assurance that soon we shall meet where suffering will be unknown.

R. A. UNDERWOOD.

STEPHENS.—Mrs. Rosa A. Stephens was born at Lafayette, Ore., June 30, 1863, and died at McMinnville, Ore., Sept. 14, 1909. She embraced the Adventist faith in 1898, and was a true believer of the Scriptural teachings until her death. Besides her husband and mother, the deceased leaves four daughters; two sons, five grandchildren, five brothers, four sisters, and other relatives to mourn their loss. Words of comfort were spoken by Brother Johnson, of McMinnville, Ore.

J. F. STEPHENS.

WOOD.—Died at the home of his daughter, Mrs. Miller, in Springfield, Ohio, Oct. 11, 1909, our esteemed brother, Elder Joseph Garner Wood, aged 83 years, 6 months, and 10 days. Brother Wood was born in Hope, Hamilton Co., N. Y., March 31, 1826. At the age of twenty-one he was united in marriage to Miss Caroline Bass, with whom he lived till Feb. 17, 1859, when she was summoned by the messenger of death, leaving three sons and one daughter as the fruit of this union. In November, 1855, he moved with his family to Green County, Wisconsin, where he and his wife were converted under the preaching of Elder Isaac Sanborn, and embraced the doctrines of the Seventh-day Adventist Church. He was ordained local elder of the church on June 4, 1859, Elder Wm. S. Ingraham and Isaac Sanborn officiating. This same year, October 11, he married his second wife, Adeline Hale. To this union five children were born. In 1869 he removed to southwestern Missouri, where he began his public ministry, and in 1872 received ordination by Elder James White. About eight years later he went to Arkansas, where he labored for six years against fierce opposition, but was successful in raising up believers to the faith, notwithstanding many arrests were made during this time for Sunday labor. In 1891 he was recommended by the General Conference to make Ohio his field of labor, and to occupy a place on the conference committee, which he filled with credit. He was afterward chosen to serve on the conference committee several terms in succession. He was a man of sound judgment, true to all points of the faith, and loyal to the cause he professed to love. On connecting with the Ohio Conference, our beloved brother labored successfully in Washington, C. H., where he first located, afterward in Columbus, Dayton, Cincinnati, Portsmouth, and Springfield, where he finished his work. On March 23, 1907, he was bereft of his second companion, who for nearly fifty years had stood faithfully by his side to aid and encourage him in his work. This separation at his advanced age proved a great shock to Brother Wood, and her loss in his home was keenly felt. Several months previous to her death, however, he was compelled to retire from active service and give to his loved one his undivided attention and care. This devotion and service drew heavily upon his physical strength, and left him worn and enfeebled in body, but his mind remained clear and active to the end. As the time of his departure approached, every necessary preparation was made for the end, and we have every reason to believe that he was fully prepared when the summons came. In closing his last letter to the writer just a short time before his death, he said: "My Bible and the Testimonies of his Spirit have been and are still my sure support. These precious gifts from God, coupled with earnest prayer and secret devotion, furnish me all necessary comfort, and banish all fears." The cause of his death, which occurred with comparatively little suffering aside from a sense of exhaustion, was affections due to old age. Weary and tired, death came as a relief to this aged warrior, and without a struggle he fell asleep. The funeral services were held at the Seventh-day Adventist church in Springfield, conducted by the writer, assisted by Elders R. G. Patterson, C. C. Webster, and C. T. Redfield. Brethren Francis Fairchild, W. E. Bidwell, and M. V. Downing were also in attendance. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

H. H. BURKHOLDER.

## Obituaries

BOUGHMAN.—Effie Leona Boughman died at Bridgeport, Neb., Oct. 2, 1909, aged 12 years, 3 months, and 7 days. Effie was converted and baptized at the age of ten. She had shown by her life that she loved Jesus, and placed her trust and confidence in him. Her death was the result of a fall and an attack of typhoid fever. In her last conscious moments, her mind was uplifted to the Lord in prayer. At the funeral, words of consolation were spoken to the mourners and the sympathizing friends on the subject of the resurrection.

G. W. BERRY.

MOOREHOUSE.—Sister Emma Moorehouse, aged sixty-five years, died near Woodhull, N. J., Oct. 6, 1909. She was born near South Pultney, N. Y., her father, Lebbeus Drew, being one of the disappointed ones of 1844. She was one of a family of eleven children, four of whom are left to mourn for her, but not without hope. Sister Moorehouse was a faithful member of the South Pultney church. There being no minister of her faith near, the Baptist minister of the place spoke words of comfort found in 1 Thess. 4:13. She was laid to rest beside her husband in Woodhull, until the Life-giver shall come to awaken the sleeping saints.

MRS. J. H. GIBSON.

AITKEN.—Brother Robert Aitken was born in Scotland, March 20, 1838, and died Aug. 18, 1909, at the home of his son, Robert Aitken, in Oklahoma, aged 71 years, 4 months, and 29 days. He was for many years a member of the Methodist Church. He accepted present truth under the labors of Elders J. H. Cook and L. D. Santee, near Parsons, Kan., in the fall of 1876. He ever loved the truth, and fell asleep in hope. He was brought to Severy, Kan., and laid to rest beside his wife, near the old homestead. Three daughters and two sons mourn the loss of a fond and loving father. He also leaves two sisters and two brothers to mourn. They hope to meet him when the Life-giver comes. The funeral services were held in the Methodist church at Severy. A large and sympathizing congregation of friends and neighbors listened attentively to thoughts on the second coming of Christ and the resurrection of the dead. These



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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.

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NEXT week's REVIEW will contain the week-of-prayer readings, prepared for the annual prayer season, appointed for December 11-18.

WE call special attention to the articles now appearing in the Editorial department, begun last week, on the ministry of Christ in the heavenly sanctuary. With the effort that has been made to bring in erroneous teaching on this subject, the articles are timely. Strange that any one should be prepared to repudiate practically the whole history of the advent movement in fulfilment of prophecy on an arbitrary interpretation which has no basis in either the plain reading or the critical examination of the texts.

REQUESTS for revised directories of conferences and institutions for the 1910 Year Book were recently sent to the secretary of every conference, and to those in charge of every institution, in this country. Returns should be sent forward at once, in order to insure publication in the forthcoming Year Book. While waiting for delinquent reports, those already received become obsolete. Let those concerned please send all information immediately to H. E. Rogers, Statistical Secretary, Takoma Park, D. C.

EIGHT thousand new subscribers in thirty days! This is what Brother C. H. Jones reports for the weekly *Signs*. See his announcement of a special Synopsis number, on page 22.

PARTICULAR attention is directed to the announcement on page 2 from Brother S. N. Curtiss, manager of the Review and Herald Publishing Association, regarding change of prices on periodicals.

THE third number of the *Protestant Magazine*, which will be ready this week, contains matter which every one ought to read. One special feature is an article on the change of the law of God by the Papacy. Some testimony never before quoted in our works upon this subject is introduced. A full review of the contents will be given next week. We suggest that those who do not have this magazine ought to subscribe for it at once. The price is only twenty-five cents a year.

FROM the Russian Black Sea port of Noworossisk, Elder L. R. Conradi sends a post-card report of general meetings in Russia, saying:—

"We had good meetings at Helsingfors (Finland), St. Petersburg, and Zarizun. At the latter place and here, we had considerable difficulty in securing permission for our general meetings, but succeeded at the last moment."

Brother Conradi was soon to leave for Odessa, where Dr. F. W. Vasenius and wife, of Finland, were to join him, and thence on to Constantinople and Egypt, en route to the Abyssinian border.

THE Paradise Valley Sanitarium is away on the southwest borderland of the States, where the number of young people looking toward the nurses' training course is not large. If any strong and devoted young people in the West or middle West wish to correspond with the manager of the institution regarding taking the nurses' course, they should address Harmon Lindsay, Paradise Valley Sanitarium, National City, Cal. With the calls coming for workers, none of our training centers should lack the material to train—consecrated youth, who are willing to work hard and study faithfully, and to give their lives to the finishing of the work.

In a recent note Brother C. H. Jones, of Mountain View, Cal., says: "We are going to do all we can to circulate the Missions number of the REVIEW, and secure donations for foreign missions. We have decided to close the Pacific Press on Monday, November 15, in order that all the employees may have a part in this good work. We purpose to canvass the entire territory between San Jose and San Francisco, a distance of fifty miles, including many small towns. A week from to-morrow the matter will be taken up in the church, and following that we shall have two evening meetings in which to instruct the workers, appoint leaders, divide up the territory, etc. We hope for good results." From every quarter is sounded the note of courage for the work.

ELDER C. E. PECKOVER and family, of Kansas, were booked to sail on the tenth from Philadelphia for Jamaica, West Indies. This is Brother Peckover's second call to the tropics, he having labored some years ago in Panama.

At the time of publishing the list of union conference meetings the Lake Union Conference arrangements had not been fully perfected. We learn from Elder Allen Moon, its president, that the committee has decided to hold the union conference session in Chicago February 8-18.

IN response to an invitation from the General Conference Committee, Brother C. E. Weaks and wife, of the North Pacific Union Conference, have accepted a call to India, and are preparing to leave soon for that field. Brother Weaks is to take the general oversight of the circulation of our literature in India. He has been released from the general book work in the North Pacific Union Conference to accept this call.

**Campaign News**

UP to Friday noon, November 5, our presses had turned out seven hundred thousand copies of the Missions REVIEW.

A number of large telegraphic and mail orders are still being received for the special REVIEW and other campaign supplies.

The ten extra copies of the REVIEW sent to each REVIEW reader and church elder will not be counted in the final statistics given for each local and union conference.

During the past two weeks our mailing department delivered at the post-office 1,570 sacks filled with the Missions REVIEW. This represents a total weight of 63,073 pounds.

Up to Thursday evening, November 4, 683,290 copies of the Missions REVIEW had been called for. This includes the ten sample copies sent to the readers of the REVIEW and to church elders.

At last accounts the California-Nevada Conference had ordered the largest number of copies of the Missions REVIEW. Following is a list of the twelve conferences now in the lead, with the number of copies of the REVIEW ordered by each: (1) California-Nevada, 30,577; (2) Kansas, 18,838; (3) Southern California, 17,724; (4) Nebraska, 16,784; (5) Minnesota, 15,940; (6) Ohio, 15,799; (7) Iowa, 13,260; (8) Eastern Colorado, 13,122; (9) West Michigan, 13,030; (10) Western Washington, 12,826; (11) Eastern Pennsylvania, 12,706; (12) Indiana, 12,430.

In order that the faculty and students might have an opportunity of doing some actual campaign work, the Foreign Mission Seminary closed its doors Thursday, November 4. About fifty of the faculty and students took their supplies of the Missions REVIEW and "Official Solicitor's Cards" and went to their assigned territory in the city of Washington. One student turned in his card the same evening with \$2.50, which he had received from thirteen persons. A young lady, the second one to report, had twenty names on her card, the total amount she had collected being \$2.15.

A. J. S. BOURDEAU.