

The Advent
Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., September 17, 1908

No. 38



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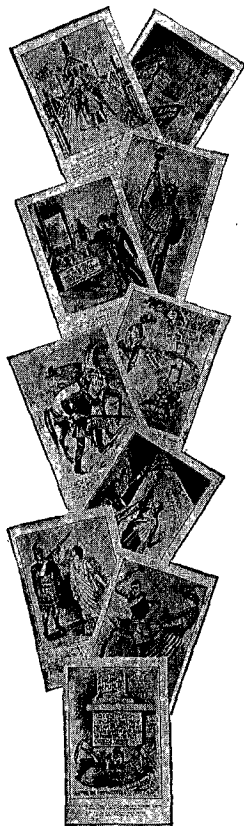
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WASHINGTON, D. C.

Battle Creek, Mich.

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. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 17, 1908

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

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1902, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

THE weakness and dependence of human nature and the strength and grace provided in the gospel—these are the essential things for us to know. "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Confidence in one's self, and a lack of a feeling of dependence upon divine power, are the sure forerunners of failure in the Christian life. "Without me ye can do nothing."

Teaching by Illustration

FALSE principles can so be presented as to make them appear very plausible by using illustrations specially selected or manufactured for this purpose. By this method, slurs can be cast upon the vital principles of the gospel, and the advocates of the old-time Christianity can be held up to ridicule without making direct charges and without presenting any proof.

An instance of this indirect method of destroying confidence in the value of Christian doctrine, is found in a recent article by Dr. Lyman Abbott, the opening paragraphs of which run as follows:—

Four men are sitting around an open fire in a little inn on the Atlantic coast in the month of February. Their names are Skepticism, Orthodoxy, Emotionalism, and Practise. A furious storm is raging without; the wind is howling and shrieking through the village streets; the

rain is beating in great sheets upon the window-panes; the surf is thundering upon the beach. Suddenly the door is flung open, and a man enters. "Help! help!" he cries; "a ship has struck upon the bar outside. We need some hands to aid in rescuing them!"

Skepticism begins to question. "We do not know," he says, "who you are, or what is your authority. We do not know what is your relation to the government or the life-saving station, or how much of an expert you are in managing a boat; we do not know what you can do, or what sort of a leader you would make." And Skepticism sits still.

Orthodoxy rebukes Skepticism. "Your doubts are unreasonable and unnatural," he says; "the earnestness of this man is shown by his whole demeanor; you can see that he has come from the beach by the salt spray upon his hair and garments; there can be no question of his right to speak and call for help." But Orthodoxy sits still.

Emotionalism begins to wring his hands. "Alas!" he cries, "what a terrible tragedy is this, and how splendid is the character of this man who is seeking to save those who are lost; how we should join our voices in praise to him!" And he begins to sing, "Rescue the Perishing." But Emotionalism sits still.

Meanwhile Practise has arisen, and taken down his coat from the wall, and is buttoning it about his throat. "Come on, stranger," he says. "I do not know much about you, and I do not know whether I can be of any use; but if there are lives in peril, I will go out and see what I can do to help."

With such a stage-setting as this, especially prepared for the occasion, and with actors into whose mouths the desired words are put, this little scene may become very effective in expressing the writer's estimate of the value of doctrine as compared with doing. To obtain quite contrary results it is only necessary, however, to change the actors and to provide them with a different sort of statements.

Let us then introduce the characters in a different rôle. Let the four men be Evolution, New Theology, Higher Criticism, and Christian.

When the news of the wreck is received, Evolution says: "This is only a necessary step in development. The general average of sailors will be raised by the survival of the fittest. Such catastrophes will stimulate seafaring men to devise better methods of navigation, and will thus contribute to the increase of knowledge." And so Evolution offers no aid.

New Theology, who is a very near relative of Evolution, agrees in this view of the case, and adds, further, that any

who appear to perish in the storm are simply being transferred to a higher plane of existence, and that no alarm need be felt concerning their eternal destiny, inasmuch as if they are now unsaved, they will have another probation in the future state. New Theology therefore quietly continues the preparation of his article on the "Fallacy of Miracles."

Higher Criticism declares that it is easier to believe that the man is entirely mistaken, although he may be honest in his intentions, than to accept his report, inasmuch as all sea-going vessels are now so constructed as to render their destruction well-nigh impossible. If, later, some wreckage should be found on the shore, he will endeavor to determine from it the kind of ship, and whether it carried any passengers. And Higher Criticism continues his reading of Driver on "Isaiah."

Christian is thoroughly aroused by the story of the shipwreck, but realizing his utter inability to render the assistance needed, he leads the way to the neighboring life-saving station, where men with suitable apparatus for life-saving are found, and volunteers as one of the crew. The life-line is thrown across the wreck, the life-boat is launched, and by earnest efforts the imperiled men are brought safely to shore.

No man can deliver his brother from death, but he may be an instrument through whom the sinner may be brought in touch with saving power, and thus rescued from everlasting destruction.

If we are to teach by illustration, the illustration should be in harmony with the truth.

"The Law" in the Scriptures

IN the study of the law question we are more than likely to fall into confusion unless we carefully observe the different meanings of the word law, as used in the Scriptures. The recognition of such differences of meaning is fundamental to any intelligent consideration of this subject.

There are at least five different uses of the word law in the Scriptures, and oftentimes the true meaning can be determined only by a study of the context.

1. The word law may be used to designate that portion of the Bible more commonly called the Pentateuch, or the five books of Moses. The following are some of the instances: Philip said to Nathanael, "We have found him, of whom

Moses in the law, and the prophets, wrote." John 1:45. In reply to the lawyer's question, "Teacher, what shall I do to inherit eternal life?" Jesus said, "What is written in the law? how readest thou?" Luke 10:26. In his reply the lawyer quoted from the books of Deuteronomy and Leviticus, which shows that he understood Jesus to refer to what we call the Pentateuch. Again: after his resurrection Jesus said to his disciples, "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me." Luke 24:44. This was the usual threefold division of the Scriptures generally employed at that time.

2. The word law is employed in referring to the ten commandments of the decalogue. Thus we read: "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." Rom. 7:7. This quotation of a portion of the tenth commandment shows that the law to which the reference is here made, which gives knowledge of sin, must be the commandments spoken from Sinai. In harmony with this, we also read: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. The word is also used with the same significance in the following scripture: "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." James 2:10, 11. By quoting the sixth and seventh commandments, the writer of this portion of Scripture makes it evident that "the whole law" is that which comprehends the ten commandments.

3. The word law is also used in the sense of teaching, or doctrine. An example of this is found in Ps. 19:7: "The law of Jehovah is perfect, restoring the soul."

4. The word law is often used to designate the ritual service or the established forms of worship. There are many examples of this, a few of which must suffice. Those false witnesses who testified against Stephen in the council, made this charge: "This man ceaseth not to speak words against this holy place [the temple], and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us." Acts 6:13, 14. By "the law" they evidently referred to the law of ceremonies. Again, the elders at Jerusalem said to Paul, "Thou seest, brother, how many thousands there are

among the Jews of them that have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs." Acts 21:20, 21. "The law" here is evidently the ritual law. In the epistle to the Hebrews there is repeated reference to the established ceremonies by the term law. Of Jesus it is said, "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." Heb. 8:4. Again, it is written, "And according to the law, I may almost say, all things are cleansed with blood." Heb. 9:22. The reader will easily find other instances in this same epistle.

5. As in writings at the present day, so also in the Scriptures the word law sometimes has the force of principle, or method of operation. Thus the apostle Paul writes: "I find then the law, that, to me who would do good, evil is present. . . . I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Rom. 7:21-23. The different laws here mentioned are evidently those methods of working which from constant repetition have become so established as to be designated as laws. In the same way we speak of the laws of nature when we mean the usual methods exhibited in various phenomena. So again in the same epistle the apostle Paul speaks of the law of works and the law of faith, in referring to the method by which boasting is excluded.

A clear comprehension of the facts stated in this article will clear up some of the difficulties which have perplexed many readers of the Scriptures in their effort to understand the proper relation between the law and the gospel.

The Sobering Effect of Responsibility

THE Philippine correspondent of the Chicago *Public* says that before the establishment of the Filipino Assembly, the leaders of that people were continually criticizing and condemning the governing commission. But now that responsibility is laid upon these men by their election as assemblymen, there has come a change. The correspondent writes:—

They are exemplifying the axiom that responsibility begets conservatism, and for eighty Filipinos of consequence,—men whose influence is dominant and whose word carries decisive weight,—who might otherwise have been a disturbing and disquieting element, we have eighty men who are trying their best to grapple with and solve the problems of the country and to promote its welfare.

Many of them, from being destructive, are now constructive, and they are beginning to realize that successful administration is not the light and easy task they thought it while they were on the "outside."

This same steadying effect of responsibility is often seen in religious work. Many a man, given to easy criticism as he looked on, has been wonderfully sobered by having laid upon him the responsibility of bearing the burden himself. It is one thing to tell how it ought to be done; quite another to actually do it. The man who finds it easiest to tell how a managing board or a conference or church committee ought to have done, is by no means always the most useful man on a committee. But if the easy critic does get where he must take actual responsibility and share burdens of planning and executing, he is sure to learn lessons of humility if he improves his opportunities.

W. A. S.

Does It Pay?

Is it worth while to give so much to missionary work? Are the results proportionate to the sacrifice? And why should there be a special offering made each year for the support of the work among the colored people in the Southern States?

The full answer to these questions will be found by the careful reader of the REVIEW, in the reports from the men laboring in these mission fields. My heart has been thrilled with gratitude and praise as I have read from week to week the record of God's marvelous work through humble men who have given their lives to the teaching of the gospel in the dark places of the earth.

Regarding the amount of our giving, let us ask ourselves two questions: Have we given as much during the last year to the work in foreign and neglected fields as to the work in the more favored home fields? Have we spent more on foreign and neglected mission fields than we have used in unnecessary expenditures for ourselves? To both of these questions the answer of many must be, No.

What we have given looks pitifully small when compared with the results sought for and attained by the workers in the field.

Some of the reasons why we should make a special effort in behalf of the colored people are very apparent when we study their condition and their need. Millions are in the depths of distress resulting from poverty and ignorance. Practical education and the religion of Jesus Christ are what they need to enable them to better their condition. Shall we help them to learn to read the Bible, and to find the Way, the Truth and the Life?

The Scripture says: "If thou forbear

to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall not he render to every man according to his work?"

Are there not manifold reasons why we whose necessities and wants have been so abundantly supplied by our Heavenly Father, should search out the necessities of those less favored, and minister to their needs?

Job said of his experience in this matter: "I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

The success of our work among the colored people should give us courage. And recent events call upon us to hasten the work.

W. C. WHITE.

A Useful and Valuable Report

THIS week's REVIEW contains the statistical report of our cause for the year 1907. This report is so full of useful and valuable information that it deserves special mention here, and should receive careful study by our people. Here are some of its interesting and instructive items:—

1. A brief history of the beginning and growth of our cause, giving groups of general statistical summaries.

2. A summary of facts regarding our membership, funds, and laborers for 1907. These are given separately for the United States, and all other lands are combined, thus showing at a glance the relative standing of what we call the home and foreign fields.

3. The statistical tables. These tables give a vast amount of information respecting every union and local conference and every mission field in the world. No less than thirty-nine different items of information are accurately given in these tables. Here are some of these items: The date of the organization of every union and local conference; the year when we entered every mission field in which we are now operating; the population of each conference and mission field; the number of Sabbath-keepers in each; the tithes paid, and the contributions raised by each; the number of laborers supported in each; and full information concerning the standing of the Sabbath-school, Educational, and Missionary Volunteer departments.

4. A table giving the names and location of all our colleges, academies, and intermediate schools, our publishing houses, and our sanitariums. This table

also gives the value of each of these institutions, the number of buildings and acres of land, the capacity and patronage, also the number of persons employed.

5. A table giving the most important statistics of our cause for each year from 1863 to 1907, thus showing at a glance our progress year by year for forty-four years.

6. A list of all the countries in which we have established mission stations, and the number of members and churches in each.

7. A list of all the languages in which we are now publishing our message to the world.

It is hardly necessary to say that a report containing such a vast amount of information regarding our cause is worthy of careful study by all our people. Our ministers, conference officers, leaders of departmental work, and managers of institutions will find the details of this report of great service.

This will be a good number of the REVIEW for all our people to lend to their friends and neighbors. This cause is beginning to attract the attention of many thoughtful people, and it will do them good to learn of its progress. Not long ago one of the leading denominational papers in the United States gave its readers more than a column of facts taken from one of our annual reports. We are glad to have all men know that the prospering hand of God is in this movement.

A. G. DANIELLS.

The Last Appeal

THIS will be the last REVIEW that will be received by many of our people before the first Sabbath in October—the day set apart for a general collection for the work among the colored people in the Southern States. While much has already appeared in the REVIEW upon this subject, yet I feel constrained to make this last appeal, feeling confident that if our people in general could be made to see and feel their need as those who live among and work for them see and feel it, the proper assistance in the shape of means with which to carry forward the work would be cheerfully and gladly given.

It will require no argument on my part to convince those who keep abreast of the times, and are well informed concerning current events, that our work among and for this people will close before it will for any other people in the world. The feeling of race prejudice that for years has existed against the colored people, and is becoming intensified in both the North and the South, will at no distant day make it impossible for white people to labor for them except at great risk. This being true, and the way being still open, we should put

forth extra efforts now to help Sabbath-keeping colored people to obtain the necessary education and training to become successful workers in carrying the message to their own people. The general situation and need of the hour demand that this October collection be the largest ever yet given to this work. A rich blessing is in store for those whose hearts are touched by the appeals in behalf of this people, and are thereby constrained to give liberally of their means to carry forward the work among them.

The following paragraphs from articles written by Sister White relative to this work are both pertinent and forceful in this connection:—

DEAR BRETHREN AND SISTERS: I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them.

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field. . . .

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as small schools. This line of work has been specially presented before me. But the work is almost at a standstill for lack of money to provide facilities for training teachers, for building school-houses, and for paying the wages of teachers. . . .

Those who for years have been working to help the colored people, know their needs; and they are the best fitted to open schools for them. Colored teachers must work for the colored people under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training-school at Huntsville on vantage-ground, so that many may be educated to labor as teachers of their own race! . . .

I would call your special attention to the needs of the Huntsville School. This school is on a farm of over three

hundred acres, which was purchased by the General Conference, and given to the work for the colored people of the South. This school farm is to be made a representation of what can be done to help the colored people. . . .

It was in the providence of God that the Huntsville farm was purchased.

The students are to be carefully disciplined. They are to be given a thorough education, an education that will fit them to teach others. As soon as possible they are to be prepared for service. The young men who attend school should be taught how to put up buildings and how to cultivate the soil. At present white teachers can take part in the work of this school, educating and training students. But soon it will be impossible for them to do this. Let us make earnest efforts to help this school to act its part now, while the way is still open. At present there are no outside opposing influences to hinder its progress.

I now ask you to give of your means for the Huntsville School. Facilities are needed there. . . . I present this matter to you, my brethren and sisters, and I ask you to do what you can for the advancement of the work that a few faithful laborers are trying to do for the colored race. This work has been greatly retarded by neglect and because means sufficient to supply its needs have not been provided.

I ask you, my brethren and sisters, to do your best. . . . By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hears, and help you to do justice to the needs of the work for the colored people.

I trust that church elders and leaders of companies will preserve not only this number of the REVIEW, but the September 10 number, which contains Sister White's article entitled, "Medical Missionary Work Among the Colored People of the South," and have both articles read Sabbath, October 3, before the collection for the day is taken. May the Lord put it into all our hearts to be especially liberal on this occasion.

GEO. A. IRWIN.

Note and Comment

Universal Disarmament

WHILE the British government was giving a banquet to the peace-congress delegates on July 31, the British prime minister Mr. Asquith, took occasion to express his opinion in reference to universal disarmament. He cordially welcomed the delegates, and approved their ideals, but declared that he "could not indulge in the hope that the youngest person now alive would witness the advent of the day of universal disarmament." He was not impressed with the idea that the completeness of the preparations for war would serve to prevent nations from declaring war upon each other. He stated that the principal nations were now spending two and one-

half billion dollars annually for war preparations, and that they did not purchase these things "for ornament. They were intended for use, and some day they would be let loose upon the world." The British secretary of war stated, at the same banquet, that "these were not the days when any nation could prudently lessen its national defenses." These men, who are constantly in touch with the feelings and purposes of nations, are better able to speak with certainty concerning the prospects for universal peace than are those who are giving the cry of peace and safety, which is, in itself, a sign of the perils of the last days.

An Unjustifiable Dictum

IN spite of the assertion, oft reiterated in certain quarters, that "this is a Christian nation," violence and crime are increasing so rapidly as to command the attention of sober people who have not committed themselves to the Christian nation platform. Thus the Washington *Post* asks:—

In view of the enormous number of murders per million of our population, is it not pertinent to inquire, "Are we civilized?"

The daily record does not harmonize with the dictum of the Supreme Court, and evil passions are not controlled even by the conclusion of a learned judge. This is a Christian nation only in so far as its citizens are followers of Christ.

Disquieting Fears

THERE are political complications arising in the Old World which are causing no little anxiety to those desirous of preserving international peace. Says a London despatch:—

Every statesman in Europe is afraid of the outlook. There is a fear that Germany, which is being driven into a corner by the successful efforts of England to isolate her, will turn round suddenly one day and strike out with the mailed fist before any one realizes what has been done. Predictions are being made that there has got to be one big blood-letting in Europe, at least, before general peace reigns. Such a conflict would involve all the civilized countries of the world except the United States, and would be the greatest calamity in the history of the world.

This feeling of apprehension is not without foundation; and without being aware of the fact, the nations are preparing for the battle of Armageddon.

Evolution and the Bible

THE recently imported pastor of the Fifth Avenue Baptist church of New York, Dr. C. F. Aked, has made a declaration from the pulpit of that church, which, if true, would put the writings of Darwin and Spencer in the place of the Bible in every church in the world, and relegate the Book of God to oblivion. He said:—

There was a time when church people held up their hands in holy horror at the thought of believing any of the teachings of evolution. But this evolutionary philosophy has been a tremendous benefit to Christians. It is time that we gave up the things that our fathers believed.

That in which "our fathers believed" most implicitly was the Bible; and it marks a very important era in the history of the church when an ordained minister of the gospel can stand in the sacred desk, and tell Christians they ought to forsake the inspired Word, and rally around the writings of agnostics and evolutionists. The strangest and saddest part of the situation is that these large bodies of professed Christians will listen to such preaching in place of the gospel. All that evolution has done for Christianity is what open and avowed infidelity has been doing in the past; that is, it has undermined the faith of some in the atoning work of Christ, and so has left such without a Saviour and without a hope of salvation. The infidel and the evolutionist D. D. are accomplishing the same work, and Christians owe nothing to either, and have nothing to hope for from such sources.

Politics and Mob Rule

A CORRESPONDENT of the Northwestern *Christian Advocate* furnishes a vivid report of the recent outbreak of mob violence in Springfield, Ill. He declares that "the remote and real cause was the indescribable 'black belt,' which through twenty-five years of municipal misrule, has grown to such proportions as to be a menace to the whole city." He continues:—

To such depths of debauchery has politics descended that the "nigger vote" in this wretched district was more patronized and coddled than the decent citizenship of the entire remaining portion of the city. The price of votes was raised from time to time until it reached the five-dollar-a-head level. Leaders were naturally developed with which candidates dickered. . . . The heroic struggle of the colored churches and the better element of the negro population to uplift their race, has been neutralized and defeated by shameless politicians and corrupt officials, who for personal gain or greed have not hesitated to debauch and destroy, so far as they were able, the manhood and self-respect of this unfortunate people. What could be expected of such conditions but riot and disorder?

The stability and permanency of a republican government are assured only by the self-control of its citizens. Anarchy and mob rule are encouraged when the self-respect and the self-control of the individual citizens are bought and sold in the market. The outbreak at Springfield, Ill., is only an indication of what will become more and more general as the result of the more wide-spread corruption in politics, and the almost uncontrolled sway of the evil passions.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

The Bible

THIS Book unfolds Jehovah's mind;
This Voice salutes in accents kind;
This Fountain has its source on high;
This Friend will all your need supply;
This Mine affords us boundless wealth;
This Good Physician gives us health;
This Sun renews and warms the soul;
This Sword both wounds and makes us whole;
This Letter shows our sins forgiven;
This Guide conducts us safe to heaven;
This Charter has been sealed with blood;
This Volume is the Word of God.

— Selected.

Lamps Without Oil

MRS. E. G. WHITE

THE necessities of the times demand that most earnest efforts be put forth for the advancement of the third angel's message. Evil angels are endeavoring by every ingenious method to counterwork the work of God. Heavenly agencies are laboring to make effective the message of light and truth. Yet at such a time a lack of consecration and faith is manifest among God's people that is grieving the Holy Spirit. Many of our workers seem to be sleeping.

To many the Bible is as a lamp without oil, because the knowledge of the Word is turned into channels of speculation that bring misunderstanding and confusion to minds. This has been done by some to such a degree as to give occasion for those who are watching us to make of none effect the message of truth. I am instructed to ask our leading men and ministers, Are you laborers together with God? or do you place your own interpretation upon the Word? It is the duty of every worker to ask himself the question, Whom am I serving? Beware, brethren, lest self be interwoven with your exposition of the Word. Beware lest you lead any soul to a misunderstanding of the Word. The Lord now calls for the truth to be presented in its simplicity, that all, even the most ignorant, may understand its requirements.

The psalmist writes: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly.

"Wherewithal shall a young man cleanse his way? by taking heed thereto

according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."

Let the young men and women study these words, and encourage a spirit that will desire to heed the way of the Lord.

David continues: "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. . . . Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I shall keep thy law; yea, I will observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness."

Such prayers as this the Lord's servants should be continually offering to him. This prayer reveals a consecration to God of heart and mind; it is the consecration that God is asking us to make.

The Word of God brings plainly to view two classes of people, the wise and the foolish. Let those who profess to know the truth for these last days take heed that they be not found among the foolish, whose lamps are going out because they have failed to supply themselves with the holy oil, the spirit and grace of Christ. Through the agency of the two anointed ones who stand by the Lord of the whole earth, provision has been made that every soul may be abundantly supplied.

Unless there is a connection with heavenly agencies, the strong, pure influence which should be exerted by every worker in the field will be lacking. They will be no more prepared to do the work which the Lord expects them to do than were the foolish virgins prepared to answer the call, "Behold, the Bridegroom cometh; go ye out to meet him." The Holy Spirit will not be represented in their labors. They have the form of the truth; they have the lamp, but they have no oil in their vessels. The power of a godly example is lacking. There is no living experience to give power to the truth presented.

If the influence of heavenly agencies is not combined with human effort, the word of truth presented will be ineffective. Great zeal may be manifested, but if the daily example is not a living, powerful influence for good, the zeal will

be worthless. Unless the Spirit of God accompanies the worker to correct every unsanctified way, his work will be superficial and weak.

Spiritual things, the apostle Paul declares, are spiritually discerned. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

I am instructed to say to many professed believers, Unless you look upon your religious experience in an altogether different light than you have, you are going to meet with keen disappointment. The righteousness of Christ is revealed from faith to faith; that is, from your present faith to an increased understanding of that faith which works by love and purifies the soul. Those who endure trial for the truth's sake, who make sacrifices to help those in need, do so because of the presence of the love of God in the soul. When men and women give themselves unreservedly to the exercise of unselfish works, it is because the grace of Christ is in the heart, molding the life to his example. But if the heart is destitute of the Spirit of God, if it does not possess the rich grace of God, there is no oil in the vessel with the lamp, there is no treasure in the earthen vessel.

Those who are genuinely converted will not act like the worldling, but their experience will answer to the words of the apostle Paul when he declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." When Christ imparts to any the blessings of his grace, he lays the recipients under special obligation to place their capabilities and powers at the service of God. They are called so to relate themselves to the work of the Master, that they will reveal in all their actions that they are converted. In their reverence and homage for the character of Christ, they will reproduce that character in their own, thus testifying to the attributes of the Father.

There is need that we study carefully

the evidence we give in our own lives that we are Christians. On the part of some, evidence has been given of an unchristian spirit. They have revealed that they need a reconversion if they would not be disappointed in the great day of final award.

There are troublous times before us, when everything that can be shaken will be shaken. For this conflict with the powers of evil we are bidden to arm ourselves with all the armor of God, "above all," the apostle exhorts, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

We have reason for great thankfulness that we have the perfect example of the life of Christ. As he did, so day by day we are to obey the word of the Lord. Let us cultivate a grateful spirit. Let us make sure work for eternity. The humility and benevolence of Christ's life revealed in ours, is the testimony we give to the world that we are his disciples. Through a life of obedience and self-sacrifice we are to reveal the love of God for fallen man.

Those who would have the life that measures with the life of God, must be workers in this life. They must watch unto prayer. They must not fail nor be discouraged. By faith they must work out their own salvation. By faith and complete submission to the will of God, they must become partakers of God's love and doers of his will.

Our Beginners

KATHERINE B. HALE

It is September again. Among the pupils who present themselves at the school door this September morning, we find many little strangers—beginners we call them. Here they are, ready to begin—what?

"Good morning, little children dear!
How pleasant 'tis to see you here!

With faces bright and hands so white,
A very welcome, happy sight."

As we welcome these little ones into our schoolroom, a responsibility becomes ours, dear teachers,—a responsibility than which there is none greater brought within school doors. Whence come these little folks? Why are they here? Let us hope that they come from homes where parents have studied and practised faithfully the instruction given by the Teacher who loved little children, and thought it worth while to give to them his tenderest love and consideration. Let us hope that in the period of home education preceding the introduction into school life, there has been laid that foundation which Christian parents are privileged to lay. And now, as we accept a share in the responsibility of these parents, we must not forget that our work is foundation work too. It is possible to broaden and strengthen all previous work, and thus make lasting every impression already received for good. A wonderful privilege, then, is this work.

Already have these little people been introduced to at least one of our Father's great lesson-books—his creation. Doubtless, too, they have learned that there is another book,—one containing printed symbols,—his revelation. It is a letter from our Father to all his people,—a book sent to the fathers, the mothers, and to all the children in the great, wide world. These two great books are God's lesson-books for children. With some of the sweet and fascinating stories we will hope they have already become familiar; and now they have reached the time when they are eager to read for themselves more of the Father's lessons. Not only are they anxious to read from the pages of nature's great outdoor book, but they are anxious to read from the printed pages of such books as may be presented to children of proper school age.

How proud is the child of his first new book, his very own! There are pictures on nearly every page, and how eager he is to know "what the stories say." On a certain page he sees a little boy all ready for bed. The boy stands by a candle, and the candle is burning. I wonder what the little boy is saying? On another page are pretty pansies. What does the book say about the pansies? Here is a little girl watering her flowers, and the sentences below tell what the little girl thinks about as she works among her plants. Here is a picture of beautiful angels. Did you ever hear of that man to whom the angels appeared one lonely night? This is such an interesting story!

Now (we explain) we are going to be able to read all these stories. Are you not glad of that? Before this school year is past, you will probably be able to read every one. I wonder if you can find the page upon which are pictured flying blackbirds, and at the bottom of which is a row of five happy children? They are singing, and the story that the song tells is a story that I shall write upon the board for you to-day.

Let us now put away our books, and sing together this song, which I think will help us always to remember our very first Bible memory verse (Ps. 106: 1):—

"Praise him! praise him! little children, praise him!

God is good! God is good!

Praise him! praise him! little children, praise him!

God is good! God is good!"

Walla Walla, Wash.

A Test of Loyalty

W. G. KNEELAND

1. WHAT portion of time has God reserved to himself?

Ans. "The seventh day is the Sabbath of the Lord thy God."

2. How is the Sabbath day to be observed?

Ans. "Remember the Sabbath day, to keep it holy."

3. What portion of our earnings has God reserved for himself?

Ans. "And all of the tithe of the

Lord, whether of the seed of the land, or the fruit of the tree, it is the Lord's." Lev. 27: 30.

4. How is the tithe to be regarded?

Ans. "It is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth is holy unto the Lord." Lev. 27: 30-32.

NOTE.—One seventh of our time and one tenth of our income are holy unto the Lord. Sabbath-breaking and a refusal to pay an honest tithe are sins of the same character. Faithfulness in Sabbath-keeping honors Christ as Creator and Redeemer. Faithfulness in tithe-paying honors Christ as King of kings and Lord of lords. Gen. 14: 18-20.

5. If we keep back a part of our earnings for food and clothes, and only pay tithe on the balance that is left, is what we give an honest tithe?

Ans. Jacob asked the Lord for "bread to eat and raiment to put on," and then promised, "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 20-22.

6. Is it necessary to pay tithe on what we raise in our fields and gardens as well as on the money we earn?

Ans. "The children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of the increase of the field; and the tithe of all things brought they in abundantly." 2 Chron. 31: 5. "Not only does the Lord claim the tithe as his own, but he tells us how it should be reserved for him. He says, 'Honor the Lord with thy substance and with the first-fruits of all thine increase.' This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart."—*Special Testimony.*

7. What was the sin of Achan?

Ans. He took a part of the holy or devoted things, reserved for God's treasury, for himself. Joshua 7: 1; 13: 20, 21.

8. Why were Annanias and Sapphira punished?

Ans. For pretending to give to God what they were in reality keeping for themselves. Acts 5: 1-10.

NOTE.—From this we can see that it is very dangerous for us to take either the holy Sabbath or the holy tithe to use for ourselves. We should not claim to be tithe-payers if we are not honest with God. "Bring ye all the tithes into the storehouse," and then the promise, I "will pour you out a blessing, that there shall not be room enough to receive it," will be fulfilled to you. Mal. 3: 3-10.

"In using my reserve fund to gratify your own desire, you have robbed souls of the light which I made provision they should receive. You have had opportunity to show loyalty to me, but you have not done so; for you have stolen my reserve fund."—*Special Testimony.*

Spanish Town, Jamaica, W. I.

**Statistical Report of Seventh-day Adventist Conferences, Missions, and Institutions
For the Year Ending December 31, 1907**

H. E. ROGERS, *Statistical Secretary.*

THE statistical report for 1907 is shown herewith. This report presents great reason for gratitude for the progress made during the year. Preceding its publication many weeks were spent in corresponding with the secretaries of the fields represented, securing accurate data, and this is the reason for the delay in its issue. Unfortunately the time of publishing such reports must always be determined by the delinquency of the secretaries who are the most indifferent in furnishing the returns desired; in the present instance the manifestation of such disposition has been sufficiently demonstrated.

This report is presented under three tables, as follows: First, the statistics of conferences and missions, arranged by departments, grouped by union conferences, and showing also, for the first time, several new items or lines of work; second, a comprehensive table giving information regarding our denominational institutions, under three divisions; namely, educational institutions, publishing houses, and sanitariums; and third, the leading features of our statistical reports from 1863 to 1907, inclusive. While accuracy in every detail has been sought, yet it would be unwise to claim that all of the items in these tables are correct. Hundreds of officials must be importuned, some of them many times, for reports, and upon their failure to furnish accurate data, the information which seems most reliable must be used. The compiler of these tables would highly regret the appearance of any discrepancies herein, but such may have occurred because of the range covered by the report, and the failure to secure all the data desired.

The report this year shows less gain in membership in the United States than has actually been made, for the reason that many churches have been revising their records. Future reports should more nearly show the net results of each year's work.

For the benefit of those who may wish in this connection a brief history of the denomination, there follows a short sketch giving some of the leading facts, as well as mention of a few of the prominent points of doctrine and polity. In addition, a general summary showing results attained during recent years, as well as a summary for the year 1907, will serve to elucidate the main features of the work of the denomination in a clearer manner than would the figures contained in the tables alone. This sketch and summary should prove of interest to those who may wish to study this work from such a view-point.

History

The history of Seventh-day Adventists may be said to begin in the years 1845 and 1846, when a few believers in the nearness of the second coming of Christ began also to observe the seventh day of the week as the Sabbath. This was just following the great awakening on the subject of the second advent, which commanded the attention of multitudes in Europe and America in the years 1831 to 1844. An English writer of that time, Mourant Brock, a clergyman of the Church of England, de-

scribed the extent of this movement in these words:—

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. . . . In America, about three hundred ministers of the Word are thus preaching 'the gospel of the kingdom;' while in this country, about seven hundred of the Church of England are raising the same cry."

William Miller, of Low Hampton, N. Y., and Josiah Litch and J. V. Himes, of Boston, Mass., were leaders in the movement in America. They looked for the coming of Christ in 1844. This hope was based on the fact that the 2300 days (literal years) of Daniel's prophecy (Dan. 8: 13, 14), dating from the commandment to restore Jerusalem (Dan. 9: 25), in the year 457 B. C., expired in 1844. "Then," said the angel to Daniel, "shall the sanctuary be cleansed." This cleansing of the sanctuary, they supposed, meant the cleansing of the earth by fire at the coming of Christ.

After the passing of the time, in 1844, many believers in the advent doctrine gave up the hope of Christ's soon coming, and others set new times. There were some, however, who reviewed the facts of history and prophecy, and who were confirmed in the belief that no mistake had been made in the date of the fulfilment of the 2300-year period of Daniel's prophecy in 1844. They were convinced also that the advent movement, rising spontaneously in many lands, was of God.

As they investigated, they found that the mistake of the Adventists had been in the event, and not in the time; that the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as high priest; that this work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary judgment in heaven, which is to precede the coming of Christ, as described in the judgment scene of Dan. 7: 9, 10, showing an investigative judgment sitting in heaven while events are still taking place on earth.

As they studied the subject of the sanctuary and the judgment, they found the law of God, the ten commandments, to be the standard of that judgment, the same code which, written by the finger of God, was placed in the ark in the earthly sanctuary, the type of the heavenly. The fourth precept of this law, they found, commanded the observance of the seventh day as the Sabbath. They found nothing in scripture commanding or authorizing the change of the Sabbath from the seventh to the first day. From the representation of the final work of the gospel, in Rev. 14: 6-14, beginning with the proclamation, "The hour of his judgment is come" (in 1844), they understood that a movement was now called for, to carry to every nation and tongue a warning against following tradition, and calling men to the platform of "the commandments of God, and the faith of Jesus;" that when this final message had been

carried to all the world, Christ would come to reap the harvest of the earth.

Thus in 1845 and 1846 a few persons in New England, formerly First-day Adventists, began to keep the seventh day, and to preach the doctrines which have built up the Seventh-day Adventist denomination, though this name was not formally adopted until October, 1860, at a conference held in Battle Creek, Mich., being the name chosen as expressive of the two prominent features of their faith and practise; namely, the observance of the seventh day of the week as the Sabbath, and a belief in the personal, visible return of the Lord as near at hand. Respecting the last-named event, however, this branch of Adventists have never set time. Their belief is that the event is "near, even at the door," but that the day and hour have not been revealed. Three persons prominently connected with the movement which resulted in the organization of the Seventh-day Adventist denomination were Joseph Bates, James White, and Mrs. E. G. White, all of whom were, as early as 1846, observers of the seventh-day Sabbath.

In 1849 their first paper appeared at Middletown, Conn. In 1855 they transferred their headquarters from Rochester, N. Y., to Battle Creek, Mich., where it remained until 1903, when it was removed to Washington, D. C., where the general headquarters is at present. By 1863 their work had grown so as to require the organization of a General Conference, which was accordingly perfected at Battle Creek, Mich., on the twenty-first of May. At that time their membership (located principally in the eastern and central parts of the United States), approximated 3,500 members, organized into 125 churches, with thirty ministers, and six local or State conferences. At the close of 1907 there were 94,048 communicants, 2,504 churches, 1,106 ordained and licensed ministers, ninety-three organized local conferences (fifty-three being in the United States), and 129 mission stations in all the world (two being in the United States. For the purposes of this sketch, no distinction is made between organized conferences and mission fields in countries outside the United States. In most cases a mission field includes several stations.)

The Seventh-day Adventist denomination has gained in membership about ten per cent each year; in other words, every ten years its membership throughout the world has doubled from the time of its organization in 1863. In 1873 there were 5,875 members; in 1883, 17,436; in 1893, 37,404; in 1903, 77,554; in 1907, 94,048.

In 1855 their first denominational publishing house was erected in Battle Creek, Mich., from which a few books, pamphlets, and tracts, as well as two small papers, were issued, in English. At the close of 1907 they had established, in sixteen countries, twenty-three publishing houses, issuing about 1,200 books, pamphlets, and tracts (having a total of over 100,000 pages) in fifty-four of the leading languages of the world; and 109 journals in twenty-four languages, having a total of 1,300 pages,

and a combined annual subscription price of \$52.16. The assets of these publishing houses were \$978,894.14; and the value of the denominational literature sold during 1907 was \$1,035,565.62. In addition there were over thirty printing-offices doing printing work for local conferences and missions.

In 1866 they erected a sanitarium in Battle Creek, Mich., for the rational treatment of disease, and the dissemination of principles of temperance and healthful living. At the close of 1907 they had sixty-three well-equipped sanitariums in different parts of the world, employing 1,596 persons specially trained in these lines. The assets of these institutions were \$2,344,283.65. Six of the journals previously referred to were devoted exclusively to the subject of health and temperance. In addition to the institutions just named there were more than thirty treatment-rooms, where the principles of hydrotherapy are applied.

In 1872 their first denominational missionary training-school was opened in Battle Creek, Mich. At the close of 1907 they had an educational graded system (requiring sixteen years' work), comprising, in all countries, thirteen colleges, thirty-two academies, twenty-two intermediate schools, 458 church-schools, with assets of \$1,348,332.91, and employing 921 teachers, and having a total enrollment of 13,462.

In 1874 Seventh-day Adventists sent their first missionary from the United States to a foreign country. At the close of 1907 there was, outside the United States, organized work in progress in seventy-eight countries, with 127 foreign mission stations established, 697 churches organized, and 29,533 members. These mission stations are distributed as follows: In Europe, including Iceland, 30; in Africa, including British West Africa, Nyassaland, German East Africa, Rhodesia, and Basutoland, 26; in Australia and Pacific Islands, 21; in China (in the provinces of Honan, Hunan, Amoy, and Kiangsu), 12; in Canada, Alaska, and Mexico, 10; in South America, 8; in India, including Burma, 8; in the West Indies, 8; in Japan and Korea, 4; total, 127.

Doctrine

Seventh-day Adventists have no formal or written creed, but take the Bible as their rule of faith and practise. The chief points of their belief, upon which there is entire unanimity throughout the body, are as follows:—

That the law of God is the divine standard of righteousness, binding upon all men; that Christ, taking on him the nature of the seed of Abraham, lived our example, died our sacrifice, was raised for our justification, and is now the only mediator for us in the heavenly sanctuary, where, through the merits of his shed blood, he ministers pardon and forgiveness of sins to all who come to God through him; that the seventh day of the week is the Sabbath; that the personal, visible coming of Christ is near at hand, and is to precede the millennium; that immersion is the proper form of baptism; that man is not by nature immortal, but receives eternal life only by faith in Christ; that the state to which man is reduced by death is one of unconsciousness; that the investigative judgment now in progress in heaven decides the eternal destiny of all men; that at the coming of Christ the

living righteous will be translated, and the righteous dead resurrected, and taken to heaven, where they will remain during the millennium, during which the punishment of the wicked is determined, and that at its close Christ, with his people, returns to this earth, the wicked are resurrected, and Satan, the originator of all sin, and his followers meet their final destruction; that the earth is then to be made the fit abode of the people of God throughout the ceaseless ages, where the righteous shall evermore dwell, and sin never again mar the universe of God.

The use of intoxicants or tobacco in any form is made a test of church fellowship; "higher criticism" finds no place in their ranks; they advocate the complete separation of church and state, and oppose all religious legislation; the payment of the tithe, or one tenth of the income, supplemented by offerings, is the accepted method for the support of gospel work.

Polity

From the local church upward the form of organization may be stated as follows: The local church-members elect annually one or more elders, also one or more deacons and deaconesses, to look after the interests of the church locally. The churches in a State form a State or local conference, holding annual sessions, with delegates from the churches on the basis of one for every fifteen members. These delegates elect the officers of the State conference and the managing boards of all the institutions within the conference. A group of five or six State conferences compose a union conference, which holds sessions biennially, with delegates from State conferences on the basis of one for every 200 members. The presidents of State conferences are ex officio members of the executive committees of union conferences.

All the union conferences in the world compose the General Conference, which holds sessions quadrennially, the unions being represented by one delegate for every 1,000 members. The presidents of union conferences are ex officio members of the executive committee of the General Conference, now numbering thirty-five members. Thus there is formed a bond which unites completely all parts of the organization, and secures unity of interest and action.

Instead of there being independent organizations within the denomination for carrying on the varied lines of work, departments have been organized, which extend from the General Conference to the local church, having charge and direction of these activities, and tending further to solidify the organization and simplify effort.

These departments are the publishing medical, educational, religious liberty, Sabbath-school, Young People's Missionary Volunteer, etc. The work of the first three is treated elsewhere. The Sabbath-school Department has a fostering interest over the Sabbath-school work of the denomination, which work was begun in 1855, and has continually developed, until in 1907 there were 3,573 organized Sabbath-schools, having a membership of 84,744, with several journals devoted to these interests. The Missionary Volunteer Department, organized in 1907, continuing the work in behalf of young people which had been in progress dur-

ing recent years, is designed to foster educational and missionary work among the young people of the denomination, and will doubtless become one of the leading factors in the training and preparation of young people for active service both in home and foreign fields. At the close of 1907 there were 461 local societies, and 8,933 members, only church-members being eligible to membership in the society. The total funds contributed for the year were \$11,122.60.

Finding, in 1901, that the General Conference, which had previously had general supervision of the work throughout the world, could not successfully carry forward all the enterprises in hand, union conferences were organized, departments created, and responsibilities distributed to them, the General Conference since then having direct supervision of missionary operations in unorganized territory—mainly in heathen lands—and acting only in an advisory capacity in fields where union and local organizations have been effected.

Associations for the holding of property belonging to the denomination have been formed in nearly every country in which operations are carried forward. The officers of these associations are in most cases the officers of the conferences over which their jurisdiction extends, and the constituent members are generally the delegates composing the conference in its sessions. The association in a State usually holds in trust all the property for the local churches, while associations formed for union conferences hold property of a more general character. At the close of 1907 there were eighty local conference associations, twelve union conference associations, and three associations operating for the General Conference, making ninety-five legal associations organized in harmony with the laws of the various States and countries in which the denomination is working.

The material facilities employed at the time this work was organized in 1863 did not exceed, it is estimated, \$25,000, a per capita of \$7.15. At the close of 1907, there was invested in 153 institutions, as shown by Table No. 2, \$4,549,923.94; there were 1,172 church edifices, having a seating capacity of 180,576 persons, and valued at \$1,331,330.85; an additional investment of \$121,586.76 in church-school equipment, and an investment of \$1,278,803.74 in general organizations of various kinds, tract societies, etc., making a grand total investment of \$7,281,645.29, a per capita of \$77.42. These figures are recorded not in any spirit of boasting, but only to indicate what has been accomplished thus far, through the blessing of God, to prepare facilities for the more rapid and extensive proclamation of the gospel message.

Summary for 1907

The following summary gives separately for the United States and all other countries combined, the leading facts regarding membership, funds (including the entire amount of funds raised under the three general heads of tithes,—devoted to the support of ministers,—offerings for foreign mission work, and offerings for various lines of home mission work), and laborers at the close of 1907:—

There were in the United States 64,515 members, who paid, during 1907,

\$790,095.56 tithes (a per capita of \$12.25); \$211,643.65 foreign mission offerings; and \$310,823.60 for home missions, a per capita of \$8.08. Total funds raised in the United States, \$1,312,562.81, a per capita of \$20.34. In this territory there were 2,106 evangelistic laborers, which number, as related to the membership in the United States, is as 1 to 30, or related to the entire membership, as 1 to 44. The gain in membership in this territory for ten years was 34.52 per cent.

There were outside the United States at the close of 1907, 29,533 members, who paid in tithes during the year \$274,657.87, a per capita of \$9.30; and offerings for foreign missions, \$52,679.51, and home missions, \$64,817.93, a per capita of \$3.98. Total funds raised outside the United States, \$392,154.31, a per capita of \$13.28. In territory outside the United States there were 1,481 evangelistic laborers, which number as related to the membership outside the United States is as 1 to 19, or related to the entire membership, as 1 to 63. The gain in membership in this territory for ten years was 248.35 per cent.

The total funds of the denomination in all the world contributed for evangelistic work during 1907 was \$1,704,718.12, a per capita for the entire membership (94,048) of \$18.13. The entire number of evangelistic laborers in the world, 3,587, as related to the entire membership, is as 1 to 26. The grand total tithes and foreign mission offerings from 1863 to 1907 approximate fourteen million dollars.

In addition there were, in 1907, the following laborers in institutional lines: Teachers in denominational colleges and academies, 415; teachers in church-schools, 506; employed in the preparation of denominational literature, 466; employed in sanitarium and other philanthropic work, 1,596; making a total of 2,983 laborers in denominational institutions; or a grand total of 6,570 evangelistic and institutional laborers, which number as related to the entire membership, stands as 1 to 14. The gain in membership in all the world from 1897 to 1907 was 66.64 per cent, while the gain for the ten years preceding was 118.40 per cent.

Reasons for the rapid growth of this work are not hard to understand in the light of the foregoing figures, indicating that every fourteenth member is engaged in continuous, active service to advance this special message, and that for the support of these laborers and this work there is contributed annually a sum equal to \$18.13 for every communicant in the entire world. The greatest reason for growth, however, is that the blessing of the Lord has attended this work from its very small, humble beginning a little over sixty years ago. Were it not for this, human efforts would avail but little, and the movement would, ere this, have come to naught. But the One who has guided the movement thus far, will certainly ere long bring it to a glorious consummation. This is the hope which cheers the hearts of all believers in this message the world over, brightens their labor, leads them to consecrate their means, and devote their lives to the finishing of this blessed message of the soon-coming Saviour.

Washington, D. C., U. S. A.,
August 14, 1908.

Financial Summary for 1907

Membership			
Total Sabbath-keepers in United States.....	64,515		
Total in all other countries.....	29,533		
Grand total	94,048		
Grand total for 1906.....	91,531		
Gain for 1907.....	2,517		
Per cent of gain	2.75		
Tithes			
Total tithes paid in United States.....	\$790,095.56		
Paid in all other countries.....	274,657.87		
Grand total paid in 1907.....	\$1,064,753.43	\$1,064,753.43	
Paid in 1906.....	998,275.82		
Gain in 1907.....	\$66,477.61		
Per cent of gain	6.56		
Average for each Sabbath-keeper in 1907.....	\$11.32		
Average in 1906.....	10.91		
Increase per capita.....	.41		
Foreign Mission Offerings			
Offerings to missions, weekly and annual collections	\$185,720.35		
Offerings to missions, from Sabbath-schools.....	71,475.59		
Offerings to missions, from Missionary Volunteer Societies (including \$185.04 from Southern California not specified).....	7,127.22		
Total for 1907.....	\$264,323.16	\$264,323.16	
Total for 1906.....	193,005.86		
Gain for 1907.....	71,317.30		
Per cent of gain	36.85		
Special Funds			
Tithes appropriated by United States for evangelistic work in mission fields in 1907.....	\$118,391.84		
Appropriated by all other fields.....	12,605.32		
Total for 1907.....	\$130,997.16		
Total "offerings" noted above	264,323.16		
Grand total contributed for mission fields, 1907.....	\$395,320.32		
Total of similar funds for 1906.....	333,378.12		
Net increase for 1907.....	\$61,942.20		
Home Missions			
Contributed for support of orphanages, religious liberty work, work for colored people in the United States, etc., where the funds are sent outside the church, but not to a foreign mission field:—			
Reported by conferences	\$166,949.65		
Reported by Missionary Volunteer Societies	3,317.14		
Total for 1907.....	\$170,266.79	\$170,266.79	
Total for 1906.....	145,257.73		
Gain for 1907.....	\$25,009.06		
Local Church Work			
Contributed for local church work, such as distribution of literature, assisting needy poor, church expenses, salaries and other expenses of church schools, and all other local missionary work or enterprises:—			
Reported by conferences.....	\$91,676.52		
Retained by local Sabbath-schools.....	13,630.30		
Maintenance of church-schools.....	99,389.68		
Reported by Missionary Volunteer Societies	678.24		
Total for 1907.....	\$205,374.74	\$205,374.74	
Total for 1906.....	\$57,822.52		
Gain for 1907.....	\$147,552.22		
Grand Total			
Grand total of all funds raised by the Seventh-day Adventist denomination in 1907 for evangelistic work.....	\$1,704,718.12		
Total of similar funds for 1906.....	1,394,361.93		
Gain for 1907.....	\$310,356.19		
Per cent of gain	22.26		
Per capita for the entire field.....	\$18.13		
Per capita for 1906.....	\$15.23		
Increase per capita.....	\$2.90		

Statistical Report of Seventh-day Adventist Conferences and Missions

Church and Conference Work

Table with 20 columns: NAME OF CONFERENCE OR MISSION, Organized, Population, Number of Churches, Membership, Number of Companies, Membership, Number of Isolated Sabbath-Keepers, Total Sabbath-Keepers, Total Tithe Receipts, Tithe per Capita, Number of Church Buildings, Estimated Value, Approximate Seating Capacity, Ordained Ministers, Licensed Ministers, Licensed Missionaries, Book and Periodical Canvassers, Total Laborers, Retail Value of Book and Periodical Sales. Rows include District of Columbia, Atlantic Union Conference, Central Union Conference, Columbia Union Conference, Lake Union Conference, Northern Union Conference, North Pacific Union Conf., Pacific Union Conference, Southeastern Union Conf., and Southern Union Conference.

* Superior figures 1 to 10 refer to foot-notes for Table No. 1.

Statistical Report of Seventh-day Adventist Conferences and Missions

Church and Conference Work

Table with 20 columns: 1. NAME OF CONFERENCE OR MISSION; 2. Organized; 3. Population; 4. Number of Churches; 5. Membership; 6. Number of Companies; 7. Membership; 8. Number of Isolated Sabbath-Keepers; 9. Total Sabbath-Keepers; 10. Total Tithe Receipts; 11. Tithe per Capita; 12. Number of Church Buildings; 13. Estimated Value; 14. Approximate Seating Capacity; 15. Ordained Ministers; 16. Licensed Ministers; 17. Licensed Missionaries; 18. Book and Periodical Circulators; 19. Total Laborers; 20. Retail Value of Book and Periodical Sales. Rows include various regional conferences like Southwestern Union, Canadian Union, West Canadian Union, Australasian Union, British Union, German Union, Latin Union, and Levant Union.

* Superior figures 1 to 16 refer to foot-notes for Table No. 1.

Statistical Report of Seventh-day Adventist Conferences and Missions

Church and Conference Work

Table with 20 columns: NAME OF CONFERENCE OR MISSION, Organized, Population, Number of Churches, Membership, Number of Companies, Membership, Number of Isolated Sabbath Keepers, Total Sabbath-Keepers, Total Tithe Receipts, Tithe per Capita, Number of Church Buildings, Estimated Value, Approximate Seating Capacity, Ordained Ministers, Licensed Ministers, Licensed Missionaries, Book and Periodical Canvassers, Total Laborers, Retail Value of Book and Periodical Sales.

* Superior figures 1 to 10 refer to foot-notes for Table No. 1.

a Native colporteurs and evangelists.

For the Year Ending Dec. 31, 1907—Table No. 1 (Cont'd)

21 Amount of Tithe Appropriated to Fields outside of Conference	22 Total Offerings to Foreign Missions (except as noted under 23 and 39)	23 Total Contributions for Home Mission Work	24 Total Contributions for Local Church Work	Sabbath-School Dept.				Educational Department					Missionary Volunteer Dept. ⁵					
				25 Number of Sabbath Schools	26 Membership	27 Total Sabbath-School Contributions	28 Total Sabbath-School Offerings to Foreign Missions	29 Number of Churches	30 Number of Teachers	31 Total Enrollment	32 Estimated Value of Buildings and Equipment ⁶	33 Expense of Annual Maintenance ⁶	34 Number of Young Peoples' Societies	35 Membership	36 Contributions for Foreign Work	37 Contributions for Home Mission Work	38 Contributions for Local Society Work	39 Total Contributions
	\$ 88 50 94 53	\$ 11 52		1 14	10 207	\$ 30 49 31 95	\$ 30 49 31 95											
156 95	256 39 206 46	11 52 87 50		17 19	228 282	73 60 87 50	73 60 87 50											
	49 93																	
	134 69 87 62 60 47 228 20 85 35	92 37	6 50 25 08 17 06 66 50	26 24 11 24 23	828 527 391 602 516	298 59 129 23 170 23 251 78 192 74	129 23 170 23 251 78 192 74											
731 02	605 33 1,123 35 636 20 657 46 316 92 16 46	133 83 380 38 25 22	115 14 323 08	108 25 22 53 8 1 6	2,864 691 587 537 89 23 99	1,042 57 488 96 437 08 410 78 106 47 16 59 26 13	1,042 57 479 46 437 08 409 63 106 47 16 59 26 13			2 2 2 2 1 2	2 2 2 2 1 2	49 30	324 00	4 198				
731 02 2,378 99	2,750 39 1,892 78	405 60 2,682 96	323 08 683 00	115 113	2,026 1,873	1,486 01 1,287 18	1,475 36 1,282 80			7 8	7 7	154 153	410 48	4 198				
616 81 348 49	857 61 543 96 254 50	35 31 20 28	669 32	2 18 7 3 1 1 1 1 1	153 399 145 23 23 52 12 42 7 80	198 83 709 13 349 63 14 67 26 48 12 42 7 31 12 66 14 67 20 33	192 56 507 49 302 39 14 67 26 48 12 42 7 31 12 66 14 67 20 33			4 2 3 6 1 1 3 2	4 2 5 11 2 1 8 8	27 17 53 150 13 15 100 58	1,168 80 818 16 309 49	2 3 46 45	44 80 8 04	8 59	44 80 16 63	
965 30 965 30	708 46 1,510 25	78 47 721 49	669 32 759 01	33 40	823 1,082	1,167 30 1,175 05	918 42 1,115 88			22 14	41 33	433 363	730 50 4,244 45	5 91		52 84	8 59	61 43
	267 17 94 43 197 50 2 66 32 20 111 00 23 09 77 54 4 65	107 94 395 39 169 63	94 67 800 00	30 25 19 30 2 8 4 4 7 5	531 300 425 737 20 233 37 44 75 99	559 61 294 32 292 12 353 52 22 21 117 00 17 04 42 45 42 34 72 36	559 61 294 32 292 12 353 52 22 21 117 00 17 04 42 34 72 36			1 3 6	1 3 6	19 40 107						
1,544 98	810 18 1,291 54	919 30 2,270 31	1,119 67 252 22	134 127	2,501 2,356	1,812 97 1,759 51	1,770 52 1,735 35			12 15	12 16	194 238						
	416 95 150 71 222 43 97 19 19 17 2 50 12 51	151 75 34 65	730 50 450 48	14 17 54 10 12 12 3 8 4	242 460 1,814 307 382 297 24 80 25	90 35 123 85 526 34 169 81 290 12 140 99 28 03 12 66 21 05	53 54 77 38 389 45 154 39 265 05 140 99 28 03 12 66 21 05			2 4 4 5	2 5 5 5	47 150 100 115	1,200 00	2 2 5	23 178 135	40 14 59	15 04	9 86 15 44 24 45
	921 46 423 06	612 56 532 65	1,780 98	134 126	3,571 2,903	1,403 20 894 42	1,142 45 894 42			15 10	17 13	412 238	1,200 00	9 336		14 99	15 04	9 86 39 89
	498 40	79 91	1,780 98	8	668	508 78	248 03			5	4	174						
	52 02 39 05	15 00 135 00	16 81	5 3 9	90 55 214	113 57 56 71 119 57	94 53 36 87 114 55			1 1 8	1 2 10	20 75 138	110 00 30 70 1,022 00					
	43 53 112 08	40 00 3,893 47	159 00	12 5 8 6	225 84 200 144	228 12 48 24 167 91	167 20 46 60 144 33			2 2	4 75	75	400 00					
	246 68 805 12	4,083 47 481 00	175 81 529 88	48 41	1,012 1,014	734 12 504 82	604 08 283 82			12 10	17 15	317 229	2,147 52 1,052 70					
		3,602 47		7		229 30	340 26			2	2	88						

Statistical Report of Seventh-day Adventist Conferences and Missions — Recapitulation

Church and Conference Work

Table with 20 columns: 1. NAME OF CONFERENCE OR MISSION; 2. Organized; 3. Population; 4. Number of Churches; 5. Membership; 6. Number of Companies; 7. Membership; 8. Number of Isolated Sabbath-Keepers; 9. Total Sabbath-Keepers; 10. Total Tithe Receipts; 11. Tithe per Capita; 12. Number of Churches; 13. Estimated Value; 14. Approximate Seating Capacity; 15. Ordained Ministers; 16. Licensed Ministers; 17. Licensed Missionaries; 18. Book and Periodical Conveyers; 19. Total Laborers; 20. Retail Value of Book and Periodical Sales. Rows include Union Confs. in United States, Union Conferences in Canada, Australasian Union, European Union Confs., and Miscellaneous Union Confs., with sub-totals and Grand Totals for 1907 and 1906.

* Superior figures 1 to 10 refer to foot-notes for Table No. 1.

Foot-Notes for Table No. 1

1. Since mission fields are not organized in the way conferences are, the dates in Column 2 do not refer to the time of their organization, as in the case of conferences, but to the time when the field was entered or when information was first separately given in these reports. The distinction between conferences and mission fields is indicated by greater indentation in names of mission fields. 2. The tithe per capita is based upon the total Sabbath-keepers, and not the membership of churches only. 3. By total laborers in Column 19 is meant the total number employed in the conference or mission field in evangelistic work, including not only the four classes named in the preceding columns, but all other persons not thus specified. The totals in Column 19 are

not always, therefore, the totals of the four preceding columns, but are frequently greater. 4. Column 20 shows the retail value of book and periodical sales; the periodical sales of union conferences, however, are included only in countries outside the United States. Because of the transfer of the periodical sales in the United States from union totals to the line for General Conference, as explained in Note 14, a correct comparison of book sales by union conferences is possible only by deducting the periodical sales noted in the 1906 report. Where book sales are not shown by local conferences, the amount of sales by publishing houses is given for the union conference in which they are located. This is in cases where the publishing houses deal directly, and not through local conference organizations. In any event there is no duplication of amounts.

5. This being the first report which includes the Missionary Volunteer Department, as well as the information given in Columns 13, 14, 32, and 33, there is no comparison made with the standing of former years. The information which properly belongs after Column 33, regarding the number of colleges, academies, and intermediate schools, the number of teachers, and the total enrolment, coming under the supervision of the Educational Department, is transferred from Table No. 1 to Table No. 2, Section 1, in order that these institutions may be classified, and that more details may be shown than the space in Table No. 1 will allow. 6. The gain of the Atlantic Union Conference is decreased by the transfer, during 1907, of about half its former territory, which was organized into the Columbia Union Conference; the gain of the Central Union Confer-

Denominational Institutions — Table No. 2

Section 1 — Educational Institutions¹

A. Colleges

NAME	LOCATION	ASSETS ²	BUILDINGS	ACRES	CAPACITY	ENROLMENT	TEACHERS
1. Avondale	Cooranbong, N. S. W., Australia	\$68,977.20	11	1,100	250	220	10
2. Claremont	Kenilworth, Cape, South Africa	34,184.46	2	23	150	90	6
3. Emmanuel	Berrien Springs, Mich.	89,938.65	23	264	150	101	13
4. Friedensau	Friedensau, near Magdeburg, Germany	44,063.52	1	45	150	130	10
5. Loma Linda	Loma Linda, near Redlands, Cal.	See Note 3	..	..	75	60	16
6. Mt. Vernon	Mt. Vernon, Ohio	32,361.36	3	25	150	127	13
7. Pacific Union	Healdsburg, Cal.	56,297.29	10	10	150	75	23
8. South Lancaster	South Lancaster, Mass.	52,320.98	2	43	250	275	15
9. Southern Training-School	Graysville, Tenn.	27,473.58	3	45	200	140	8
10. Stanborough Park	Watford, England	4,873.71	1	55	80	70	8
11. Union	College View, Nebr.	224,747.87	5	140	600	560	44
12. Walla Walla	Walla Walla, Wash.	76,323.33	1	60	350	348	10
13. Washington	Washington, D. C.	51,624.27	4	16	80	71	8
Total, 13		\$761,186.22	66	1,826	2,635	2,267	185

B. Academies

NAME	LOCATION	ASSETS ²	BUILDINGS	ACRES	CAPACITY	ENROLMENT	TEACHERS
1. Adelphean	Holly, Mich.	\$17,970.34	3	77	60	40	7
2. Alberta	Leduc, Alberta	8,367.65	2	160	40	36	3
3. Battle Creek	Battle Creek, Mich.	10,000.00	1	1	200	160	5
4. Beechwood	Fairland, Ind.	1,556.56	3	13	60	49	5
5. Bethel	Bethel, Wis.	26,442.17	6	195	150	179	7
6. Cedar Lake	Cedar Lake, Mich.	11,271.59	4	80	100	88	4
7. Colorado Western	Palisades, Colo.	3,939.83	1	2	90	90	3
8. Diamante	Diamante, Argentina, South America	5,000.00	2	40	100	93	4
9. Eastern Colorado	Loveland, Colo.	7,820.00	2	6	60	25	2
10. Elk Point	Elk Point, S. Dak.	14,651.69	2	40	60	60	4
11. Fernando	San Fernando, Cal.	24,835.82	4	12	130	150	13
12. Fox River	Sheridan, Ill.	12,949.47	5	42	60	43	6
13. Gravel Ford	Gravel Ford, Oregon	3,900.00	2	2	60	40	4
14. Hazel	Hazel, Ky.	4,500.00	2	52	50	35	3
15. Hildebran	Hildebran, N. C.	6,000.00	2	300	90	80	3
16. Keene	Keene, Texas	35,486.37	9	154	275	254	12
17. Latin Union	Gland, Switzerland	1,000.00	1	30	40	25	5
18. Laurelwood	Gaston, Oregon	8,695.00	2	58	80	75	3
19. Lornedale	Lorne Park, Ontario	12,050.00	5	50	70	40	3
20. Manson	Port Hammond, British Columbia	12,483.78	1	10	50	30	3
21. Maplewood	Maple Plain, Minn.	18,751.74	2	94	75	80	7
22. Mt. Ellis	Bozeman, Montana	6,623.95	4	20	60	52	5
23. Nashville	Madison (near Nashville), Tenn.	20,000.00	12	400	50	84	7
24. Oakwood	Huntsville, Ala.	20,029.68	8	358	120	46	6
25. Portage Plains	Portage la Prairie, Manitoba	9,455.27	1	130	30	25	2
26. Pukekura	Cambridge, Waikato, New Zealand	19,422.54	4	170	96	60	6
27. Royal	Cottage Grove, Oregon	1,000.00	2	4	60	35	4
28. Sheyenne	Harvey, N. Dak.	28,027.91	2	400	52	50	8
29. Scandinavian Union School	Nyhyttan, Sweden	15,388.92	1	100	75	60	4
30. Stuart	Stuart, Iowa	18,968.29	4	100	60	75	4
31. West Indian	Riversdale, Jamaica	11,279.93	4	604	50	30	6
32. Williamsdale	Williamsdale, Nova Scotia	8,701.00	5	200	40	33	4
Total, 32		\$406,569.50	107	3,904	2,593	2,222	162

C. Intermediate Schools

NAME	LOCATION	ASSETS ²	BUILDINGS	ACRES	CAPACITY	ENROLMENT	TEACHERS
1. Clearwater	Eagle River, Wis.	\$2,736.00	1	70	40	25	2
2. Cumberland	Daylight, Tenn.	1,000.00	3	100	40	31	2
3. Darling Range	Heidelberg, West Australia	3,896.00	1	50	50	30	4
4. Devall Bluff	Devall Bluff, Ark.	900.00	2	40	40	10	1
5. Eufola	Eufola, N. C.	3,900.00	5	20	65	25	3
6. Fiji	Buresala, Fiji, Pacific Ocean	1,500.00	1	5	100	80	4
7. Forest Home	Mt. Vernon, Wash.	5,680.71	2	40	80	75	3
8. Fort Ogden	Fort Ogden, Fla.	1,500.00	2	42	50	37	2
9. Korcan	Wonhare, Korea	3,250.00	7	50	100	100	2
10. Meadow Glade	Battle Ground, Wash.	6,865.08	3	20	100	98	6
11. Pine Grove	Amory, Miss.	3,200.00	1	80	40	20	6
12. Púa	Púa, Chile	462.64	1	40	25	20	2
13. Rarotongan	Arorangi, Rarotonga, Cook Islands, Pac. Ocean	500.00	1	10	60	50	3
14. Rome	Rome, Italy	500.00	1	..	100	90	7
15. Singapore	Singapore, East Indies	500.00	1	..	30	20	2
16. Strode	Oswego, Kansas	2,400.00	1	10	70	32	2
17. Takoma	Takoma Park, D. C.	5,000.00	1	..	100	63	4
18. Taquary	Taquary, Brazil, South America	4,000.00	1	20	50	30	2
19. Toluca	Toluca, N. C.	2,500.00	2	16	70	35	3
20. Tonga	Nukualofa, Tonga, Friendly Is., Pacific Oc'n	600.00	1	..	60	50	3
21. Tunesassa	Tunesassa, N. Y.	3,800.00	1	202	25	20	2
22. Walderly	Hawthorne, Wis.	4,300.00	3	400	40	25	3
Total, 22		\$58,990.43	42	1,215	1,335	966	68
Grand total of educational institutions, 67		\$1,226,746.15	215	6,945	6,563	5,455	415

Section 2 — Publishing Houses

NAME	LOCATION	ASSETS ²	OUTPUT FOR 1907	BUILDINGS	EMPLOYEES	LANGUAGES
1. Avondale	Cooranbong, N. S. W., Australia	\$ 9,554.21	\$ 50,524.1	1	6	3
2. Berrien Springs	Berrien Springs, Mich.	7,036.22	1,377.53	1	3	1
3. Brazil	Sao Bernardo, Brazil, S. America	12,915.44	7,000.00	1	3	2
4. British	Watford, England	51,336.13	81,142.00	1	35	3
5. Buenos Ayres	Buenos Ayres, Argentina, S. America	4,015.83	5,000.00	1	2	1
6. Canadian Publishing Association	Toronto Junction, Ontario	9,431.27	8,330.01	1	1	1
7. Chinese	Shanghai, China	3,100.00	200.00	1	8	3
8. Christiania	Christiania, Norway	35,910.00	30,487.00	1	11	3
9. Danish	Copenhagen, Denmark	7,731.05	13,649.94	1	3	1
10. Finnish	Helsingfors, Finland	10,200.68	8,512.05	1	2	2
11. Hamburg	Hamburg, Germany	51,992.69	110,096.35	2	41	15
12. India	Karmatar, India	2,600.96	1,400.00	1	10	4
13. International Publishing Assn.	College View, Nebr.	31,105.14	21,651.50	1	30	5
14. Latin Union	Geneva, Switzerland	6,565.41	7,036.18	1	2	4
15. Mexican	Mexico City, Mexico	2,548.62	1,271.45	1	2	2
16. Pacific Press	Mountain View, Cal.	248,495.66	266,789.29	8	100	7
17. Review and Herald	Washington, D. C.	237,800.06	168,989.26	4	60	1
18. Signs of the Times	Warburton, Victoria, Australia	96,442.56	86,010.00	1	50	1
19. South African	Cape Town, South Africa	15,616.89	9,087.10	1	3	2
20. South Lancaster	South Lancaster, Mass.	12,670.44	12,000.00	1	10	2
21. Southern Publishing Association	Nashville, Tenn.	101,180.44	157,726.95	4	70	1
22. Stockholm	Stockholm, Sweden	14,319.40	20,370.10	1	4	1
23. Watchman	Port of Spain, Trinidad	6,325.04	4,925.98	1	10	2
Total, 23		\$978,894.14	\$1,028,105.10 ⁴	37	466	See Note ⁵

Section 3—Sanitariums

A Under Conference Supervision

NAME	LOCATION	ASSETS ²	BLDGS.	ACRES	CAPAC.	PATIENTS TREATED			OTHER EM-PLOY-EEES	TOTAL EM-PLOY-EEES
						IN 1907	PHYS'NS	NURSES		
1. Atlanta	Atlanta, Ga.	\$11,960.71	1	..	12	50	..	2	2	4
2. Avondale	Cooranbong, N. S. W., Australia	10,315.88	2	10	20	150	..	2	2	4
3. Boulder	Boulder, Colo.	113,652.55	14	90	100	200	4	40	40	84
4. Calcutta	Calcutta, India	7,511.19	1	..	20	150	1	7	20	28
5. Cape	Cape Town, South Africa	30,935.76	2	..	24	175	1	9	3	13
6. Caterham	Caterham, Surrey, England	22,857.59	2	1.5	40	400	2	15	5	22
7. Christchurch	Christchurch, New Zealand	19,985.76	1	14	25	300	..	6	4	10
8. Christiania	Christiania, Norway	2,136.10	1	..	35	250	..	20	15	35
9. College Springs	Mt. Vernon, Ohio	5,000.00	2	.5	10	60	1	10	1	12
10. Friedensau	Friedensau, near Magdeburg, Germany	107,711.87	2	45	60	328	1	23	10	34
11. Frydenstrand	Frederikshavn, Denmark	22,482.91	1	8	50	250	1	12	8	21
12. Glendale	Glendale, near Los Angeles, Cal.	56,064.66	3	5	80	525	2	25	20	47
13. Graysville	Graysville, Tenn.	19,000.00	2	45	35	180	1	14	10	25
14. Hydropathic	Adelaide, South Australia	8,105.15	1	..	..	800	1	5	1	7
15. Iowa	Des Moines, Iowa	37,812.67	2	..	50	500	2	25	15	42
16. Kansas	Wichita, Kansas	42,712.87	2	20	50	300	2	20	4	26
17. Kimberley	Kimberley, South Africa	19,248.09	1	..	5	200	..	2	2	4
18. Knowlton	Knowlton, Quebec	4,200.00	3	1	20	55	2	10	..	12
19. Kobe	Kobe, Japan	3,500.00	2	..	30	..	2	5	21	28
20. Lake Geneva	Gland, Switzerland	14,181.45	3	70	50	195	1	30	13	44
21. Leicester	Leicester, England	2,324.61	1	..	15	126	..	5	4	9
22. Loma Linda	Loma Linda, near Redlands, Cal.	92,262.61	12	110	75	400	2	55	25	82
23. Madison	Madison, Wisconsin	83,658.95	8	9	60	310	2	26	14	42
24. Mussoorie	Mussoorie, India	9,000.00	1	50	10	50	1	2	3	6
25. Nashville	Nashville, Tennessee	57,849.59	1	10	50	100	3	10	10	23
26. Nebraska	College View, near Lincoln, Nebr.	71,893.00	4	5	100	450	3	20	30	53
27. New England	Melrose, near Boston, Mass.	117,129.94	6	42	100	450	2	41	27	70
28. North Yakima	North Yakima, Wash.	28,141.21	2	6.5	45	150	1	6	7	14
29. Paradise Valley	National City, Cal.	44,845.19	2	30	50	80	1	5	12	18
30. Pennsylvania	Philadelphia, Pa.	59,771.01	3	..	30	400	2	15	8	25
31. Portland	Portland, Oregon	67,262.36	2	2	80	558	3	30	14	47
32. Rostrevor	Rostrevor, Ireland	8,085.20	3	130	14	85	1	4	1	6
33. Skodsborg	Skodsborg, near Copenhagen, Denmark	141,169.11	4	3.5	100	700	2	50	33	85
34. St. Helena	St. Helena, Cal.	189,651.08	25	600	200	1,000	5	75	80	160
35. Sydney	Wahroonga, near Sydney, Australia	79,726.04	7	90	60	600	2	30	13	45
36. Tri-City	Moline, Illinois	48,324.02	3	2	30	345	3	18	3	24
37. Wabash Valley	La Fayette, Indiana	37,930.78	4	25	50	100	2	15	10	27
38. Walla Walla	Walla Walla, Wash.	16,756.80	1	2	15	142	1	8	4	13
39. Washington and Branch	Washington, D. C.	151,655.17	3	32	100	..	4	38	8	50
Total, 40		\$1,866,811.97	140	1,459	1,900	11,114	64	735	502	1,301

B. Under Private Supervision

NAME	LOCATION	ASSETS ²	BLDGS.	ACRES	CAPAC.	PATIENTS TREATED			OTHER EM-PLOY-EEES	TOTAL EM-PLOY-EEES
						IN 1907	PHYS'NS	NURSES		
1. Acushnet	New Bedford, Mass.	\$1,000.00	1	..	20	75	1	3	3	7
2. Adirondack	Lake George, New York	3,000.00	4	12	50	90	3	6	6	15
3. Alberta	Edmonton, Alberta, Canada	3,000.00	1	..	20	250	..	4	4	8
4. Arizona	Phoenix, Arizona	8,000.00	2	120	45	200	2	4	4	10
5. Boise	Boise, Idaho	5,000.00 ⁶	1	..	..	..	1	2	2	5
6. Black River Valley	Watertown, New York	2,500.00	1	1	15	100	1	1	2	4
7. Buffalo	Buffalo, N. Y.	2,400.00	1	..	15	175	1	12	2	15
8. Chamberlain	Chamberlain, S. Dak.	60,000.00	3	20	41	100	3	20	6	29
9. Colorado Springs	Colorado Springs, Colo.	4,000.00	1	..	15	150	1	3	3	7
10. Fort Worth	Fort Worth, Texas	\$1,700.00	1	..	10	175	1	3	2	6
11. Garden City	San Jose, Cal.	60,000.00	4	10	50	650	2	6	5	13
12. Hinsdale	Hinsdale, Illinois	50,000.00 ⁶	7	10	60	430	3	18	29	50
13. Little Rock	Little Rock, Ark.	24,808.00	2	..	35	400	1	14	5	20
14. Long Beach	Long Beach, Cal.	5,000.00 ⁶	1	..	..	100	2	5	4	11
15. Lowville	Lowville, New York	30,000.00	1	6	20	56	2	2	4	8
16. Middletown	Middletown, New York	15,000.00	1	..	15	77	1	6	2	9
17. Montrose	Montrose, Minn.	7,000.00	2	1	8	100	1	3	2	6
18. Mountain Springs	Botzum, Ohio	20,000.00	3	130	8	..	..	3	2	5
19. Nauheim	Oakland, Cal.	75,000.00	2	..	35	600	2	10	5	17
20. Northwestern	Port Townsend, Wash.	42,063.68	1	19	100	249	1	7	10	18
21. Nauheim	Springfield, Mass.	2,000.00	1	..	16	100	1	4	5	10
22. Riverside	Montrose, Colo.	18,000.00	4	22	22	250	..	7	3	10
23. Santa Barbara	Santa Barbara, Cal.	10,000.00 ¹	1	..	..	..	1	3	2	6
24. St. Peter	St. Peter, Minn.	28,000.00	3	300	15	100	..	3	3	6
Total, 23		\$477,471.68	49	651	615	4,427	31	149	115	295
Grand total of all sanitariums, 63		\$2,344,283.65	189	2,110	2,515	15,541	95	884	617	1,596
Grand total of all institutions, 153		\$4,549,923.94	441	9,055	9,078	..	..	..	..	2,477

(Continued from page 19)

Union Conference, which began its separate existence, Jan. 1, 1908. This accounts for the totals being less for the German Union Conference, though the increase in that field in 1907 has been decidedly apparent.

13. Includes book sales by Upper Parana and Uruguay missions.

14. Under General Conference are included those engaged in general labor as well as the amount of tithes and offerings not accounted for elsewhere in this report. There are also shown the approximate value of periodical sales in the United States during 1907, by the following publishing houses: Review and Herald, \$70,000; Southern Publishing Association, \$20,525; Pacific Press Publishing Company, \$100,000; International Publishing Association, \$21,651.50; South Lancaster Printing Company (books and periodicals), \$12,000; Berrien Springs Printing Company, \$1,377.53; estimated value of the sixteen State and the seven union conference papers circulated in the United States, \$6,500; total, \$232,054.03. In other union conferences the periodical sales

are shown in the totals for the unions, as explained in Note 4.

15. The four quarterly reports which the Sabbath-school Department published for 1907 show the following: Total Sabbath-school contributions, \$86,454.47; donations to missions, \$71,753.01. This annual report shows, respectively, \$85,705.89 and \$71,475.59. The difference is accounted for by the difference of time in making out the reports. The annual report calls for receipts by the State secretary up to December 31, and not later; while quarterly reports may be held by local secretaries to include other amounts. Furthermore, the quarterly statements include reports from foreign fields one quarter behind those in the United States; hence, as the time of reporting does not correspond, the amounts do not agree.

16. The report for the Australasian Union Conference was received August 9, 1908, when it was found not to contain the information called for in Columns 13, 14, and 32 to 39. The figures given in the table for the first four columns are estimated, while those for Columns 34 to 39, regarding the Missionary Vol-

unteer Department, are taken from the quarterly reports published by the General Conference Missionary Volunteer Department.

Foot-Notes for Table No. 2

1. The system of educational work outlined by the Educational Department of the General Conference in 1906, comprising sixteen grades, or years of study, is arranged as follows: Church-schools (information concerning which will be found listed under Columns 29 to 33 in Table No. 1), grades 1 to 8; intermediate schools, grades 7 to 10; academies, grades 9 to 12; colleges, grades 13 to 16.

2. The assets of the institution shown in Table No. 2 are not compiled from official annual statements of the institutions represented. In some cases they may be inaccurate, and should properly be considered as estimates of the amounts invested in the various enterprises specified.

3. The assets of Loma Linda College of Evangelists are included in the amount stated for the Loma Linda Sanitarium (which is listed under Section 3 of Table No. 2), as

Summary of Statistical Reports, 1863 to 1907—Table No. 3

YEAR	Union Conferences	Local Conferences	Missions ²	Ministers	Licentiate	Licensed Missionaries	Canvassers	Total Laborers ³	Churches	Membership	Sabbath-Keepers ⁴	Tithe	Per Capita	Offerings to Missions	Total Sabbath-School Offerings	Book and Periodical Sales
1863 ¹		6		22	8				125	3,500		\$ 8,000 00	\$2 29			1 \$3,000 00
1864 ¹		6	1	24	10				130	3,800		10,000 00	2 63			1 3,500 00
1865 ¹		7	1	25	10				140	4,000		12,000 00	3 00			1 4,000 00
1866 ¹		7	1	27	10				150	4,250		15,000 00	3 53			1 4,500 00
1867		7	1	28	10				160	4,320		18,661 39	4 32			1 5,000 00
1868		8	1	32	19				159	4,475		23,366 57	5 22			1 6,500 00
1869		8	2	33	24				167	4,900		18,952 77	3 87			1 7,000 00
1870		8	3	37	35				170	5,440		21,822 46	4 01			1 8,000 00
1871		11	2	35	48				185	4,550		23,066 42	5 07			1 8,500 00
1872		12	1	41	47				205	4,936		25,950 42	5 28			1 8,500 00
Total, 10 years.												176,826 03				56,000 00
1873		13	1	51	83				239	5,875		30,687 49	5 22			10,578 40
1874 ¹		13	3	60	70				300	7,000		31,000 00	4 43	1 \$5,000 00		14,000 00
1875		13	2	69	76				339	8,022		32,918 52	4 06	1 7,000 00		18,000 00
1876		14	2	96	70				398	10,044		43,998 47	4 38	1 8,000 00		20,000 00
1877		15	3	106	97				478	11,708		47,176 56	4 03	1 10,000 00		125,000 00
1878		16	6	117	154				549	13,077		47,637 29	3 64	12,000 00		27,000 00
1879		20	9	144	151				599	14,141		51,714 38	3 65	15,000 00		31,780 66
1880		24	8	144	116				640	15,570		61,856 88	3 98	12,000 00		140,000 00
1881		24	7	148	126				640	16,916		74,185 55	4 39	12,000 00		145,000 00
1882		26	6	167	134				660	17,169		84,261 35	4 91	130,000 00		147,000 00
Total, 10 years.												595,136 60		135,000 00		278,359 06
1883		26	3	165	135				680	17,436		96,418 62	5 53	134,000 00		155,000 00
1884		28	3	176	145				705	18,702		105,543 41	5 64	137,000 00		62,409 12
1885		28	3	186	151				741	20,547		122,641 69	5 97	138,000 00		41,692 36
1886		28	3	213	166				798	23,111		146,936 78	6 31	144,000 00		76,219 52
1887		30	8	227	182				889	25,841		192,720 99	7 44	145,000 00	\$16,751 83	113,795 06
1888		32	7	232	168				901	26,112		193,129 23	6 20	49,468 36	18,485 77	250,000 00
1889		34	7	229	183				972	28,324		224,743 78	7 93	55,998 08	22,541 24	590,000 00
1890		34	8	227	184			411	1,016	29,711		225,433 98	7 59	50,726 61	28,642 75	734,397 00
1891		34	8	230	166			396	1,066	31,665		258,037 27	8 11	60,611 20	29,435 05	819,749 00
1892		34	11	244	156			493	1,102	33,778		302,310 19	8 94	75,296 59	37,542 27	706,550 33
Total, 10 years.												1,837,915 94		490,100 84	153,398 91	3,359,912 39
1893		35	11	267	193			460	1,151	37,404		350,600 56	9 37	108,572 11	37,936 11	416,044 52
1894		35	12	301	214			515	1,225	42,763		321,517 06	7 51	108,420 10	39,502 42	310,434 35
1895		36	22	326	257			583	1,331	47,680		399,142 76	6 45	73,322 54	37,336 35	1,250,000 00
1896		37	27	336	237			573	1,439	52,202		341,978 37	6 55	83,682 47	40,125 13	1,250,000 00
1897		37	24	407	249			656	1,574	56,436		393,415 16	6 43	105,535 97	41,541 40	1,250,000 00
1898		39	27	446	260			706	1,654	59,447		432,158 08	7 26	70,170 45	40,301 87	1,200,000 00
1899		44	41	490	331	543		1,386	1,785	64,003		490,656 16	7 66	75,662 42	39,071 79	1,300,000 00
1900		45	42	510	337	571		1,500	1,892	66,547	75,767	510,258 97	6 73	95,615 24	46,794 40	1,250,000 00
1901		57	41	553	340	611		1,591	2,011	69,356	78,188	578,628 13	7 40	100,000 00	43,819 67	1,300,000 00
1902		72	42	553	323	528	826	2,278	2,977	67,150	73,522	643,747 83	8 75	115,000 00	51,642 01	430,027 71
Total, 10 years.												4,342,193 08		970,810 30	418,131 15	2,956,506 58
1903		78	48	616	324	662	1,032	2,704	2,120	69,072	77,554	684,030 54	8 82	137,315 67	55,823 85	477,714 98
1904		78	52	625	335	713	1,053	2,750	2,243	71,891	81,721	691,819 33	8 47	144,712 20	60,460 80	436,600 68
1905		80	66	647	339	719	1,068	2,797	2,340	77,443	87,311	858,014 91	9 83	169,335 11	68,613 71	548,067 03
1906		86	66	693	408	948	1,218	3,502	2,416	79,422	91,531	998,275 82	10 91	193,005 86	75,068 55	824,027 69
1907		93	68	712	394	1,013	1,382	3,587	2,504	80,897	94,048	1,064,753 43	11 32	254,323 16	85,105 89	1,035,565 62
Total, 5 years.												4,296,894 03		908,692 00	345,072 80	3,321,976 00
Grand Totals.												11,158,965 68		2,504,603 14	691,602 86	9,972,754 03

both institutions are owned and operated by the same management.

4. The annual output of publishing houses should not be confused with the annual book and periodical sales by conferences and missions, as shown in Column 20 of Table No. 1. The former is the amount billed out by the publishing houses, while the latter is the amount actually sold in the field.

5. The total here would not indicate the number of languages in which denominational publications are issued, since some of the publishing houses issue in the same language, thus duplicating the number. The following is a list of the languages in which denominational literature is issued:—

Amoy dialect (China)	Icelandic
Arabic	Italian
Armenian-Greek	Japanese
Basuto	Kafir
Bengali	Laplandish
Bohemian	Lettonian
Bulgarian	Livonian
Burmese	Malay
Cantonese (China)	Mandarin (China)
Danish-Norwegian	Manganja
Dutch	Maori
English	Polish
Esthonian	Portuguese
Fijian	Rarotongan
Finnish	Rumanian
French	Russian
German	Samoan
Greek	Santali
Hawaiian	Servian
Hebrew	Sesuto
Hindi	Slovakian
Hungarian	Spanish

Swahili
Swedish
Tahitian
Tamil
Tongan
Turkish-Armenian
Urdu
Welsh
Yiddish
Zulu

Total, 54

In addition to the information given in Section 2 of Table No. 2, the following statement regarding periodicals indicates the various kinds published by the denomination at the close of 1907:—

Journals having a general circulation	18
Union conference periodicals	15
Local conference periodicals	22
Periodicals in foreign languages	43
Special periodicals	11
Total number	109

Of the foregoing 26 are weekly; 21 semi-monthly; 52 monthly; 4 bimonthly; 6 quarterly.

Total pages of one copy of each of the foregoing journals 1,300
Combined annual subscription price \$52.16
Number of languages in which published 24

6. In the absence of any information whatever from those in charge, these amounts are estimated by compiler.

Foot-Notes for Table No. 3

1. Estimated conservatively.
2. By the term "mission" is meant a local field not yet organized into a conference, whether in the United States or elsewhere.
3. In the column showing total laborers are included all persons specified in preceding columns as well as all other evangelistic labor-

ers not thus specified. The amount shown in this column is therefore frequently more than the total of the four preceding columns.

4. Beginning with 1900 the report shows the number of Sabbath-keepers, as well as the church-membership. The difference is made up of members of companies and isolated believers. From this date the tithe per capita is based on the Sabbath-keepers.

5. From 1887 to 1907 the amount given to missions, and included in the preceding column, was \$587,197.92. There was sent to the Haskell Home through the Sabbath-school Department from 1897 to 1904, and by the General Conference for the two years following, a total of \$53,104.40, leaving \$276,300.54 as the amount retained by the local Sabbath-schools from 1887 to 1907.

Comparative Standing Outside the United States

Dividing the countries of the world roughly into Protestant, Roman and Greek Catholic, and non-Christian, the comparative standing of the Seventh-day Adventist denomination in the various countries, outside the United States, is shown in the following table, which indicates the number of countries, churches, and communicants at the close of 1907:—

COUNTRIES	PROTESTANT COUNTRIES		COMMUNICANTS
	CHURCHES	CANTS	
Alaska	1	..	11
Australia	1	75	3,138
Bermuda	1	1	48
Germany	1	79	5,032
German-Switzerland	1	10	421
Great Britain	1	47	1,807
Hawaiian Islands	1	1	22

Holland	1	5	185
New Zealand	1	15	613
North America	2	71	2,094
Prussia	1	22	739
Roman-Switzerland	1	14	516
Scandinavia	6	81	2,744
Total	19	421	17,370

Gifts to Missions in 1906 From Some of the Principal Religious Bodies in the United States

"These figures are compiled from the latest statistics at hand, such as 'Blue Book of Missions,' and reports from missionary boards."

COUNTRIES	CHURCHES	COMMUNICANTS
Austria	1	87
Balkan States	1	127
Belgium	1	23
France	1	227
Greece	1	4
Hungary	1	414
Italy	1	43
Mexico	1	121
Portugal	1	9
Russia	1	2,566
South America	8	63
Spain	1	29
West Indies	13	74
Total	32	9,845

COUNTRIES	CHURCHES	COMMUNICANTS
Abyssinia	1	4
Algeria and Tunis	1	4
British East Africa	1	5
British West Africa	1	60
China	1	177
Egypt	1	10
German East Africa	1	8
India	1	221
Island Missions	11	448
Japan	1	134
Korea	1	155
South Africa	4	795
Syria	1	21
Turkey	1	276
Total	27	2,318
Grand total	78	29,533

Name	Membership	No. Missionaries	Am't Donated to Missions	Am't per Member	Proportion of Missionaries
Baptists (North)	1,075,833	549	\$ 883,166	\$.83	1 to 1,960
Baptists (South)	1,862,720	181	324,009	.17	1 to 10,291
Christians (Disciples)	1,235,294	239	484,167	.39	1 to 5,168
Congregationalists	687,042	580	913,159	1.33	1 to 1,185
Free-will Baptists	86,322	25			1 to 3,453
Presbyterians (North)	1,087,973	889	1,171,867	1.08	1 to 1,224
Presbyterians (South)	246,769	206	266,317	1.08	1 to 1,198
Cumberland Presbyterians	185,786	38	173,488	.93	1 to 4,889
Lutherans (Gen. Synod)	228,436	35	137,208	.60	1 to 6,527
Lutherans (Gen. Council)	378,379	16	68,718	.18	1 to 23,649
Lutherans (South)	45,703	6	11,945	.26	1 to 7,617
Methodist Episcopal (North)	2,910,779	810	1,822,268	.63	1 to 3,594
Methodist Episcopal (South)	1,595,014	251	623,755	.39	1 to 6,355
Protestant Methodist	183,894	15	24,484	.13	1 to 12,260
Protestant Episcopal	817,845	163	729,374	.89	1 to 5,018
United Brethren	255,695	46	79,071	.31	1 to 5,559
Seventh-day Baptists	8,773	6	12,802	1.46	1 to 1,462
Seventh-day Adventists	57,784	746	310,401	5.37	1 to 77
Seventh-day Adventists (1907)	58,557	832	329,850	5.63	1 to 70

The foregoing table, with the exception of the last two lines concerning the Seventh-day Adventist denomination, is taken from the *Signs of the Times*, published in Mountain View, Cal., under date of Nov. 6, 1907. The following explanation regarding Seventh-day Adventists may be given: The membership shown in the first line is for the same time as that given for other denominations, and is for the United States only. The amount donated to foreign missions is the total gifts from the membership in the territory named, during 1906. The figures for 1907, with reference to the Seventh-day Adventists, being now available, are also inserted, to bring the items up to date. The number of missionaries includes all ministers and missionary laborers and secretaries outside the United States, but no other classes of any kind.

Current Mention

—Two more battle-ships of the "Dreadnought" class are to be launched for the British navy before the close of the present year, and work on still another one will be begun.

—Experiments have been made upon an obsolete war-ship of the British navy for the purpose of determining whether the suction gas-engine can be successfully used on ships in place of the high-pressure steam-engine. It is said that favorable results were obtained.

—A despatch from Milan, Italy, states that the pope has promulgated a secret bull abolishing the privilege hitherto appertaining to certain governments of vetoing the election of the pope. This bull is said to impose major excommunication upon any cardinal daring to submit to such a veto.

—Advices recently received indicate that all the provinces of Persia are in a state of anarchy, and that the country is on the eve of a civil war. One despatch declares that the revolutionists have sent an ultimatum to the shah demanding the formation of a ministry composed of members of their party, the exile of reactionaries from Teheran, full amnesty, and the immediate convocation of a national assembly.

—A gale which swept over the English Channel one day last week did much damage ashore as well as on the sea. The wind, at times, blew at the rate of seventy miles an hour, which is almost unprecedented at this time of the year. A large number of vessels were driven ashore or obliged to seek shelter. Fortunately there was no great loss of life, except in the case of the British bark "Amazon." Twenty-five of her crew, which numbered thirty-three, were lost.

—The town of Eureka, Cal., was visited by sharp earthquake shocks on Tuesday morning of last week. More than a hundred chimneys were thrown down, many plate-glass windows in the business portions of the town were shattered, crockery in the homes was broken, and the people were driven into the streets in terror.

—Recent advices state that Abdul Aziz has given up hope of retaining the rulership of Morocco, and has disbanded his army. It is said, however, that Germany will not proceed with the policy outlined in her recent note with reference to the recognition of Mulai Hafid as sultan of Morocco. Battles still continue between the tribesmen and the French troops.

—Last week Chisholm, one of the cities of the Mesaba range in Minnesota, was totally destroyed by forest fires. Much damage was also done in many other places. The total number rendered homeless will reach twelve thousand, and conservative estimates of the damage place the total at \$3,750,000. This disaster is without parallel in the history of Minnesota, and in view of the appalling calamity the governor of the State has appealed to the generosity of the people of Minnesota for liberal aid.

—Holland has demanded of Venezuela the revocation, before November 1, of the decree issued by President Castro on May 14 last, which made obligatory the transshipment of all goods from and to Maracaibo and other ports in western Venezuela at Porto Cabello instead of Willemstad, as previously had been the custom. The minister of foreign affairs, Jonkhern van Swinderin, admits that some of Venezuela's grievances are well founded, but takes exception to the summary dismissal of the Belgian minister, stating that the Dutch government would undoubtedly have recalled him if it had been requested so to do.

—There was a falling off of \$2,899,508 in the internal revenue receipts for July, 1908, as compared with the receipts for July, 1907. The decrease in the receipts from the retail liquor dealers' special tax indicates that between eight and nine thousand retail liquor dealers went out of business during July. This result is largely attributable to recent prohibition legislation.

—Two thousand socialists and unemployed in Glasgow, Scotland, attempted forcibly to invade the Catholic cathedral during services last Sunday. A large body of police who had been stationed there to prevent such an occurrence dispersed the mob. Several were injured.

—The public press during the week has been giving much attention to the work of the aeronauts, especially those operating machines that do not depend upon balloons to keep them afloat. In France, Wilbur Wright, of Ohio, and Leon Delagrang, of the French Aero Club, have been giving interesting exhibitions in their heavier-than-air machines, while at Fort Meyer, near Washington, D. C., Orville Wright, brother of the aeronaut above named, has astonished the world by his performances in a machine similar to that used by his brother in France. With the last-mentioned machine, Mr. Orville Wright, on September 9, remained in the air, soaring about over the proving grounds, one hour, two minutes, and fifteen seconds. This followed a performance earlier in the day in which he remained in the air fifty-seven minutes, guiding the machine in every conceivable direction with astonishing ease. The last feat of the day was to take another passenger in the flying-machine, and demonstrate its ability to fly with them both. On the following day Mr. Wright remained in the air one hour, five minutes, and fifty-two seconds. In these performances the American aeronaut has broken three world's records.

THE WORLD-WIDE FIELD

A New Epoch in the History of Turkey

C. D. AC MOODY

FRIDAY, July 24, the sultan of Turkey granted a constitution to the empire, and called for the election of a parliament. The constitution is of the sultan's own framing. It consists of one hundred nineteen articles, embodying in the main the following principles: Perfect freedom and equality alike to all Ottoman subjects, whether Christian or Moslem; freedom of the press throughout the empire; the right of the peoples of any religion to worship peacefully without molestation from the authorities; immunity from imprisonment or confiscation of property without due process of law; abolishment of all modes of torturing criminals or political offenders; the right of any individual to enter complaint against any official of the empire; an equalizing of taxation throughout the empire, levied upon, and according to, property valuation; every man the absolute master of his own property; the protection of all educational institutions in the empire, of whatever religion; and Constantinople, the capital, to be placed on a level with, and to enjoy no privileges above, any other city of the empire. The constitution provides for a parliament consisting of one member to every fifty thousand voters. The only test of a candidate for parliament is that he be able to discourse in the Turkish language, the official language of the country.

And all in one day! Only one on the ground can at all realize what stepping out of oppression into liberty in one day means to the millions of Turkey. Freedom, liberty, and justice—words long forbidden to be used in the press—fill the pages of the Constantinople papers of all languages since Friday. Especially do the Armenians feel the lifting of the terrible load. Turkish despotism has been most absolute. Thousands have lain in prison who have never been guilty of any crime. Now all such are set free. Newspapers now write freely of internal and international affairs, even commenting upon the rights of the sultan himself. It is simply a moving by a single leap from absolute monarchy to liberal constitutional government.

The sultan signed the *irade* granting the foregoing just before going to Selamlık (attending the Friday prayers in the imperial mosque) last Friday. Sunday the palace and grounds were surrounded by great crowds of people for hours, cheering and shouting to see the monarch. At last the sultan appeared, addressed them briefly from the palace, and cried, "Peace! Justice! Rest!" The sublime porte was surrounded by fifty thousand people shouting to see the

grand vizier (prime minister), who finally appeared, and took oath in the presence of foreign ambassadors, and before the mass of people, as to the integrity of the sultan's proclamation.

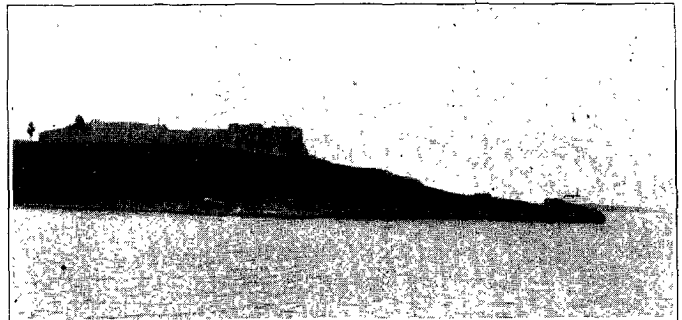
These Constantinople demonstrations come reported to the writer, who is not at Constantinople during these days, but at Bactchedjik, an Armenian town of ten thousand population, where is situated the largest Seventh-day Adventist church in the Levant Union mission field. The demonstration reached a high mark here yesterday, when hundreds of citizens formed in procession, waving banners and Turkish flags, and singing old Armenian national airs, for years forbidden by the imperial government. Our own dear brethren, who with the rest of the Armenians have felt the burden of Turkish bondage, with tears in their eyes likened the day to the deliverance of Israel from Egypt. Throughout the country, Moslems and Christians are falling on each other's necks and calling each other brother.

This is what appears to-day. But what does it all mean to the student of prophecy? A striking parallel presents itself. Though this is more than has ever been granted before, it is not Turkey's first attempt at constitutional government. A constitution was granted in 1876, and the first Turkish parliament in history assembled March 12, 1877. But that constitution and parliament were but the prologue to the Russian-Turkish war, which followed in the same year, ending in the treaty of San Stephano, March 3, 1878. San Stephano is just outside the walls of Constantinople, and marks the extent of the advance of the Russian forces at that time. But God's hand was on the helm of the destiny of nations, and the four angels of the seventh chapter of Revelation held back the winds of strife. England, which had been bitter toward Russia since the Crimean war (1853-55), would not consent to the stipulations of the San Stephano treaty, which took practically all of Macedonia from the Turk. A council of the powers was held at Berlin, and there, largely through the efforts of England, in the person of Lord Beaconsfield, the Bulgarian kingdom was born, and Macedonia was "thrust again under the heel of the Turk." From that day to this the "sick man of the East" has been the target of all Europe.

Now what do we have? Last summer

was held the second great peace conference at The Hague. (Remember that the first peace conference was followed by the Russo-Japanese war). Then followed the various *ententes* between various European powers. But all the time these same great powers have been, and are still, vying with each other in building new ironclads, and it seems, as a German cartoonist illustrates it, that "John Bull, Uncle Sam, Japan, and Germany are all inflating their armaments with what breath they have. The question is, Who will first be out of breath?"

Since that conference, Persia has attempted constitutional government, with the result that the shah disbanded his parliament by bombarding with shells for several hours the building in which it was assembled. Europe has been looking upon the scene of Persian revolution without lifting a finger to stop it. The bloodshed and general chaos have not particularly aroused that peculiar type of political humanitarianism in Europe which similar conditions in Macedonia



AN OLD FORTRESS AT MITYLENE POINT, OF WHICH ENGLISH WAR-SHIPS LAY IN 1877, DURING THE RUSSO-TURKISH WAR

would arouse to fever heat. The king of England and the czar came to an understanding about Persia; England's sphere of influence being the south of Persia, Russia's the north, with a neutral zone in the center. But no solution of the Macedonian question has been reached.

During the last two years the Macedonian question has been taking on great proportions. Month after month we read of the terrible atrocities in Macedonia. No force that the sultan has been able to put into the field has been able to bring about peace. There have been constant encounters between Greek and Bulgarian bands. During all this there has arisen a new movement in Turkey, known as the Young Turk movement. The Young Turks have had to work more or less secretly, but they have become a vast army. Just before the proclamation which has prompted the writing of this article, the Young Turks began to number among their members large companies of the army in Macedonia. I can do no better here than to quote from the London *Daily Times* of July 21 a despatch from the special correspondent of the *Neue Freie Presse* at Monastir:—

"The Young Turk movement dominates the whole of the third and part of the second army corps districts. Its center is in the vilayet of Monastir, where the Young Turk's Committee, in places,

already assumed executive power. The ordinary authorities are powerless, and can undertake no serious action against the mutineers, because the corps of officers and the troops without exception show solidarity with each other. A deputation of officers yesterday handed to the consuls here a memorandum with the request that in their reports to the great powers they would support the just cause of the Young Turks. The agricultural population is almost entirely won over by emissaries of the movement. The Albanians grant free conduct to the emissaries, who induce the Mussulmans to swear fidelity upon the Koran. The Christians obey willy-nilly. The important question, How will the Macedonian bands behave? is still undecided; but it is probable that the Bulgars, who are best organized in the district, will join the movement openly, and that the Greeks and Kutzo-Vlachs will slowly follow suit. . . .

"The Young Turks' Committee has successfully begun to collect taxes everywhere. The statement from Constantinople that the mutineers are remorsefully returning to their duty ignores the fact that many fugitives are returning because in the company of their comrades they no longer fear the authorities. A proof of this is the attempt upon the life of the General Osman Hidayet Pasha, who was reading out in the barracks a new telegram from the sultan, which began with threats of the severest punishment, and ended, as usual, with promises of favors and promotion. Before the general had read to the end, four revolver shots wounded him severely, but not mortally, in the head, the neck, and the arm. The man who fired left the barracks quietly and unmolested. Two warning shots were also fired yesterday at the assistants of the director of police."

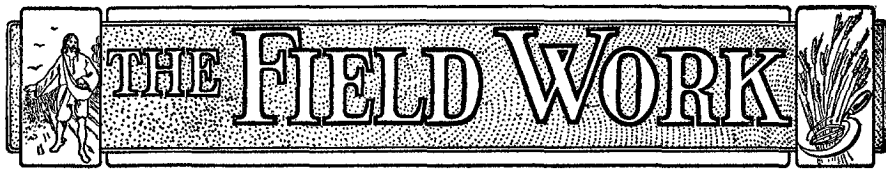
It is also reported that Osman Hidayet was shot in the presence of two thousand troops.

(To be concluded)

Mission Notes

BROTHER ERNESTO SCHWANTES, who recently returned to Brazil from Portugal, states that June 6 he had the privilege of burying three dear souls with their Lord in baptism, and that four others will soon go forward in this ordinance.

In the report of the recent Southern California camp-meeting, held at Los Angeles, August 6-16, it is stated that thirty-three nationalities were represented, and out of all these different tongues were those present who bore the heavenly credentials of having been converted by the truths of the third angel's message. This is a powerful testimony as to what wonderful opportunities are presented in the United States for doing very acceptable "foreign missionary work" within the borders of the home land.



Riversdale (Jamaica) Training-School

I FEEL sure our brethren and sisters throughout the field will be glad to learn something about our training-school. Our first term of school, since moving to this property, opened the first week in March, and since that time earnest work has been going on. This term can be considered in one sense our first term since the establishment of the school; for the work previously done has been very much broken up, owing to unsettled conditions and our having to move from Willowdene to Riversdale.

Our school property consists of five hundred seven acres of land, and is located about one mile from the Riversdale railway station. Most of our land is wooded, but we have about eighty acres in pasture and about twenty in cultivation. Work is being constantly carried on in enlarging both pastures and cultivations. There is quite a good deal of logwood on the property, and we hope to realize something each year from this. We now have about fifty cattle, including some calves and young heifers. These are all doing well, and we hope to increase the number, as these will probably be our chief source of support for the school.

Our school is blessed with a good water-supply. Just across the road from our property is an unfailing spring. Near this we have a windmill, with a pump, which forces the water up to the main building nearly a third of a mile away. We feel very grateful for this blessing.

Since moving to Riversdale in September two new buildings have been erected,—a dwelling in which Professor Hughes and his family live, and a business office of two rooms, the larger one of which is now occupied by the writer and his wife. The first mentioned building is of wood, and contains six rooms, including bath-room and kitchen, and the business office is built of concrete. In addition to these two buildings the cottage formerly used by the head man has been somewhat enlarged, and is occupied by Brother and Sister E. C. Cushman and their little boy.

Our students have been very much crowded this year. The boys have been especially crowded, as our quarters were small, and not adapted to dormitory purposes. Each time we would learn that another boy was coming, we would at once ask the question, Where shall we put him? However, we look forward to better things. We expect to begin the erection of a new dormitory about the first of September. We plan to accommodate in this building thirty-five boys. There will also be two rooms for the preceptor and his wife, besides bath-rooms and closets, and an assembly room.

Gradually our school is adding to its equipment. Within the last month we have installed twenty-four double seats and desks. At the present time we have placed only nineteen of these in our chapel, but will put the others in as soon

as some changes are made in our building. These desks were imported from America, and students as well as teachers are much pleased with them. Our Sabbath services are held in this room, and by putting in a few chairs we can easily seat fifty persons. We have just received a shipment of metal beds from England, and are now able to give each student a good single bed.

We are now nearing the end of this school term, and we are thankful to God for the watch-care he has had over our work since the term began. The health of the family, with one or two exceptions, has been good. Most of our students will remain during the coming vacation, working for credit to carry them through the next term. Thirty-five students have been enrolled during the term just closing, and six teachers have been engaged in the work.

H. H. COBBAN.

The Indiana Camp-Meeting

THIS meeting was held at LaFayette, August 6-16, on a plot of ground in the vicinity of the Perdue University. There was a good attendance of our people on the first Sunday of the meeting, and a temperance rally was held, which proved to be a decided success. The speakers from the city of LaFayette who joined us in the rally were a Baptist minister, the secretary of the Y. M. C. A., and a leading professor in the Perdue University. There were a large number present, who frequently showed their approval when points were made by the speakers against the evils of intemperance. The attendance of the citizens from the city during the evening services was an evidence that the influence of the rally had an effect.

The preaching at the evening services was largely confined to doctrinal features, besides striking addresses on the world-wide mission field. The first Sabbath of the meeting was the occasion of the second Sabbath reading; and those in charge did not side-track this important exercise, but held it at the time of the regular forenoon preaching services.

A most enthusiastic meeting was held during the camp-meeting in the interests of the missionary campaign. Brother Jasper Wayne, of Iowa, was present, and related his experience in soliciting funds for mission work with other papers. Nearly all present voted to take hold of this work heartily with the special Mission number of the Review; which is to be used in the work of soliciting funds for our missions during Thanksgiving week. There was also a hearty response to our appeal for all to adopt the ten-cent-a-week plan. Contributions and pledges were also taken for missions.

Special prominence was given at this meeting to the medical work and the Wabash Valley Sanitarium. Dr. D. H. Kress, superintendent of the Washington Sanitarium, and Elder H. R. Johnson, of Wisconsin, also gave some interesting and profitable talks upon health topics.

During the meeting nearly the entire camp visited the Wabash Valley Sanitarium. All seemed to enjoy the occasion, and were pleased with the location of the sanitarium and the substantial and commodious building where the sick can be cared for, and the blessed third angel's message can be taught.

After looking over the building, the brethren and sisters gathered on the campus in front of the sanitarium, which gives a beautiful view of the Wabash River, and listened to appropriate addresses by Drs. Kress and Marsh.

Those in attendance at the camp-meeting outside of the regular laborers of the conference were Elders W. A. Spicer, Allen Moon, and C. P. Bollman; Profs. H. R. Salisbury and Frederick Griggs; and the writer.

The people manifested a lively interest in the religious liberty work, and pledged to put forth special efforts, between now and the opening of Congress in December, in circulating the petitions against the Johnston Sunday bill, etc.

There was at this meeting an earnest desire to seek the Lord in a special way whenever opportunity afforded, and we shall hope and pray that great good may result from it. K. C. RUSSELL.

Openings in South Carolina

At the present time South Carolina is offering exceptional opportunities to those engaged in the sale of our literature. Times are not so hard as in many other places. The cotton crop is good. The inauguration of new industries and the extension of old ones are the order of the day. The people are kind and hospitable. One scarcely ever has the door closed in one's face. There is a reaching out after our books by the people that surprises even old canvassers.

"Great Controversy" and "Daniel and the Revelation" are excellent sellers. Our smaller books are sold with but little effort. I have recently received a report from one of our canvassers showing forty-two hours' work and over one hundred eighteen dollars in orders and sales as a result. Let me hear from you. My address is Anderson, S. C.

H. B. GALLION, *Stake Agent.*

Winter Canvassing

IN some of our Northern States, it is difficult for the canvasser to prosecute his work successfully during the winter. Many such would find it profitable both to the cause of God and to themselves financially to spend the winter canvassing in "the sunny South." To such the Florida Conference extends a hearty invitation.

To supply other lines of work it will be necessary for us to draft some six or seven from the ranks of our canvassers this fall. This makes us look with some concern on the future of our canvassing work. With our small constituency it is not an easy matter to secure recruits.

The winter is our best time for canvassing. The weather is delightful, and the return of the tourists livens up business, and puts thousands of dollars into circulation. We have an abundance of excellent territory, and would like to hear from any who are interested. See the announcement in another column of this paper concerning our canvassers' in-

stitute to be held this fall. Those interested will please address our State agent, C. V. Achenback, Orlando, Fla., or the writer. R. W. PARMELE.

The Oklahoma Camp-Meeting

THE annual conference and camp-meeting for Oklahoma was held in Enid, August 20-30. The camp was located in a park several miles from the city. The site was good in many ways. Having an excellent street-car service, the attendance from the city during many of the meetings was good, and many expressed themselves as deeply interested in the special truths of the message presented.

The attendance of our people was very good, about fourteen hundred being camped on the ground. New arrivals continued to come during the meeting, until every available tent and building was uncomfortably filled. A large number of our German brethren and sisters were present. There seemed to be the largest number of young people on the ground of any camp-meeting I have ever attended. There were almost as many at the German young people's meeting, as the English. Surely many workers should be developed from so large a number of consecrated youth. A German assistant was associated with Elder E. L. Neff to work for the young people during the year.

The reports showed a good degree of prosperity during the past year in the various lines of work. Seven new churches were voted into the conference at this meeting. A good spirit characterized the business deliberations. Elder Andrew Nelson was re-elected president of the conference, with but few changes in the other officers. Steps were taken to change the territorial lines of the conference to some extent, which, when carried into effect, will release some territory on the west which has formerly been a part of the conference, to the West Texas mission field, which will make it possible to organize that field into a conference at an early date.

A deep interest was taken in the growth and development of our work in the foreign field. The conference unanimously voted four thousand dollars of surplus tithes to the General Conference. The last day of the meeting a collection was taken for our foreign mission work and the Oakwood School, and about eighty-seven hundred dollars was received. Over one thousand dollars of this was cash; the rest was in pledges which will be paid as soon as possible. Such a liberal donation was a source of much encouragement to all. But the time has come when large donations must be given by those who are entrusted by the Lord with a liberal amount of means. The growth of the message calls for a corresponding increase in giving.

The Sabbath-school donations were quite liberal, aggregating about four hundred sixty-two dollars for the two Sabbaths. In addition to the amount given to missions, considerable was given for various local interests such as the One Hundred Fifty Thousand Dollar Fund, the purchase of new tents, to endow a bed in the Wichita (Kan.) Sanitarium, etc.

The laborers from outside the conference who shared with the local workers

the burdens of the meeting were Elders A. G. Daniells, C. Santee, C. J. Kunkel, G. F. Haffner, L. W. Terry, and W. W. Eastman, and Dr. F. Braucht, Professor Grauer, and the writer.

The visit of Elder Daniells was greatly appreciated, this being the first time he has been able to attend a camp-meeting in the State. His recital of the growth of the work in home and foreign fields from a very small and humble beginning to its present proportions, greatly stirred and cheered the hearts of all. He spoke the last Sabbath of the meeting on consecration, after which several hundred came forward to seek God for victory over sin, and a deeper consecration to the work. Several revival efforts were held during the meeting, and a number were converted. Eighty-seven were baptized.

A good corps of workers was sent out from the conference to labor. The last Sabbath of the meeting Brother Claud McDonald was ordained to the work of the gospel ministry.

We believe our brethren and sisters left this good meeting with renewed courage and determination, and with a broader view than ever before of the magnitude of the work committed to us. Our prayer is that great prosperity may attend the work in this conference the coming year. G. B. THOMPSON.

North Brazil Mission

THE last of a series of general meetings held in Brazil for 1908 was held at the Serro Pellado meeting-house in the province of Espirito Santo, June 13-17, and was fairly well attended, over one hundred being present at the services on the Sabbath day.

For some time past the spiritual progress of the above-named church, and also the onward march of the truth, had been hindered by the wrong course of some of its members. But at this meeting not only this church, but also all the churches and members in the province, took their stand squarely upon right principles, and a disfellowshipping of the unruly element was begun, which we hope will reveal to all that the Lord's people in this field intend to stand by the truth, and be loyal to it.

To those whose hearts were open, we feel the meeting was a great blessing; and in general, plans were considered which look to a more thorough establishing of the work in this important field. One thing that greatly encouraged the brethren was that they had a worker in that field. As reported previously, the Rio Grande do Sul Conference, although a needy field, saw and felt the still greater need of the province of Espirito Santo, and so consented that the union conference might take one of their few laborers, and send him to Espirito Santo. Accordingly Brother José Lindermann and his family came to this field, and our prayer is that the Lord may greatly bless his labors both to the strengthening of the brethren in the respective churches, and also to the gathering into the truth of many more souls.

It makes us glad to see in our young conferences this spirit of sacrifice and readiness to help on the work in the sister fields, by sharing with them the limited supply of workers they have. Surely the Lord will bless his people as they thus sacrifice and send witnesses for

the truth into new and needy fields; and once the little lights are kindled in all parts, and the Lord's people as a whole are ready, then the Lord can turn on the current,—pour out his Spirit,—and in a little while the light of truth will have illumined the whole earth. May the Lord's people ever seek for that consecration that will fit them for the outpouring of the Spirit in its fulness.

F. W. SPIES.

Alabama

BIRMINGHAM.—We are glad to report that the work is steadily progressing in this part of the Lord's great harvest-field. Since our tent-meetings, three persons have taken their stand with us, and are now rejoicing in the blessed truth. With each of these it was a hard struggle to step out, as many obstacles confronted them.

We have just closed a series of tent-meetings in Gadsden, fifty-eight miles from this place. The effort for four weeks resulted in twelve persons accepting the truth, six of whom have already been baptized, and the remainder are now preparing for baptism at an early date. It was indeed encouraging to see the interest that was manifested by the white people, many coming in wagons from a distance to attend the meetings.

We believe that some of these will accept the truth, if they have not already done so. The company there is ready for organization; an effort is also being made to have a church building as soon as possible, one brother pledging fifty dollars toward buying a lot. Truly the harvest is ripe; honest hearts are ready and waiting for the blessed truth everywhere.

May we all awake to our great responsibility and glorious privilege to give this last message and thus hasten "His glorious appearing."

D. E. BLAKE.

The Montana Camp-Meeting

THIS camp-meeting was held at Victor, in the western part of the State, and was well attended by our own people, and also by the people of the village and surrounding country.

There were about one hundred sixty of our people encamped on the ground. Elders W. B. White and George E. Langdon were with us throughout the meeting, and their labors were much appreciated. Brother O. K. Buttler, representing the field missionary work of the North Pacific Union Conference, was also present, and rendered valuable assistance in this special line of work and also in the work for our young people.

Prof. M. E. Cady arrived on the last Friday, and remained till the close. His excellent talks and studies on Christian education resulted in a revival of interest in the education of the young people of this conference.

The leading feature of this meeting was the deep spiritual work that was carried on from the very opening until the close. The burden of the message borne was absolute surrender to God, deliverance from the bondage of Satan, complete and constant cleansing from sin, and the reception of the Holy Spirit by faith as the only power sufficient to complete the work of bearing the gospel message to all the world in this generation. The power and intensity of the meeting

increased from day to day, as our people walked out in the light and separated from those things that had been hindering their Christian growth. The last Sabbath of the meeting was attended by a mighty outpouring of the latter rain. Fully half of those on the grounds came forward and surrendered anew to God. Many others for whom we had prayed gave themselves to God and his work for the first time. In the afternoon a baptismal service was held on the banks of the beautiful Bitter Root River, thirty-one candidates going forward in the ordinance. In all we had a profitable meeting, and our brethren returned to their homes full of joy and peace.

R. D. QUINN.

The Oakwood Manual-Training School, and the October Collection

As the date (October 3) for a general collection among our people for the colored work is rapidly approaching; and inasmuch as the Oakwood Manual Training-school is to be one of the beneficiaries of this donation, a few facts pertaining to this school may be interesting.

Our people are generally acquainted with the fact that we have only one training-school for the colored people in America, and that is located at Huntsville, Ala., on a farm of three hundred fifty-eight acres, well suited for the work. This school has a very broad field of usefulness before it, and one conversant with the conditions now existing in the South must conclude that its work must be done quickly.

Soon the white teachers now conducting the work of the school will be obliged to abandon the field because of race prejudice, and laws which will make their work impossible. The Testimonies inform us that such a time will come, and even now there are indications that such conditions will soon confront us. How important, then, in view of the present situation, that this training-school be thoroughly equipped to do a speedy work. We are counseled by the spirit of prophecy thus: "The Huntsville School must be finished, and students from that place fitted to take hold of the work of educating their own people."

We are encouraged with the degree of success which has attended the school the past two years. Two new buildings have been erected; the literary work has been strengthened by the addition of new courses; a nurses' training department has been added (see illustration for 1909 class); many other smaller improvements have been made; and, best of all, a number of intelligent, consecrated workers have gone from the school into the field. But even this progress seems very inadequate in view of the great work before us. Nearly nine million colored people in the South must hear of the soon com-

ing Saviour, and only a beginning has been made in this great work.

One of the best ways to give the message to this people is to establish small schools in many places. These schools must be conducted by colored teachers, and thus a great demand for competent workers is at once created. We can at present scarcely find teachers suitably qualified to carry on the schools now in operation, and yet many more should be immediately opened.

Our eyes are turned toward our training-school for these workers. Then, clearly, if this school meets its demands in training these teachers, besides many more ministers, canvassers, and Bible workers, it must have the united support of our people.

The sanitarium, already begun, must be immediately finished; a new dining-room and kitchen should be erected; for, to meet the mind of the Lord, we must have accommodations for at least one hundred students; the water system should be perfected; and a substantial fund should be raised with which to pay the faithful teachers now giving their lives to this work.

Just now seems to be the opportune time to renew our diligence in this work, and to push it with greater determination



NURSES' CLASS OF OAKWOOD MANUAL TRAINING-SCHOOL

than ever before. The Lord is holding in check many evil influences and wicked agencies. A mighty temperance wave is sweeping over the South. Questions of great import are now engaging the minds of Southern statesmen. "Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand."

We can not afford to miss the golden opportunity now presented to us. May we not expect that the October collection will mark the beginning of a great revival in our Southern work? To this end we believe that our brethren and sisters will contribute liberally, that the work may go forward in God's way.

W. J. BLAKE, *Principal.*

Field Notes

THERE will be five tent efforts carried forward in Indiana during the remaining portion of the tent season.

THERE will be five tent companies this fall in the West Michigan Conference. Meetings will be held at Eaton Rapids, Kalamazoo, Grand Rapids, Fremont, and Cedar Springs.

THE *Workers' Bulletin* containing a report of the tent-meetings in Des Moines, Iowa, says that on August 15 three persons were baptized, and that others are expecting to be baptized soon.

SIX persons have begun to keep the Sabbath as a result of the tent-meetings at White Plains, N. Y. Two of these are young ladies of a deep Christian experience, who are desirous of preparing themselves for the work of the Lord.

SISTER FLORENCE M. ALLISON, reporting the work at Darlington, S. C., says: "On the last night of the meeting there were no less than three hundred fifty present; and from this number, twenty manifested their willingness to walk in all the light that had been presented to them."

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Duties and Responsibilities of a Church Elder

IN order to understand the responsibilities that rest upon an elder of the church, it is important to understand the mission of the church.

Christ's church on earth is the visible agent by which the knowledge of the principles of the government of God and the light of the gospel of Jesus Christ are to be upheld and presented to the world. Matt. 5:14; 2 Cor. 4:6, 7; 1 Tim. 3:15. Christ said to the members of his church, "Ye are the salt of the earth," Matt. 5:13. Salt has the quality of penetrating, preserving, seasoning, cleansing, cooling, stimulating, and producing thirst. All these elements are combined in the symbol used by Christ to represent his church. Again, the church on earth is represented by the human body with Christ the invisible head. Eph. 1:20-23. The church is also represented by an organized army, with its officers in command under Christ. 2 Tim. 2:3, 4; 4:7; Eph. 6:10-18. "The battle waging between the two armies [led by Christ and Satan] is as real as those fought by the armies of this world, and on the issue of the spiritual conflict, eternal destinies depend."—*Mount of Blessing*. The church is represented by a flock of sheep, with Christ as the Chief Shepherd, and his ministers and the officers of the church as the under-shepherds who are to care for and feed the flock. John 10:11-14; Acts 20:28; 1 Peter 5:2-4.

With these brief statements as to the object of the church, let us read the inspired instruction as to the qualifications and duties of an elder:—

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:6-9. "A bishop then must be blameless,

the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3:2-7.

A careful study of the qualifications of an elder of the church and the responsibilities he is under to God and to his brethren, will lead no man who senses these responsibilities to seek such an office. A man with proper understanding of the responsibility resting upon one in this position will naturally consider himself unfitted for the position. Let us briefly notice some of the qualifications mentioned:—

1. **BLAMELESS.**—Without fault, not meriting censure. Ps. 4:3.

2. **A STEWARD OF GOD.**—One entrusted with the oversight and management of the household, or church of God. Eph. 2:19-22.

3. **NOT GREEDY OF FILTHY LUCRE, NOT COVETOUS.**—A selfish, avaricious, penurious man is utterly unfitted for such a position. Ex. 18:21; Ps. 10:3; 1 Tim. 6:10, 11.

4. **A LOVER OF HOSPITALITY.**—To be disposed to entertain guests and strangers with generous kindness, is an essential qualification of an elder. "This entertaining strangers at a venture is not agreeable. If they knew that all who sought to share their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something. Perchance we may entertain angels."—*Mrs. E. G. White*.

5. **A LOVER OF GOOD MEN.**—By beholding we become changed. It is a law of association that we are affected for good or evil by the company we keep.

6. **NOT SELF-WILLED.**—A headstrong, obstinate, stubborn person should never be chosen to such office. The elder must consider the wishes and opinions of others as well as his own.

7. **NOT SOON ANGRY.**—A person easily irritated, excited, impassioned, can not hold the respect and confidence of the people. One must be able to govern himself if he leads others in self-control.

8. **ONE WHO RULES WELL HIS OWN HOUSE.**—The children of an elder should be in subjection with all gravity. One may possess many traits that are desirable in an elder, yet if he fails in this, he is seriously crippled. The man who is justly accused of having an unruly, disorderly, or riotous family is shorn of his strength as an elder.

"The family of the one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influence? If he has no tact, wisdom, power, or godliness at home, in managing his own family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize

the man before he is put into office than afterward; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move."—*Testimonies for the Church*, Vol. V, page 618.

9. **HAVING A GOOD REPORT.**—The person who has a bad reputation in the community (it may be because of his conduct prior to his conversion) should not be selected to bear responsibilities in the church, at least until he has shown his former associates that he is a converted man.

10. **HOLDING FAST THE FAITHFUL WORD.**—It is of the greatest importance to the prosperity of the church that the elder be "sound in faith." It is not enough that the elder keep the Sabbath; he should be a thorough believer in the third angel's message in all its parts,—*a converted man, a man of prayer and faith*. Such a person will show by example his interest in our missions, Sabbath-schools, the meetings of the church, and will support the cause by faithfully paying tithes and making offerings according to his ability.

11. **APT TO TEACH.**—To fill the office of elder acceptably, one must have some ability in imparting knowledge to others. To be apt to teach implies that he is ready, quick, prompt, "instant in season, out of season." He should know when to speak, and when to be silent.

"In some churches the leader has not the right qualifications to educate the members of the church to be workers. Tact and judgment have not been used to keep up a living interest in the work of God. The leader is slow and tedious; he *talks too much and prays too long in public*; he has not that living connection with God which would give him a fresh experience."—*Testimonies for the Church*, Vol. V, page 618.

12. **VIGILANT.**—He must be attentive to discover and avoid danger, on the alert and watchful. It is the duty of the elder to visit the entire membership of his church, if within reasonable distance. He should see that all take our periodicals, as far as consistent. He should know the spiritual condition of all the church, and by every consistent means possible help to strengthen the weak and faltering.

13. **NOT A NOVICE.**—Not one newly come to the faith. "There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work,—men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity."—*Testimonies for the Church*, Vol. V, page 617.

14. **SOBER, JUST, HOLY, TEMPERATE.**—To be temperate in speech, and in eating and drinking; to be just and merciful to all; to act with long-suffering when duty may make it necessary to reprove, rebuke, and exhort, is a high attainment, reached only by the help of Christ. To be holy and blameless is the high calling and responsibility of the elder. With fear and trembling he may inquire, "Who is sufficient for these things?" It is only by the grace of God that any man can fill this holy office acceptably.

The blessed assurance that our Lord will give grace and "shall supply all your need according to his riches in glory by Christ Jesus," is one among many of the promises of God which the elders of our churches may fully experience day by day.

R. A. UNDERWOOD.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman
 E. R. PALMER - - - - - Secretary
 H. H. HALL - - - - - Assistant Secretary

Early Experiences in the Publishing Work—No. 9

OUR readers noticed in our account of the publishing of the paper *Present Truth* that its appearance was from different places, as Middletown, Conn., Oswego, N. Y., and Paris, Maine. The reason of this was that in each of those places Brother and Sister White were laboring for souls, and were furnished a home and furniture by the brethren during their stay. Of their mode of travel in those times, Elder White gave this description: "There were at that time about twenty-five persons in Maine who observed the Sabbath, but these were so scattered in point of location, and so diverse in sentiment upon other points of doctrine, that their influence was small. There were about the same number in similar condition in other parts of New England. It seemed to be our duty to visit these frequently at their homes, to strengthen them in the Lord and his truth; and as they were very much scattered, it was necessary for us to be on the road much of the time. For want of means we took the cheapest private conveyance, second-class cars, and lower-deck passage on steamers. Private conveyance was the most comfortable for Mrs. White, who was feeble. I could then endure hardships, labor, and privation to almost any extent for the sake of the truth of God and his precious scattered people. When on second-class cars, we were frequently enveloped in tobacco smoke. This I could endure, but Mrs. White would frequently faint.

"When on steamers, on the lower deck, we suffered the same from the smoke of tobacco, besides the swearing and vulgar conversation of the ship hands and the baser portion of the traveling public. Sleeping conveniences are summed up as follows: we lay down on the hard floor, on dry-goods boxes or sacks of grain, with carpet-bags for pillows, without covering, only overcoats and shawls. If suffering from the winter cold, we would walk the deck to keep warm. If suffering from the heat of summer, we would go up on the upper deck to secure the cool night air. This was fatiguing to Mrs. White, especially so with an infant in her arms. This manner of life was by no means one of our choosing. God called us in our poverty, and led us through the furnace of affliction, to give us an experience which would be of great worth to us, and an example to others who should afterward join us in labor."

As to the result of this self-sacrificing labor and publishing, especially after the truth entered Michigan, Elder White said: "The cause has advanced far beyond the expectation of its warmest friends. Where there were but about a score of advent brethren in the State of New York, who observed the Sabbath three years since [1848], there are now [1852] hundreds; and several hundred in the Western States, where there were

none to our knowledge. The increase in New England has been greater than in this State [New York]; and in the Canadas, where there were none in 1849, there are now a goodly number that delight in the law of God.

"Notwithstanding all the efforts that are put forth to arrest the progress of the cause, and the bitter opposition that it meets from the advent papers and ministers, its course is onward."

Some may ask, "Why relate these things in connection with the publishing work?" Let the following Testimonies answer:—

"It has cost self-denial, self-sacrifice, indomitable energy, and much prayer to bring up the various missionary enterprises where they now stand. There is danger that some of those now coming upon the stage of action will rest content to be inefficient, feeling that there is now no need of so great self-denial and diligence, such hard and disagreeable labor, as the leaders in this message experienced; that times have changed; and now that there is more means in the cause of God, it is not necessary for them to place themselves in such trying circumstances as many were called to meet in the rise of the message.

"But were there the same diligence and self-sacrifice at the present stage of the work as at its beginning, we should see a hundred times more accomplished than is now. If the work is to go forward on the high plane of action upon which it started, there must be no falling off in moral resources."—*The Watchman*, Oct. 6, 1903.

That language does not say that we must do exactly in all things as the pioneers did; but it speaks of "moral resources." What was the moral resource with the pioneers? Their theme of conversation, and object of continual prayer and thought was, "What can I do? How can I obtain means to advance the cause?" "The kingdom of God and his righteousness" was continually before them, and in carrying out this sole purpose of their lives, it was with "diligence" and "self-denial," that the message might be advanced. Whether, in their limited circumstances, it required hard labor, or the most meager facilities in travel, all was borne cheerfully, because the cause of God—dearer to them than life's pleasures and comforts—was being advanced. Were it now, with those who have abundance of means, the constant study how to advance the truth, we should indeed see ninety-nine per cent added to the increase in efficiency of the work. Shall we see it?

J. N. LOUGHBOROUGH.

Notes of Progress

ELDER O. E. DAVIS, of British Guiana, speaks encouragingly of the book work in his field as follows: "Our canvassing work thus far has surpassed my most sanguine expectations. We have nearly reached in six months the entire sum of books sold for the whole year of 1907, and we have thus far had the rainy end of the season."

From Kansas comes the good report that they expect to have fifty agents in the field this fall and winter, and before the close of the year it is believed every home in Kansas will have had an opportunity to hear the glad news of

the soon-coming Saviour. While this large force in one State is exceptional, it is typical of the awakening of all our workers to the fact that the fall and winter months offer exceptional opportunities for the circulation of our subscription books.

The Review and Herald reports shipments of books from its main office for the month of August averaging almost a ton a day. This is in addition to the fifty thousand periodicals sent out weekly from this office. The bindery now has orders for eighty thousand books of all kinds in hand, and the employees are working until nine o'clock, four nights in the week to keep up with the demand.

Reports from many fields show that our workers, who have been laboring this summer taking orders for future delivery, are now having most excellent success in their deliveries. In fact, deliveries of one hundred per cent in many cases are the rule. Others are delivering quite a few more books than they took orders for. The same One who aids in sowing the seed has also a care for the harvest.

Reports from the North Pacific Union Conference indicate that the brethren there are planning to press the sale of our books more vigorously than ever before this fall and winter. Arrangements have been made for three institutes to be held at central places, where prospective workers can gain the training necessary for success, and the prospects are reported as good for a large attendance at these canvassers' schools.

The sales for the month of July, 1907, in the Atlantic Union Conference, showed a total of \$5,353.56. For the same territory (omitting Ohio, as that conference was a part of the Lake Union Conference in 1907), the July summary, 1908, shows a total of \$16,122.95—a gain of \$10,769.39, or a little over two hundred per cent. This is one of the most remarkable instances we have had this year of the tremendous advance made in the sale of our subscription books.

Notwithstanding the droughts, the terrible storms, such as cyclones and tornadoes; notwithstanding the industrial and financial depression which still exists almost everywhere, our workers never had such success in taking orders and delivering to customers. Persons who, at the time our canvassers visit them, decide they do not care to order a copy of the work exhibited, change their minds before the time of delivery. Reports from those of our workers who are delivering, indicate that many deliveries are running above the one-hundred-per-cent mark, while almost without exception the returns are highly gratifying. For instance, the report from a small Eastern conference shows orders taken in a limited time to have been \$984.50; while the deliveries of these orders brought in \$973.50 in cash. Thus almost ninety-nine per cent of the orders taken were delivered, and this, too, in a conference which some would not call good territory. This is another demonstration of the fact that with the Lord on our side, success is bound to attend our efforts.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE	
New York, Norwich	Sept. 10-20
CANADIAN UNION CONFERENCE	
Maritime, Williamsdale, N. S.	Sept. 10-21
NORTH PACIFIC UNION CONFERENCE	
Washington, Chelan (Upper Columbia)	.....Sept. 24 to Oct. 4
Oregon, Medford.....	Oct. 1-10
PACIFIC UNION CONFERENCE	
California, Fresno	Sept. 17-27
SOUTHERN UNION CONFERENCE	
Tennessee River, Memphis.....	Oct. 1-10
Kentucky, Moreland.....	Sept. 24 to Oct. 4
Alabama, near Mobile	Oct. 8-18
SOUTHEASTERN UNION CONFERENCE	
Florida, Palatka	Oct. 1-12

The New United States History

THE "United States History in the Light of Prophecy," by Prof. F. S. Bunch, may be used as a text-book in our schools this coming year. On account of delays the book has not yet been completed, and so can not be sent out in bound form this year. However, nearly two hundred pages of the book will be ready for use at the beginning of the school year, and the balance of the work will be forwarded to the teachers in due time, so there will be no interruption in carrying forward the class work during the year. There will be about three hundred fifty pages in the book, and the instalments will be forwarded, post-paid, for one dollar for the complete work. A number of teachers have used the book as far as printed, and have spoken very highly of it.

Orders for the book should be sent to Prof. M. E. Cady, College Place, Wash., as the book is being printed by the College Press.

Concentrating and Concentrated Wealth

THE leading article in the *Signs of the Times* special for October will be on the subject of Finance. Carefully prepared statistics will be given, showing the rapid concentration of wealth into the hands of a few men who are able to control all the great industries and commodities of the country. This is creating a feeling of dissatisfaction and unrest among the masses, and the article will show that this state of things will naturally lead to the conditions spoken of by the apostle James, which reads as follows:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

The question of finance is one of the most perplexing and difficult problems before the world to-day, and it is one in which nearly every person is interested. Just one year ago a financial crises came upon this country like a thunderbolt out of a clear sky. It was wholly unexpected. There was no good reason for it; nevertheless it came; and some are now predicting a still greater crash in the near future. The student of prophecy knows exactly what these things mean, and it is his duty to tell their meaning to others.

The cover design will be very attractive, showing the five great money centers of the world; namely, Wall Street, New York; Bank of England, London; La Place de la Bourse, Paris; Treasury Building, Washington, D. C.; and the Royal Exchange, London, England.

The first article in the journal, as usual, will be "Notes on Current Topics," taking up and commenting on the most important events in the social, political, and religious world, showing the bearing they have on the fulfilment of prophecy.

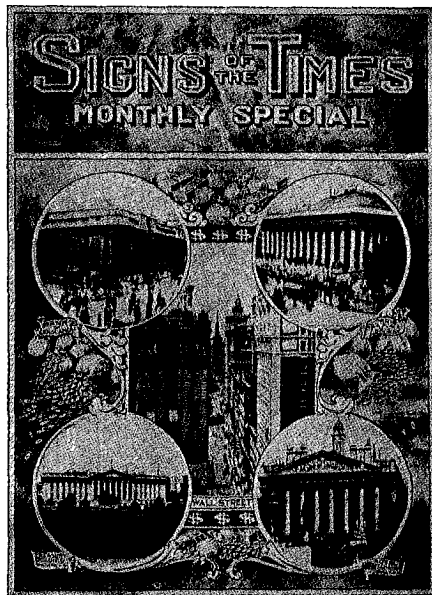
This will be followed by editorial articles on practical Biblical themes to encourage honest investigation and Christian living.

The other regular departments of the journal will be unusually strong. Contributors who are specialists in their lines have been secured to write on themes of living interest and moment to all thinking people.

This October number, dealing with the question of finance, as it does, and coming right before the presidential election, will doubtless meet with a ready sale. It will contain 64 pages, the same as previous numbers, and will be ready to mail by September 15. Let the orders come in early.

SUBSCRIPTION PRICE

Single copy	10 cents.
5-25 copies	5 cents a copy.
25-500 copies	4 cents a copy.
500 copies and over	3½ cents a copy.



FACSIMILE OF COVER IN COLORS

The regular subscription price for the monthly specials (twelve numbers) is \$1 a year.

Foreign subscriptions, \$1.25.

Agents wanted in every city and town.

Address: Signs of the Times, Mountain View, Cal.

New Course in Music

As previously announced, Prof. Gerard Gerritsen has prepared a course of music for our schools, and at the recent meeting of the Department of Education held at Cleveland, Ohio, it was voted to ask him to put this in shape for trial. We earnestly hope our teachers all over the country will give this system a trial, and a critical examination. Professor Gerritsen writes as follows of the course:—

"Nearly all teachers understand the rudiments of music fairly well, and can teach the subject to their classes; but when all that is done, they find that the child has yet gained no practical knowledge of music, not being able to read music at sight fluently.

"Musical rudiments, as the subject is popularly taught, gives us only the rules of a system of notation, while the most important part, the music itself, is left untouched. In the course which I have outlined, the musical sounds that the staff symbols represent are so taught that when each new musical fact has been, thoroughly learned, it is applied to the staff notation, with excellent and permanent results. This is accomplished in such an easy and gradual way that neither the pupil nor teacher alike is aware of the great difficulties they are daily overcoming by the use of simple and logical exercises.

"In this course the manner of teaching the scale is very logical, in that it follows the harmonic tendency of each tone. This is very natural, and is proved to be correct by the study of acoustics, in which the overtone series of any fundamental tone is

clearly demonstrated. To the average beginner, the step-by-step progression of tones does not make a sufficiently striking difference to his untrained ear; hence in the standard course, the tones of the scale are taught through its harmonic constituents. First the tones, do, mi, sol, are learned, then the tones, sol, te, ray, and then the tones, fa, la, do. Each tone having an individuality, and causing thereby a mental effect characteristic of itself, the pupils are taught to recognize them, and to sing each tone according to its proper mental effect.

"As with tone, so with rhythm. Time drills are given the pupil till he can tell the exact grouping of different rhythms, and sing them correctly.

"The method of teaching followed in this course is not an untried theory. It has been followed with much success in Great Britain, where it has done wonders for musical development and good taste for the British youth.

"Every step of progress is carefully explained in the teacher's handbook, so that any of our teachers with little knowledge of music may be helpful to her charges in a musical way. The student will be provided with lesson-sheets, corresponding to the lessons in the handbook. On these lesson-sheets are many helpful exercises in music writing and singing practise, with ruling appropriate to each exercise.

"Arrangements have been made to publish this course in monthly instalments. These will be sufficient to keep the teacher in material throughout the school year. The subscription to the manual is one dollar for the entire course, and the lesson-sheets will be furnished for the students at one cent each. Four lesson-sheets will be needed each month for each pupil."

The course should be ordered of Prof. Gerard Gerritsen, care of Walla Walla College, College Place, Wash.

FREDERICK GRIGGS.

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.

WANTED AT ONCE.—At the Long Beach Sanitarium, consecrated Christian graduate lady nurses. State experience and school from which you are a graduate. Address Dr. Winegar-Simpson, Long Beach, Cal.

WANTED.—By a Seventh-day Adventist 45 years old, a permanent place to work on farm where church privileges can be enjoyed. Good milker, and willing to work. References furnished. Address James Brown, Station 2, Nyack, N. Y.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive Oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; 54 pounds Vegetable Cooking Oil in 6 cans, \$6. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

WANTED.—To correspond with Seventh-day Adventists who desire homes. Rent, buy, or homestead. The government gives 160 acres for about \$35 and residence five years. Timber is free. We have had church-school for three years. Address W. P. Fairchild, Upton, Wyo.

WANTED.—A good strong Seventh-day Adventist girl to do general housework. One who is fond of children. A good home with church privileges to the right person. Wages, \$25 a month. Address Mrs. Charles Koelsche, Box 554, Ashland, Ore.

FOR SALE.—Vegetarian Café and Pure Food Store. Established nearly three years. Just the place for man and wife. Value, about \$900. Reason for selling, I desire to enter another branch of the work. Address M. A. Hollister, San Diego, Cal.

WANTED.—A place to work on a ranch in California, or a position as carpenter. I can do other kinds of manual work if necessary. Would accept a place in California, Oregon, or Washington. Address, stating wages, W. D. Moore, 1010 West Third St., Santa Ana, Cal.

RIPE olives contain 50% fat in emulsion, the natural form for digestion, far surpassing free fats. "Ministry of Healing" recommends olives for consumptives, for irritated stomachs, for bowel laxative. Order now, before fall rush. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—500,000 beautiful Bible mottoes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our mottoes. 50 Imported Cards, size 4 x 7½, \$1.75; 50 heavy paper, 12 x 16, \$3; 100, \$5. Sent by mail. Address, with stamps, Hampton Art Co., Hampton, Iowa.

FOR SALE.—At College Place, Wash., near college, sanitarium, bakery, and health food store, 1¼ acres in all kinds fruit; seven-room house; roses in front; water in kitchen; cellar, wood-house, hen-house, barn, barn-well, etc. Address Mrs. Ada Alice Clark, Box 8, Ukiah, Ore.

FOR SALE.—Two farms, a quarter of a mile apart. 80 and 58 acres. Good wells on each place; 3 sets of houses; good orchards; water plenty and soft. Very healthful climate. Price, for both places, \$700. Please send stamp, for further particulars, to J. T. Lorren, Borden Springs, Ala.

NOTICE TO OUR TRACT SOCIETIES.—We are much in need of a supply of "Prophecies of Jesus" in Danish; and we might be able to use some in Swedish. If any of the readers of the REVIEW have any copies of these books to spare, please address, immediately the Wisconsin Tract Society, Grand Rapids, Wis.

CALIFORNIA DRIED FRUIT.—An opportunity is offered our people throughout the East to secure dried fruits from the ranch of Mrs. E. G. White, in the Napa Valley, at reasonable prices. Low freight rates. Prompt shipment. Write for prices and particulars now. Address P. C. Mason, Sanitarium, Napa Co., Cal.

FOR SALE.—Forty-acre farm. Two miles from industrial school conducted by Profs. E. A. Sutherland and P. T. Magan. Land joins the Southern Union Conference Food Factory. Trains of Louisville and Nashville Railroad stop at factory; church and school adjoining the property; three houses, barn, cow-shed, granary, and tool-shed; dwelling-house new, with new furnace and other modern improvements; young orchard of over three hundred trees beginning to bear, apple, pear, plum, cherry, and quince; six hundred bearing grapes, and other small fruits; dwelling house in fifteen-acre grove of evergreen cedars, also oak, elm, hackberry, mulberry, black walnut, etc. One of the most beautiful, retired sites for a home near Nashville. Price reasonable. Will increase in value rapidly. Address J. E. White, 1713 Cass St., Nashville, Tenn.

Obituaries

VALENTINER.—Margaret Violet, daughter of Theo. E. M. and Emma Valentiner, died at their home in Plateau, N. M., on July 23, 1908. She was born on Oct. 15, 1906, and reached the age of 1 year, 9 months, and 8 days. Words of comfort were spoken by the writer, from Jer. 31:15, 16.

G. A. GRAUER.

BOOTH.—Mary A. Booth (née Wossner). Words of comfort were spoken by the writer to a large number of friends. Text, 1 Cor. 15:19. J. Z. WALKER.

CAIN.—Died at Denison, Tex., Aug. 13, 1908, of typhoid fever, Nellie Cain, aged fifteen years. Nellie was baptized at the camp-meeting at Alvarado in 1906, and has been a member of the Denison church since that time. Words of comfort and encouragement were spoken at the funeral by the writer. J. I. TAYLOR.

BELLAH.—Bethel Bernice Bellah, infant daughter of Chas. G. and Laura A. Bellah, was born at Poplar Bluff, Mo., Feb. 14, 1907, and died in Kansas City, Mo., July 31, 1908. A complication of diseases resulting from measles caused her death. Words of comfort were read at the funeral service from 1 Thess. 4:13 and from page 645 of "Great Controversy." C. O. GERHART.

BERGE.—Died Aug. 1, 1908, at Minneapolis, Minn., Brother T. L. Berge, aged 68 years, 2 months, and 10 days. Brother Berge came over from Norway in 1870, attended Battle Creek College, and labored many years in the South Dakota Conference. His suffering was great, but he bore it without complaint. His heart was full of praise and love to God, and he died with the blessed hope of having part in the first resurrection. He leaves his wife to mourn her loss. A. W. KUEHL.

CLARK.—Died at Woodston, Kan., Aug. 2, 1908, of cancer, Clara Ellen Clark, aged forty-four years. Sister Clark accepted the advent message several years ago, and has faithfully endeavored to live the truth, and to spread it among her neighbors. She left six children whom she had made an earnest effort to support and keep together and instruct in the truth. The funeral service was conducted by Rev. Dooks (U. B.); text, Rev. 2:10. C. P. AUSTIN.

FRANKLIN.—Died at Glen Burnie, Md., of typhoid fever, Alice Viola Franklin, daughter of Brother and Sister Grant Franklin, aged 13 years, 7 months, and 20 days. Alice was baptized and joined the Seventh-day Adventist church in Baltimore about one year ago. She had been complaining for some time, but her condition was not realized until the illness assumed a very severe form, just a few days before her death. She was the older of two girls, and very devoted to her parents, and one who loved the Lord. The basis of the funeral service was Rev. 14:13, which was conducted by the writer. A. V. COTTON.

BROWN.—Died Aug. 18, 1908, in the San Pasqual Valley, California, Brother Charles Brown, aged seventeen years and two months. Brother Brown accepted present truth and was baptized last April. It was the universal testimony of those who knew him that he was a devoted Christian. He was secretary of the Sabbath-school, and was preparing to attend the Fernando Academy to fit himself for usefulness in the Master's service, but was suddenly stricken down by the rupture of a blood-vessel. He leaves a father, brother, and sisters to mourn, but they are comforted by the hope of the soon return of the blessed Saviour. A large number of friends and neighbors attended the funeral service, which was conducted by the writer. F. I. RICHARDSON.

JOHNSON.—Peter Johnson was born at Moen, Denmark, Feb. 13, 1843, and died at his home near Pilot Mount, Iowa, July 23, 1908, aged 65 years, 5 months, and 10 days. When nineteen years of age, he came to America; and four years later was married to Anna C. Hanson at Moline, Ill. Shortly afterward they moved to Boone County, Iowa, where they have since lived. Six children were born to them, all of whom, with the faithful wife, are left to mourn. Over thirty years ago, through the labors of Elder J. F. Hanson, Brother Johnson accepted present truth; and his quiet, unselfish life has ever been a faithful witness for the truth. The funeral service was conducted by the writer. Wm. J. JOHNSON.

CAREY.—Died near Hickory, N. C., of membranous croup, little Austin Franklin Carey, son of Albert and Lillie Carey, aged 4 years, 5 months, and 18 days. The bereaved parents yield him up as one more treasure to bind to a better world. Words of comfort were spoken by the writer in the little school-house at Baker's Mountain, near Hickory, N. C. J. W. BEACH.

CHRISTOFFERSEN.—Died Aug. 17, 1908, at Dodge Center, Minn., of acute Bright's disease, Inez Mable Christoffersen, aged 12 years, 10 months, and 17 days. Inez attended the Seventh-day Adventist Sabbath-school before her illness. She has suffered much during the past nine months, but was patient during all her illness. The funeral service was conducted by the writer. A. W. KUEHL.

WRIGHT.—Fell asleep in Jesus, on July 22, 1908, Sister Olaha Wright (née Andross), at the city hospital in Jackson, Mich. In 1898 she united with the Seventh-day Adventist Church, and at the time of her death was a member of the Kalamazoo church. The husband is left to mourn his loss. The writer, assisted by Elder E. I. Beebe, presented words of comfort from Job 14:14, 15. L. G. MOORE.

TITUS.—Fell asleep, March 9, 1908, at her home in Bunker Hill Township, Mich., Elvina G. Titus. Sister Titus was a firm believer in the soon coming of our blessed Lord. She leaves an aged companion, seven children, one brother, one sister, and several grandchildren to mourn. Brief service at the home was conducted by Elder Travis. The writer spoke at the service held at Leslie, from Rev. 14:13. L. G. MOORE.

SAMSON.—Died at Clear Lake, Wis., Aug. 17, 1908, Sister George Samson, aged 46 years, 2 months, and 12 days. In the spring of 1885 she was married to Brother George Samson. In February, 1882, she accepted the third angel's message, and united with the church at Pine Island, Minn. In the spring of 1900 she moved with her husband to Clear Lake, Wis., and became a member of the Seventh-day Adventist church at that place, of which church she was a faithful member until her death. She leaves a husband, two daughters, and three sons to mourn. The funeral service was conducted by the writer, who based his remarks on Ps. 17:15, the text chosen by Sister Samson before her death. A. W. KUEHL.

BLAKE.—Died at the home of her son, four miles out from the city of Vancouver, Wash., of apoplexy, Mrs. Alace Blake, aged 54 years, 11 months, and 11 days. Sister Blake was born in London, England, Aug. 25, 1853, and was brought up in the Episcopal Church, but accepted the truths of the third angel's message about eighteen years ago. She has lived a consistent Christian life, and expressed herself before her death that it was well with her soul. Though she was being deprived of earthly eyesight, she rejoiced in hope of receiving immortal vision at the soon coming of our Saviour. A husband, three children, three step-children, and a large circle of friends are left to mourn. Words of comfort and instruction were spoken by the writer from 2 Sam. 14:14. R. D. BENHAM.

HAY.—Narcisse Nelson Hay was born in Kankakee, Ill., April 5, 1860. His father was the first elder of the St. Anne French church. He was converted in 1889, and united with the Seventh-day Adventist Church in 1890. He soon engaged with success in the canvassing work, and was the means of leading several into the truth. He was appointed State agent for the Ohio Conference in 1891, was married to Sister Jessie Day on March 4 of the same year, and at his death left three children. In the last four years he suffered at times the most severe pain, which he bore with marvelous patience. He went to Leipsic, Germany, in the hope of finding relief from cancer, but was disappointed. On Sabbath, Aug. 8, 1908, at his home in Richland, Mich., he peacefully fell asleep in Jesus. The Presbyterian minister conducted the service. PAUL E. GROS.

