



The Advent Review and Herald Sabbath

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COURAGE

BECAUSE I hold it sinful to despond,
 And will not let the bitterness of life
 Blind me with burning tears, but look beyond
 Its tumults and its strife;
 Because I lift my head above the mist,
 Where the sun shines, and the broad breezes blow,
 By every ray and every rain-drop kissed,
 That God's love doth bestow; —

Think you I find no bitterness at all?
 No burden to be borne, like Christian's pack?
 Think you there are no ready tears to fall
 Because I keep them back?

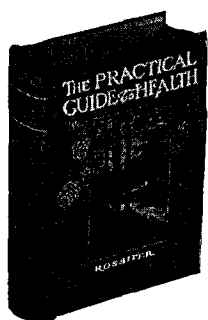
Why should I hug life's ills with cold reserve
 To curse myself and all who love me? Nay!
 A thousand times more good than I deserve
 God gives me every day;
 And in each one of these rebellious tears,
 Kept bravely back, he makes a rainbow shine;
 Grateful I take his slightest gift; no fears
 Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
 One golden day redeems a weary year;
 Patient I listen, sure that sweet at last
 Will sound his voice of cheer.

— Selected.



POPULAR HEALTH BOOKS

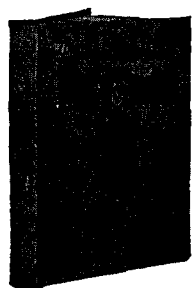
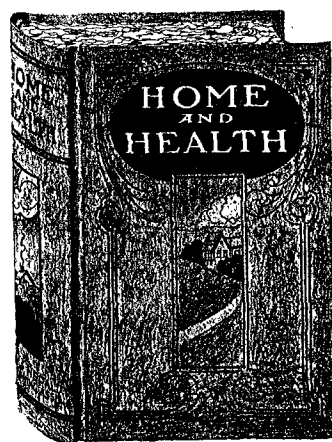


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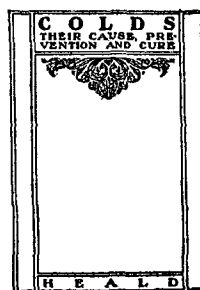


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THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 6, 1910

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REVIEW AND HERALD

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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

EVA M. DAVIS

TAKE the "sword of the Spirit" to check every dart

That is hurled by the enemy's power,—
A light on life's pathway to cheer the faint heart

When storm-clouds threateningly lower;

A rock in the tempest of doubt and of fear,

A shade in a drear, weary land,
A solace to wipe every sorrowful tear,
And a staff in a trembling hand.

O, the Bible's a treasure of wealth all untold!

A reflection of heavenly love!
A story of grace that will never grow old

As we dwell in the bright realms above!

Mt. Vernon, Wash.

The Second Coming of Christ

M. E. STEWARD

THE second advent of our Saviour is an event the most transcendently glorious and blissful to the child of God; at the same time it will be full of horror and dark despair to the ungodly.

Will Christ come personally? John 14:3; Acts 1:11.

This subject may be appropriately considered under three divisions:—

1. For what purpose will Christ come?—Our Saviour will come to save his

people. Heb. 9:28. He will come to destroy the wicked. 2 Thess. 1:7-9.

2. How will he come? Three texts describe the manner of his coming: (a) "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. (b) "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16. (c) "The Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31. The long, loud blast of the trump of God, reverberating through the world, will herald the approach of the King of kings, while the voice of the Coming One will "shake not the earth only, but also heaven," as he calls his sleeping saints from their graves. Then a triumphant shout from all created intelligences, such as earth never heard before, will proclaim eternal victory over death and sin and sorrow.

3. When will Christ come? Three unimpeachable witnesses testify on this point: (a) Nature; (b) the condition of mankind, as predicted in the Bible; (c) the succession of empires and events, also foretold in "the sure word of prophecy."

(a) Nature has three grand divisions,—the sky, the land, and the water. In accordance with Christ's predictions in Matt. 24:29, signs of his coming have been seen in the three heavenly bodies, the sun, the moon, and the stars. The sun and the moon were supernaturally darkened May 19, 1780, at the very time specified in Mark 13:24. The stars fell Nov. 13, 1833. The testimony of the land began with the "great earthquake" of Lisbon in 1755, in which ninety thousand persons perished. The land continues its warnings in cyclones, and in earthquakes unprecedentedly frequent, severe, and wide-spread; while fearful judgments and horrible disasters of various kinds seek to arrest the mad rush of the nations. Nature testifies by the water (Luke 21:25), while floods and tidal waves rush over the land, joining the voices of sky and land to arouse the world to the fact that universal destruction is coming.

(b) Three prominent characteristics in the condition of mankind answer precisely to those that are foretold for the last days: (1) "Evil men and seducers . . . wax worse and worse" (2 Tim. 3:1-5, 13); (2) rich men are heaping "treasure together for the last days" (James 5:3); (3) many "run to and fro," and knowledge is increased. Dan. 12:4. Multitudes run in this fast age. They run in three directions,—in the sciences, discovering new truths and inventions; through the earth, in cars and on ships, carrying the truth with them, so that knowledge is increased; through the Bible, from beginning to end, col-

lecting all the texts on a subject, and thus increasing a knowledge of Scriptural truth.

(c) The prophecies, which foretell the succession of empires and events in earth's history, prove that Christ's coming is near. There are three special series,—in Daniel; in the Revelation; and in our Lord's great prophecy, recorded in three of the Gospels, Matthew, Mark, and Luke. There are three series of events recorded in the first part of Revelation,—the seven churches, the seven seals, and the seven trumpets,—all of which continue to the second coming of Christ. Farther on in the Revelation are three great beasts,—the great red dragon, the leopard beast, and the two-horned beast; these together span the gospel age. Revelation 12, 13. Then come the three angel's messages, ending with the appearance of the Saviour on the white cloud.

When will our Lord come again?—In the mouth of many witnesses, we know that he is "near, even at the door."

Sanitarium, Cal.

The Golden Rule

MINNIE HALE MORRISON

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," is the rule given by Jesus Christ himself, for people to follow in their dealings with one another. This makes it a simple and easy matter to decide what is right in any case. We need not go to men to find out our duty, but simply ask ourselves the question, How would I like to be treated?

Have you ever stopped to think what a pleasant place this world would be if this important command was obeyed? There would then be no unkind words nor criticisms; our motives would not be misjudged, nor our deeds misrepresented; for every one would guard another's reputation as jealously as his own.

There would be no stealing, lying, nor cheating. Lost articles would be advertised, and the owner carefully sought, instead of their being thoughtlessly or selfishly appropriated to one's own use. Property would be safe; for there would be no trespassing. Fields of grain would not be trampled by a neighbor's cattle, nor choice flower beds ruined by his chickens.

There would be no watered stock, no diluted milk. Every measure would be pressed down and running over, and love and peace and good-will would be seen and felt on every hand. O, would not this be a happier world if this blessed golden rule were put into practise! Then would we indeed have a little foretaste here of heaven.



"Where's Mother?"

BURSTING in from school or play,
This is what the children say,
Trooping, crowding, big and small,
On the threshold, in the hall,
Joining in the constant cry,
Ever as the days go by,
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Labors past and honors won,
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may;
Well for us that we can say,
"Where's mother?"

Mother with untiring hands
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by,
"Where's mother?"

— Selected.

Causes and Cure of Colds

FRANKLIN RICHARDS, M. D.

A COLD is really a congestion which later becomes an inflammation affecting some portion of the lining of the upper air-passages. As these passages are lined with mucous membrane, fulness of blood produces an increased flow of mucus from the affected membrane. In the case of an ordinary cold this inflammation, with its accompanying discharge of mucus, lasts but a week or two, and is called an acute catarrhal inflammation, or acute catarrh. Should the inflammation persist for months or years, however, the condition is described as chronic catarrh. Frequently recurring colds, especially if neglected, are likely to result in chronic catarrh.

This brings us to discussion of the common causes of colds. These are best divided into predisposing and exciting causes. By predisposing causes are meant those which lower the health and weaken the body, so rendering one subject to colds. The ways in which the resistance of the body may be lowered are so many that it is impossible to mention them all, and only the most common can be commented on even briefly. Indoor living, overclothing, and failure to keep the blood pure and the skin active by means of exercise, water drinking, breathing, bathing, and rubbing, are among the most common predisposing

causes of catarrh and colds. Indeed, only one class of causes is more common; namely, those relating to diet. Overeating, especially of flesh and other poison-producing foods, and the too free use of commercial sugar, or sweets prepared from it, such as jellies, jams, and preserves, also the excessive use of butter and other fats, and of pastry or other mixtures into which these enter quite largely,—these and other dietetic errors are by far the most wide-spread and common causes which predispose one to colds. On the other hand, an impoverished diet as surely renders one liable to colds. Other predisposing causes which may be mentioned are the use of alcohol, tobacco, tea, coffee, cocoa, meat extracts, and other substances more or less toxic in nature. Adenoids and post-nasal growths are also a common cause of colds, especially in children.

Once the way has been prepared for colds by these predisposing causes, very trivial things may suffice to set one sneezing. Thus the immediate exciting cause of a cold may be coldness of the feet, a draft, chill, or wetting. Such temperature changes cause congestive colds, which are due solely to circulatory disturbances. Far more frequently, however, the exciting cause of a cold is infection of the nose and throat with germs of one kind or another; and as there are many different kinds of germs, colds caused by them vary widely in their severity, symptoms, and duration.

Contagious Colds

The usual symptoms of a cold are sneezing, watering of the eyes, and nasal obstruction; and, if the throat is affected, cough, soreness or slight pain on swallowing, hoarseness, and even loss of voice. The constitutional symptoms may be slight or very severe, depending on the kind of germ one has caught. In severe infections the rapidly multiplying germs in the nose and throat may produce poisons which make the sufferer very ill with fever, headache, pain in the back and limbs, etc. Such severe symptoms usually denote what is called an influenza cold. Such a cold is infectious; and unless the person suffering from it is isolated, the other members of the family generally contract the disease, and fall ill one after another.

Preventive Measures

From what has already been stated, it will be seen that the avoidance of colds consists in regulating the diet and caring for the general health. The skin must be kept in an active and healthy condition by means of exercise, warm cleansing, cool tonic baths, and friction. Chills should be avoided by the taking of regular exercise and the wearing of

suitable clothing. Pure air should be breathed both day and night, and plain, easily-digested food should be taken in moderation.

Rational Treatment

The rational treatment of a cold consists of both local and general measures. The general measures aim at the restoration of circulatory equilibrium, and consist of such hydropathic treatments as the hot leg-bath, the hot immersion bath, the hot-blanket pack, the Turkish bath, Russian bath, vapor-bath, electric-light bath, etc. Such baths are most useful in the very early stages of a cold. The hot leg-bath is best suited for home use. It should be preceded by a cleansing enema, and accompanied by free water drinking, and carried to the stage of free perspiration, the head being kept cool by means of the cooling compress. Following the bath a quick cold friction serves to fix the blood in the skin, so relieving the internal congestion, or "cold." In bed between blankets is the best place to maintain skin activity and warmth, and so prolong the good effects of the bath. Indeed, a simple way to cure a cold consists of keeping warm in bed for two nights and a day, little or no food being eaten, but water and fruit being taken freely instead. This plan may prevent bronchitis or other serious complications of colds in the case of children.

Local Treatment

Before passing to the local treatment of the nose and throat required in the case of infectious colds, mention must be made of a quick and easy method of equalizing circulation at the beginning of an ordinary simple congestive cold, such as is often caused by sitting until chilled in a cold room. This quickly-applied remedy is exercise, with deep nasal breathing. Brisk walking and running are suitable forms of outdoor exercise.

Local treatment of the nose and throat consists in cleansing and soothing these parts. The cleansing may be accomplished with salt and water, the water being boiled after salt has been added in the proportion of a level teaspoonful to the pint. To this solution may be added a few drops of cinnamon or peppermint water or a little mild disinfectant fluid. Use in an atomizer, or draw through the nose into the throat, permitting the fluid to flow out through the mouth. After cleansing, the irritated parts should be soothed with a protective coating of vaselin. Liquid vaselin or albolene may be sprayed freely into the nose and throat with an atomizer. The albolene may be medicated with a little oil of cinnamon, peppermint, eucalyptus, thymol, camphor gum, etc. Small quantities of such substances should be added, or the oily mixture will irritate instead of soothe. Medicated steam, prepared by dropping the above and similar volatile substances into boiling water, if inhaled for ten or fifteen minutes every few hours, tends to check the growth of germs in the nose and throat, and soothes the inflamed lining of these parts.

Wahroonga, New South Wales.

THE WORLD-WIDE FIELD

West German Union Conference

GUY DAIL

THREE years ago, when the German Union Conference met, it brought delegates from Russia, as well as Germany, Austria-Hungary, and other parts. Since that time the growth of our work has led to the dividing up of the territory then represented in the German Union; yet even now the West German Union Conference represents a population of over sixty millions, with a membership of five thousand.

From the beginning to the close of the summer conference at Friedensau, there was a deep spiritual interest on the part of the thousand campers. The courage of all was strengthened by the influence of the Spirit of God in the meetings, and by reports from the workers. The brethren were glad to greet Brother B. Ohme and family, from East Africa, whose report of work in the Pare Mission territory was most interesting. On the closing Sabbath afternoon a company of recruits for Africa were commended to God in a service that deeply touched all hearts. In addition to Brother and Sister Ohme, who will return from furlough, there were Brethren F. Winter and O. Wallath, who have been taking a course in the Colonial Institute at Hamburg; Sisters Johanna Mertke and Anna Liedtke, nurses; Sister H. Walz, a Bible worker recently of Vienna, Austria,—all to go to German East Africa,—and Brother Emery Lorntz, of Christiania, Norway, who is to join our missionaries in the Abyssinian Mission. Without exception, these have all been students at the Friedensau school. We hope that the company for East Africa may sail in October.

The business of the conference was completed in seven sessions. The report of the president, J. H. Schilling, showed an increase of about four thousand dollars in the tithe, while 1,058 new members had been received.

It was reported that in Mecklenburg, where earnest prayers have been offered to God to open the way for our brethren to meet quietly together without fear of molestation from the civil authorities, partial liberty has now been granted us. One of the officials told our brethren that we really ought to thank God for the championship accorded our work by the grand duke himself, who entered the arena in our behalf against his own clergy. There are still other lands in the union where we are much hampered, but every inch of success gives us courage to hope for still greater things at the hand of God, if we only continue steadfast in prayer, and grow in faith.

The generosity of the people was appealed to in behalf of the material fund

for "Ministry of Healing," which had a deficit. Over a thousand dollars was raised in cash and pledges. Thus far we have disposed of 10,608 copies of the work, 453 copies of which have gone to North America. We realize that there is a great blessing in distributing this book, and are glad that the special German relief edition for America is just off the press, and the Danish and Swedish editions are well under way.

The institutions in Friedensau had a good report. The sanitarium is full of patients, the school has about two hundred students, and the old people's home contains twenty-seven inmates.

The output of the Hamburg Publishing House during the twelve months ending July 1, 1910, was 62,500,000 pages, or about five million more pages than for the preceding year. There is within the territory of the Hamburg Publishing House, with its two branches, at Riga and at Constantinople, a population of three hundred twenty millions to be supplied with literature.

Elder J. H. Schilling was re-elected president of the West German Union; R. Rall, secretary; and N. Schlatterer, treasurer. By an amendment to the constitution, the vice-presidency was discontinued.

All who attended this good meeting return to their homes to take up anew, and more vigorously than ever, the duties which God has placed upon us by the truths he has committed to his church for these days. There are still hundreds of square miles in our territory where there never has been a Seventh-day Adventist, and where our name is unknown.

Friedensau.

Amoy, China

B. L. ANDERSON

WE praise the Lord for his mercy and love manifested toward us in delivering us out of a great affliction. Our lives, we believe, have been spared in answer to prayer and by the Lord's special protection. It is needless to go into the details of an experience that is past, especially when that experience makes one's blood run cold. Mrs. Anderson's was the first case of smallpox I had ever seen, and I hope it may be the last.

It is very easy to become infected with smallpox in these parts, as the Chinese take no precaution against the spread of the disease; and as a result thousands die of this malady every year. An especially large number have died of the black pox the past winter and spring.

Mrs. Anderson evidently became infected over in the Amoy girls' school, where, unknown to us, inmates of the chapel and school visited very freely at the home of a neighboring family where

the disease had claimed a victim. Of course she may have taken it going to and from the school. This could very easily be done, as the Chinese often go into the streets before the scabs are all off the face and body. She is now quite strong again, and we hope she will get through the summer without further trouble.

It seems a pity that we can not have a doctor for this part of China, where there are such opportunities for service. In such critical times as this a doctor could lend a hand, and we would be saved the embarrassment of calling in a physician from another mission, prejudiced against our work.

The doctor who cared for Mrs. Anderson is now dead of the plague. He was a classmate of Drs. W. H. Riley and D. H. Kress. While not believing as we do, he has aided our work in defending us against misrepresentations. He has always been very friendly toward us personally, and also kindly disposed toward our mission. In his death we feel that we have lost a good Christian physician, and a friend and helper in time of need.

The plague is now raging in these parts, and is taking away a host of people. Just the other day a teacher in one of the Amoy schools told me that within ten days seven persons had died of the plague in one firm. Some of the schools have been suspended. Many foreigners are being inoculated for the plague, but we are still in doubt about the matter, as some inoculations prove fatal. We have just discovered that in going to the Amoy girls' school we have been passing through a plague-infected part of the city.

The girls' school in Amoy has been doing splendidly this year. The teaching is having its effect upon the girls, and the gospel influence is also entering their homes. Many of the parents seem willing to hear, and often come to the chapel meetings. The attendance is good, thirty-six being enrolled, and the prospects for the future are bright.

The boys' school on the Kulangsu side has also been doing good work. Although the number in attendance has not been larger, yet we have all the boys we are able to accommodate with the present facilities. We have been obliged to turn away some who have applied for admission. This ought not to be. While the school is primarily for our own people, yet at the same time provision should be made for others desiring to attend.

We are still waiting for means to develop the proposition out in the To-Kong district. I am still of the opinion that we must have a chapel and school out there that we can call our own. In China schools and chapels are counterparts, and of the two I firmly believe that the schools are of the greater importance in mission work.

Kulangsu.

"THERE is nothing of value in this world except the human soul."



WASHINGTON, D. C., OCTOBER 6, 1910

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Editorial

The Roman Catholic International Eucharistic Congress

THE Eucharistic Congress at Montreal opened on the evening of September 6, with the reading of the Pope's letter to Vincenzo Cardinal Vannutelli, appointing him papal legate to represent the Pope at the congress.

Following the address of Archbishop Paul Bruchesi, the organizer of the congress, four telegrams were read, two of them being messages from the cardinal legate to the Pope and the king of England, and the other two their replies to him. The telegram to the king thanked him for altering the coronation oath, and assured him of Catholic loyalty, while that to the Pope assured him that those in attendance at this congress laid their persons, labors, and intentions at the feet of "the vicar of Christ," "the restorer of all things in Christ." The legate further declared that this Eucharistic Congress demonstrated "for the first time the union of the world, ancient and modern, on religious ground with the Eucharist and the Papacy."

Expressions heard throughout the congress showed it to be the hope and the undying purpose of the Papacy that through the glorification of the dogma of the Eucharist, or Mass, the whole world shall be brought to the feet of the Pope. This was distinctly set forth in the letter of the Pope, appointing the cardinal as his representative at this congress. He said:—

By this public manifestation the eucharistic bread, unhampered by space and division, will bind together the land which the seas divide, stimulate distant nations to proclaim and vindicate the glory of God the Saviour, and to honor with due loyalty and submission the center of Christian unity, to wit, Christ's vicar on earth.

Through the influence of that sacrament, the Pope sees, in the future, the whole world honoring him—the center of Christian unity—"with due loyalty and submission,"—a world bowing at the feet of one man, who is to them "God on earth;" but who is, as the Bible declares, sitting *in the place* of God, and setting himself forth as God.

With that idea in his letter of in-

structions, the legate made that theme the key-note of his opening address, from which we quote:—

Europe extends her hand to America, and this continent, in her sublime fervor, unites with the Old World to exalt together the greatest of the sacraments, under the supreme direction and with the encouragement of the supreme pastor of the church. . . . Then the universal pastor, taking under his charge these new and immense spiritual domains, will show to an astonished universe the Old and the New World realizing before the human race the universality of the church foreshadowed by our Saviour and his apostles. . . . It [the present congress] unites for the first time the Old and the New World in solemn praise of the Eucharist.

In this eucharistic demonstration the Church of Rome sees a foreshadowing of the time when all the world will flock to her standard, acknowledge her supremacy, bow at her feet, worship at her altars, and loyally submit to her

crowding the corridors of the hotel to catch a glimpse of him, or to receive at his hands the papal blessing.

It was the intention of those having the congress in charge that, when the day of the procession arrived, the 65th Canadian Regiment should march as a guard of honor to the papal legate while he bore the "sacred Host;" and there was much discussion in the press of Montreal over the matter, in view of the fact that the federal authorities had warned the commander of the regiment that it would be unlawful for the regiment to march as a guard of honor for any personage save a member of the royal family. Rome considers her representatives as ranking any member of any royal family, and therefore entitled to the most distinguished escort that can be procured. She desired the escort, and therefore, when the day of the procession arrived, the military escort was



THE PAPAL LEGATE GIVING THE PAPAL BLESSING TO THE TWENTY-FIVE THOUSAND SCHOOLCHILDREN WHO MARCHED IN PROCESSION AND KNELT BEFORE HIM

mandates; and wherever she has the power and the numbers which she was able to marshal in the province of Quebec she will see all that. The magnificent reception given to the cardinal legate and the dignitaries of the Church of Rome by the provincial government, is a sufficient guaranty of such homage. The government's reception to the legate was given on the evening of September 7, in the great dining-room of the Windsor Hotel, and the list of invited guests included the highest dignitaries in both church and state. He had breakfasted with the premier of Quebec at noon; dined with the mayor of Montreal in the evening; sat for an hour while thousands knelt before him, one by one, to receive his benediction; and near midnight, when he withdrew from the government's reception, thousands were still

there, one of the most conspicuous adjuncts of the eucharistic demonstration. This was another evidence of the fact that what Rome wants she gets, if she has the power, without regard to legality or illegality. That she wants it, is law enough.

Vigorous protests were made against this unprecedented act; but all were unavailing, as were also the protests against the course of the government in giving the papal legate such a reception as is accorded only to ambassadors of the highest rank. In the Montreal *Witness* of September 3, a Protestant states the matter in these words:—

It is with much surprise that I note the silence on the part of the press at the attitude adopted by the Dominion government authorities. The secretary of state in his official capacity is dele-

gated to meet the papal legate on his arrival, thus giving the visit of this dignitary an import of a national character, which goes far beyond the needs of the case. The papal legate is not an accredited ambassador from a temporal power, visiting the court of a friendly country in an official capacity, but is simply a dignitary of the Roman Catholic Church, acting in his ecclesiastical capacity. . . . Why should the Dominion of Canada, through its government, give to this church dignitary a position which is not borne out by his status as an ambassador?

That question was never answered, nor was another answered which asked why a military escort should be given the papal legate, when the government would not give a similar escort to Prince Louis of Battenberg, a member of the royal household.

As further evidence that the government was actually exhausting its storehouse of honors to pander to the papal appetite for pageantry and applause, we note the fact that the papal flag flew at the masthead of the government steamer which brought the papal legate from Quebec to Montreal, and the big gun in Dominion Square boomed out a welcome when the government steamer entered the harbor. There was nothing more that could have been done to honor the Pope and his legate, unless the government had actually turned the province over to the Pope in fee simple. And this was done in symbol when the premier of the province of Quebec knelt at the feet of the papal legate, and kissed his ring, the symbol of his authority. In that act the state bowed its knee and its head to the Pope in token of submission and obedience. That is what Rome expects one day to see done by every ruler in the world. Then will she truly fulfil the specification of the divine Word—"that great city, which reigneth over the kings of the earth."

One of the most striking declarations made at this congress was contained in the statement of the papal purpose concerning the American continent. Said Cardinal Vannutelli, in his opening address:—

A great event was revealed at the end of the fifteenth century, which Providence reserved to itself to accomplish in modern times. The day upon which He permitted the discovery of America, God said to his church, as he had said to his divine Son: "I will give thee as a heritage all the nations of the earth; I will give thee the innumerable populations of these immense regions, and they will be added to those thou already possesseth. . . . Scarcely two centuries and a half [since the establishment of Catholicism in Canada] before Catholic North America will see all these flourishing dioceses attached to the ancient hierarchy of the churches of the Old World."

Then it was that he declared the universal pastor would show to the astonished universe that there was but one

church in the world, and that the one whose visible head occupies the palace of the Vatican. When that church has won North America, she will consider her conquest of the world assured, if not practically complete. With America hers, she will possess "the balance of power;" and with that in her hands, she expects to be able to whip the world into line, and do all that lies in her heart to do.

A slight glimpse at the manner by which she expects to accomplish this was given by Father Terrence J. Shealey, S. J., of New York, in an address on "Retreats for Laymen," in which he said:—

America is to be the battle-ground of the future, and Catholic laymen must do the fighting. The church can not arm them too early, so that they will be inspired to victory for the kingdom of Christ.

This declaration brings to mind another made at this same congress by Sir Lorner Gouin, the premier of Quebec:—

When the church teaches, we believe; when she commands, we obey; when she is attacked, we defend her.

And this adds significance to the declaration of Bishop Bruneault, of Nicolet, when speaking to an afternoon audience of women concerning the great company of workmen that was to meet in the Church of Notre Dame in the evening. He said:—

This evening the roof of this vast church will resound with the acclamations of an army of valiant soldiers, your brothers, your sons, your husbands, ready to shed their blood for the defense of their religion and their country.

When the shedding of blood is mentioned in connection with the propagation of a religion, it brings to mind the declaration of Cardinal Manning, of England, to the effect that he would plunge all Europe in blood if by so doing he could restore the temporal power of the Pope.

But the purpose of the Papacy for the subjugation of the world does not center on America alone. She has a more general purpose, which covers all the English-speaking countries of the world. Said Archbishop Bourne, of Westminster, England:—

God has allowed the English tongue to be widely spread over the civilized world, and it has acquired an influence which is ever growing. Until the English language, English habits of thought, English literature,—in a word, the entire English mentality,—are brought into the service of the Catholic Church, the saving work of the church is impeded and hampered. Each English-speaking nation can help in this great work,—England, Ireland, Scotland, the mighty United States of America, Australia, New Zealand, South Africa, and the British possessions in India. But the

Dominion of Canada can at the present moment, owing to her long and deeply rooted Catholic traditions, render the greatest service of them all, and become a source of ever-increasing and unflinching strength to the universal church.

He stated that Pope Leo XIII had laid upon the order of the fathers of St. Sulpice the duty of continual prayer "that Great Britain might be brought back to the Catholic Church." He recommended that the Holy See be petitioned to make this burden of prayer still more universal in its scope, "so that prayer might be offered asking that all the English-speaking races be brought to unity of faith and devotion to the Apostolic See."

For more speedily accomplishing the object which Rome has in view, she is definitely planning a general revival throughout the entire ranks of Romanism, calling every layman into service.

It is interesting in this connection to note the Catholic Church's estimate of Protestantism, as brought out at this congress. Said Bishop A. Thompson, of Nova Scotia, in the Windsor Hall meeting on the afternoon of September 7:—

The day appears to be not far distant when the religious systems that have departed from the ancient teaching will have become a thing of the past.

The work of the Higher Critic and the result of it among Protestant denominations, have given Rome good reason to conclude that Protestantism is disintegrating, and is no longer a formidable foe. She sees a foreglimmering of her conquest of the world in the movement toward Rome now going on in the Church of England. There was frequent reference to this at this congress.

Monsignor Bourne, archbishop of Angus, France, prophesied that the church would again come into her rights in France. He declared that the "persecutions" of the church there had done more for Catholic France "than had been accomplished during a century of cowardice and inaction."

In the assistance of Protestants and their contributions toward the expenses of the Eucharistic Congress, Mgr. Paul Bruchesi saw an indication of the restoration of the world to the dominion of the Papacy. Speaking of this assistance, he asked:—

Is this the awakening foretold by many? Is it a step toward doctrinal unity? Are the old-time days returning? This is God's secret.

The same idea of the Pope's universal sovereignty was made plain in the Pope's letter to the legate, in the legate's telegram to the Pope, in the Quebec premier's address before the legate, and in the sermon of Archbishop John J. Glennon, of St. Louis, Mo., who declared that in the thousands bowing at Catholic altars at that congress he saw reason to

hope that the church was coming into her own again.

What is indicated by this oft-repeated phrase, "the church's own," may be judged from the place occupied by the Pope's envoy wherever he appeared in public at this congress. At every one of these public functions, the legate sat upon a throne, exalted above every other person present, even the representatives of the government,—a tangible illustration of the Pope's claim to sovereignty over all the kings and peoples of this world. She is the ultimate authority. "When she commands, we obey," said the Québec premier; and "when she teaches, we believe." Said Bishop McDonald, of Victoria, British Columbia: "I know that God has revealed it [the dogma of the Eucharist] because the church teaches it."

The closing demonstration of the congress was the great procession of Sunday, September 11, which started at 1:20 P. M., and was not ended when darkness closed down over the marching hosts. The procession included religious orders and Catholic societies from all over the Dominion and the United States, and many individuals from far-distant lands. Practically every nation in the world was represented. The streets over which the procession passed were a moving mass of color, uniforms, banners, bands, badges, glittering swords and polished muskets, ecclesiastical robes of purple, scarlet, white, black, and brown. The cynosure of the whole parade was the papal legate, walking under a canopy of cloth of gold, and bearing in his hands the monstrance containing the consecrated wafer, which was supposed to be the very body of the Lord Jesus Christ.

Before the legate walked a number of flower boys dressed in blue and crimson silk, scattering roses in his path. At either side of the legate's canopy walked the guard of honor, the regiment which could not legally march on this occasion. Behind the legate walked the cardinals in gorgeous robes of crimson silk, whose lustrous folds were held back by priests on either side. As the legate and his attendant left the street to pass up to the repository, where he was to close the congress by the celebration of Mass, he walked over a perfect carpet of roses. From the time that his party left the starting-point of the procession, the chimes of many belfries continued to peal out in honor of "the sacred Host," which he was bearing, and the exploding bombs in Fletcher's Field added their noise to the jubilation. The thousands of acolytes and altar boys in scarlet and white, and the three thousand priests in black and white, marching in under the glare of the electric lights, made a picture that will long remain with those who witnessed it.

The mighty host fell upon their knees at the elevation of "the Host" in the hands of the legate, and the congress was finished. What did it all signify?—A mighty movement on the part of the Papacy to bring to itself again the homage of the world. Every such demonstration means a great uplift to the Roman cause in whatever place it is held. It stands for the revival of Catholicism, and it indicates that the time is drawing near when the culminating conflict of the ages will break upon the world.

C. M. S.

Note and Comment

The Book

THE following facts bear witness to the wonderful distribution of the Scriptures in these last days: "Bible societies of eight different nations reported the publishing last year of 11,378,854 Bibles. More copies of the Bible were sold last year than of any other hundred books of the world combined."

School Gardening

THE school gardens of Washington, D. C., have been unusually successful the past summer. Not only have they been of value as an educational factor, but a large quantity of vegetables has been raised. We find the following report published in the *Star* of September 4:—

After laboring hard during the summer months with spade and hoe in the school gardens, hundreds of boys and girls of the city are now reaping the last of the fruits of their work. During the past week many loads of tomatoes, string-beans, Lima beans, lettuce, and other vegetables, have been carried away from the gardens. All those who have worked in the gardens have enjoyed the labor performed, and at the same time have gained much practical knowledge of truck gardening.

Nothing is better calculated to prepare students for after-life than a practical education in gardening. It is a step to be commended in educational work.

C. E. H.

A Profitless Christ

NOR to be outdone by recent spectacular demonstrations of Protestantism, Rome has just conducted a eucharistic congress in Montreal, in which "outward show" held a prominent place. Rome is determined to crush Protestantism, and nothing will be left undone by her to accomplish this task. The chief purposes of the congress, according to the *Washington Times*—

were the reading and discussion of papers in explanation of the central dogma of the Roman Catholic Church,—the real presence in the holy eucharist,—for the information of non-Catholics, and as a means of promoting among Ro-

man Catholics a more intense devotion to the mass and to the blessed sacrament. The church takes this way of proclaiming to the world its unswerving belief in the central mystery of the Roman faith,—that Jesus Christ ever offers himself as a sacrifice on the altars of the Roman Catholic churches, and unceasingly dwells in its tabernacles. The sacrifice of the mass—the real presence—are the facts the congress proclaims.

The heathen had "gods many, and lords many," but Rome's belief of the real presence in the eucharist, places a Christ in every Roman church, and a lifeless Christ at that. Should we admit that the flesh and blood of Christ are present, and that Romanists partake of both, nothing will be gained; for Jesus said that "the flesh profiteth nothing." A profitless business means bankruptcy; a profitless Christ means spiritual ruin. Romanists are being starved to death by this doctrine on which they place so much stress. How much better if they would turn to the Word of the Christ, and find in it "spirit and life."

J. N. Q.

The Baseball Craze—Its Meaning

THE most indifferent can not fail to note the enthusiasm—may I not truthfully say craze?—which is everywhere manifested over baseball. Never in the history of the sport have such crowds attended the National League and the American League games as those present this summer. The minor leagues also have been well supported. Is this a healthy sign? or is it a sign of national degeneracy? This is a vital question; and in the current number of the *Outlook*, Mr. Ernest Thompson Seton has this to say:—

The personal interest in athletics has been largely superseded by an interest in spectacular games, which unfortunately tend to divide the nation into two groups,—the few overworked champions in the arena, and the great crowd, content to do nothing but to sit on the benches, and look on, while indulging their tastes for tobacco and alcohol. It is this last that is turning so many thoughtful ones against baseball, football, etc. *This, it will be seen, is a reproduction of the condition that ended in the fall of Rome.* In the days of growth, every man was a soldier; in the end, a few great gladiators were in the arena, to be watched and applauded by the millions who personally knew nothing at all of fighting or heroism. *Degeneracy is the word.*

There can be no very serious objection to a game of baseball, when it is played solely for the exercise thus obtained; but when interest is maintained not because of the health-giving benefits which may be derived from it, but solely because of the strife for supremacy, then baseball is purely an evil. Such a spirit is altogether foreign to our Lord and Master.

J. N. Q.

THE FIELD WORK

Life Sketch of Elder I. D. Van Horn

In the midst of the camp-meeting held in Battle Creek, Mich., word came to us that our dear brother and fellow worker, Elder I. D. Van Horn, had passed away. Arrangements were made for the funeral services to be held in the Tabernacle. This gave a large number of his old friends who were at the camp-meeting an opportunity to be present, and to express to Sister Van Horn, and to the sons and other relatives, their great regard for him who had fallen, and their sympathy for those who were called to mourn. The services were conducted by the writer, who was assisted by a number of our late brother's former fellow laborers. The body was laid to rest in the cemetery at Kalamazoo, Mich.

The many friends of Elder Van Horn will be interested in the following sketch of his life, which was given at the funeral service:—

Isaac Doren Van Horn was born in Cato, Cayuga Co., N. Y., March 28, 1834. With his parents he moved to Michigan in September, 1844, and settled in Blackman Township, Jackson County, where he first heard of the soon coming of our Lord. Here and in Jackson, and in Albion College, his youth and schooldays were spent.

When teaching school twenty miles north of his home in the winter of 1859, he attended a series of meetings held in a schoolhouse by Elder Joseph Bates. After hearing two discourses, he decided to keep the Sabbath. Concerning him Elder Bates said in the REVIEW of May 26, 1859, when he with nine others was baptized: "One of the number is girding up his loins, and lighting his lamp, and shaping his course to reach a station with the watchmen on the walls of Zion,—to join them in sounding the alarm in God's holy mountain,—to all the inhabitants of the land, and close up the final warning with the loud cry of the third angel's message."

In the fall of 1863 Brother Van Horn began ministerial labor. In the spring of 1864, at a general meeting held in a tent on the site where the Battle Creek Tabernacle now stands, he was ordained to the work of the gospel ministry. Elder J. N. Andrews gave the charge, and Elder James White offered the prayer. After this he was sent into Gratiot County, Michigan, to labor in company with Elder R. J. Lawrence. D. M. Canright joined them as tentmaster; and as a result of the effort one hundred persons accepted the truth that season.

In the following year another series of tent-meetings was held, in Tuscola County, where more than one hundred accepted the truth.

In April, 1865, he was united in marriage to Miss Adelia P. Patten. To this union were born three sons, Burt I. and Newman C., who still survive, and Charles Wesley, who is numbered with the blessed dead.

In December, 1873, Elder Van Horn

was requested to make the Pacific Coast his field of labor. He remained in the West eight years, laboring in California, Oregon, and Washington. The blessing of God attended his ministry during this time, and two conferences of three hundred members each were organized.

For four years after his return from the West, he engaged with Elder George I. Butler in from twelve to fifteen camp-meetings in the summer season, and spent the winters laboring with churches in different places in Michigan. In 1889 he was chosen president of the Michigan Conference, which position he held for three years.

In 1893 he was assigned to General



ELDER I. D. VAN HORN

Conference District No. 1, and labored and traveled extensively through eastern Canada and the Atlantic Coast States. His records show that from 1895 to 1898 his labors were bestowed upon forty or more places in Ohio and Indiana.

After closing his labors in Indiana in 1898, he was mostly engaged in church work in Battle Creek, with board meetings of the various institutions and missions, and in committee work, at the same time visiting the churches in Michigan in different places as opportunity afforded.

An attack of pneumonia in the winter of 1903 seemed to lessen his physical strength, but his usual courage and good cheer were manifest in his constant employment. In 1905, as age was coming on, he thought a portion of his time might profitably be spent in the country, and accordingly made the trial, but gave it up the following year.

His health continued to fail, and he could not engage in public labor. Two discourses—one on "The Two Babylons," given in the Tabernacle at Battle Creek, April 13, 1907, and the other on "The Comforter," given in Kalamazoo on May 19 following—were his last.

A few weeks later, one warm morning, as he was returning from a few hours' garden work, he was overcome

by the heat, and fell prostrate on the lawn near his own door. This sad accident occurred on the seventeenth day of June, 1907. The prompt action of a physician, with assistance of friends, revived him when it seemed as if death had forever sealed his lips. The most careful attention was given him, and to the joy of his family and friends his physical strength soon returned; but the grief that seized them when they saw that their dear one was mentally unbalanced from sunstroke can not be described.

As he needed care that it was impossible for his family to give, he was for a time placed in the Michigan State asylum at Kalamazoo. On Oct. 17, 1908, he was taken to our sanitarium at Otter Lake, Lapeer Co., Mich., by the manager, Brother M. N. Dawson. To see him tenderly cared for by Christian friends, who loved him for what he had been and for what he had done, was a comfort to his family and friends in their deep sorrow. Here he lingered for a little more than twenty months.

On Monday, Aug. 22, 1910, at the age of 76 years, 4 months, and 24 days, the shadow of death came over him, and the kind hands that had ministered to his needs robbed him for his final rest. We are met here to pay this last tribute of respect, and lay him away till the morning of the resurrection ushers in eternal day.

All who had the privilege of a close acquaintance with our departed brother will ever remember two very prominent characteristics of his life,—his earnest devotion to the cause of his Master, and his tenderness and sympathy for his fellow men. In his extensive travels and labors in this cause he deeply impressed all who came under his influence with these priceless attainments. His faith in the certainty of the triumph of the cause to which he gave his life never seemed to waver; and of him it may most truly be said, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A. G. DANIELLS.

South Carolina Camp-Meeting

This meeting was held in Columbia, September 6-11, and was the first camp-meeting ever held for the colored people of this State. Elder Sydney Scott, with a corps of helpers, has been carrying forward an aggressive campaign in this city for several months. The Negro department of the State planned to make the camp-meeting a general gathering of the colored believers from the various churches and companies in the conference, and then bind off the effort of the summer. But instead, it was found that the camp-meeting was the beginning of a great interest, as hundreds came out each evening from the city, and gave marked attention to the message presented.

There were eleven family tents pitched on the ground, and occupied by about thirty-five campers, representing the churches at Spartanburg, Sumter, Florence, Greenville, Johnston, Charleston, and the believers at Batesburg, Wedgefield, Mullin, Ridgeway, and Summerville. In addition to the workers who were conducting the city effort, there were present Elder T. H. Jeys, president

of the conference, Elder M. C. Strachan, field secretary of the Southeastern Union Negro Mission, Brother A. L. Manous, the State missionary agent, and the writer.

The early morning hour was occupied in general instruction and praise meetings; and the nine-o'clock hour was spent in discussing plans for future work. The following resolutions were unanimously adopted:—

"1. We, the Negro believers of the third angel's message in the South Carolina Mission, in camp-meeting assembled, do hereby express our thanks to our Heavenly Father for his tender watch-care over us.

"2. Resolved, That we indorse the recent action of the General Conference, union conference, and local conference; in the establishment of the Negro Mission Department; and we pledge our loyal support to our local conference and mission department in the carrying forward of the great work of the gospel among the colored people.

"3. That we recognize the importance of careful and thorough organization among us; that we give our support to our regularly organized work; that we discountenance irregular and independent efforts; and that we encourage our people everywhere to pull in regular lines.

"4. That we recognize the voice of God in the call for homes for our missionaries; and that we indorse the plan for the raising of the \$300,000 Fund.

"5. That we recognize the ten-cent-a-week plan, and endeavor to carry into effect its provisions.

"6. That we pledge ourselves to renewed diligence and faithfulness in paying tithes.

"7. That we encourage our young people everywhere to speedily prepare themselves for active service in this cause, and that we direct them to our denominational training-school at Huntsville, Ala."

The five-o'clock hour was occupied by Brother Manous in presenting the book work, the needs of the field in this particular, and the blessings received by those who engage in scattering the printed page. At 11 A. M., also at 3 and at 8:15 P. M., preaching services were held. Elder T. H. Jeys carried a daily study on organization and church authority. On Friday evening the plan and purpose for raising the \$300,000 Fund were presented, and in response \$285 was pledged in a few minutes.

The Sabbath-school was one of interest. Seventy-six were enrolled, and it being the first camp-meeting Sabbath-school for the colored people ever held in the conference, all endeavored to set the pace for contributions. The collection amounted to \$7.60, thus indicating that these believers wished to pass the copper and nickel age, and live in the silver time of the message.

Several gave their hearts to God for the first time, and all earnestly sought him for a deeper consecration and preparation for the work before them. Sunday evening twenty persons were baptized by Elder M. C. Strachan. The Lord blessed in this service.

On Sunday at eleven o'clock Elder Jeys, Elder Strachan, and the writer filled the three leading pulpits of the city churches (colored), and spoke the truth to several hundred people. The camp-meeting closed Sunday night with

a strong and stirring sermon by Elder Sydney Scott on the Sabbath truth. Standing room at the big forty-by-sixty-foot tent was at a premium. It was estimated that between five hundred and six hundred persons gathered that night to hear the discussion of the Sabbath question.

The effort will continue indefinitely, and we confidently expect to see as a result a strong church organized in the capital city of South Carolina. May God give wisdom and help to the faithful workers in this department of our work.

CHAS. THOMPSON.

East Michigan Conference

THE East Michigan camp-meeting was held in Jackson, August 11-21. The attendance of our own people was good during the latter part of the meeting, and the evening and Sunday services were well attended by the citizens of Jackson. The sessions were wholly devoted to spiritual and educational matters, conference business being attended to at another time.

The first Sunday afternoon a temperance rally was held, at which an ex-mayor of Jackson spoke briefly, together with a number of our own people. We believe this effort contributed in no small degree to the cause of true temperance, while at the same time it placed us squarely on the right side of one of the noblest of moral reforms. This position we are always glad to take when the movement is in no way linked with Sunday legislation, which makes it impossible for us to ally ourselves with it without compromise of principle.

It was gratifying to note the careful and earnest attention given to the different departments of the work now being systematically carried on. This is as it should be, if we wish to see the work well balanced, and our workers and people awake to every phase of this great message of truth. Special effort was put forth by those in charge of the tract and book work to make the display attractive, and the large sales gave evidence that the effort was not in vain. Surely no denomination can present to the public a more attractive and interesting set of books than we, and the soul-saving element in this literature is the chief matter of interest. This has all come about in God's providence, that a speedy work might be accomplished in heralding the truth of a soon-coming Saviour to all the world.

Another strong feature of this meeting was the success attending the efforts to secure good newspaper reports of the sermons and addresses. It is a great satisfaction to know that thousands who were not present at the services were nevertheless made acquainted with the proceedings, and became acquainted with the principles set forth in our meetings. We would urge that special attention be given to this matter when laying plans for our camp-meetings for the coming year.

Besides the regular conference laborers, there were present Elders A. G. Daniells, E. W. Farnsworth, A. Moon, and C. McReynolds, Dr. A. Allen John, Brethren J. B. Blosser and J. W. Mace, and the writer.

The people returned to their homes in the best of courage.

K. C. RUSSELL.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL

Secretary

C. M. SNOW

Corresponding Secretary

Refurbishing the Inquisition

ONE of our brethren in Ontario, Canada, received the following letter from the secretary of the Ontario Lord's Day Alliance. This threat-breathing missive is thoroughly self-explanatory:—

"Dear Mr. —: Information has come to this office that you are accustomed to follow your weekly employment on the Lord's day. This is contrary to the Lord's Day Act, Section 5, which prohibits such work, and leaves you liable, under Section 13, to a penalty on conviction of from \$1 to \$40, and costs. It is also stated that you have people playing ball in your garden on the Lord's day. This is a violation of C. S. U. C., cap. 104, Section 3, and leaves those who engage in such playing liable to similar penalty—Section 7 of same act. If one enjoys the protection of the law of the land, he ought to be willing to keep the law. To permit such violation of the law to go unchecked, would be to encourage lawlessness. Will you by return mail explain why you do such things on the Lord's day, and thus violate the law? Will you let me know whether such violation will henceforth cease permanently, or continue? If it ceases permanently, the matter will be dropped; but if it continues, the matter must be handed over to the attorney-general, that the law may take its course. Under another cover, by this mail, I send you copies of these laws, that you may be duly informed of the position that you occupy."

Religious Liberty Notes

At an international aviation contest in Brigue, Switzerland, a few days ago, the city authorities interfered with the aviation program at the point where the birdmen proposed to start on their flight from Brigue to Milan, Italy, on Sunday. The aviators were determined to defy the authorities, but the committee decided to disqualify any aviators making the start on the "holy" day.

Since Father Vaughan's attack on Protestantism at the late eucharistic congress, calling it soulless, much is being said on both sides about "soullessness." The closing sentence of the following editorial in the *Toronto World* is doubtless a facetious allusion to that matter; for Toronto is decidedly a Protestant city: "There is something symbolically consistent in the action of the secretary of the Dominion [Lord's Day] Alliance forbidding a meeting of the brotherhood of St. Andrew in a theater on Sunday. Mayor Guerin, of Montreal, said the by-law was never intended to apply to religious meetings; but the Alliance, which depends on the letter of the law and not on the spirit for its aim in life, evidently had a different opinion. It may be true, after all, that the religion of some Protestants has no soul."

F. F. BLISS.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference.

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

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held Oct. 22, 1910)

OPENING SONG—"Is Your Lamp Burning?" "Hymns and Tunes," No. 1244; "Christ in Song," No. 481 (old edition, No. 404).

Scripture Lesson—Isaiah 61.

Prayer.

Song—"Ask Not to Be Excused," "Hymns and Tunes," No. 1243; "Christ in Song," No. 513 (old edition, No. 422).

First Reading—"An Appeal to Our Lay Members."

Second Reading—"Home Missionary Work."

Music; or text symposium by Missionary Volunteers and children.

Third Reading—"How to Regain the First Love."

Monthly report of Missionary Volunteers.

Prayer for officers of church missionary society.

Collection for home missionary work.

Explanation of reporting system by leader and missionary secretary.

Announcement of plans for weekly missionary meeting.

Closing Song—"Blow the Trumpet," "Hymns and Tunes," No. 1245; "Christ in Song," No. 683 (old edition, No. 600).

Benediction.

To the Elder or Missionary Leader

(Not to be read publicly)

Before organizing the church tract and missionary society, let the leader show by means of circles on the blackboard, or on a large sheet of paper, the relation existing between our various missionary organizations. See outline on page 3 of Home Missionary Leaflet, No. 3, entitled "Home Tract and Missionary Work."

Plan of Organization

The following recommendations by the General Conference Committee outline very clearly the steps to be taken in organizing the church tract and missionary society:—

Membership.—That the membership of the church missionary society include—

- All church-members.
- Missionary Volunteers.
- Church-school children.

Church Missionary Committee.—That the work of the church be under the direction of a missionary committee, made up as follows:—

- Elder or leader.
- Assistant leader, who shall be the leader of the Missionary Volunteer society.
- Missionary secretary, formerly known as the librarian.
- Assistant missionary secretary, who shall be the secretary of the Missionary Volunteer society.
- Sabbath-school superintendent.
- Church-school teacher, or leader of the junior society of Missionary Volunteers.

Officers.—That the officers of the church missionary society consist of—

- The elder or leader.
- The missionary secretary (librarian)*.
- The assistant missionary secretary.

A brief outline of the duties of the church missionary secretary, a facsimile of the individual missionary report blank, together with suggestions regarding the making out of reports, the holding of weekly and monthly missionary meetings, etc., will be found in Home Missionary Leaflet, No. 3.

Missionary Volunteers

Let the Missionary Volunteers and the children take an active part in the program: (1) By rendering a monthly report of work done; (2) by contributing special music if desired; (3) by reading missionary texts, each selection to be written out on a slip of paper, and numbered. Let those who are to read be stationed in various parts of the audience, and rise as their numbers are called. Ten suggestive texts: 2 Cor. 6:1; Isa. 32:20; John 20:21; Matt. 21:28; Isa. 60:1; 2 Cor. 5:14; Eccl. 11:1; 1 Cor. 3:9; Mark 13:34; Isa. 6:8. If preferred, brief selections from Volume IX of the Testimonies may be substituted for some of the texts. Let the selections be rehearsed in advance, and read clearly and distinctly.

Report Blank

Near the close of the service, let the leader call the attention of the members to the individual missionary report blank, together with them to take up as many of the suggested lines of work as possible. It is not expected that every member will report something done in each of the lines indicated. The blank is prepared to meet the wants of all classes of workers. Let the church missionary secretary pass a blank to each member, to be filled out and returned at the time decided upon by the church missionary committee.

Weekly Missionary Meeting

Before dismissing, definite announcement should be made of plans for the weekly missionary meeting. A. J. S. B.

An Appeal to Our Lay Members

(First reading)

The proclamation of the third angel's message to all the world is indeed a great task. It is therefore fitting that we should take an inventory of our working forces.

Every consecrated Seventh-day Adventist is needed in the ranks. In the United States we have 517 ordained ministers and 246 licensed preachers, a total ministerial force of 763. If the responsibility of carrying the message to the 84,435,805 inhabitants of the United States were to be thrown upon these few workers, it would mean that each minister would be responsible for 110,663 souls. If, on the other hand, our 65,122 lay members in the United States undertake the work, each one will assume responsibility for only 1,296 individuals.

These statistics clearly indicate that the duty of every loyal lay member is to come to the assistance of the gospel ministry in giving publicity to the message. They also emphasize the following recent appeals from the spirit of prophecy:—

"My brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. . . . By personal labor reach those around you. Become acquainted with them.

"Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy.

*The church missionary secretary acts as treasurer of the fourth-Sabbath offerings, and of all other literature or church missionary society funds.

Money lent or given will not accomplish it. Sermons will not do it.

"By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

"Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master worker. He waters the seed sown. He puts into your minds words that will reach hearts."—"Testimonies for the Church," Vol. IX, page 41.

Warning the Cities

For years the spirit of prophecy has urged that we put forth extraordinary efforts to warn the many millions inhabiting the great cities of the world. Accompanying the call for immediate and decisive action in behalf of the cities, there also came the word that "if every church-member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues." And also that "if Seventh-day Adventists will now arouse, and do the work assigned them, the truth will be presented to our neglected cities in clear, distinct lines, and in the power of the Spirit."—*Id.*, page 32.

God calls for many self-supporting missionaries to enter the cities and villages, and prepare the way for our ministers to present the truth. In many places the faithful colporteurs, tract workers, and magazine agents are sowing the seeds of truth by means of the printed page. But what has been accomplished is but a drop in the bucket, when compared to what must be done before the end of probation. Notice the following encouraging statement made to those who earnestly take up home missionary work:—

"A thousand doors of usefulness are open before us. We lament the scanty resources at present available, while various and urgent demands are pressing us for means and men. Were we thoroughly in earnest, even now we could multiply the resources a hundredfold. Selfishness and self-indulgence bar the way."—*Id.*, page 38.

I appeal to all our lay members to assist in organizing the tract and missionary societies in their respective churches, by enlisting for life in the great army of home missionaries. How literally true it is that "a thousand doors of usefulness are open before us"! Those who can not preach from the pulpit, can become able ministers of the truth by distributing tracts to the homes of the people, visiting neighbors and friends, doing Christian Help work, holding cottage Bible readings, writing missionary letters, giving lessons on healthful cookery and dress, mailing tracts and papers, selling our magazines and "Ministry of Healing," distributing the Harvest Ingathering number of the REVIEW, and in many other ways.

A Bountiful Harvest

The president of one of our largest conferences reports that as the direct result of the house-to-house distribution of tract packages, and the sale of magazines during the past few months, calls have been received for many more la-

borers, Bible workers, and meetings, than can possibly be supplied. This is but one example showing the bountiful harvest that is sure to follow earnest efforts put forth in home tract and missionary work.

God's chosen people will always be in the minority in this world. To effectually fight the battles of the Lord, they must be united, organized, and trained. But in these worthy efforts, let us ever remember that the victory will be obtained "not by an army, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6, margin.

A. G. DANIELLS.

Home Missionary Work
(Second reading)

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods.

There are many ways in which church-members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives. Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing.

My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour?

It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. For years the work has been kept before us, but many have been asleep.

Our Lesson Book

Christ's work is to be our example. Constantly he went about doing good. In the temple and the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book.

Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in his work? Did he ever draw back from sacrifice and hardship? Church-members are to put forth the continuous, persevering efforts that he put forth.

Comparatively little missionary work is done; and what is the result?—The truths that Christ gave are not taught. Many of God's people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticize and find fault.

A Place for Every One

The Lord has a place for every one in his great plan. Talents that are not needed are not bestowed. Suppose that the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that

it should do. The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts.

The Lord is calling upon his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time.

The presentation of the truth, in love and simplicity from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, by humble, heartfelt prayers, many will be reached. The divine Worker will be present to send conviction to hearts.

Different Lines of Service

By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted.

Allow no opportunity to pass unimproved. Visit the sick and suffering,

How to Regain the First Love

The Three Steps Necessary
(Third reading)

A Christian's missionary activity is measured by the amount of the "first love" he has retained in his heart. In the second chapter of Revelation, we find God's wonderful prescription, whereby we may, yea, must, regain the blessed heart experience known as the "first love." Speaking to the remnant church, Jesus outlines briefly its history, trials, and fatal malady:—

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2:1-4.

Method of Regaining the First Love

In verse five the Master points out how lukewarm church-members may be restored to the exalted position they occupied at the time of their conversion. The three necessary steps are thus described:—

(At this point let the reader hang up

Church of the "First Love"

A Sure Remedy for Lukewarmness

The Fallen Church

and show a kindly interest in them. If possible do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ.

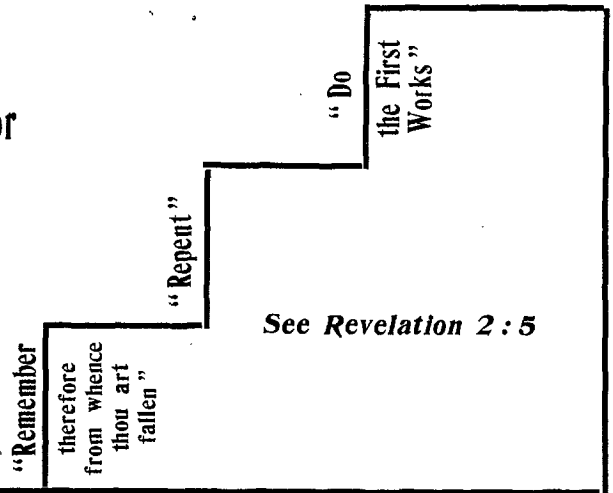
There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves.

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women.

Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart.

Mrs. E. G. WHITE.



a previously prepared outline of the "three steps," or represent them by the use of books or other suitable objects at hand.)

First Step: "REMEMBER therefore from whence thou art fallen."

Second Step: "REPENT."

Third Step: "Do THE FIRST WORKS; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

How logical the order of these three steps! The reason so many Christians fail to regain their "first love" is because they fail to follow God's explicit directions.

Many succeed in taking the first and second steps, but fail to take the third. In almost every prayer-meeting the burden of the testimonies borne shows that many indeed do "REMEMBER" whence they are fallen. Through the enlightenment of the Holy Spirit they realize their fallen condition. Still others "REPENT" publicly of their lukewarmness and cold-heartedness. Having taken these first two steps, however, many hesitate or lack the courage to "Do THE FIRST WORKS," and thus take the third and final step, which will land them on

the elevated plane of the "first love."

(At this point, let the leader call upon several members to relate briefly some of their "first works,"—their missionary efforts for friends and others at the time of their conversion. If properly handled, this will become one of the most interesting parts of the service. It will be difficult, in fact, to limit the speeches to the proper length.)

All Three Steps Necessary

Shall we not, as Christians, take all the steps necessary to regain our "first love," in the order given? Let us resolve that, by God's grace, we will no longer be content to take the first step, or the first two steps, and then slip back to the "fallen" plane, from which we have so earnestly prayed to be delivered.

It will take courage and faith in God to step out and actually *do* some of the "first works." Did we then visit our unsaved relatives? Let us do so now. Did we write missionary letters to our friends, telling them of our new experience, and beseeching them to "taste and see that the Lord is good"? Let us write similar letters now. Were we then moved to confess Jesus in the public assembly? Let us do so again.

As we advance step by step in the performance of the simplest missionary duties, God will give us strength and wisdom to accomplish greater tasks for him.

A. J. S. BOURDEAU.

Current Mention

—The annual "tank fight"—an institution of Purdue University, La Fayette, Ind.—took place on the evening of September 24. As a result, one young man is dead, and 20 others are more or less seriously injured.

—Not a day passes that the papers do not record an increasing number killed and wounded in automobile accidents. Recently seven persons met their death in this way in one day, among them a prominent surgeon of Cleveland, Ohio, with his wife and two young children.

—During the recent target practise of the Atlantic Ocean battle-ship fleet, the gunners demonstrated their ability to hit a ship at a distance of six miles, or soon after it made its appearance on the horizon. Targets that looked "like pin points on the horizon" were easily hit at a distance of 10,000 yards.

—Two Englishmen were recently arrested as spies on Borkum, the western extremity of the German Friesian Islands. This is taken as an indication that the kaiser is fortifying this bit of land, six miles long and two wide, as a military base. It is said that, thus fortified, it will become as strategic a point to Helgoland—"the Gibraltar of the North Sea"—as is Malta to Gibraltar.

—Disobedience of orders and "speeding" caused a serious collision on an interurban railway near Tipton, Ind., September 24, and cost the lives of six persons, the serious injury of six others, and severe hurts to several more. This is the second accident of the kind to occur in Indiana in three days. On September 21 two cars running at a high rate of speed collided on a curve, near Fort Wayne, resulting in the death of 41 persons and the injury of 20 others.

—Practically all the cadets at West Point have been under arrest the past week for administering what is known as "silence" to an instructor. This is a grave offense in military discipline, and is the first case that has occurred at West Point for ten years.

—It is said that the new station of the Pennsylvania Railroad just opened in New York City is the largest building ever constructed at one time in the history of the world. It covers an area of twenty-eight acres, of which eight acres are taken up by the building itself, the rest being allotted to the railroad yards.

—The beginning of the new school year brings even more than the usual number of reports of injuries to students by the foolish practises accompanying the initiation of members into school societies. Ten students of a Pennsylvania high school had their faces disfigured for life on joining a debating society. We are thankful our own schools are pervaded by a different spirit.

—Ten indictments were recently found against ten of the most prominent meat packers in the country, including J. Ogden Armour, L. F. Swift, and others. The indictments charge "conspiracy," "monopoly," and "combination in restraint of trade." Satisfaction is widely expressed that these indictments are found against individuals instead of against corporations, as is the usual course.

—In spite of the utmost vigilance the Asiatic cholera continues to spread. Cases are reported from Rome, Naples, and other points in Italy. A hundred thousand persons of the better classes, left Naples during the last week in September. In Budapest the scourge is increasing. Since the beginning of the plague, which has raged continuously in Russia for three years, more than 78,000 persons have died from the disease.

—The "Harvest Queen," an old-fashioned sailing-ship, bound from Windsor, Canada, to Buenos Aires, became disabled, and drifted out of her course. When 1,000 miles south of the Azores, and on the edge of the Sargasso Sea, her distress signals were read by an Italian steamer, and immediately a wireless call for help was sent out. The "Koenigen Luise" received the signal at two o'clock in the morning of September 24, and made all haste to go to the rescue of the sinking ship, arriving in time to save the lives of all on board.

—Under the auspices of the Philadelphia County Sunday-School Association, more than 50,000 children, pupils of the Sunday-schools of Philadelphia, with their teachers and pastors, marched through the streets of that city on September 24. According to the committee having the matter in charge, this march, and the service following it, were "for the exaltation of Christ before the unchurched world; the exaltation of Christian character in the individual by courageous assertion of religious principles before one's neighbors; and to show the fraternity of feeling between the evangelical churches of the city." Thus are fostered in the minds of these children the idea of "church federation" and a tendency to supplement outward parade for a work of inward grace.

—It is said that Collector Loeb, of New York, in one year has collected over two and a quarter million dollars from would-be smugglers in the way of fines and duty payments.

—September 19 Captain Klaus Larsen made a successful trip in his motor boat from the foot of the cataract of Niagara through the Whirlpool Rapids—a distance of 4½ miles. He was badly battered, but announced his intention of making the trip again.

—The regard for relics of the Pope has led to the undoing of one of his personal attendants. It was found that every time the Pope's hair was cut, the attendant gathered the locks, and was making a profitable business of selling them among the faithful.

—The Moabit district of Berlin was last week the scene of frequent riots between the strikers and their sympathizers and the police. September 28 the police commissioner issued the order, "Suppress disturbances without mercy." The instruction was obeyed literally, the police sabering right and left whenever a group gathered.

—A steamship on the Atlantic picked up a boat-load of men who had escaped from a burning freight steamer. These men reported another boat-load of sixteen men somewhere on the sea. The captain immediately sent out the news by wireless, and by means of the wireless a search was continued about the North Atlantic until one of the liners picked up the missing crew.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

PACIFIC UNION CONFERENCE

California, Visalia (local), Sept. 29 to Oct. 9
Utah, Salt Lake City (conference only)
Arizona, Phoenix (conference only), Nov. Oct. 4-9

SOUTHEASTERN UNION CONFERENCE

Florida, Leesburg Oct. 13-24
Florida (colored), Sanford Oct. 28 to Nov. 7

Maine Conference

THE forty-third annual session of the Maine Conference of Seventh-day Adventists will be held at the Reed meeting-house, Richmond, Maine, at 7 P. M., Wednesday, Nov. 2, 1910. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members.

O. MONTGOMERY, *President.*

Publications Wanted

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

Mrs. J. B. Nichols, lock box 320, Inman, Kan., desires a continuous supply of late copies of our papers for missionary work.

J. Gregory, National City, Cal., would like copies of *Signs, Instructor, Watchman*, and all our magazines, for distribution from house to house.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio, desires copies of our papers suitable for missionary work, and for public reading-rack in a railroad station.

Mrs. Eleanor A. Himebaugh, 15 Clinton Ave., Fredonia, N. Y., desires late copies of the *Signs, Youth's Instructor, Life and Health, Bible Training School*, and *Watchman*, also tracts on health and temperance, and leaflets suitable for use in reading-racks.

Change of Address

THE address of Elder W. H. Thurston is now Grand Rapids, Wis.

Elder A. O. Burrill's address is 411 Alford St., Lexington, Ky. This is also the future address of the Kentucky Tract Society.

Maine Conference Association

THE first annual meeting of the Maine Conference Association of Seventh-day Adventists will be held in the Reed meeting-house, Richmond, Maine, at 9 A. M. Friday, Nov. 4, 1910, for the purpose of electing a board of trustees, and transacting such other business as may come before the meeting. Each duly elected delegate to the Maine Conference is a member of this association, and will have the right to vote, and participate in all its deliberations.

O. MONTGOMERY, *President*;
W. O. HOWE, *Secretary*.

Nurses' Training Class

THE Wabash Valley Sanitarium Missionary Training-School for Nurses offers exceptional opportunities at this time for training in a course lasting from two to three years. The fall class started October 1, but applications from a limited number in addition to those already accepted will receive consideration. The special summer course, beginning May 1, and lasting four months, has been a great help to those who have been qualified in other lines of missionary work, but who wished a limited amount of training in this direction before going to foreign fields. Address all communications to the Wabash Valley Sanitarium, La Fayette, Ind.

The New Class for the Boulder-Colorado Sanitarium Training-School

A NEW class will start in the Boulder-Colorado Sanitarium Training-School for Missionary Nurses, Jan. 1, 1911. As we start but one class a year in this school, and as many in different parts of the country have written desiring to enroll in our class, we shall be glad to have all who are interested write at once. We wish to start a class of about twenty-five, and only those are desired who are well and strong physically, and who are thoroughly consecrated Seventh-day Adventist young men and women. We especially desire those who wish to fit themselves for foreign missionary work. Write at once for our announcement giving particulars of the school. Address the Boulder-Colorado Sanitarium, Boulder, Colo.

Zeichen der Zeit

Fourth Quarter, 1910, Now Ready

FOR the benefit of our tract societies and our English-speaking canvassers and magazine workers, we herewith present a brief description of our excellent German magazine, *Zeichen der Zeit*.

The thought of autumn and harvest-time is suggested by the beautiful three-color illustrations on the first and second pages of the cover, with promises of God's faithfulness in giving us the seasons, the grain, and all the blessings of life. The contents are as follows:—

- The Most Beautiful Song (poetry)
- The Harvest of the Earth
- All the Scriptures (illustrated)
- Daily Bible Study (illustrated)
- The Sanctuary in Heaven (illustrated)
- The 2300 Days of Dan. 8:14 (illustrated)
- The Day of the Lord (illustrated)
- The Millennium (illustrated)
- The Spread of the Gospel and the End (illustrated)
- Chili, South America (illustrated)
- The Shelf Behind the Door (poetry)
- From the Watch-Tower: The Modern Peace Movement (illustrated)—Is Universal Peace at Hand? (illustrated)—Something About Cold Storage—The New Gigantic Money Trust—Opinions of Military Men.

The Home: A touching story of how God providentially interposed in behalf of a poor widow and her child.

The price of this magazine is 10 cents a

copy; 5-40 copies, 5 cents a copy; 50 or more copies, 4 cents a copy.

Order of your tract society, or of the International Publishing Association, College View, Neb.

The Reading Course

Now, right now, is the time to send for the new book to be used in the Sabbath-school Teacher's Reading Course the coming winter. It is entitled, "The Sunday School Teacher," and was written by Prof. H. M. Hamill, of Nashville, Tenn., a well-known Sunday-school worker. The November *Worker* will contain the first outline of study on this book. The study of "Testimonies on Sabbath-School Work" will be continued until the book is completed.

Here are some of the chapter headings, which indicate the nature of the new book: "The Heart of the Lesson;" "Class Problems;" "How to Question;" "How to Review;" "Teaching Little Children;" "Teaching Big Boys and Girls;" "Teaching Young Men and Women;" "Teaching Adult Scholars;" "The Teacher's Week-Day Work."

No teacher who desires to grow, who wishes to improve the quality of his work, can afford to miss these studies. All who have been following the Reading Course studies during the past year will surely provide themselves with this new book, and we are hoping that those who have not yet begun the Reading Course work will consider this an opportune time to do so. Remember this calls only for home study. Remember, too, that we can not hope to keep up the interest in our class work unless we are continually adding to our store of knowledge on how to teach. The wide-awake teacher is constantly seeking to improve. Here is an opportunity within the reach of every one. We hope none will pass it by.

What You Will Need

"Testimonies on Sabbath-School Work," by Mrs. E. G. White. Price, in cloth, 25 cents; in leather, 35 cents.

"The Sunday School Teacher," by H. M. Hamill. Price, 50 cents.

The *Sabbath School Worker*. Price, 35 cents single subscription; 30 cents apiece for two or more copies to one address.

Order through your tract society, or from the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

MRS. L. FLORA PLUMMER.

Business Notices

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

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.—To rent a farm near a church-school. Would like one furnished. Will buy one if cheap enough. Give location and price in first letter. Address E. Cole, Gaines, Mich.

WANTED.—At the North Yakima Sanitarium, North Yakima, Wash., a good cook, woman preferred. Also girl to do chamber work and to iron. Address M. H. Rossiter, North Yakima, Wash.

JUST PUBLISHED.—An interesting Bible Study of 100 beautiful pictures containing many interesting questions and answers on Bible people and places. Packed in handsome box. Price, post-paid, 80 cents. Indispensable to parents and teachers. An excellent Birthday or Holiday gift. Substitutes games. Address Lemos Brothers, Oakland, Cal.

WANTED.—By an Adventist family, a Seventh-day Adventist girl for general housework; steady place and good pay; experience required. Address Mrs. Peter Svenson, 936 Wells St., Chicago, Ill.

WANTED.—Capable Sabbath-keeping woman for general housework and plain sewing. Also hustling man or boy to work on farm. Permanent work for the right ones. State age, experience, etc. Hygienic living. J. S. Comins, R. F. D. 6, Battle Creek, Mich.

CALIFORNIA DRIED FRUIT.—Excellent quality this year. Early varieties ready to ship now. Advantage of car-load freight rates to many points. Let us send you our Circular R right away. Address St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gallon can, \$4.15; 10-gallon can, \$8.25; ½ bbl. (30 gallons), 74 cents a gallon; 1 bbl. (50 gallons), 73 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

HYGIENIC VEGETABLE COOKING OIL.—5 gallons, \$4.25; 8 1-gallon cans, \$7.50; 2 5-gallon cans, \$8.50; ½ bbl. (about 30 gallons), 75 cents a gallon. Nothing better. By freight from Louisville, Ky., or Chattanooga, Tenn. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 beauties. We expect to sell 500,000 this year. English, German, Danish, Swedish, and Spanish in stock. Price: 100, \$5; 200, \$9. Express prepaid. "Father" and "Mother" lead. Send stamp to Hampton Art Co., Hampton, Iowa.

FOR SALE.—New, inspiring Scripture post-cards. Beautifully embossed. Lead everything in the market. 200 assorted, post-paid, 90c per 100. Send for sample (5 for 10c). Don't delay to order, but write at once. Address the Waterbury Specialty Co., Brandon, Wis.

FOR SALE.—All in good condition: Wagner X-ray; Allison's examination table, late design; large Globe Nebulizer; reclining electric-light cabinet; and surgical instruments. Good reasons for selling. For further particulars and terms, address Lock Box 14, Van Wert, Iowa.

MALTSUGAR FREE.—"We were especially pleased with the Malt sugar sent, which is the best thing of the kind I ever saw." (From New York.) Our offer to include extra foods to fully pay freight on \$10 shipments, and give six pounds Malt sugar free, east of Colorado, until September 20, is hereby extended to October 25. Cooking Oil and 45-pound cans Nut Butter can not apply on this offer. Half freight and three pounds with \$5 shipments. This offer is the most liberal we have ever made, and will positively be withdrawn October 25. Do not miss it. The factory is very busy, having sold more foods in August than during any previous month. We supplied foods for thirty-six camp-meetings this year, as compared with twenty-five last year. There are no better foods made than we are making, and they don't taste like money, either—you can afford to live on them. Order direct or through your tract society. Address the Nashville Sanitarium Food Factory, Nashville, Tenn.

Young Men and Women Wanted

TWENTY young men and women, with good health, good education, and sterling Christian character, who desire a training to work for humanity in its most urgent phase, are wanted to join the medical missionary training class at the New England Sanitarium, Melrose, Mass., which formed Oct. 1, 1910.

Who will give themselves to this work, and begin training at once?

We have a strong faculty of teachers. We have raised the standard high, and are determined, with the help of God, to keep it high. We want helpers who will assist in this. Ten or twelve have already been accepted, but we need twenty more, as the calls demand that this shall be the largest and best-trained class that Melrose has ever had. Write at once to the superintendent, W. E. Bliss, M. D., New England Sanitarium, Melrose, Mass.

THE STATISTICAL REPORT FOR 1909

H. E. Rogers, Statistical Secretary

THE statistical report for 1909 is presented herewith, under three tables: Table No. 1 presents information regarding all the conferences and missions throughout the world, arranged by departments of conference work, and grouped under union conference organizations.

Table No. 2 presents statistics of our various educational institutions, publishing houses, and sanitariums.

Table No. 3 presents a summary showing the leading features of our statistical reports from the time the General Conference was organized in 1863 to the present time.

Summary No. 1

The following summary (No. 1) shows the total contributions from all

sources, as indicated in Table No. 1 under the following heads: Tithes, offerings to foreign missions, offerings to home missions, contributions for local church work, for the Sabbath-school, church-school, and Missionary Volunteer work. Column 2 gives the total amount of these contributions for 1908, and column 3 the total amount for 1909. The net gain for the latter year is stated in column 4, while column 5 states the per cent of gain. In column 6 is indicated the per cent of total contributions for 1909 for each union as related to the group of unions of which it is a part, while in column 7 is stated the per cent that each union total forms of the grand total. These two columns will indicate the relative importance of each

union and group in the matter of these funds, and show the exact proportion each union has raised during the year, both as related to the group of which each union is a part, and as related to the grand total.

In column 8 is shown the number of Sabbath-keepers by unions, groups, and grand total. Column 9 shows the percentage that each union membership is as related to the total of its group, and column 10 gives the percentage that each union membership is as related to the grand total. Column 11 indicates the contributions per capita according to the membership of each union and group. This shows the comparative efficiency of each member in the matter of finances, and will be useful for comparison.

Total Contributions From All Sources.—Summary No. 1

1 Union	2 1908	3 1909	4 Net Gain	5 Per Cent of Gain	6 Per Cent of Group 1909	7 Per Cent of Grand Total 1909	8 Sabbath-keepers	9 Per Cent of Group	10 Per Cent of Grand Total	11 Total Contributions per Capita
General Conference	\$ 9,800.00	\$ 28,265.18	\$18,465.18	188.30	1.88	1.42				
Atlantic	118,897.48	124,596.31	5,698.83	4.80	8.55	6.28	5,532	8.49	5.48	\$22.52
Central	226,196.18	233,145.33	6,949.15	3.07	15.88	11.75	10,148	15.58	10.05	22.97
Columbia	134,330.60	143,169.09	8,838.49	6.57	9.75	7.21	6,787	10.42	6.73	21.09
Lake	219,956.23	238,937.00	18,980.77	8.62	16.26	12.04	12,941	19.88	12.82	18.46
Northern	164,258.98	165,126.63	867.65	.53	11.25	8.33	6,423	9.86	6.36	25.71
North Pacific	139,994.51	155,963.66	16,269.15	11.65	10.63	7.86	6,359	9.76	6.30	24.53
Pacific	182,669.14	215,877.97	33,208.83	18.17	14.71	10.88	8,132	12.49	8.06	26.55
Southeastern	30,453.74	35,371.82	4,918.08	16.17	2.41	1.78	2,082	3.20	2.06	16.99
Southern	28,994.49	39,754.79	10,760.30	37.11	2.71	2.00	1,756	2.70	1.74	22.64
Southwestern	70,501.53	87,726.06	17,224.53	24.40	5.97	4.42	4,962	7.62	4.92	17.68
United States Totals ..	1,325,752.88	1,467,933.84	142,140.96	10.73	100.00	73.97	65,122	100.00	64.52	22.54
Canadian	14,913.69	15,327.92	414.23	2.77	30.18	.77	994	44.83	.98	15.42
Western Canadian	23,217.62	35,463.35	12,245.73	52.74	69.82	1.78	1,220	55.17	1.21	29.07
Canadian Totals	38,131.31	50,791.27	12,659.96	33.17	100.00	2.55	2,214	100.00	2.19	22.97
Australasian	88,234.22	106,295.70	18,061.48	20.43	100.00	5.35	4,446	100.00	4.40	23.91
British	35,440.58	38,319.55	2,878.97	8.10	14.06	1.94	1,811	9.23	1.80	21.16
German	140,596.30	164,888.29	24,291.99	17.22	60.48	8.32	9,774	49.82	9.69	16.87
Latin	14,030.23	16,689.01	2,658.78	18.95	6.12	.84	1,035	5.27	1.03	16.12
Levant	1,474.92	1,524.45	49.53	3.33	.56	.07	249	1.23	.23	6.12
Russian	15,122.06	19,161.83	4,039.77	26.72	7.03	.97	3,668	18.70	3.64	5.22
Scandinavian	31,891.94	31,221.03	670.91	2.12	11.45	1.57	3,028	15.44	3.00	10.31
African Missions	1,969.70	822.88	1,146.82	58.23	.30	.04	61	.31	.06	13.49
Totals for Europe	240,525.73	272,627.04	32,101.31	13.36	100.00	13.75	19,626	100.00	19.45	13.89
South African	20,823.44	22,582.33	1,758.89	10.84	25.98	1.14	1,127	11.84	1.12	20.04
South American	25,594.12	31,502.28	5,908.16	12.31	36.24	1.59	2,627	27.59	2.61	11.99
West Indian	18,702.66	16,765.79	1,936.87	10.35	19.30	.84	4,223	44.37	4.17	3.97
Asiatic Division	9,209.03	11,448.88	2,239.85	11.43	13.18	.58	1,012	10.63	1.02	11.31
Miscellaneous	3,675.68	4,610.02	934.34	12.54	5.30	.23	534	5.57	.52	8.63
Totals	78,004.93	86,909.30	8,904.37	11.13	100.00	4.38	9,523	100.00	9.44	9.13
Grand Totals	1,770,649.07	1,984,557.15	213,908.08	11.21	...	100.00	100,931	...	100.00	19.66
Per Cent of Gain in Members				3.45		a Decrease				

Summary No. 2

Summary No. 2 presents the value of church buildings and church-schools (primary schools) and their equipment for the years 1908 and 1909, the net gain and per cent of gain for each union, the per cent of each union total as related to the grand total, and also as related to the total of its group. In addition, it gives the number of Sabbath-keepers, and the valuation of these churches and schools and their equipment per capita. The variations in this valuation for different groups will be apparent at once. For instance, in the United States the valuation is \$23.66 per capita; Canada, \$22.68; Australasia, \$18.14; Europe,

\$4.40; miscellaneous unions, \$8.17. The valuation of the entire field, \$18.19, indicates those groups that fall below, as well as those that rise above, the average amount.

Columns 6 and 7, in which are shown the percentages of each union as related to its group and to the grand total, respectively, when compared with columns 9 and 10, in which are shown the percentages of membership of each union as related to its group and to the grand total, enable one readily to note the differences in these relations. For instance, if the value of church property were evenly divided according to membership in each union, the percentages in columns 6 and 9 would correspond;

and there would be a similar correspondence between the percentages in columns 7 and 10, in which are shown the percentages of each union as related to the entire field. The differences in some cases are very marked. This is the case in the Pacific Union, whose percentage of valuation of church property is 17.81% of the United States total, while its membership is only 12.49%. Its percentages of the grand totals are, for valuation of church property, 14.96%, and for membership 8.06%, thus indicating the relation it sustains to the grand totals in these two items. These variations may be observed in other unions, as well as in the relations of different groups of unions.

Value of Churches and Primary Schools.— Summary No. 2

1	2	3	4	5	6	7	8	9	10	11
Union	1908	1909	Net Gain	Per Cent of Gain	Per Cent of Group Totals 1909	Per Cent of Grand Totals 1909	Sabbath-Keepers	Per Cent of Group	Per Cent of Grand Total	Valuation per Capita
Atlantic	\$74,270.00	\$105,844.91	\$31,574.91	42.46	6.86	5.76	5,532	8.49	5.48	\$19.13
Central	240,613.00	242,563.00	1,950.00	.81	15.74	13.21	10,148	15.58	10.05	24.00
Columbia	151,065.00	152,200.00	1,135.00	.76	9.88	8.29	6,787	10.42	6.73	22.42
Lake	340,500.00	353,155.00	12,655.00	3.69	22.92	19.24	12,941	19.88	12.82	27.37
Northern	147,910.00	134,750.00	a13,160.00	a8.90	8.74	7.34	6,423	9.86	6.36	20.98
North Pacific	107,800.50	127,475.50	19,675.00	18.25	8.27	6.94	6,359	9.76	6.30	20.05
Pacific	258,775.00	274,530.00	15,755.00	6.08	17.81	14.96	8,132	12.49	8.06	33.76
Southeastern	38,900.00	35,410.00	a3,490.00	a8.96	2.30	1.92	2,082	3.20	2.06	17.01
Southern	24,400.00	37,250.00	12,850.00	52.69	2.42	2.02	1,756	2.70	1.74	22.81
Southwestern	53,020.00	77,963.00	24,943.00	47.04	5.06	4.25	4,962	7.62	4.92	15.71
United States Totals ..	1,437,253.50	1,541,141.41	103,887.91	7.23	100.00	83.93	65,122	100.00	64.52	23.66
Canada	22,450.00	22,550.00	100.00	.44	44.90	1.23	994	44.83	.98	22.66
Western Canadian	8,300.00	27,675.00	19,375.00	232.96	55.10	1.50	1,220	55.17	1.21	22.68
Canadian Totals	30,750.00	50,225.00	19,475.00	63.32	100.00	2.73	2,214	100.00	2.19	22.68
Australasian	59,440.24	80,671.29	21,231.05	35.69	100.00	4.40	4,446	100.00	4.40	18.14
British	9,496.50	10,825.00	1,328.50	13.99	12.52	.60	1,811	9.23	1.80	5.98
German	14,000.00	14,000.00	....	...	16.21	.76	9,774	49.82	9.69	1.43
Latin	15,000.00	14,000.00	a1,000.00	a6.68	16.21	.76	1,035	5.27	1.03	13.52
Levant .....	....	....	....	...	...	..	249	1.23	.23	...
Russian .....	....	2,000.00	2,000.00	...	2.31	.11	3,668	18.70	3.64	.54
Scandinavian	20,610.64	39,544.01	18,933.37	91.87	45.76	2.15	3,028	15.44	3.00	13.06
African Missions .....	....	6,039.00	6,039.00	...	6.99	.33	61	.31	.06	99.00
European Totals	59,107.14	86,408.01	27,300.87	46.20	100.00	4.71	19,626	100.00	19.45	4.40
South African	34,063.38	33,091.65	a971.73	a2.88	42.52	1.81	1,127	11.84	1.12	29.36
South American	4,500.00	5,300.00	800.00	17.77	6.81	.28	2,627	27.59	2.61	2.02
West Indian	28,249.00	27,830.61	a418.39	a1.48	35.75	1.51	4,423	44.37	4.17	6.59
Asiatic Division	2,452.52	3,335.00	882.48	35.97	4.29	.18	1,012	10.63	1.02	3.20
Miscellaneous	6,483.07	8,275.00	1,791.93	27.60	10.63	.45	534	5.57	.52	15.50
Totals	75,747.97	77,832.26	2,084.29	2.74	100.00	4.23	9,523	100.00	9.44	8.17
Grand Totals	1,662,298.85	b1,836,277.97	173,979.12	10.47	...	100.00	100,931	...	100.00	18.19

a Decrease

b Of this amount, \$1,691,959.13 is the valuation of the 1,246 church buildings, while the remainder, \$144,318.84, is the valuation of the buildings and equipment of the 579 church-schools.

Summary No. 3

Summary No. 3 indicates the percentages of population, communicants, and contributions of all the union conferences, both as related to each group of unions and to the grand totals. This will be convenient for purposes of comparison, not alone with the various unions and groups, but also in determining the percentages of any union or group with respect to the items mentioned. A study of the percentage of the union conferences as related to the group of unions of which it forms a part (as shown in columns 2, 4, and 6) indicates some interesting comparisons. This shows, for instance, that the Columbia Union Conference, has 23.02% of the population of the United States; the believers in that conference form 10.42% of the total believers in the United States; and the contributions raised by those believers during 1909 were but 9.76% of the total contributions raised in the United States during that year. Consequently they failed to raise as much in the way of funds as they should have done.

Again: take the Pacific Union Conference, the population of which is 2.94% of the population of the United States. The membership forms 12.49% of the membership of the United States; and the contributions they raised during 1909 were 14.71%. This shows that they raised more than their pro rata. Hence, it will be observed that a union which raises in contributions a per cent greater than that of communicants, is raising more than its pro rata share of funds. Likewise, a union conference whose per-

Percentages of Population, Communicants, and Contributions.— Summary No. 3

Union	Percentage of Population		Percentage of Communicants		Percentage of Contributions	
	Group	Grand Total	Group	Grand Total	Group	Grand Total
1	2	3	4	5	6	7
General Conference .....	....	....	....	....	1.88	1.42
Atlantic	16.84	.89	8.49	5.48	8.55	6.28
Central	8.08	.43	15.58	10.05	15.88	11.75
Columbia	23.02	1.22	10.42	6.73	9.75	7.21
Lake	14.01	.75	19.88	12.82	16.26	12.04
Northern	6.35	.34	9.86	6.36	11.25	8.33
North Pacific	2.66	.14	9.76	6.30	10.63	7.86
Pacific	2.94	.16	12.49	8.06	14.71	10.88
Southeastern	8.44	.45	3.20	2.06	2.41	1.78
Southern	9.59	.51	2.70	1.74	2.71	2.00
Southwestern	8.07	.43	7.62	4.92	5.97	4.42
United States Totals	100.00	5.32	100.00	64.52	100.00	73.97
Canadian	77.95	.34	44.83	.98	30.18	.77
West Canadian	22.05	.10	55.17	1.21	69.82	1.78
Canadian Totals	100.00	.44	100.00	2.19	100.00	2.55
Australasia	100.00	3.31	100.00	4.40	100.00	5.35
British	8.51	2.84	9.23	1.80	14.06	1.94
German	25.96	8.66	49.82	9.69	60.48	8.32
Latin	20.80	6.94	5.27	1.03	6.12	.84
Levant	9.96	3.33	1.23	.23	.56	.07
Russia	28.56	9.51	18.70	3.64	7.03	.97
Scandinavia	2.62	.88	15.44	3.00	11.45	1.57
African Missions	3.59	1.19	.31	.06	.30	.04
European Totals	100.00	33.35	100.00	19.45	100.00	13.75
South Africa .....	.82	.48	11.84	1.12	25.98	1.14
South America	4.59	2.73	27.59	2.61	36.24	1.59
West Indies	1.34	.77	44.37	4.17	19.30	.84
Asiatic Division	86.29	49.54	10.63	1.02	13.18	.58
Miscellaneous Missions	6.96	4.06	5.57	.52	5.30	.23
Totals	100.00	57.58	100.00	9.44	100.00	4.38
Grand Totals	100.00	...	100.00	...	...	100.00

centage of population is greater than the percentage of communicants, stands in need of additional labor being put forth to equalize these relations. This is true of the following union conferences in the United States: Atlantic, Columbia, Southeastern, Southern, and Southwestern. In the following conferences the percentage of membership stands higher than that of population: Central, Lake, Northern, North Pacific, and Pacific.

A study of the union conferences as related to the grand totals, as shown in columns 3, 5, and 7, shows the same results as indicated above, only the comparisons are made with the grand totals instead of with the union totals.

Summary No. 4

In Summary No. 4 the ratio of communicants to population, the ratio of workers to population, and the ratio of workers to communicants are shown for each union and group.

In column 2 is indicated the relative proportion of believers to population in the field. A comparison of these ratios for groups will serve to show what proportion of believers are located in each grand division. For instance, in the United States there are 1,296 persons for each Seventh-day Adventist; in Canada, 3,144; in Australasia, 11,831; in Europe, 26,959. The average for the world is 15,836.

In column 3 the ratio of workers to the population will be useful in indicating how the workers are distributed according to the needs of the field.

Column 4 gives the number of workers according to the membership, and of course shows to what extent the believers in each field are engaged in active service in the way indicated. The ratio is one evangelistic laborer for every 24 Sabbath-keepers.

Sabbath-School Department

During 1909 the 2,469 Sabbath-schools (membership 60,487) in the United States gave as total contributions the sum of \$86,708.19, a per capita of \$1.43, of which amount there was contributed to missions the sum of \$81,225.41, or 93.65% of the total contributions.

The 1,498 Sabbath-schools outside the United States (membership 36,186) contributed a total of \$33,974.61, a per capita of 94 cents, of which amount there was contributed to missions (that is, not retained by the local schools) \$32,988.47, or 97.08% of the total contributions.

The grand total Sabbath-school contributions during 1909 for the 3,967 schools (membership 96,673), were \$120,682.80 (a per capita for the entire membership of \$1.25), of which \$114,213.88 was contributed to missions (94.64%), leaving the balance, \$6,468.92 (5.36%), as the expenses of the local Sabbath-schools throughout the world. Since 1887 the total contributions have been \$1,141,906.43, of which \$796,692.70 (69.77%) was devoted to missions, and the remainder, \$345,213.73 (30.23%) retained for local use.

Educational Department

The Educational Department for 1909 shows a list of 579 church or primary schools, teaching principally the first eight grades, while the colleges, academies, and intermediate schools, as shown by Table No. 2, section 1, include studies to grade 16. These 579 church-schools employ 668 teachers, and had an enrolment of 11,835 pupils. Their equipment is valued at \$144,318.84. The annual expenditure in maintaining these schools

Table of Ratios.—Summary No. 4

	Ratio of S. D. A. to Population	Ratio of Workers to Population	Ratio of Workers to S. D. A.
Atlantic	I to 2,569	I to 64,621	I to 25
Central	I to 672	I to 21,578	I to 32
Columbia	I to 2,865	I to 93,936	I to 33
Lake	I to 914	I to 38,911	I to 42
Northern	I to 834	I to 22,799	I to 28
North Pacific	I to 353	I to 9,403	I to 27
Pacific	I to 305	I to 12,535	I to 41
Southeastern	I to 3,424	I to 72,749	I to 21
Southern	I to 4,610	I to 52,227	I to 11
Southwestern	I to 1,374	I to 28,046	I to 20
United States Totals..	I to 1,296	I to 37,147	I to 29
Canadian	I to 5,460	I to 117,973	I to 22
West Canadian	I to 1,258	I to 24,357	I to 19
Canadian Totals	I to 3,144	I to 63,865	I to 20
Australasia	I to 11,831	I to 199,236	I to 17
British	I to 24,857	I to 368,979	I to 15
German	I to 14,054	I to 258,200	I to 18
Latin	I to 107,282	I to 1,803,883	I to 17
Levant	I to 211,743	I to 2,027,841	I to 9
Russia	I to 41,189	I to 1,820,282	I to 44
Scandinavian	I to 4,577	I to 98,284	I to 21
African Missions	I to 311,816	I to 951,040	I to 3
European Totals	I to 26,959	I to 545,925	I to 20
South Africa	I to 6,724	I to 128,785	I to 19
South America	I to 16,448	I to 396,436	I to 24
West Indies	I to 2,908	I to 134,921	I to 46
Asiatic Division	I to 788,508	I to 4,113,249	I to 5
Miscellaneous Missions..	I to 120,202	I to 1,783,000	I to 15
Totals	I to 97,180	I to 1,829,119	I to 19
Grand Totals	I to 15,836	I to 389,460	I to 24
Evangelistic laborers 4,104. Including 3,611 institutional laborers ...			I to 13

was \$104,702.14, an average amount for each teacher employed, of \$141.77. This again is hardly a correct statement, for the reason that many of these teachers are supported otherwise, and their salaries are not included in this list, as may be inferred from the amounts specified throughout the report, and the further reason that some secretaries are careless in endeavoring to secure and report the real facts in all instances. As the figures stand, however, they show an average wage of something over \$20 per month for all the teachers employed. The gain in enrolment over that of the preceding year is 12.85%. Including the enrolment of 6,535 in 83 colleges and academies, the total enrolment of all educational institutions for 1909 was 18,370.

Missionary Volunteer Department

The Missionary Volunteer Department now has 576 societies, an increase of 5.86% for 1909, and a membership of 10,858, an increase of 7.00% for the year. The total contributions for 1909 were \$18,636.60, a per capita of \$1.72 for the membership reported. Of this amount, \$10,432.07 (55.98%) was for foreign missions, \$5,218.82 (28.00%) for home missions, and \$2,985.71 (16.02%) for local society work. The gain in total contributions for the year was 14.45%.

Census Report for the United States

The United States Bureau of the Census has just issued (August, 1910) Part I of the Report on Religious Bodies for 1906. The report is without doubt the most complete and comprehensive of its kind ever issued by this government. A few items of a general character regarding the Seventh-day Adventist denomination are inserted here for the benefit of the reader.

The census report shows that in 1906

there were 1,889 churches in the United States, with a membership of 62,211. Of this number 1,740 churches reported the date of their organization. By this it is shown that—

	Per Churches Cent of Organized Whole
Prior to 1849 there were	3 .20
" 1859	6 .30
" 1869	73 4.20
" 1879	155 8.90
" 1889	314 18.00
" 1899	481 27.60
" 1906	708 40.70

Of the 1,889 churches, 1,620 (membership 54,968) conducted services in English only; 187 (membership 6,089) conducted services in foreign languages alone or in addition to English; 82 (membership 1,154) did not report as to language.

Of the 187 churches (membership 6,089), 118 (membership 3,672) conducted services in foreign languages alone; the remainder (69—membership 2,417) conducted services in foreign languages in addition to English.

The report shows that in the United States there were 981 church buildings owned by Seventh-day Adventists; 968 of these reported as to seating capacity, indicating a total of 169,740, and a valuation of \$1,454,087,—an average valuation of \$1,482; 121 of these buildings (12.12% in number) reported an indebtedness of \$77,984 (5.36% of valuation). This item of indebtedness on church buildings is not called for in our present reports, and is of interest as showing how nearly free they are of incumbrance. It is probable that about this same condition exists in respect to church property in other countries.

The census report further shows that

(Continued on page 28)

For the Year Ending Dec. 31, 1909—Table No. 1 (Cont'd)

Amount of Tithes ap- propriated to Fields ²¹ outside of Confer- ence	Sabbath-School Dept.				Educational Department						Missionary Volunteer Dept.							
	Total Offerings to Foreign Missions ²² (except as noted un- der 28 and 36)	Total Contributions for Home Missions ²³ Work	Total Contributions for Local Church ²⁴ Work	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
				Number of Sabbath- Schools	Membership	Total Sabbath-School Contributions	Total Sabbath-School Offerings to Foreign Missions	Number of Church- Schools	Number of Teachers	Total Enrolment	Estimated Value of Buildings and Equip- ment	Expense of Annual Maintenance	Number of Young People's Societies	Membership	Contributions for For- eign Work	Contributions for Home Mission Work	Contributions for Lo- cal Society Work	Total Contributions
293 11	124 00	310 00	26	200	210 74	198 77												
1,274 31	600 00	1,419 20	16	437	567 70	546 33							6	95		194 35		194 35
15 44			1	10	29 60	29 60												
23 45	6 00	90 00	3	23	33 30	23 64												
90 78	62 00	116 00	2	44	37 27	37 27												
19 57	8 00	70 00	3	43	13 02	13 57												
22 19			2	30	56 65	56 65							1	24		25 40		25 40
			3	53	80 05	76 85												
	1,738 85	800 00	50	848	1,029 53	987 68							7	119		219 75		219 75
1,324 37	1,509 94	617 30	44	794	882 02	865 18							7	100				
	228 91	182 70	6	54	147 51	122 50								19		219 75		219 75
	43 16		2	11	15 41	15 41												
81 79			3	18	43 86	43 86												
88 84			17	190	40 27	40 28												
213 78			22	219	99 54	99 55												
177 80			19	257	73 33	73 33												
35 98			3		26 21	26 22												
215 30			16	656	642 30	642 30												
686 63			30	1,242	414 37	414 37												
282 53			22	628	288 57	288 57												
156 62			2	83	47 21	47 21												
44 85			18	511	135 26	135 26												
97 16			16	504	128 42	128 42												
43 72			1	30	46 55	46 55												
48 05			9	207	65 02	65 02												
14 50			15	376	106 49	106 49												
81 45			129	4,237	1,874 19	1,874 19												
800 17	1,669 81	1,436 81	120	3,546	1,428 71	1,428 71												
	844 00		9	691	445 48	445 48												
837 83	1,007 11	265 44	33	808	643 51	641 91	2	3	44	40 00	350 00	4	149	48 65	79 73		128 38	
	684 80		24	640	534 93	534 93	2	2	45			3	57				2 70	
	570 57	1,479 88	61	466	435 60	430 18						3	40		2 70			
	264 45		10	129	160 21	160 21												
	24 62		1	29	4 87	4 87												
			5	80	33 66	33 66												
837 83	2,451 55	265 44	134	2,152	1,812 78	1,805 76	4	5	89	40 00	350 00	10	246	48 65	82 43		181 08	
3,416 28	3,819 83	2,712 79	135	2,061	1,595 82	1,592 60	5	5	125	40 00	270 00	6	295	27 00			27 00	
				91	216 06	213 16							4		21 65	82 43		104 03
			1	10	8 95	8 95												
19 74			1	8	18 23	18 23												
11 53			4	12	25 40	25 40	10	10	700	1,000 00								
117 40			6	30	52 58	52 58	10	16	700	1,000 00								
142 76			5	17	21 80	21 80	6	4	630		1,500 00							
88 30			1	13	30 78	30 78	4	12	70	1,000 00								
54 46			11	384	507 37	406 57	1	1	6	243 50	292 20							
	1,560 84		12	209	444 10	444 10	1	1	4	97 40	409 08	5	57	22 04			22 04	
307 44	1,432 97	188 43	1	400	35 78	35 78	18	20	681	243 50	243 50							
	82 55		1	70	3 65	3 65	8	10	130	243 50	467 52							
	39 14		1	140	33 47	33 47	7	10	240	243 50	467 52							
	21 25		1	16	10 59	10 59	1	1	10									
	12 66		7	80	19 78	19 78	4	6	130	121 75	343 50							
			1	25	37 22	37 22	1	2	75		200 00							
523 36	367 44	3,169 41	29	1,324	1,096 96	996 16	40	50	1,266	1,103 15	2,423 32	5	57	22 04			22 04	
	429 05	964 24	50	1,274	865 30	825 53	20	49	722	655 18	5,447 09	5	91		64 51	22 08	86 59	
		2,205 17		60	231 66	170 63	20	1	544	537 97								
	820 90		23	658	875 33	875 33							1	120				
4 50			1	4	1 50	1 50												
99 86	1,118 21	98 38	31	300	382 46	382 46							1	36				
15 87	57 20		1	6	29 63	29 63											7 95	
			7	200	132 00	132 00	1	1	11		100 00						7 95	
	72 75	59 12	12	146	98 53	98 53												
606 06	739 73	1,174 98	22	529	314 66	314 66	1	1	10		100 00							
	75 00		7	71	90 00	90 00							2					
	5 00	155 00	6	111	111 23	111 23												
334 22	100 00	889 75	32	690	348 38	348 38	7	7	128		500 00							
		40 00	7	202	300 00	300 00												
940 28	1,983 61	2,994 26	149	3,067	2,623 72	2,623 72	9	9	149		700 00	4	156			7 95	7 95	
	810 18	919 30	132	2,583	2,044 97	2,044 97	12	12	200	500 00	700 00							
940 28	1,173 43	2,074 96	17	484	578 75	578 75							4	156			7 95	

the Seventh-day Adventist denomination is operating 126 stations in 45 foreign countries. The denomination reporting the next highest number of countries is the Methodist Episcopal Church, operating in 28 countries, with 172 stations. The highest number of stations operated in foreign countries by any denomination reported, is the Protestant Episcopal Church, with 387 stations, in seven countries. The next in point of stations is the Presbyterian Church, with 136 stations, in fifteen countries.

The per capita contributions for home and foreign missions by members of the Seventh-day Adventist Church in the United States for 1906 was \$6.88,—an average higher than that of any other of the 92 denominations reporting contributions for conducting evangelistic, educational, or philanthropic work at home and abroad. On this point the report states:—

“The highest averages for distinctively mission-work, both home and foreign, are \$6.88 for the Seventh-day Adventists, \$5.30 for the United Presbyterian Church of North America, \$2.88 for the Presbyterian Church in the United States of America, \$2.66 for the Congregationalists, \$2.50 for the Northern Baptist Convention, and \$2.22 for the Evangelical bodies.”—*Part I, p. 135.*

The average per capita for all denominations reporting was \$1.08,—64 cents for home, and 44 cents for foreign, work per year per capita.

The total amount of contributions for home and foreign missions reported by all denominations for 1906 was \$21,506,898, of which \$12,762,271 (59.30%) was for home missions, and \$8,744,627 (40.70%) was for foreign missions.

There are 217 denominations in the United States, 111 conduct evangelistic, educational, or philanthropic work outside the United States, and 92 made a specific report as to contributions.

Of the 62,211 members of Seventh-day Adventist churches in the United States in 1906, 12,653 (20.33%) were in cities having in 1900 a population of 25,000 and over, distributed as follows:

25,000 to 50,000 ...	2,804	4.50%
50,000 to 100,000 ...	3,075	4.94%
100,000 to 300,000 ...	3,919	6.30%
300,000 and over	2,855	4.59%
	<u>12,653</u>	<u>20.33%</u>

The census returns for 1900 showed 31.10% of the population of the United States in cities; therefore our membership of 20.33% in cities is not in right relation to city population. The per cent of population in cities of the United States has ranged as follows: 1820, 4.90%; 1850, 12.50%; 1860, 16.10%; 1890, 29.10%; 1900, 31.10%.

Colored organizations (Negroes or persons of Negro descent) reported 29 churches, 562 communicants, 12 church buildings, valued at \$6,474, with a seating capacity of 1,248.

From the preceding it will be noted that the census report shows that the average amount contributed for foreign missions by all the members of the religious bodies in the United States for 1906 was forty-four cents. The total amount contributed to mission fields during 1909 by the 65,122 communicants of the Seventh-day Adventist denomination was, as shown by the accompanying report, \$381,147.38, a per capita of \$5.85, an amount more than thirteen times greater than the average per capita of the members of all the other religious

Financial Summary for 1909

<i>Tithe</i>	Per Cent of Fund Named	Per Cent of Grand Total
From the United States	\$860,573.86	70.64
From all other countries	357,669.60	29.36
Total		\$1,218,243.46 61.39
Offerings		
From the United States:—		
Reported by conferences	214,884.51	
Reported by Sabbath-schools	81,225.41	
Reported by Miss. Vol. societies ..	7,180.07	
	<u>303,289.99</u>	79.18
From all other countries:—		
Reported by conferences	43,554.47	
Reported by Sabbath-schools	32,988.47	
Reported by Miss. Vol. societies ..	3,252.00	
	<u>79,794.94</u>	20.82
Total		\$383,084.93 19.30
Special Funds		
Tithes appropriated by conferences in United States for evangelistic work in mission fields		
	77,857.39	
Tithes in all other countries		
	20,628.02	
	<u>98,485.41</u>	
Total “offerings” noted above.....		
	383,084.93	
Total for mission fields in 1909.....		
	481,570.34	
Total of similar funds in 1908		
	444,127.94	
	<u>37,442.40</u>	
Home Missions		
Contributed for support of orphanages, religious liberty work, work for colored people, and various lines of mission work, where the funds are sent outside the church, but not to a foreign field:—		
From the United States:—		
Reported by conferences	78,897.57	
Reported by Miss. Vol. societies ..	3,985.27	
	<u>82,882.84</u>	60.54
From all other countries:—		
Reported by conferences	52,792.34	
Reported by Miss. Vol. societies ..	1,233.55	
	<u>54,025.89</u>	39.46
Total		\$136,908.73 6.90
Local Church Work		
Contributed for local church work, such as distribution of literature, assisting needy poor, church expenses, maintenance of church-schools, and all other local missionary work or enterprises:—		
From the United States:—		
Reported by conferences	115,337.92	
Maintenance of church-schools ...	97,902.06	
Maintenance of local Sabbath- schools	5,482.78	
Reported by Miss. Vol. societies ..	2,464.39	
	<u>221,187.15</u>	89.80
From all other countries:—		
Reported by Conferences	16,825.34	
Maintenance of church-schools ...	6,800.08	
Maintenance of local Sabbath- schools	986.14	
Reported by Miss. Vol. societies ..	521.32	
	<u>25,132.88</u>	10.20
Total		\$246,320.03 12.41

Financial Summary for 1909 (Concluded)

Grand Total

	Per Cent of Fund Named	Per Cent of Grand Total
Grand total of all funds raised by the Seventh-day Adventist denomination in 1909 for evangelistic work:		
From the United States	\$1,467,933.84	73.97
From all other countries	516,623.31	26.03
Total for 1909	\$1,984,557.15	100.00%
Total for 1908	1,770,649.07	
Net gain	213,908.08	
Per cent of gain	11.21	

Another statement as to funds indicates that there was —

	Per Cent	
Raised by churches, as tithes	\$1,218,243.46	61.39
Raised by churches, as offerings (foreign, home, and local)	522,292.15	26.32
Total by churches	\$1,740,535.61	87.71
Contributed by Sabbath-schools ..	120,682.80	6.08
For maintenance of church-schools ..	104,702.14	5.27
By Miss. Volunteer Department ..	18,636.60	.94
Total by departments	244,021.54	12.29
Grand Totals	\$1,984,557.15	100.00

Communicants

Total Sabbath-keepers in the United States	65,122	64.52
Total Sabbath-keepers outside the United States	35,809	35.48
Total	100,931	100.00
Per cent of gain	3.45	
Per capita of total funds from communicants in the United States	\$22.54	
Per capita of total funds from communicants outside of the United States ..	14.43	
Per capita for entire communicants	19.66	

tion of this truth, as well as other lines, there has been the same steady growth as that noted above.

Until within the last decade this growth of membership has been largely in the United States, but in more recent years the gain outside the United States has been greater than that seen in this country. This is especially true as to membership, but not as to institutions. In this country the institutions have grown in numbers and assets at a much greater ratio than the membership.

Relation of the United States to All Other Countries

At the present time there is 64.52% of the membership in the United States, while outside the United States there is 35.48%. The total funds contributed by the membership in the United States constituted 73.97%, and the remainder, 26.03%, was contributed by the membership outside the United States. The per capita of funds raised by the membership in the United States during 1909 was \$22.54, and for the membership outside the United States, \$14.43; the average being \$19.66. The per cent of gain in the membership in the United States during 1909 was .07%, while the growth of membership outside the United States during 1909 was 20.12%, or for the entire field 3.45%.

By reference to Summary No. 3 it will be seen that the population of the United States forms 5.32% of the total population of the world. In this territory there is 64.52% of the total membership. The distribution of membership is not, therefore, in right relation to population. If the membership were equally distributed throughout the world, it would require that of twelve members in the United States eleven should remove to some other country.

In the United States, whose population forms 5.32% of the total population, the membership (constituting 64.52% of the total membership) contributes 73.97% of all the funds. In other words, the

efficiency of a member outside the United States compared with that of a member in the United States, is that while the former pays \$100 the latter pays \$156.

By reference to Summary No. 4 it will be observed that the ratio of Seventh-day Adventists to population in the several unions in the United States varies considerably in the different groups. For instance, in the Pacific Coast States there is one member for every 329 of the population, in the Central States there is one member for every 807 of the population, in the Atlantic States there is one member for every 2,717 of the population, and in the Southern States there is one member for every 3,136 of the population. The average for the United States is one member for every 1,296 of the population. The ratio of members to population outside the United States is 42,277,—both ratios related as 1 to 33; or, in proportion to population, one member outside the United States to 33 in the United States.

The relation of workers in the United States to the population is one evangelistic laborer for every 37,147 of the population, while outside the United States the relation is one laborer for every 826,822 of the population,—both ratios related as 1 to 22; or, in proportion to population, one evangelistic laborer outside the United States to 22 in the United States.

Laborers

Of laborers connected with the denomination there are as follows: Evangelistic laborers, 4,104, or one for every 24 members; institutional laborers: teachers in church-schools, 668; in colleges and academies, 504; connected with publishing houses, 605; in conference sanitariums, 1,338; other sanitariums, 496; or a total of 3,611 institutional laborers; or a grand total of 7,715 evangelistic and institutional laborers. Considering the entire membership, 100,931, this constitutes one active laborer for

bodies in this country in 1906. And yet this, so far from being anything like an amount commensurate with the pressing demands of a needy harvest-field, is only a fraction over eleven cents per capita per week for the members in this land of plenty and prosperity—surely a paltry sum with which to accomplish the work among perishing millions who know not the gospel.

The previous census report, taken in 1890, showed a membership for the Seventh-day Adventist denomination of 28,991, while the 1906 report gave 62,211, a gain of 114.56% for the sixteen years.

Of the 1906 reported membership (62,211), 94.70% were reported by sex (a total of 58,923) indicating male members 20,508 (34.80%), female members 38,415 (65.20%). The smallest percentage of males shown in the report is that for the Church of Christ, Scientist, 27.60%; the next higher percentage is for the Congregationalists, 34.10%, and that for the Seventh-day Adventists stands next. The average percentage of the entire membership of all denominations in the United States (reports of which indicate the sex of 29,616,971 members thereof, or 89.90% of the total membership—32,936,445) stands thus: Male, 43.10%; female, 56.90%.

The membership of all the religious bodies in the United States for 1906 was 32,936,445. As related to the total estimated population for 1906 (84,246,252) the percentage was 39.10, while the non-church members constituted 60.90% of the estimated population. This membership was distributed as follows: Protestant bodies, 20,287,742 (24.10%); Roman Catholic, 12,079,142 (14.30%); all other bodies, 569,561 (.70%).

For 1890 these figures stood thus: Total membership of the religious bodies in the United States, 20,597,954. As related to the total population for 1890 (62,947,714), the percentage was 32.70, while the non-church members constituted 67.30% of the total population. This membership was distributed as follows: Protestant bodies, 22.30%; Roman Catholic, 9.90%; all other bodies, .60%. This indicates an increase in church-members during the sixteen years of 6.40%, and of course a corresponding decrease in the percentage of non-church-members. The per cent of gain in population during the sixteen years was 33.87%.

General Remarks

In order to form a correct idea as to the growth of the denomination, it is well to take a retrospective view as to membership, as well as institutions and related facilities, during the last three or four decades.

By reference to Table No. 3 it is shown that the membership of the denomination ten years ago (1899) was 64,003, thus indicating a gain during the past decade of 57.66%. Going back another ten years, to 1889, the membership stood 28,324, thus indicating a gain in that decade of 125.92%. The preceding decade, 1879 to 1889, indicated a gain from 14,141 to 28,324, or 100.28%. In the preceding decade there was a gain from 4,900 in 1869, to 14,141 in 1879, or 188.46%.

While the membership has thus increased, there has been steady progress in all other lines as well. For instance, in the organization of churches and conferences, the employment of evangelistic and institutional laborers, the raising of funds for all lines of work, and in the sale of literature containing an exposi-

Summary of Statistical Reports, 1863 to 1909—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 20			\$3,000 00
1864 ¹		7	I	24	10				130	3,800		10,000 00	2 63			3,500 00
1865 ¹		7	I	25	10				140	4,000		12,000 00	3 00			4,000 00
1866 ¹		7	I	27	10				150	4,250		15,000 00	3 53			4,500 00
1867		7	I	28	10				160	4,320		18,661 39	4 32			5,000 00
1868		8	I	32	19				159	4,475		23,366 57	5 22			6,000 00
1869		8	2	33	24				167	4,900		18,952 77	3 87			6,500 00
1870		8	3	37	35				179	5,440		21,822 46	4 01			7,000 00
1871		11	2	35	48				185	4,550		23,066 42	5 07			8,000 00
1872		12	1	41	47				205	4,936		25,956 42	5 28			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		13	3	60	70				300	7,000		31,000 00	4 43	\$5,000 00		14,000 00
1875		13	2	69	76				339	8,022		32,618 62	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		25,000 00
1878		16	6	117	154				549	13,077		47,637 29	3 64	1 12,000 00		27,000 00
1879		20	9	144	151				599	14,141		51,774 38	3 65	1 15,000 00		31,780 66
1880		24	8	144	116				640	15,570		61,856 88	3 98	1 22,000 00		40,000 00
1881		24	7	148	126				640	16,916		74,185 55	4 39	1 26,000 00		45,000 00
1882		26	6	167	134				660	17,169		84,261 36	4 61	1 30,000 00		47,000 00
Total, 10 years..												505,136 60		135,000 00		278,359 06
1883		26	3	165	135				680	17,436		96,418 62	5 53	1 34,000 00		55,000 00
1884		28	3	176	145				705	18,702		105,543 41	5 64	1 37,000 00		62,409 12
1885		28	3	186	151				741	20,547		122,641 69	5 97	1 38,000 00		41,692 36
1886		28	3	213	166				798	23,111		146,936 78	6 31	1 44,000 00		76,219 52
1887		30	8	227	182				889	25,841		192,720 99	7 44	1 45,000 00	\$16,751 83	113,795 06
1888		32	7	232	168				901	26,112		163,129 23	6 20	1 49,468 36	18,485 77	250,000 00
1889		34	7	229	183				972	28,324		224,743 78	7 93	1 55,998 08	22,541 24	500,000 00
1890		34	8	227	184				411	1,016		225,433 98	7 59	1 50,726 61	28,642 75	734,397 00
1891		34	8	230	166				396	1,066		258,037 27	8 11	1 60,611 20	29,435 05	819,749 00
1892		34	11	244	156				403	1,102		302,319 19	8 94	1 75,296 59	37,542 27	706,650 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		350,690 56	9 37	1 108,572 11	37,936 11	416,044 52
1894		35	12	301	214				515	1,225		321,517 06	7 51	1 108,429 10	39,562 42	310,434 55
1895		36	22	326	257				583	1,331		309,142 76	6 45	1 73,322 54	37,330 35	1,250,000 00
1896		37	27	336	237				573	1,439		341,978 37	6 55	1 83,682 47	40,125 13	1,250,000 00
1897		37	24	407	249				656	1,574		363,415 16	6 43	1 140,355 97	41,541 40	1,250,000 00
1898		39	27	446	260				706	1,654		432,158 08	7 26	1 170,170 45	40,301 87	1,200,000 00
1899		44	41	490	331				785	1,785		490,656 16	7 66	1 75,662 42	39,071 79	1,300,000 00
1900		2	45	510	337			1,386	665	64,003		510,258 07	6 73	1 95,615 24	46,794 40	1,250,000 00
1901		9	57	41	553	349		1,500	611	1,892		578,628 13	7 40	1 100,000 00	43,810 67	1,300,000 00
1902		13	72	42	553	323		1,066	826	2,278		643,747 83	8 75	1 115,000 00	51,642 01	430,027 71
Total, 10 years..												4,342,193 08		970,810 30	418,131 15	2,956,566 58
1903		13	78	48	616	324		1,032	2,704	2,120		684,030 54	8 82	1 137,315 67	55,823 85	477,714 08
1904		13	78	52	625	335		1,053	2,750	2,243		691,810 33	8 47	1 144,712 20	60,460 80	436,600 68
1905		13	80	56	647	339		1,068	2,797	2,340		858,014 91	9 83	1 169,335 11	68,613 71	548,067 03
1906		16	86	66	693	408		1,218	3,502	2,416		998,275 82	10 91	1 193,005 86	75,068 55	824,027 69
1907		21	93	68	712	394		1,013	1,382	3,587		1,064,753 43	11 32	1 264,323 16	85,105 80	1,035,565 62
1908		21	101	66	779	427		1,681	4,007	2,537		1,101,396 47	11 29	1 308,045 68	104,520 77	1,286,981 24
1909		21	104	72	787	425		1,107	1,660	4,104		1,218,243 46	12 07	1 383,084 93	120,682 80	1,402,444 00
Total, 7 years..												6,616,533 96		1,599,822 61	570,376 37	6,011,401 24
Grand Totals..												13,478,605 61		3,195,733 75	51,141,006 43	12,662,179 27

every thirteen members. This certainly speaks well for the success of this message, when one person out of every thirteen connected with the movement is an active laborer in some phase of the work that has been developed. The net gain in laborers during 1909 was 249, or 3.30%.

Literature

The literature of the denomination is now issued in sixty-five languages, in the form of 336 books, 292 pamphlets, 1,108 tracts, and 124 periodicals. One copy of each would cost over \$500. During 1909, through the work of the 27 publishing houses and their branches, supplemented by the efforts of 1,660 evangelistic canvassers, there was sold literature to the value of \$1,402,444, or total sales, since 1863, of \$12,662,179.27. As much literature is sold in one year now as was sold during the first 27 years since the organization of this work in 1863.

Institutions

A statement as to institutional assets indicates that of the total investment in denominational institutions, churches, and all other kinds of assets connected with the denomination, there was invested, in 1909—

- In educational institutions21.08%
- In publishing houses14.71%
- In sanitariums30.50%
- In churches, tract societies, etc...33.71%

From 1905 to 1909 there was an improvement in the relation of liabilities to assets of all the denominational institutions throughout the world, of 10.09%. This is a splendid achievement, and indicates that many of the institutions that were once burdened with indebtedness so that they were cramped in their development, or hindered in their efforts to advance the interests they represent, are now becoming free, to devote greater attention to the special phases of this work for which they stand, and so are now prepared to render greater efficiency in the future of this cause.

During the period from 1905 to 1909 there was a gain in the resources of denominational institutions of 103.36%; that is, the resources of institutions and church property are now just a little more than twice what they were in 1905. Hence it will be readily understood that during this period there has been unusual growth in the way of institutions and institutional valuations.

It may be of interest to know that during 1909 the educational institutions sustained a loss in the relation of their liabilities to assets of 3.62%; the publishing houses made a gain of 8.57%; and the sanitariums sustained a loss of 1.17% in their operations during the year. The relation of liabilities to assets of all denominational institutions just named were improved during 1909 by

1.02%. The relation of liabilities to assets of all the conference associations, tract societies, etc., sustained a loss during 1909 of 3.70%. The assets of the last-named, as previously stated, constitute 33.71%. This is sufficient to cause a very slight loss for the year considering the entire valuation. As just noted, however, this occurs, not with the institutions (since their relation was improved by 1.02%), but with the conferences, associations, tract societies, cafés, etc.

In collecting material for this report it has been necessary to secure information regarding 8,198 organizations and institutions scattered over the entire world. All these are supposed accurately to represent the work at the time taken, yet inaccuracy may result from the frequent changes which have taken place in a rapidly growing work of this nature. While collecting some reports it has been necessary to renew and carry on correspondence with two or even three different officials because of these frequent changes in administrative affairs. In other cases the inaccuracy may result from carelessness or indifference in furnishing data, for which no apology is offered. To all who have in any way contributed in furnishing accurate reports, promptly rendered, the compiler wishes here to tender sincere appreciation for their effort.

Foot-Notes for Table No. 1

(a) 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 the names assigned each in the list.

(b) The tithe per capita is based upon the total Sabbath-keepers, and not upon the membership of churches only.

(c) 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 18 are not always, therefore, the totals of the four preceding columns, but are frequently greater.

(d) The Philippine and Singapore mission fields were transferred to the Asiatic division Jan. 1, 1910, where they will appear in future reports.

(e) A failure to receive returns from the Chinese mission field for 1909 (as was the case in 1908) makes necessary the compilation of this report on the basis of the one secured for 1907, with a few changes that are supposed to be correct. The 30 in Column 19 under China indicates native colporteurs and evangelists.

(f) Under General Conference are included those engaged in general labor as well as the amount of tithes and offerings not accounted for elsewhere.

(g) The total book and periodical sales for 1909 are more accurately given in Table 2, section 2, where the sales of the publishing houses themselves are shown to be \$1,402,444. It is not possible for the conferences to report the entire sales made by the publishing houses, since the houses deal directly with individuals in many cases. Therefore the report of the publishing houses themselves as to the amount of books and periodicals printed and sold by them should be considered as more accurate, and will be noted in the standing summary, Table 3, as the sales for 1909. The report of conference sales, however, is retained throughout the report, in order that the showing for the various conferences may be referred to by those desiring the information.

Foot-Notes for Table No. 2

Section 1

(a) 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 28 to 32 in Table No. 1), grades 1-8; intermediate schools, grades 7-10; academies, grades 9-12; colleges, grades 13-16.

(b) In compiling the returns, fractions of acres were not included, thus omitting institutions located on small plots, such as city lots. The figures therefore indicate quite accurately the possibilities of work in agricultural lines.

(c) The "capacity" of schools is the number of students that may be accommodated in classes, and does not refer to dormitory or boarding accommodations provided.

(d) The grades taught by each school indicate the kind of work undertaken, as outlined in note (a), and of course shows whether the institution is doing intermediate, academic, or collegiate work.

(e) In the column indicating laboratory facilities the word "No" occurs where the schools have none; the word "Yes" is used in connection with schools having such facilities. These facilities cover lines of work in various schools as follows: Astronomy, chemistry, physics, histology, zoology.

(f) Schools having facilities for manual training are indicated by "Yes" in corresponding column; those not having such facilities are listed with "No" opposite. These facilities range as follows: Carpentry, cooking, farming, dairying, nursing, printing, plumbing, horticulture, dress-making, tent-making, broom-making, brick-making, etc.

(g) In the column indicating graduates will be found the number who have been graduated from each school the preceding year. The particular character of the work done entitling to such graduation is indicated by reference to Column 9, where the grades of work carried by each school are given.

(h) In Column 14 is shown the number of students (not graduates alone) entering some department of denominational work during the preceding year. This includes such lines as ministry, Bible work, teaching, medical work, canvassing.

(i) Private school.

(j) Assets and acres included in statement for Loma Linda Sanitarium, which see under section 3.

(k) Not in operation during 1909.

Section 2

(l) Covering printing-offices of local conferences and schools.

(m) Denominational publications are now issued in sixty-five languages, as follows:—

Arabic, Armenian, Armeno-Turkish, Battak, Bengali, Bohemian, Bulgarian, Burmese, Cantonese (China), Chasu (East Africa), Chitonga (Rhodesia), Danish-Norwegian, Dutch, English, Estonian, Fijian, Finnish, French, German, Greek (modern), Greek-Turkish, Hawaiian, Hebrew, Hindi, Hungarian, Icelandic, Italian, Japanese, Java-Malay, Kafr (Xosa), Korean, Laplandish, Lettonian, Lithuanian, Malay (Singapore), Mandarin (China), Manganja (East Africa), Maori (New Zealand), Niue, Polish, Portuguese, Rarotongian, Rumanian, Russian, Samoan, Santali, Seravian, Sesuto (South Africa), Slovakian, Spanish, Swahili, Swedish, Tagalog, Tahitian, Tamil, Tongan, Turkish, Turkish-Greek, Urdu (Roman), Urdu (Persian), Welsh, Wendic, Wen-li (China), Yiddish, Zulu.

Section 3

(n) The Christiana Health Home is conducted on treatment-room basis, accommodating 50 patients with treatments daily, or 7,000 treatments each year. Calcutta is similarly operated.

(o) Including assets of Scandinavian Philanthropic Society.

(p) Refused to report after repeated requests.

(q) Several institutions are omitted from this list for 1909, because of their failure to furnish returns as requested, and it was difficult to determine whether they are being operated or not. The compiler did not care to estimate in these cases, if the managers of the institutions could not, after repeated requests, report the necessary information.

* Estimated.

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 laborers 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 1909 the amount given to missions, and included in the preceding column, was \$796,692.70, leaving \$345,213.73 expended otherwise.

Statement Regarding Adventist Bodies

THE accompanying table presents some interesting statistical information regarding the Adventist bodies in the United States, as shown by volume 2, pages 11-36, of the report of the United States Bureau of the Census, regarding religious bodies, for the year 1906. This indicates the growth since its preceding report, for 1890, and as the figures speak for themselves, it is not necessary to enlarge upon the statistical phase here. The facts set forth in the following presentation—decidedly brief though it be—are drawn from the census report, and are not stated here in any way for the purpose of drawing invidious comparisons, but solely as a matter of information. Each denomination was requested by the bureau to prepare the historical statement to accompany its report, the bureau securing statistical returns direct from the churches themselves, so that all that information might be put on the same original, authentic basis.

History and Doctrine

While all these bodies are classed in reports as Adventists, yet, so far as is known, there is no organic connection or affiliation between any of them. The oldest body is that known as the EVANGELICAL ADVENTISTS, the organization of which resulted from the advent movement of 1840-44. The believers in the advent doctrine met at Albany, N. Y., April, 1845, and formed a somewhat loose organization, which for ten years included

practically all the Adventist believers except those who, in 1846, began the observance of the seventh day of the week as the Sabbath, and were, in 1863, organized as Seventh-day Adventists. In 1852 there arose a discussion regarding the conscious state of the dead and the immortality of the soul. The party taking the negative side of these questions also proclaimed that Christ would come in 1854, and in 1861 organized a denomination known as the ADVENT CHRISTIAN CHURCH. The next branch to organize was the SEVENTH-DAY ADVENTISTS, whose chief doctrines are, in a word, a belief in the near, visible, personal return of Christ—without setting a date for that event—and the observance of the seventh day of the week as the Sabbath.

The CHURCH OF GOD (ADVENTIST) was established by those who withdrew from the Seventh-day Adventists in 1865 in opposition to the spirit of prophecy, also repudiating the view that the sanctuary to be cleansed at the end of the 2300 days (Dan. 8:14) was the heavenly sanctuary. In 1905 a portion of this body separated yet again from the parent body, charging an exercise of arbitrary authority on the part of its General Conference, and organizing what are known as the CHURCHES OF GOD (ADVENTIST) UNATTACHED CONGREGATIONS. These two bodies observe the seventh day of the week, while the remaining four branches observe the first day.

The discussion which arose over the theory that there is to be no resurrection of the wicked, gave rise to the organization of the LIFE AND ADVENT UNION in 1864. The representatives of a number of independent bodies holding Adventist views, yet refusing to be identified with other branches, met in 1888 and organized an association known as the CHURCHES OF GOD IN CHRIST JESUS, a characteristic belief being that of the theory of an age to come.

Polity

The churches of the EVANGELICAL ADVENTISTS are congregational in polity, their annual conferences having "no ecclesiastical authority," and consequently "no general missionary enterprises" are carried forward.

The organization of the ADVENT CHRISTIAN CHURCH is on the basis that the churches are congregational in polity, the national body having no ecclesiastical authority, "each church being absolutely independent in its own management." Foreign work is carried on at 12 stations in three countries, by 21 American workers, and 60 native helpers. They have three educational institutions, with an enrollment of 216.

In the SEVENTH-DAY ADVENTIST denomination, just as the members are united in a local church, so the local churches are united in a local conference, and the local conferences are united in a union conference, 21 of these forming the General Conference. The general body acts only in an advisory way in organized fields, but has direct supervision of work in unorganized territory, mainly now in heathen lands. Work outside the United States is carried on in 45 countries, by 284 American workers, and 1,108 native helpers. In 1906 there were 492 schools of all grades, having an enrollment of 11,907; 64 sanitariums, with 1,526 trained employees and physicians; 22 publishing houses, issuing over 1,200 publications in 52 languages [now 65]; 109 journals in 24 languages.

Truly, it may be said that one of the reasons for the growth in this denomination is that "in union there is strength."

In polity the CHURCH OF GOD (ADVENTIST) is "essentially congregational, except that the General Conference of churches is recognized as having a certain authority in matters referred to it." Publishes one paper, and has no organized missionary work, but there are "two general missionaries working in different States."

The CHURCHES OF GOD (ADVENTIST) UNATTACHED CONGREGATIONS withdrew from the body just named because of their rejection of the idea of a central representative body, and consequently rely wholly upon the efforts of the individual churches. There is sufficient co-operation, however, to permit the publication of a paper. No foreign work, and no educational work, so far as known.

The churches of the LIFE AND ADVENT UNION are distinctly congregational in polity, associations being merely for fellowship, and having "no ecclesiastical authority." No foreign work is carried on, but about \$500 is raised annually for the support of weaker churches in this country. One journal represents its interests.

The CHURCHES OF GOD IN CHRIST JESUS are also congregational in polity, the state and district conferences exercising "no authority over the individual churches." No foreign work is mentioned. No schools have been established. Home mission work is conducted by "a number of evangelists, who are supported by voluntary contributions."

Statement Compiled from Report of Religious Bodies of the U. S. Census Bureau Regarding Adventist Bodies for 1906 (U. S. only)

NAME	Year Organized	Churches	Members	Ord. Min's	Lic. Min's	Ch. Bldgs.	Seat. Capac.	Value	Increase Since 1890			Decrease Since 1890			Per Ct. Gain M'bs.	Per Ct. Decr'se M'bs.
									Churches	Members	Value	Churches	Members	Value		
Evangelical Adventists	1858	18	481	8	---	16	4,050	\$ 27,050	---	---	---	12	666	\$34,350	---	58.14
Advent Christian Church	1861	550	26,799	528	150	428	104,339	854,323	---	983	\$ 388,718	30	---	---	---	3.80
Seventh-day Adventists	1863	1,889	62,211	488	278	981	169,740	1,454,087	894	33,220	809,012	---	---	---	---	114.56
Church of God (Adventist)	1865	10	354	20	11	3	1,200	4,000	---	---	2,600	19	298	---	---	45.31
Churches of God (Adventist) Unattached Congregations	1905	10	257	12	4	2	850	2,300	---	---	---	---	---	---	---	---
Life and Advent Union	1864	12	509	40	---	6	1,150	29,799	---	---	13,009	16	500	---	---	50.00
Churches of God in Christ Jesus	1888	62	2,124	56	42	37	7,135	53,650	---	---	7,575	33	748	---	---	26.04
Totals		2,661	92,735	1,152	485	1,473	287,964	\$2,425,209	894	34,208	\$1,220,914	110	2,216	\$34,350	52.63	---



WASHINGTON, D. C., OCTOBER 6, 1910

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READ on page 14 what Mrs. L. Flora Plummer says about the Sabbath-school Teachers' Reading Course.

THE United States census reports place the membership of the Seventh-day Baptists at 8,381, a decrease of just a trifle over eight per cent in the last sixteen years.

THAT is an interesting program for the fourth-Sabbath home missionary service appearing in the Missionary and Publishing department this week. This will be a regular feature each month. It would be well for each church to have its work organized before October 22, so as to be ready to make full use of this program. The plan of organization of the church tract and missionary society is fully explained in the notes following the suggestive program found on page 11.

WHILE eight pages are added this week, the regular departments are closely limited to give place to the annual statistical report. This report is a treasury of material for study, and must be an incentive to prayer and earnest effort in each conference and field. Notwithstanding the losses by death of faithful members, which we feel more and more with the passing years, and the naturally heavy loss by the dropping away of those who drift into the world, there was a net increase last year of 3,352 souls. Let us work and pray yet more earnestly to win a larger number to the faith, and at the same time labor more earnestly than ever to keep any from straying from the fold of truth.

A MEETING of the representatives of the publishing houses, for the special study of their common work, brought to Washington last week Brother H. H. Hall, of the Pacific Press, and Brother R. Hook, of the Southern Publishing Association. These brethren brought good words regarding the work in the fields they represent.

WE have received from brethren conducting meetings in New York City some copies of their announcement leaflets. Each topic is illustrated with a pen sketch by Brother C. Maybell, a few years ago one of the leading political cartoonists of the country, but now using his pencil to preach the message for this time. The brethren testify that the cartoons illustrating their topics have been a strong feature in gaining public attention, and they hope to devise some plan by which these sketches may be made available for use by workers elsewhere.

WE hope there was a liberal response last Sabbath to the appeals sent out by the North American Negro Department for a large offering for the work among the colored people of the South. If any overlooked this annual October offering, be sure to take it up next Sabbath. Elder A. J. Haysmer, secretary of the department, writes from Nashville:—

We are enlarging our force of workers, and doing all we can to speedily carry this message to the millions of colored people in this country who know it not. The results of the efforts put forth are very gratifying. About one hundred have already accepted the truth this season. The field is ripe. The calls are coming in much faster than we can fill them. Just now is the time to push this work.

Early Orders

THE early orders we are receiving for the Harvest Ingathering number of the REVIEW are a good indication. September 23, one week before the date set to begin to mail the papers, orders had been received for over twenty-five thousand copies, from conferences which have begun the work early, and wish to make sure of having supplies well in hand before October 31. This is a good example for all to follow.

W. T. KNOX.

One Way to Help

THE West Indian Union Conference has at Cristobal, Canal Zone, besides the headquarters for the conference, the Watchman Publishing Association. To properly provide for the needs of this work, a property has been secured, and a building suitable for offices and church purposes provided. This has been a great help to the work, and its benefits have now been enjoyed by the brethren for almost two years.

In securing this mission property, however, some debt has been incurred, upon which they are paying a heavy in-

terest. This they are anxious to stop; but in order to do so, it will be necessary to secure a loan of two thousand dollars. I shall be pleased to hear from any of our brethren in America who can accommodate them with a loan of this amount, or any part of it. The officers of the West Indian Union Conference will give their note drawing five-per-cent interest.

W. T. KNOX.

Twenty Car-Loads of Publications

DURING the first eight months of this year, more than twenty car-loads of publications have been sent out from the Washington office of the Review and Herald Publishing Association. Of this amount about three fifths were periodicals, and comprised more than two million copies of the various periodicals issued by this office.

A car-load of books, pamphlets, and tracts has been shipped each month during 1910. These eight car-loads have contained more than one hundred thousand copies of our books on present truth.

Two and one-half car-loads of publications on present truth sent out each month from one office alone! When we consider the wonderful development of this branch of the Lord's work in the comparatively few years since its beginning, we may well exclaim, "What hath God wrought!"

S. N. CURTISS.

Harvest Ingathering Campaign

A Good Response

DURING the past few weeks we have received many very encouraging letters from our union and local conference presidents relative to their plans and arrangements for conducting the Harvest Ingathering campaign in their territories.

We appreciate these letters very much. The leaders in our conferences seem to approve, without exception, of the plans that have been laid for local conference officers and laborers to direct the campaign, and the correspondence surely indicates that strong, intelligent plans are being worked up in each conference for pushing the work.

We feel a deep interest in this new plan, and greatly rejoice as we see the local conferences putting their shoulders beneath the load; for if the Harvest Ingathering work is conducted according to the present plan, it will mean a successful campaign, and the strengthening of our work both in the local conferences and in foreign fields.

And yet, while we rejoice and are full of courage, there is still a feeling of anxiety lest some may not realize how great the responsibility is which they have taken in this matter, and may fail to lay such broad plans and to put such energy into the work, as to bring the best possible results. We therefore especially urge the officers and laborers in our conferences, and the officers of churches, to take a strong hand in directing this campaign, and in following up the work until it has achieved a splendid success. If the leaders both in the conferences and in the churches put their shoulders beneath the load, and lift with might and main, the people will respond faithfully and do a good work. May the Lord greatly bless both leaders and people in this good work.

A. G. DANIELS.