

The Advent Review and Herald Sabbath

Vol. 89

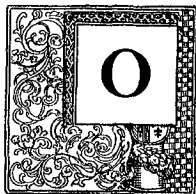
Takoma Park Station, Washington, D. C., August 15, 1912

No. 33

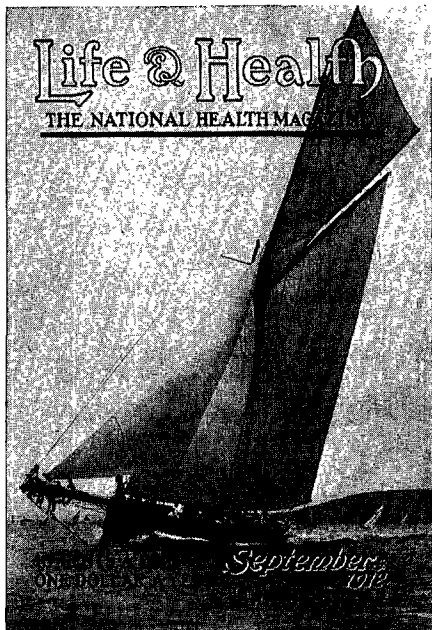


Remove the Stones of Stumbling

PHILLIPS BROOKS



MY dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride, and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead, tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day,—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! how you would go instantly and do the thing which you might never have another chance to do.— *Selected.*



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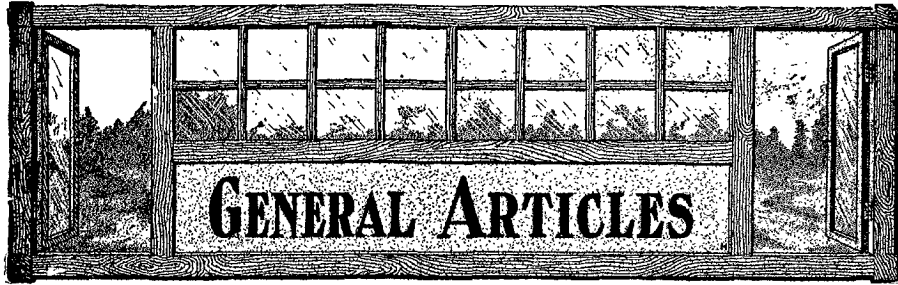
The Review and Herald

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

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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 15, 1912

No. 33



Wondrous Love

ALLEN FRANCIS GAGE

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1.

WHAT wondrous love, divinely fair,
The Father hath to mankind given;
More to be prized than jewels rare,
The best and richest gift of heaven.

Its depths can never fathomed be;
Its height man never may attain;
Its power eternal years shall see,
For love's bright glory ne'er shall wane.

Eternal as its Author's name,
Enduring as the heavens above,
It doth to all the earth proclaim
That God is righteous, God is love.

Respond ye to this love divine;
Love him who first had love for thee;
Yield now to him thyself and thine;
In love's great gift God's goodness see.
Chicago, Ill.

Three Manifestations of Christ

H. A. ST. JOHN

LET us briefly consider three of the most conspicuous and all-absorbing objects to be attained by the manifestation of Christ to this world. None of these objects is yet fully attained.

First, Christ "was manifested to take away our sins." 1 John 3:5. Jesus is now occupied in the closing work of this character. He first pardons the sins of all his children; and the last he will have to do with their sins will be to blot them out, and remember them no more forever. Glorious work now approaching completion! Are our sins of the number that will soon be taken away forever? If so, then a crown of righteousness and glory awaits us in the near future.

Second, "The Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. Who can measure the extent of the devil's works

in this world? They are heaven-high, ocean-deep, and world-wide. Go where we will, in every direction, we behold all around us, and even in us, the scar of sin, the effects of the curse, all the works of the devil. When we stop to consider, we may well be surprised that sin has tainted every living thing.

None of us can now conceive how the new heavens, the new earth, and the saints themselves will look when Christ has destroyed the works of the devil. Everywhere will be seen only harmony, purity, beauty, and loveliness, all to abide evermore. Let us be strangers and pilgrims while we sojourn here amid the works of the devil, ever pressing forward toward that heavenly country, where will be seen only the works of God.

Third, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. So, then, when Christ has finished his work in behalf of this world, not only sin and the works of sin will be destroyed, but the originator of sin also.

To Christ has been committed all power, both in heaven and in earth, and he will surely accomplish all of the stupendous work he has undertaken, and will triumph gloriously.

Are our souls ravished with the purpose and thought of beholding the new creation, and seeing and feeling in ourselves the power of endless life? If not, let us come while it is called to-day, while there is yet room.

Sanitarium, Cal.

The Same Care

F. D. STARR

THE beautiful illustration of the human body as composed of many members is used in 1 Corinthians 12 to show the relationship of the various members of the church to each other. "God hath tempered the body together, having given

more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another." Verses 24, 25. It is interesting to notice the care that several parts of the human body have one for the other. If a person is about to take a sudden fall that would precipitate the head and other vital parts upon the earth, the hand is instantly thrust forward to avert the disaster, although in so doing it is liable to incur serious injury to itself by coming in contact with sharp stones and various obstructions.

Numerous instances of like involuntary movements of the various organs and members of the body might be noticed. But the interesting feature of the matter is that the same conditions and actions are to be observed in the body which Christ recognizes as his own, his true church on earth, not as a beautiful theory merely, but as actual and accomplished fact. One of the many items that might be mentioned in confirmation of this statement is the recent provision for caring for needy workers who seem to be past the period of active service in the Master's cause. It has been a matter of much concern to those in responsible positions and to others to determine what should be done for workers of this class or for their needy families.

As a very wise and benevolent arrangement, the plan of the Sustentation Fund has been devised. Thus those who otherwise might be left to suffer are relieved of embarrassment, and receive the same care that other more honorable and serviceable members do. This certainly does credit to the organization that has adopted the system. Some of the members thus favored may consider themselves too vigorous to need to be thus protected and favored, but that simply intensifies the fact that "the same care" is shown them by their fellow members in the earnest solicitude manifested in their behalf. King David thought himself still able to go to the front when his associates could perceive that it was not prudent for him to do so, and exposed themselves to shield him. 2 Sam. 18:23; 21:16, 17. But he much appreciated the brave effort made in his behalf to obtain water for him from the well of Bethlehem, at the cost, as it were, of the lives of noble, self-sacrificing men. 1 Chron. 11:17-19.

Such examples of the same care one for another are as noble and praiseworthy now as they were then.

Forest, Idaho.



WASHINGTON, D. C., AUGUST 15, 1912

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Editorial

Trembling at God's Word

THE true child of God does not regard his Heavenly Father with slavish fear. That which moves him to action is not the dread of impending or future judgment. He possesses, however, a fear springing from reverence and love, which leads him to tremble at the word of Jehovah. Like an attentive, loving, obedient son, he waits on the word of his Father. In his decision and action that word is final. He receives it with rejoicing; he obeys with alacrity. It moves him to willing, immediate, and resolute action.

It is thus that the child of God trembles at his word. He regards his own opinion, if differing with the will of God, as of no account. He possesses a poor and a contrite spirit. Recognizing his own blindness, he is willing to be led. Upon this man the Father will look with loving approval: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66: 2.

Trembling at the word of God means, above all else, promptness in its execution. It means taking God's time instead of suiting our own convenience, meeting his will instead of the desires of personal pleasure.

F. M. W.

The Hand of God in History — No. 18

Notes on Important Eras of Fulfilling Prophecy

The Time of the End

"OUT of the darkness of night
The world rolls into light;
It is daybreak everywhere."

Again and again the Lord had caused to pass before Daniel in vision the course of human history to the end of time. The prophet had watched the panorama of the rise and fall of empires, and had groaned in spirit as he was shown the great apostasy warring against the truth.

But at the end of each prophetic outline there appeared the glorious assurance of the final triumph of the right.

As Daniel was about to lay down the pen that had traced these views of future events, the word of the Lord came to him, saying:—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Thus Inspiration announced the opening of a new era of enlightenment when "the time of the end" should come.

Those in ancient times who looked for "that blessed hope," the second coming of Christ, had to look forward toward it through the dark night of apostasy and trial. The apostle Paul must needs write to the believers at Thessalonica: "That day shall not come, except there come a falling away first, and that man of sin be revealed." 2 Thess. 2: 3.

It was a wonderful time in the pilgrimage of the people of God through this world when the believers could see the long period of papal supremacy at last behind their backs, and a new light dawning. Then began the time of the end, the latter days indeed, when the prophetic book was to be unsealed, and light and knowledge spread abroad over the world.

It is clear that with the close of the period of papal supremacy the world entered upon this "time of the end." In every outline of prophecy the events of the latter days are represented as beginning to follow on directly after the prophetic period of the 1260 years. Christ's outline in Matthew 24 so represents it. He refers to the time of "great tribulation" to the church, and says:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

In the eleventh of Daniel the period of persecution is mentioned as reaching to "the time of the end." After predicting the setting up of the apostasy, the prophecy describes the persecution of the people of God:—

"They shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Verses 33-35.

Thus the age following the appointed period of persecution, the 1260 years of papal supremacy, is given the specific designation of "the time of the end."

"The time of the end," then, began in the last decade of the eighteenth century. The prophetic period closed amid the scenes of the French Revolution, culminating in that stroke by the sword of France at Rome, in 1798, advertising to the world that the Papacy had received a "deadly wound."

And if the last decade of the eighteenth century closed one long and dark chapter in the history, it opened a new and brighter one, a chapter of fulfilling signs of the coming of the Lord. To the new era then opening belong the angel's words to Daniel, which we repeat:—

"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

It is a remarkable declaration; and in a remarkable way the events centering around the opening years of "the time of the end" bear witness to a divine hand very definitely moving forward the cause of truth on earth in harmony with the voice of the prophecy.

There has come in this new era exactly what the angel said would come:—

1. An unsealing of the book of prophecy—a special opening up of prophetic truths to the understanding.

2. A running (or searching) to and fro among men—a world-wide awakening, with great diffusion of the light of the Word, and increase of knowledge.

It is not sufficient to look upon the fulfillments of prophecy simply as proofs of the inspiration of the Scriptures written in ancient times. It is true that the testimony of history to the fulfillment of prophecy is an infallible proof that holy men of old spoke by the Holy Ghost. But the great aim of the prophecies is to reveal the course of development on earth in the great controversy between truth and error, to forewarn and teach concerning present duties and dangers, and to cause men to see that the same God who spoke to the prophets so long ago is still, in every time, the living God, doing things on earth before men's eyes; so that all may find in him a present helper and savior.

"I am God," he says, "and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand. . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46: 9-11.

In the study of every crisis in the history of fulfilling prophecy we are watching the living God doing things on earth. And now, with the coming of the last great era that is to reach to the end, we shall see the arm of the Lord indeed made bare in the sight of all the nations. Thank God for the "sure word of proph-

ecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

W. A. S.

Sunday-Keeping Not a Part of the Counsel of God

WE often meet the argument that the Lord reserved the change in the Sabbath institution for the Gentile age, and that with the sending of the gospel to the Gentiles there was given them a new sabbath day separate and distinct from the Sabbath observed during the Jewish economy. This claim, however, like many of its fellows in behalf of First-day observance, is found to be wholly untenable when viewed in the light of the New Testament record.

Paul was the great apostle to the Gentile world, even as Peter was to the Jewish world. His statement in the closing days of his ministry forever sets at rest the charge that in his teachings to the Gentile converts he inaugurated any new system of doctrines or new institutions unknown to the fathers. He preached one great truth, namely, the fulfilment of the predictions of the Jewish prophets in the manifestation of Jesus of Nazareth as the Messiah. Every move he made and every word he uttered was closely watched. If by any means in their power his traducers could have brought his work into disrepute, or his ministry under the shadow of reproach, they would have done so. After Paul reached Rome, shortly before he sealed his testimony with his blood at the hands of Nero, he preached, as his custom was, to his own countrymen. He called the chief of the Jews together, and said to them:—

"Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts 28:17.

Here the apostle definitely and emphatically declares that in his ministry he had committed nothing against the people or the customs of his fathers, and this the Jews at Rome personally acknowledged when they replied to his address:—

"And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." Verses 21, 22.

How rejoiced would have been his persecutors if they could have found a single instance where Paul cast discredit upon the law of the ten commandments, and particularly upon the Sabbath institution, which, with all their superstition, they so greatly venerated. But such oc-

casions they could not find in all his teachings; with such offense he was never charged; and such occasion the apostle emphatically denies, in the scripture already quoted, ever having given. In all his ministry, as he stated to the elders of the church at Philippi, he had not failed to declare the whole counsel of God. He says: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, . . . for I have not shunned to declare unto you all the counsel of God." Acts 20:20-27.

But we may search his writings through and through, and not one single word shall we find regarding the sacredness of the first day of the week; but on the other hand we shall find him asking pointedly, "Do we then make void the law through faith?" In answer to this question he states emphatically, "God forbid: yea, we establish the law." Rom. 3:31.

May God grant that our faith in the Lord Jesus Christ may not lead us to make void in our practise the law which he made to be revered and honored in the lives of his children. Its violation cost the shedding of his precious blood. To-day every sinner stands under its condemnation. We are saved only by his free grace, by his being made to suffer for us, by the imputation of his righteousness. May we never seek to continue in sin, in the violation of the law, that grace may abound; but being made free, may we become the servants of righteousness, and the willing, obedient subjects of the government of heaven.

F. M. W.

The Menace of Mormonism

THERE seems to have been recently a great awakening, especially on the part of the religious press, in reference to the menace of Mormonism; and this is finding an echo, too, in the columns of secular publications. This seems to be due quite largely to the publication of a book by Rev. Bruce Kinney, D. D., entitled "Mormonism, the Islam of America." In this book is laid bare the history of the origin and development of Mormonism, the principles that underlie its propaganda, the methods by which that propaganda is carried on, the demoralizing influence of the system, and the danger to the country from the political activities of the organization.

At the same time that the religious press of the country is emphasizing the dangers of the Mormon propaganda, reports are coming from other countries as to the activities of the Mormon missionaries there, and the prospect of some action by the civil authorities to minimize the danger or put an end to the activities of the missionaries.

Should Mormonism ever become a great political force in this country, a union of church and state would be assured. Whether this will ever be, we may not say; but Mormonism is essentially a church-and-state religion, a religion in which the state exists to serve the interests of the church. It is as much a church-and-state religion as Romanism or Islam ever was; and there is no doubt that were it in power, it would be as relentless as either of these, and as heedless of the rights of men.

The book in question, while declaring that Mormonism is not winning great numbers in this country at the present time, and is losing many of its members through apostasy or indifference, makes it apparent that it is still maintaining and increasing its political power. This is due to the fact that though members drop out of the church, they generally vote on political questions as do their friends and relatives who remain in the organization. In reference to this, Dr. Kinney says:—

Having no strong anti-Mormon conviction, they naturally vote with the hierarchy. It is true that in Salt Lake City the Gentiles preponderate, but in the State as a whole the Mormons overwhelmingly outnumber the Gentiles. The church can lose thousands of voters from Utah and still absolutely dominate its politics and policies. These spare voters are colonized in the sparsely settled Western States—not in sufficient numbers to out-vote all Gentiles, but in sufficient numbers to hold the balance of power between the two dominant political parties when Mormonism is not an issue. Thus it is that the hierarchy can compel the party in power to accede to its demands, and it is not at all modest in making them. The Mormon hierarchy was absolutely regnant in the political affairs of Salt Lake City long after the Gentiles outnumbered them.

The writer declares that in the States of Idaho, Wyoming, Arizona, and Nevada the Mormon Church holds the balance of power, at least in all things vital to themselves, in addition to holding absolute control in Utah. In this connection the author says:—

A very significant thing in this connection is that in the Smoot contest only two senators from that region voted against the apostle. One of these was a Democrat, and he lost his seat at the next election, and turned the State into the Republican column, where it has been ever since. Because of their numbers, organization, solidarity, fanaticism, and unpatriotic political intentions, they constitute the gravest menace to our American and Christian institutions.

We may not deny that the organization is a menace, but that it is the gravest one the country has to face is far from the truth. There is another, wielding much greater political influence throughout the country, whose purposes and doctrines are no whit less unpatriotic than are the purposes and doctrines of Mormonism, and that is the Roman Catholic

Church. It is a greater menace in just the proportion that its numbers and political influence exceed those of Mormonism. If Protestantism would arouse to that menace as it seems to be arousing to the menace of Mormonism, there might still be hope for the preservation of the fundamental principles of Americanism. But professed Protestantism of to-day seems to have come to the conclusion that to oppose Romanism and expose its purposes concerning this country, is to stir up religious controversy and religious strife; and while it turns its attention to the menace of Mormonism, the real menace to the nation's welfare conspires and accomplishes.

The *Christian Observer* of July 31, 1912, in an editorial on Mormonism, says:—

Mormonism is still one of the greatest menaces to the welfare of our country. With an ardent propagandism and organization that is remarkably effective, it is seeking to win converts in practically every part of our country. Its activities recently have been directed especially toward the South.

Hon. Frank J. Cannon, former United States Senator from Utah, the son of a one-time leader in the Mormon Church, made the charge in a recent magazine article that the Mormon Church leaders have violated the solemn promise upon which statehood was granted to Utah. That is to say, polygamy is being practised openly by adherents of the faith, and new polygamous marriages are being contracted. In his charges Mr. Cannon is backed by writers in at least three other magazines. The fact that over two hundred polygamous marriages have been contracted without rebuke from, or interference by, the Mormon Church authorities is apparently established. It seems also clear that the present head of the church, Joseph F. Smith, believes in polygamy as the religious duty of adherents of the Mormon faith.

A recent issue of the *Evening Despatch* of Wilmington, N. C., in an article treating upon the activities of the Mormon propagandists in Colorado, contains the following:—

The last few years have seen a great revival of polygamy among the Mormons, but not in outlying places like Denver. Polygamy in Denver would get the church into trouble, and it is not seeking trouble. One may listen to Mormon missionaries by the hour, and even be won over to their faith, and perhaps be baptized into the church, without hearing polygamy mentioned. If a visitor at one of the missionary meetings asks about the "sacred custom," he is told it is no longer practised, being forbidden by a new revelation. If that visitor becomes converted, however, and rises high in the church, and finally emigrates to Utah, it is generally found that he leaves at least two sets of heirs at his death.

In a special despatch to the *New York Times*, dated Berlin, July 27, the menace of Mormonism in Germany is emphatically set forth. The article of which this despatch is a rather copious extract

appeared in the *National Zeitung*, and was written by one who has had thirteen years' closest association with Mormonism. The writer of the article declares that the Mormon propaganda is making great headway in Germany, despite all the efforts of the authorities to discover and expel the Mormon missionaries. Occasionally these missionaries are discovered and sent out of the country. Two were recently driven out of Bavaria. This author also declares that polygamy is secretly taught and practised, despite the Mormon Church's proclamation following the Edmunds Act. She states that at a meeting which she attended, and which was called to permit the president of the organization to explain the antipolygamy order, the following statement was made by the president:—

"There are three heavens or grades of perfection. Every one, man or woman, bachelor or maid, may enter the first. Into the second can enter only the man who has had more than one wife, and the woman who is the first or second wife of one man. Into the highest can enter only the man who has had more than two wives, and the woman who is one of three or more wives." I heard this announcement with my own ears.

According to this despatch, no Mormon can enter Germany if his belief is discovered. Sweden has recently expelled two Mormon missionaries, and has warned twenty-nine others who will be expelled if they carry on an active propaganda. A report from London states that Mormons are again infesting the suburban districts lying on either side of Brixton Hill, and that servant girls are being attracted and lured by golden prospects awaiting them in Salt Lake City. These efforts have aroused the indignation of the community, and a counter-campaign has been started. One clergyman has organized the members of the Church of England Men's Society into a "peaceful picketing" party to prevent the Mormons from getting these servant girls into their meetings.

The *New York Times* of July 14 contains a long article entitled "The Mormon Blight Menaces Hawaii." In this article, which is by a special correspondent residing in Hawaii, it is stated that polygamy is openly taught to the natives of the islands, and that hundreds of plural marriages have already been contracted among the natives. Says the writer:—

They have become so strong in those remoter regions where the white man is in a very small minority that they have come out not only openly but aggressively for Mormonism and polygamy. . . . Some of them [missionaries], as I have positive proof, with wives in Utah, have married one or more native women here. . . . They teach polygamy in the native tongue, and limit the number of wives one man may have to his capacity for supporting them.

It is felt by Territorial officials that it is the purpose of the Mormon Church to make of Hawaii an island Utah. And some of these officials, as well as officials of Protestant and Roman Catholic churches in the islands, are planning ways and means to frustrate the purpose of the Mormon hierarchy. But while Mormonism is a menace to whatever country or State it obtains a foothold in, the inhabitants of these States and nations should not let their dread of that menace and their opposition to it blind their eyes to the greater menace that is threatening every nation of the world in the plans and successes of the Roman Church. That church has many times the numbers of the Mormon Church, and many times its power and influence with politicians. Mormonism could not hope to exert in a quarter of a century the political influence and political pressure for the attainment of its aims that Romanism is able to exert to-day. While Romanism opposes Mormonism, and will gladly join with Protestantism in that opposition, it has a program as un-American as hers, and a hundred times more possible of accomplishment.

With American principles and the principles of the gospel of Christ thus threatened by two such strong organizations, the duty of every American and of every Protestant Christian ought to be plainly evident. As never before should those principles be expounded and exalted, to bear their witness in the hour of the nation's trial. C. M. S.

The Pressing Call for Preachers and Bible Teachers

THERE is to-day the greatest demand I have ever known in our cause for preachers and Bible teachers. In one respect this is very encouraging, but in another it is very perplexing and painful.

We are all glad that our cause is advancing, and that its demands are increasing. We are glad preachers are wanted for the cities, and Bible teachers for our colleges and academies. But when the calls for these workers are repeated and pressed hard upon us day after day, the situation becomes unbearable, and one feels that great efforts must be made without delay to develop the kind of preachers and Bible workers called for.

One reason why we have difficulty in responding to these calls is because of the steady and rapid extension of our work. During the last twenty years we have opened many mission fields in heathen lands. This has made it necessary to send a large number of our most efficient young men abroad to carry forward the work in those lands. And as the work under their leadership has grown, they have called for many more good workers

to assist them. Thus the demand has outgrown the supply.

But another cause of our present inability to meet the demands for preachers and Bible teachers is no doubt due to a failure on our part to make the earnest effort we should to develop this class of workers. We have not kept this great need before the students in our schools as we should. Our young men have not known nor felt the need of preparing for the ministry, and for Bible teaching in our schools, city missions, and large sanitariums.

The time and the demands upon us now make it imperative that we give greater prominence to our evangelical work. Our young men should be made to realize that this cause is calling for a large number of consecrated, efficient preachers and Bible teachers. And our young women should realize that there is great need of good, competent Bible workers in our cities. This must be kept constantly before our young people, and they must be encouraged to choose these lines of work. They should also be encouraged to make thorough preparation so that they may be able to render the most efficient service possible.

This important question has been given more attention of late by the faculties in our colleges and academies, but it must receive greater emphasis still. But while these institutions are taking our young people through their grades, we must call for those who have finished their regular school work, to consecrate their lives to the ministry, and to secure the further preparation they may need.

This matter has pressed so heavily upon the hearts of the trustees of the Foreign Mission Seminary that they have been shaping all the plans of the Seminary to give our young men and women every possible advantage. They have eliminated the lower grades, and have arranged to give advanced work in Bible doctrines, prophecy, and history, also church history. They have provided a regular lecture course on organization, foreign missions, the publishing work, the Sabbath-school work, religious liberty work, medical missionary work, etc.

A very important provision of the training provided is the practical work to be carried on by the students under the leadership of teachers. Young men and young women give Bible readings and hold cottage meetings in the city. The young men who are preparing for the ministry conduct public meetings in suburbs, in halls, and schoolhouses, and also fill appointments in our different churches in and around the city. The importance of students for the ministry engaging in personal efforts to win men and women to Christ while pursuing their studies is coming to be realized by the best theological seminaries.

In view of the great demand pressing hard upon us for efficient preachers and Bible teachers, and in view of the advantages possessed by the Foreign Mission Seminary to give adequate instruction to our young men and women, surely no time should be lost in beginning and hastening the training required. We want young men who believe God calls them to the ministry, and who wish to give their whole lives to that work. We want consecrated young women who long to win souls to Christ, and are willing to forsake all else for that work.

There should be no delay in this matter.
A. G. DANIELLS.



The College of Medical Evangelists

IN the fall of 1909, the General Conference Committee held a council at College View, Nebr. Among other questions considered on this occasion was the establishment of a medical college in connection with the Loma Linda Sanitarium. This, however, was not the first occasion of the consideration of this proposition, but at the above-mentioned council the following action was taken:—

Resolved, That we recommend the board of management of the Loma Linda College of Evangelists to secure a renewal of the charter for the school, that it may develop as the opening providence and the instruction of the Spirit of God may indicate.

Much time was given to the consideration of this proposition, and it elicited considerable discussion, especially as pertaining to the financial side of the question. Favorable action, however, was taken, instructing the brethren connected with the Loma Linda College to secure a charter.

To those in attendance at the council this appeared to be the only consistent course to pursue, in view of the necessity of the denomination's making some suitable provision for those of our young people who desire a medical education to receive a proper training under favorable conditions to qualify them for medical evangelists, and also in view of the instruction imparted by the spirit of prophecy concerning this obligation, calling upon us to provide at Loma Linda proper facilities for such a work.

From time to time this enterprise has been before the General Conference Committee for consideration, as its work has been developing. At present, by action taken in the organization of the college, the constituency consists of,—

1. The members of the executive committee of the Southern California Conference of Seventh-day Adventists.
2. The members of the executive committee of the General Conference of Seventh-day Adventists resident in the United States.

3. The members of the executive committee of the Pacific Union Conference of Seventh-day Adventists.

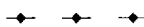
4. The original incorporators.

At the fall council of the General Conference Committee held in October, 1911, at which meeting the presidents of the union conferences and many of the local conference presidents were in attendance, action was taken, recommending that a fund of ten thousand dollars be raised to provide additional facilities at the Loma Linda College of Medical Evangelists in the way of buildings, in order to enable the institution more properly to carry on its work. This ten thousand dollars, it was understood, was to be provided for as follows:—

Pacific Union Conference.....	\$ 1,500
Southern California Conference.....	1,000
General Conference.....	1,000
Central Union Conference.....	1,500
Lake Union Conference.....	1,500
North Pacific Union Conference.....	1,000
Northern, Southwestern, and Columbia Unions, \$500 each.....	1,500
Southern and Southeastern Unions, \$250 each.....	500
Atlantic Union Conference.....	300
Canadian and Western Canadian Unions, \$100 each.....	200
	\$10,000

The creation of this fund was made necessary by reason of the requirement of the laws of California for certain buildings and equipments for medical colleges, the most pressing and immediate need being a hospital for clinical work. Our brethren at the head of the medical college are endeavoring to realize as rapidly as possible upon this provision, as they are in immediate need of the funds. Appreciating the situation at Loma Linda, the General Conference Committee is anxious that the various conferences concerned shall furnish the relief necessary at the earliest moment.

W. T. KNOX.



“EUROPE has now reached a point where the size of her armies has become a matter for anxious comparison. So here are some of the figures that play a part in a future Armageddon. Counting the active list and reserves,—that is to say, all trained men,—England can put into the field 970,864 soldiers, France 4,777,000, Austria 2,690,365, Russia 6,739,418, and Germany 4,768,520. There are, of course, other nations that would try to be helpful in a smaller way, and there are quite a number of war-ships that would give maritime variety to the scene. So that a rough estimate of the military strength of Europe in this “year of our Lord,” 1912, shows the existence of some 20,000,000 men fostered and trained by science, art, and finance to regard killing one another as their chief aim in life.”



If Christ Should Come To-Night

PEARL WAGGONER

If you could know that Jesus would appear

Before another morn should give its light,

O, would your heart be filled with joy, or fear,—

If you could know that he would come to-night?

The things you'd do, the words that you would say,

Perchance the letter you had thought to write,
How many plans would have to change to-day

If you were sure that Christ would come to-night?

How many acts would then remain undone?

How many wrongs would have to be made right,

If you should meet him ere another sun,
And knew for sure that he would come to-night?

How many things would you find time for then,

Now crowded out or else forgotten quite,—

The kindly deed, the hour of prayer again?

Would aught be different, should he come to-night?

Some day that dawns will mark all time as past;

Then may we *keep* our lamps all trimmed and bright.

O, may we live *each* day as 'twere the last,

And ready be if Christ should come to-night!

Hinsdale, Ill.

Australia — No. 2

MORRIS LUKENS

WE arrived in Adelaide, South Australia, Oct. 20, 1911. This is a charming city of 200,000 inhabitants, laid out in a perfect square, and surrounded by parks, with blue hills in the distance.

After visiting the churches in the South Australian Conference, I attended the Victorian camp-meeting, held at St. Kilda, a suburb of Melbourne, Feb. 12-25, 1912. The weather during the whole of this meeting was ideal. About 100 tents were pitched on the ground. There were about 500 in constant attendance at the meetings, in addition to a large number from the city who attended nights and on Sabbath and Sunday. The first Sabbath there were 602 at the Sabbath-school, the second Sabbath 638. The total Sabbath-school offerings amounted to about \$100.

The conference business occupied the first three days of the session. This is the plan tried in most of the conferences this year: The meetings begin two days earlier in the week than usual, Tuesday instead of Thursday. Then, with the exception of the early morning service and the night meeting, the entire day is spent in considering conference business, which is all out of the way before the first Sabbath. This plan has worked admirably.

From the beginning, the meetings in Victoria were excellent. The people seemed hungry for spiritual food. Both Sabbath meetings were signally marked by the presence of the Holy Spirit. A large number went forward to consecrate themselves more fully to God's service. On the last day thirty-three were buried in baptism. On the same day more than \$1,500 was pledged for the tent fund and for mission work.

In company with Pastor George Teasdale, I then started for West Australia, to attend the camp-meeting there. As there is no transcontinental railway in this country, we were obliged to make this journey by boat, which requires a week's time. This camp was pitched in the beautiful suburb of Cottesloe, about seven miles from Perth, the largest city in West Australia. In front of the grounds, a few yards away, was the Swan River, spread out in silvery loveliness, and at the back the hillsides were studded with fine residences, hidden among stately trees and luxuriant foliage.

The camp-ground itself was a peppermint grove, among the trees of which most of the dwelling tents were pitched. The ground was sandy, covered with a fair grass sod, and the weather could scarcely have been better.

There was a good representation of our people present, and at night especially the preaching pavilion was well filled, although but few from the neighborhood came to the meetings. The outside attendance was not large at any time.

In harmony with the beautiful surroundings, a spiritual calm rested upon the encampment, and affected every one who came within its reach. Heart-felt praise, without one discordant note, ascended to God for present blessings.

Among the young people—and West Australia certainly has more than its share of fine young men and women who will soon be a power in the work if they will consecrate themselves to the Lord—there was a general revival, many yielding for the first time to the gracious invitations from the Lord. Of the eight-

een candidates for baptism, the majority were youth, children of parents already in the truth. This is as it ought to be. Every year our young people should be gathered into the fold, and not one allowed to slip by unheeded. No surer nor more satisfactory evidence than this could be obtained of the presence of the Holy Spirit, and the outpouring of the latter rain. During this camp-meeting an aggregate of more than \$2,500 was pledged for the furtherance of the work.

We returned from this meeting just in time for the conference and camp-meeting in South Australia, April 2-14. All the blessings that were experienced in the other meetings were ours at this meeting. The camp was located in a paddock surrounded by houses, and as a result, the meetings were well attended by the public. Some began the observance of God's holy Sabbath, and many others gave in their names for reading-matter and further studies.

The meetings during both Sabbaths were signally blessed by the presence of the Holy Spirit, and a large number went forward to consecrate themselves more fully to God's service. Several young persons, as well as some older ones, for whom special prayer had been offered by loved ones, took their stand definitely for the first time.

About \$1,375 was given in pledges and offerings during the camp-meeting, \$106 of which was received during the two sessions of the Sabbath-school.

At the closing meeting, held early Monday morning, April 15, the general testimony was that it had been the best camp-meeting ever held in South Australia. This is as it should be; for as we near the end of our work, our meetings should be better.

A Visit to the Somabula Mission

R. C. PORTER

WEARY with a week's journey north of the Kafue River, and en route to Gwelo, we were glad to meet Brother T. J. Gibson, Sister Butterfield, and some of the mission boys at the station about eight in the evening. Our luggage was soon transferred to the Somabula Mission "express," a twelve-ox team and large farm wagon, and we were off for the mission. We traveled two hours before reaching a good camping ground, where we outspanned for the night. As all were tired with the day's journey, we soon made down our beds, and fell asleep under the broad canopy of the heavens. The next morning we were up at an early hour for a three hours' trek before breakfast. It was a change from the earthy mattress on which we had lain as long as was comfortable. After one has turned every side toward an undesirable lump that projects too high, there is no inclination to lengthen the night beyond daybreak.

On reaching a place where there was plenty of water, we outspanned, built our camp-fire, and were soon enjoying a substantial, though plain breakfast. There is something about camp life on trek that

gives one a relish for one's meals akin to the relish for meals in childhood school-days. The food may not be quite so good or so well served as at home, but hunger, born of outdoor exercise, prepares the appetite to give it a hearty reception. At 2 P. M. we reached the mission and were given a warm welcome by Sister Gibson, her three children, Brother Hutchinson, who had returned from Shangani to meet us, and the mission school.

On our arrival we learned that a busy

together for a service during our visit. After the service we took lunch, and started at once on our homeward journey. We reached home about sunset, feeling that we had spent the day very profitably.



The Heart of the Dark Continent

J. N. ANDERSON

AFRICA, the second largest continent in the world, the land where Moses lived and wrought, the scene of a mighty

Christian church during the first centuries of the Christian era, the land of Tertullian and of Livingstone, is for very good reasons called the Dark Continent. Following the Mohammedan invasion of the seventh century, which swept away every trace of the Christian faith, except in a few places in the regions of the upper Nile, practically the entire continent of Africa remained unknown and untouched by the rest of the world until a few decades ago. In the heart of that vast continent where his life was spent, lies buried the heart of its greatest missionary and explorer, David Livingstone, whose ambition it was to "penetrate through Africa," and then by the power of the gospel bring healing to this "open sore."

The death of that great man in the depths of that mysterious dark land stirred the whole Christian world as it never had been stirred before for any heathen land. All the larger missionary societies of Europe and America promptly and enthusiastically sprang to the task of filling the great gaping door that Livingstone's death had both opened and made known. Large sums of money were spent and the lives of many heroic missionaries were laid down as the price of laying a foundation upon which has been built an extensive and promising work, and which to-day is represented by 4,273 foreign missionaries under 158 different societies, aided by 69,704 native workers, located at 11,074 stations. The direct result of all this along with other previous missionary efforts, has been that considerable portions of the seaboard margin of Africa is entered and in places

quite fully occupied. But the great interior, the very heart of the Dark Continent, remains unreached, and in a large measure unexplored. It is still waiting for some one to penetrate through the interior and carry the gospel of healing to Africa's "open sore."

Central Asia has 35,000,000 inhabitants beyond the present reach of all missionary ministrations and planning; the vast interior of the Dark Continent has even more. The report of the World Missionary Conference puts the number of untouched souls at 50,000,000,—about one third of the entire continent. Witness the following tabulation from that report: "This area begins a few hundred miles south of the Mediterranean coast and includes, as we shall see, portions of Tripoli, the province Oran, the south half of Algeria, the Atlas-Rif country, the Mulaya Valley, the Sus Valley, and the Sahara district of Morocco; the uncounted thousands of nomads in the Sahara proper; Rio de Oro, with a population of 130,000; 8,000,000 in Senegambia and the Niger district; some 1,700,000 in French Guinea; 1,500,000 in Dahomey; some 500,000 in the Ivory Coast, and over 800,000 in Portuguese Guinea; about 1,500,000 pagans in Liberia; 500,000 in Togoland; some 4,700,000 in Northern Nigeria; 3,000,000 in Kamerun; some 8,000,000 in the French Congo, besides 4,000,000 of the Baghirmi and Wadai districts; several million at least out of the 30,000,000 of the Belgian Congo; a large population in Nyassaland; some 2,500,000 in Portuguese East Africa; about 2,000,000 in German East Africa; 3,000,000 in British East Africa; about 2,000,000 even yet in Uganda; and 750,000 in the Italian, British, and French Somalilands."

Surely in the face of these figures it must be said that Africa's evangelization



THE SOMABULA MISSION "LIMITED"

program had been planned for us during our stay. Besides the main mission students, and people from the neighboring kraals, about thirty students came in from the different out-schools to attend the Sabbath services. They had come on foot distances ranging from six to forty miles. They were an intelligent-looking class of students, and they manifested a deep interest in the word spoken. Sister Butterfield came a distance of ten miles in an ox-cart, bringing eight Christian boys with her from the farm. These are members of the mission church who have finished their education, and are working with Brother Butterfield on the farm. Brother Butterfield had spent the day before at the mission, then returned to the farm in order to allow the others to attend the Sabbath services.

On Monday Brother and Sister Gibson and daughter and Brother Hutchinson and the writer started with the Somabula "limited" (a donkey team) a distance of six miles to visit the Ingiti out-school. We should have taken the oxen for speed, but on account of the cattle disease it is difficult to obtain a permit to travel with oxen. This out-school has an attendance of about twenty. There has been an attendance of thirty-six, but the drought has made it necessary for the young men to go out and work in the mines to support their families. The nearest kraal has about seventy-five family huts, and another, within two miles, has fifty huts. There is every prospect that this out-school will accomplish much in educating the natives of that district and bringing to them the light of the gospel. The headman of the nearest kraal, and a number of the people from both near-by kraals, came



THE SOMABULA MISSION "EXPRESS"

is scarcely begun; and that feeling is only deepened when it is remembered that its population is a bewildering medley of races and tribes, whose languages are said to number 523, besides 320 dialects, and, with the rarest exception, all are without the slightest trace of a literature of any kind. "Polygamy is almost universal. Slave raiding, intertribal wars, and cruel superstitions have through long years preyed upon the life

of Africa, and left its population reduced, divided, suspicious." In certain parts cannibalism is still practised. Religiously, Africa has about 4,000,000 nominal, spiritless Christians (the Ethiopian and the Abyssinian churches), whose ranks are steadily being thinned by the aggressive invasion of Mohammedanism (now fifty or sixty million strong), whose fierce propaganda is almost invariably favored by the local representatives of the European governments, while on the other hand, they restrict or prevent the extension of Christian missions. The remaining 90,000,000 or so are held in bondage by those tribal beliefs and practises summed up under the names of animism and fetishism. This latter class is reached most readily; "its very misery makes it [the gospel] welcome relief; its utter darkness makes it glad of light." The door of access into Africa is the greatest in this direction, while Islam is the greatest obstacle; not a mere obstacle, indeed, but a bitter and fanatical rival whose ambition it is to dominate the whole continent.

This in brief tells the story of the Dark Continent as to the present status of missions and the unfinished task. From the merely human point of view it is both appalling and impossible. But that world of heathen and Mohammedan darkness is as much under the care of the Father as is America or Europe, and heaven is as near and as directly overhead the spoiled, benighted African as in our own cases. God's eternal purpose includes every race, tribe, and tongue of Africa; his invincible light shines for all, and ours is the duty and the privilege to carry that light to every man, since he is--

"Heir of the same inheritance,
Child of the selfsame God.
He hath but stumbled in the path
We have in weakness trod."

And we must not fail to see God's hand of power working in Africa as in the other parts of the world. Practically the entire continent is under the political control of Europe, with the result that commercial slavery and intertribal wars have nearly ceased. Nearly all the navigable rivers and lakes of the vast interior now float large flotillas plying in the interest of foreign trade and commerce, and by that very means creating in the minds of the native people a knowledge of, and a desire for, the things of the outside world. Railways are fast being projected into nearly all the different parts of those dark regions, representing the steady and irresistible march of Western civilization upon the Dark Continent. The highway of the King is fully prepared, and all things seem to wait the coming of his messenger. The following lines written on seeing the statue of Gordon as it stands facing the great wastes of the Sudan, are to the point:—

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;

Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.

But still I wait
For the messenger of God who cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;

The soldier comes the empire to maintain,

Bringing the pomp of war, the reign of fear.

But still I wait;
The messenger of peace, he cometh late.

"They set me looking o'er the desert drear,

Where broodeth darkness as the deepest night.

From many a mosque there comes the call to prayer;

I hear no voice that calls on Christ for light.

But still I wait
For the messenger of Christ who cometh late."

Foreign Mission Seminary.

General Meetings in China

A. C. SELMON

I HAVE just returned from a nine weeks' trip through our Mandarin-speaking field. During this time I attended our four general meetings,—one in the province of Hunan, one in Hupeh, one in Honan, and one in Anhwei. I have never before attended such meetings as we had at these four places. In the past, we have had to work hard to get an audience, but now it is a question of how to take care of those who attend our meetings. At the Hunan meetings there were about one hundred fifty of our people in attendance, including inquirers; in Hupeh there were between sixty and eighty, including inquirers; in Honan there were in the neighborhood of two hundred fifty, including inquirers; and at the Anhwei meeting there were about eighty of our people, this also including inquirers. I was greatly impressed that the Lord's time has come for this message to go in China. The Chinese people are more ready to accept the truth than ever before. Of course, it may be said that this is due to the fact that we are able to present the truth with more clearness and force, now that we have the language, than we were a few years ago. However, regardless of the advance which we may have made in the language, there is surely a wonderful opening of the ears of the people to hear. This refers especially to the non-Christians. At the Hupeh, Honan, and Anhwei meetings, we made a special effort every night for the heathen, and the Lord richly rewarded us. At each of these meetings there were over one hundred persons who took their stand for the gospel. While many of them did not fully realize what the step meant, yet among them was a large number of good, earnest persons, and now they only need to be taught and instructed in order to be fully established in the truth, and to make good,

substantial Seventh-day Adventists. In the past, when we have held meetings for outsiders and made calls for men to stand up and thus announce their intention to believe and obey the gospel, there have been very few who would dare do so. They did not dare to take the step, fearing that they would "lose face" with their acquaintances. However, in these meetings men dared to take their stand, and they would even dare to bear testimony before a whole congregation of their heathen friends. This greatly encouraged all of us, and especially was it a great help to our Chinese church. Our Chinese brethren seemed to get a glimpse of the power there is in this last gospel message, and to see that there is in it an antidote for every ill and sin that is in the world, and that it is not only adapted for the people in Babylon, but that it is especially adapted for the idol-worshippers of China.

We were fearfully short of help at all our meetings. We had four services every day for our own people, and the burden of all this work fell on the one or two foreigners who had to do the preaching. In addition to the day meetings there was the work in the evening for the outsiders, and usually these meetings would not close until ten o'clock. This was a great strain, and used up every ounce of energy that we had. At the Chang-sha meeting there were three of us to do the preaching,—Elder and Mrs. R. F. Cottrell, and myself, in addition to the help that some of the Chinese evangelists gave; at the Hupeh meeting there were six of us,—Brother and Sister O. A. Hall, Brother and Sister F. A. Allum, Dr. A. G. Larson, and myself,—and some Chinese evangelists; and at the Honan meeting we had four men,—Brethren Hall, Westrup, Allum, and myself. Sister Allum and Sister Hall conducted the meetings with the women. Brother Allum was very tired and worn at the close of the Honan meeting, but he accompanied me to Anhwei, to help in the Ying-shan meeting. It requires four days to make this trip, and while we were on the way Brother Allum became ill. After reaching the meeting he was able to preach only one sermon, and then was forced to give up and return home. Brother Fred Lee and wife had been in Ying-shan for about three weeks before the general meeting began; but just after we opened the meeting, Brother Lee came down with a severe attack of malaria, so we were deprived of his help also. This left Mrs. Lee and me to carry on the general meeting. There was in addition only one Chinese evangelist, Brother Li Fah Kung, who could go ahead and be of any help in the preaching. Under ordinary conditions, our hands would have been full, but because Ying-shan had been in a turmoil for several months on account of the fighting there during the revolution, and because of other conditions, there was a distressing state of affairs in the church to be dealt with. But in spite of being short of help, and in spite of other difficulties, the Lord greatly blessed.

Thirteen individuals were baptized at the Ying-shan meeting; thirty-two at the Honan meeting, and thirteen at the Hupah meeting. At the close of the Hunan meeting nine were baptized, and following the meeting Brother Cottrell opened a Bible school with some twenty-five persons in attendance. This Bible school was to continue for one month, at the end of which time Brother Cottrell expected to baptize about twelve more.

Brother F. E. Stafford and Sister B. Miller have been carrying on an active evangelistic campaign here in Shanghai, and yesterday (June 18) six persons were baptized as a result of these meetings. These six all give promise of being active workers in the cause, when they have the necessary training. One of the six is a teacher from the far western province of Szechuen. This teacher and three of his friends have accepted the truth, and so the Lord has heard our prayers that the work might be started in the province of Szechuen with its eighty-odd millions of people. The door of opportunity is open before us not only in Szechuen, but in many, many other places, and here we are so short-handed for workers that we can not care properly for the work already under way.

During this series of meetings in the interior we made our first attempt to use a tent in China. At the Chowkiakow meeting all the services for outsiders, and some of the meetings for our own people, were held in the tent. The seating capacity of the tent we used was about five hundred, and it was filled every night. We had fears, in the past, lest the crowd could not be kept orderly, and possibly our ropes would be cut, etc.; but no one could have asked for a more orderly crowd. There was no disturbance during any of the meetings. This convinces us of the utility of tent-meetings in the interior of China; and now the brethren in the North Central Mission are planning to take a tent and a company of trained workers, and visit as many cities and market-places as they can reach each tent season.

Read This Slowly, and Think

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Am I trying to bring my friends to Christ?

Just where am I making my greatest mistake?

Am I doing anything I would condemn in others?

Have I ever had a direct answer to prayer?

Is there anything I can not give up for Christ?

How does my life look to those who are not Christians?

Is the world being made better or worse by my living in it?

Have I ever tried giving one tenth of my income to the Lord?—*Canadian Churchman.*



In Prison for Conscience' Sake

ON the twelfth of October, 1906, I entered military service as a recruit, and was brought before a court martial the first week, and sentenced to fourteen days' imprisonment for refusing to work on the Sabbath. On being referred to the text in the thirteenth of Romans, "Let every soul be subject unto the higher powers" (the officers did not mention the context during the hearing), I answered that when the laws of man conflict with the laws of God, as in this case, God is to be obeyed rather than man. At the termination of the above-mentioned imprisonment, as I still refused to work on the Sabbath, I was condemned by the court martial to a two months' imprisonment for having "persisted in disobedience." During this confinement, I was subjected to further punishment nearly every week for attempting to observe, while there, the commandments of the great God in an upright and earnest way. But, O, great was the joy that I experienced during this imprisonment! Surely I could often testify with the psalmist: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

Having returned to the troops, under guard, on the fifteenth of February, 1907, I was again arrested on account of the same disobedience at the beginning of the Sabbath, and after three months' imprisonment on trial, was again sentenced to three months in the fortress. This term was somewhat prolonged for disregard of discipline. But in spite of all this, my joy in the Lord was great, and with it was mingled the joy in the thought that I was, according to my conviction, suffering for the truth's sake. At the expiration of this sentence, I returned to my regiment, but was again sentenced to seven months; later, another six and then still another six months' imprisonment, and transferred to an inferior class in the military service.

During this time many attempts were made to render Sabbath-keeping as unpleasant as possible, so that I would give up the idea, by taking all work from me for periods of eight, ten, and twelve days. This is a severe trial,—without any occupation whatever, and completely isolated,—and without God it would have been almost enough to drive one to despair. Even this was not enough. According to the direction of the law, a stay of six weeks in a lunatic asylum followed, for a medical examination as to whether my mind was in good condition or not. After the doctor's testimony had been handed to the court martial,—where no less than forty-eight cases were being tried,—I was sentenced to one month's imprisonment for each time I had refused obedience to duty, making a total of four years, since my understanding was declared to be in normal condition.

On the nineteenth of March of the same year I was sentenced to still another year's confinement. After two months, however, I was declared unfit for military service by the commander-in-chief, after the doctor of the fortress had examined my blood; but I had still to serve my time in a civil prison. It is true the difficulties in this struggle of faith were much less in the civil prison than in the military; it was, however, a strange treadmill of daily life. Occupied as a military tailor, one day was exactly the same as another, except the Sabbath; and I was surrounded with severe critics on the points of our glorious truth, having jest and contempt on the one side and a kind of sympathetic laughter on the other. However, my inner feelings were always those of joy at having the privilege to suffer for righteousness' sake, knowing that our Lord and Saviour had done much more for me. Added to this, thanks be to God, was the assurance that when God considered the hour come for me to be freed from prison, I should surely be delivered by his grace.

On the twenty-fourth of October, 1911, a despatch was received from the office of the commanding general, as a response to a request on my part for grace. What indescribable joy when I read, "To be dismissed"! It was a slight foretaste of the joy described in Psalm 126, and "we were like them that dream." My five years in prison, filled with rich experiences, now lay in the past.

As a closing word, let me say: I should not wish to have missed the days that I spent in prison, as dreary and comfortless as they often seemed to be. The great God, who also notices the slightest thing, always gave me to understand that as long as we trust in him, and do not rest on the loose sands of human opinion, he will help us to succeed in getting nearer to the heavenly goal, which is the prize of the high calling of God in Christ Jesus. May the Lord grant us all, who call ourselves Christians, the power of his Spirit, that we may practise true, positive Christianity.

J. MUEGGE.

Arkansas Camp-Meeting

THE camp-meeting and conference convened, as announced, at Little Rock, Ark., July 11. Despite the fact that the preceding year has been a hard one financially, this meeting was well attended, and the Spirit of the Lord was deeply felt.

There was a spirit of oneness in the selection of officers for the ensuing year. Elder J. W. Norwood was reelected president; Brother C. J. Dart, secretary and treasurer; Brother J. A. Tucker, field missionary agent; Miss Mable Seitz, young people's and educational secretary; Sister J. W. Norwood, Sabbath-school secretary.

The fifteen-cent-a-week plan was discussed, and it was found that this conference was over \$600 behind for the past six months of 1912. Donations were taken for this purpose to the amount of \$965 in cash and pledges.

Elder F. C. Gilbert gave a very interesting talk on the work being done for the Jewish people, after which an offering amounting to \$80 was made for the Jewish work. Elder Gilbert's labors at this meeting were greatly appreciated.

The work for the colored people was in no wise overlooked; \$85.50 was raised for this work in the conference, \$18.50 of this amount being given by the colored people. The camp-meeting for the colored people was held at the same time and in the same city. The Lord is calling out from this people honest souls to help carry this precious truth to the world in darkness. Surely the work is great, but the laborers are few.

The offering given by the Sabbath-school for the two Sabbaths amounted to \$26.88. A fund was also started to help educate worthy young people and \$25.50 was given for this worthy and important work. The contributions made at this meeting aggregated \$1,200. Surely this shows that God gives his children the spirit of giving even when the evil one is trying to discourage them with poor crops.

But better than all this was the spiritual results of the camp-meeting. The word was spoken with convicting power; strong men were brought to the Saviour with trembling and confession; old and young sought the Saviour together.

The young people's work was under the supervision of Elder E. E. Farnsworth, young people's and educational secretary of the Southwestern Union. The early morning devotional meetings for the young people were well attended not only by the young people, but the blessed presence of the Holy Spirit was felt in a remarkable manner.

O. B. WATSON.

Portugal

LISBON.—A few words concerning the work in Lisbon will undoubtedly interest our brethren and sisters. In this city of six hundred thousand inhabitants, the voice of but one worker is heard in the attempt to warn these people of the destruction of this sinful world. Our company in this town consists of fourteen members, five of whom were recently baptized. The truth is preached in two halls, one series of lectures having been begun last January. The first meetings were well attended, but unfortunately they were disturbed often, so that many ceased attending. Nevertheless, several come regularly, and we hope from among them to gather some sheaves for the harvest.

As is generally the way in large centers and especially seaports, Lisbon is a very irreligious town. Unfortunately, one is too prone to forget the history of the past, when God visited this town with an earthquake in November, 1755, at the beginning of the sixth seal. A very anti-religious spirit exists here. In order to be able to hold our meetings in good order, we had to have the assistance of the police, and even with three or four officers at the door of the hall, we were not able to continue to speak. We were threatened with further trouble, such as the breaking of chairs, and other rough

conduct. One evening there were more than one hundred persons shouting outside the door, and the policemen were not able to gain the mastery over them, for they had not the slightest respect for the authorities. By the blessing of God, the following evenings were more quiet.

Brethren and sisters, think of us in this land, and remember this city in your prayers, so that in spite of all the attempts of the enemy, this message may triumph in winning precious souls. We are of good courage, and are redoubling our efforts and zeal in working under the banner of our Master.

PAUL MEYER.

Our Young People in Turkey

OWING to different conditions there have been several changes among our young people in Turkey. Some are attending our school in Constantinople, while several were obliged to enlist in the army.

The soldier in the accompanying picture is one of our Armenian brethren, a very faithful and earnest young man.



He has found favor with his captain, and has no difficulty in keeping the Sabbath. At first, he was in the palace of former Sultan Hamid. In his regiment there were other Armenian soldiers, and his captain would get him and his comrades to argue on the Sabbath question. He first proved from the Bible that the Sabbath is the Lord's day, then proved from history that Sunday is an institution of the Papacy. The captain then asked one of the other young men to prove Sunday to be the Lord's day, but he declined, stating that that was the priest's part, and he was no priest. Thus both Armenians and Turks had a chance to hear the truth. At present this brother is at the Dardanelles, working in the telegraphic department. During the last general conference in Constantinople, upon request of Elder E. E. Frauchiger, his captain gave him a vacation of ten days. Thus he had the privilege of enjoying the blessings with the rest of the brethren in Turkey. This kind treatment on the part of Turkish officers is something altogether unusual. Surely the Lord is doing wonderful things for his children.

At present there are three Armenian young men in the States, studying in our schools. One is in South Lancaster, one

at Loma Linda, and the other, the writer, in Union College. We have only one desire and ambition in life, and that is to prepare ourselves speedily to labor in our country in the Master's cause. We ask the prayers of our brethren in the United States that we may be faithful and true to our trust. J. G. MANDALIAN.

The Press Bureau Work

WE are pleased to read in the *Lake Union Herald* of July 24 that Elder A. L. Miller and Brother R. M. Grey are having success in inserting notices about their tent-meetings in the newspapers of Franklin, Ind. They write: "The papers are free to publish whatever we give them, and are doing a good part by us." In the same issue of the *Lake Union Herald*, Brother H. H. Hicks, in writing about his tent-meetings in Flint, Mich., says: "We are reaching eighteen thousand homes with the truth in this effort, as the *Flint Daily Journal*, with a circulation of eighteen thousand copies, is printing the main points of every sermon. We have heard of one man, a Christian Scientist, who has been convinced that the seventh day is the Sabbath from reading the articles in the paper."

W. L. BURGAN.

A Word From Portugal

FOR nearly seven years, Lisbon has been the center of our work in Portugal, and only since 1910 have we made a strong effort to build up a work that had been started in Porto and abandoned. We have two halls, one in Gaya and the other in Porto, where a few persons came to hear the word.

Our Portuguese worker, a young man whom we had sent to Gland, was asked to leave Lisbon and help with the work in Porto, where he is developing into a good laborer. We endeavor to fill every night with meetings, Bible studies, or visiting.

One man who has been working for twelve years in a factory, has been studying the truth for some time; but how to earn bread for a family of six is a problem staring him in the face. It is a serious question under the best of circumstances, when a working man becomes unemployed and has to look for another position. Great faith on the part of such is necessary, and we can only pray that God may give it to them.

Another person, a woman, says, "I am going to keep the Sabbath." Another, who can not read nor write, says, "This shall be my religion." Others acknowledge the truth, but are waiting.

We are trying to increase our literature, so we can place printed matter on different subjects in the hands of those who can read. We also are hoping to find some canvassers to carry the same to the people. We shall try to sow the seed, expecting that God will give the increase. C. E. RENTRO.

EIGHT new members have recently been added to the church at Minneapolis, Minn., and Elder W. A. Alway baptized nineteen students of the Maplewood Academy at the close of school. Elder J. O. Peet reports that two adults have accepted present truth at Brookpark.

Washington, D. C.

At the close of a recent Sabbath service a sister who had been uplifted, came with the request that her husband be visited. He believed the truth, but not being a Christian, was not obeying it. For an hour the Word of God was read to him; he saw his way to the cross, and opening his heart to the Lord Jesus, became reconciled to God. The next Sabbath afternoon, on my way to his home for further study, what was my surprise and joy to hear that he had attended the morning service, and voluntarily asked for baptism and membership with the believers.

A woman who had been educated in a Roman Catholic convent, but who did not believe in the confessional or the infallibility of the Pope, attended service in the Episcopal church. Learning that Bible readings were being conducted near her home, she attended, became interested, opened her heart to the truth, and is to-day enjoying an experience to which she had been hitherto a stranger. For months she had debated the question of attending service in a Jewish synagogue, as she believed the seventh day should be observed. Now she is happy in being able to worship on God's day with those who are followers of the Lord Jesus Christ. Christ to her is now not a Saviour merely in the heavens; he is ever present in her life, and she is at rest from doubt and unbelief.

One of our brethren whose business takes him into the homes of the people in this city, invited me to go with him to meet a lawyer who believed in the Darwinian theory, but whose wife is a Christian. We reasoned together for over an hour, and step by step the truth conquered. At last he said, "Why, my friend, if you are right, popular Christianity is far from the truth." I assured him that the Word of God is right, and asked him to give me four evenings of his time in which to prove the existence of God and the authenticity of the Bible, to which he gladly consented. As I left, he said, "My mind has undergone a change; I thoroughly enjoyed the evening, and shall be glad when you come again." As I shook hands with the lawyer and his wife, the grip of her hand told of her thankfulness at the prospect of her husband's conversion. Pray as you read this that God's Spirit may manifest his authority in this man's life. And he is but one of many; hearts are being awakened and are desiring something not yet experienced. Jesus Christ alone can satisfy. JOHN N. QUINN.

Antigua and St. Thomas

SAILING from Demerara on March 21, I arrived in Antigua the evening of the twenty-seventh. On the way the ship stopped two days at Barbados. Here I had the pleasure of visiting Elder and Mrs. E. C. Widgery and Dr. and Mrs. Cave. I spoke in the church one night, and was glad to meet many with whom I had become acquainted on former visits, also to greet the others.

In Antigua the believers from different parts of the island met, April 5-8, in the church in St. John. Elder J. H. Matthews has labored with success during the past year in various parts of the island where companies and interested ones are located. Over a year ago Elder Matthews's wife died, and a few months

later his little baby passed away. This has been a heavy blow and continual sorrow to the husband and father, but the promises of God are his consolation.

Elder H. C. J. Walleker and I left Antigua on April 12, and reached St. Thomas the next day. During the following week we visited some of the islands eastward. From April 25 to 28 we held meetings in the church in Charlotte Amalie. Quite a number of our people came over from St. Croix, and one or two from the islands to the eastward, to attend this meeting.

The night services were given to preaching, the early morning hour to prayer and praise. The Sabbath-school and the young people's work were considered, papers being read upon these subjects. Mrs. Walleker read a paper on how to keep in health. The hour given to the consideration of the distribution of literature was occupied by reading from the Testimonies and relating personal experiences. From 11 to 12 A. M. we had Bible studies. Sabbath morning just at sunrise, Elder Walleker baptized four persons in the sea, in a quiet little bay where we had gathered for the occasion. As the sunlight streamed over the tops of the mountains, the people were singing, "There is sunlight on the hilltop." As we rowed back across the bay to the city, the beauty of the rising morn over the hills caused gratitude and praise to spring up in our hearts to the God of nature.

The meetings in St. Thomas and Antigua were profitable, and the brethren and sisters expressed themselves as being greatly benefited and encouraged. May the Lord keep the people faithful and humble.

May 1, I sailed to Porto Rico. Two days later, in company with Elder Wm. Steele, I left for Jamaica. The ship stopped two days at the city of San Domingo, allowing Elder Steele to go ashore and look after the work at that place. We reached Kingston the evening of the twelfth. U. BENDER.

British Guiana

LEAVING Trinidad on March 12, I reached Georgetown, British Guiana, the morning of the fourteenth. Elder E. C. Boger met me at the wharf, and a quiet day was spent at his home, visiting with the laborers and believers who had come in from different parts of the colony to attend the meetings.

The meetings began Thursday night and ended Sunday night. We had morning meetings at five o'clock. Bible study was held in the forenoon and in the afternoon, with preaching at night. One afternoon a program was rendered, consisting of several good papers, in the interest of the Sabbath-school and young people's work.

The tent-meetings recently conducted in Georgetown by Elders E. C. Boger and T. L. M. Spencer resulted in the conversion of several persons. There has been quite an increase in the membership of the Georgetown church. The church building needs repairing and enlarging.

Elder Spencer is located in Georgetown. Brother T. J. Kennedy has moved to New Amsterdam, and works in that district. Brother H. Beck is working on the Essequibo Coast. Brother R. Hyder works among the people of his own race, the East Indians.

In different parts of the colony, five schools, with about one hundred thirty pupils, are being conducted with some of our West Indian brethren and sisters as teachers.

At the present time, British Guiana is suffering from a severe drought. For several months, but little rain has fallen. There has been but little cane harvested on account of the lack of water in the canals. If rain comes now, it will spoil most of the cane; this crop will be a very short one.

Although the land may be dry and thirsty and the people hungry, the Lord will continue to give the bread of heaven and the water of life to those who seek him. U. BENDER.

Kibroth-Hattaavah

ARTHUR W. SPAULDING

I SAW the sun go down in the west,
Red and shot with flame;
And, gripped by a passion I could not name,
I cried to it, "Set! set, O sun!
And leave me the knowledge the day is done;
For that the day is done is best."

And a storm swept down, a sudden gust,—
The rain blown, and the hail,—
And the trees bowed over before the gale,
And the flocks sought shelter before the pelt.

"Blow, O tempest!" I cried; for I felt
That the vanishing sun and the passing day,
The flames' last stabs and the tempest's sway,
Were filling the graves of lust,—

Filling the graves in the wilderness,
When the fateful day was done:
The flesh unchewed that the clamors won,
The prayers unuttered that were to bless.

Prince of the blood and mixed of race,
They lie in the desert way.
They talked of the Land, but they lived for the day,
And the day's full meed was won at last:
The lusts forgotten, the murmurings past,
They met death face to face.

A tumult of voices smites the ear:
To-day, as they shouted then,
So shout the frenzied and blinded men
That have dragged the reluctant foot in vain,
When the heart is behind in Egypt's plain.
And not till the cries of the proud are stilled,
And not till the graves of lust are filled,
Shall the land of promise near.

So to God in the guiding cloud I pray
(In your presence, brothers, who be not blind):
By the omen of sun and of rushing wind,
Bring, Lord, the close of the day.
Hendersonville, N. C.

DURING a recent visit from Elder B. F. Kneeland, two individuals were baptized, and added to the Coudersport (Pa.) church.

Gospel Workers' Department

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

Conducted by A. G. DANIELLS

The Call to the Gospel Ministry Some Valuable Quotations

"AND NO man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5:4.

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.

"God has repeatedly shown that persons should not be encouraged into the field without unmistakable evidence that he has called them. The Lord will not entrust the burden for his flock to unqualified individuals. Those whom God calls must be men of deep experience, tried and proved, men of sound judgment, men who will dare to reprove sin in the spirit of meekness, men who understand how to feed the flock. God knows the heart, and he knows whom to select."—*Testimonies for the Church*, Vol. I, page 209.

"While Christ is the minister in the sanctuary above, he is also, through his delegates, the minister of his church on earth. He speaks to the people through chosen men, and carries forward his work through them, as when, in the days of his humiliation, he moved visibly upon the earth. Although centuries have passed, the lapse of time has not changed his parting promise to his disciples, 'Lo, I am with you always, even unto the end of the world.' From Christ's ascension to the present day, men ordained of God, deriving their authority from him, have become teachers of the faith. Christ, the true Shepherd, superintends his work through the instrumentality of these under-shepherds. Thus the position of those who labor in word and doctrine becomes very important. In Christ's stead they beseech the people to be reconciled to God."—*Id.*, Vol. IV, page 393.

"We must be called of God. A call to a ministry which is exercised in the name of God, can emanate only from him. . . . Whether external or internal, the call ought to be divine."—*Vinet, of the French Protestant Church, quoted in "The Ideal Ministry," page 112.*

"Why do we insist on this necessity of a divine call? Scripture is full of it. Old Testament prophets were all called of God, as we see from the stories of Samuel, Isaiah, Jeremiah, Amos, and others. The New Testament apostles were similarly called of God; the twelve, St. Paul (Gal. 1:1), and Timothy. Of the ministry we may say what is recorded of the Aaronic priesthood: 'And no man taketh this honor unto himself, but he that is called of God.' Heb. 5:4. The very nature of the case suggests the same thing. The minister is called an 'ambassador.' He is said to have 'received' his ministry, and to have it 'committed to him.'"—*The Work of the Ministry*, by W. H. Griffith Thomas, D. D., page 112.

"Is there a special call to the gospel ministry? How is this call certified to the individual? Very much more de-

pends upon the answer to these questions than may at first appear."

"What is the call to the ministry? It is of God, immediate, internal, effectual.

"It is of God, not of man; divine, not human.

"It is immediate, not through a church or bishop.

"It is internal, the direct agency of the Holy Spirit on the heart; not external, as in providential circumstances.

"It is effectual. The called of God to the ministry get into the ministry."—*The Ideal Ministry*, by Herrick Johnson, D. D., pages 103, 104.

"We have, then, established by Scripture these points: (a) That the call to sacred office, under the Old Testament dispensation, was God's exclusive prerogative; (b) that Christ made it equally his exclusive prerogative while on earth; (c) that in every recorded case the call was immediate, personal, and effectual; (d) that the church is to pray that he will continue to call; (e) that having ascended on high, he answers this prayer and continues to give the church pastors and teachers; (f) the Scripture record, after Christ's ascension, shows that the call is now by the Holy Spirit, but still immediate, personal, and effective. The mode of the divine call has changed. The fact of the divine call remains. The call is no longer audible, for this is the dispensation of the Spirit. God, the Spirit, does not speak to the outward ear. His call is inner and silent, to the ear of the soul, but as immediate, personal, and effectual as was Christ's when on earth."—*Id.*, pages 107, 108.

Church Missionary Work

[The following program was prepared by F. H. Raley, missionary secretary of the Northern New England Conference.]

Suggestive Program for Fourth Sabbath Home Missionary Service

(Aug. 24, 1912)

OPENING SONG: "Christ in Song," No. 589; old edition, No. 448.

SCRIPTURE READING: Eze. 3:16-27.

PRAYER.

DUET: "Christ in Song," No. 478, new edition only.

READING: "God's Great Purpose, and Our Privilege to Cooperate."

READING: "Experiences, and Results of Earnest Cooperation."

REPORTS COLLECTED.

RECENT EXPERIENCES.

SONG: "Christ in Song," No. 189; old edition, No. 30.

God's Great Purpose, and Our Privilege to Cooperate

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this inspired scripture, familiar to so many of us, we have the character of God presented as a tender, loving, compassionate Father. He beheld the fall of man, whom he had placed in the garden of Eden, and purposed to give his only Son to redeem man from the just sentence of death which he had incurred by disobedience.

In the book "Early Writings," we read that it was a real struggle with the God of heaven whether to let guilty man perish or to give his only Son to die to redeem him. God could have blotted this world from existence, and all the sin and disobedience with it; but no, there would have been left forever a mar in the universe of his creation. A plan was inaugurated to sustain the law, save fallen man, and prove to the universe the justice and love of God in demanding obedience.

Christ, the only Son, was the willing substitute to die in our stead, and redeem us from the sentence of God's unchangeable law. We have this testimony of his willingness to bear our transgressions: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8.

Before Jesus paid the price of our salvation on the cross, he began his ministry to inform mankind of the great sacrifice that was to be made for them, and to give every one an opportunity to believe in his mission to redeem. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." In this work, Jesus has called man to be—

His Coworker

Jesus saw the fishermen casting their nets into the sea, and said unto them, "Follow me, and I will make you fishers of men." Again he said to the disciples, "I am the vine, ye are the branches." If Christ wishes his followers to become fishers for men, and to be as closely united to him as are the branches to the vine, then it is important that we become his instruments in diffusing the fruits of his Spirit and in searching for lost souls. From "Testimonies for the Church," Vol. VIII, we read: "It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ. Were all who profess his name bearing fruit to his glory, how quickly the whole world would be sown with the seed of the gospel!"

After Jesus had suffered that most cruel death and obtained the victory over it by coming forth from the grave on the third day, he ascended to the Father and was accepted. On meeting the disciples after that occasion, Jesus gave the following commission, which lasts as long as the world stands: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." If there ever was a people commissioned to a great work, it is the Laodicean church of the present time. All power belongs to Christ in this earth, therefore he bids us go. The promise is ours to-day, to-morrow, and till the work is done. Friends, let each one of us answer this question in his own heart: Am I doing that which lies in my power, to witness for Christ?

"We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our cooperation, for man must communicate

with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—*"Great Controversy."*

Will you not reconsecrate your willing service to-day, that angels may speak through you to the saving of your friends and neighbors?

Experiences, and Results of Earnest Cooperation

THERE is a feeling of joy peculiar to missionary work. Did you ever have that feeling, friends? I have; it was after I had been out with the Thanksgiving Special Signs for the first time. It is this sense of joy that prompts the book canvasser to drop a word for Jesus when opportunity offers. The occasional heart-to-heart talk with some soul longing for truth will drive discouragement entirely away. Yes, I have had that joy, too. It is not always the planned missionary visit that reaps the best reward; it is the right word at the right time.

A brother at Keene, N. H., was doing some paper-hanging. The woman of the house chanced to make some remarks about Seventh-day Adventists. The brother then asked her concerning Adventists and what they believed. The woman gave quite an intelligent answer, not knowing that she was speaking with one of that belief. (And by the way, in that city there is a small but active church, using considerable literature. We know not how the woman became so well informed.) Thus the brother learned that she believed much as do the Adventists, and by tactfully arranging for Bible studies on the message, won her to an acceptance of the truth. Her husband is convinced, and is desiring work where he can join his wife in this newly found faith.

An isolated sister living in northern Vermont writes that she is conducting a Sabbath-school for the children of the neighborhood. The attendance is quite regular, and some of the parents have asked concerning the subjects of which they hear the children speak. The seed is being sown, and who can tell what the harvest will be?

More than a year ago as I went to and from my work in Burlington, Vt., I often met a young man always smoking a cigarette. One morning I stopped him and handed him a little leaflet regarding the injuries of cigarette smoking, and gave my brief testimony against its use. He thanked me and passed on. A few mornings later he stopped me, and with a faltering voice said: "If you had only given me this helpful advice five years ago, I could then have changed. It's too late now." I felt sorry for him, but more remorseful for my own tardiness in lending a helping hand. Those words kept ringing in my ears, and I wondered if any one would have these same words to say to me regarding the gospel of Jesus Christ. Friends, if we would deliver ourselves and be free from the responsibility placed upon us of being "lights in a dark place," we must be alert to catch the opportune time to speak a word or to hand out a tract that will be as a nail in a sure place.

Tracts bearing the message might be literally scattered as the leaves of autumn, if all our people would supply themselves with those appropriate to hand out from the desk, or from the

pocket, or to be enclosed in the letter to a friend.

Does It Pay?

Surely Jesus has called us to help him bear his message to the world, and has given us assurance of a reward. When he was on earth with the disciples, he said that in his Father's house were many mansions, and that he would prepare a place for us if he went away, and would come again to take us to our new home when the work on earth had been finished. Paul wrote to Timothy that it was a faithful saying, "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."

It is not always necessary for us to wait until Jesus comes to reap some reward of our labors. Sometimes an earnest of our inheritance is given to encourage our faith. Last summer when a tent effort was begun in one of our large Eastern cities, nine persons were selected by one of the Bible workers as likely subjects in special prayer for their conversion. Seven of these persons selected for prayer accepted the truth during the tent effort. Prayer for the change of life in the remaining two was not lessened in the least by the consecrated worker, but rather became the more earnest. Early in the present year many were made to rejoice when one of these sought pardon from sin by the blood of Jesus, and was united with God's people. "The effectual fervent prayer of a righteous man availeth much." Solomon said, "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

My brethren and sisters, is it too great a task to have a part in winning precious souls to Christ? The great need of the church at the present time is a thorough consecration of every individual that he may be a living epistle "known and read of all men," and that a personal house-to-house work may be accomplished throughout our ranks.

May our continual prayer be for God to sanctify our lives to the fulfilment of this high calling in Christ Jesus.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

Training-Schools in Australasia

READERS of the REVIEW AND HERALD will be interested to learn that our training-schools of the Australasian field are well filled with young people, many of whom have a deep interest in the cause of God, and are preparing to become workers in the same.

Reports from the Darling Range School in Western Australia tell us the work is going forward nicely. Pastor W. J. Smith, formerly in charge of our New Zealand training-school, has taken up his duties in the west. We believe his long experience as a teacher in state schools, and his later experience in connection with our own schools, will be of great advantage to him in his work in Western Australia. We are glad that some excellent young people from the west are developing into workers in the cause of God.

The Pukekura Training-school in New

Zealand is at present under the charge of Brother J. Mills. The school has a fair attendance, and Brother Mills writes encouragingly of the prospects. The New Zealand school is to undergo some changes. The farm has been sold, and it is expected that soon the school will be started in a more suitable place.

Pastor A. G. Stewart, in charge of our work in Fiji, and Brother George Marriott, in charge of our training-school at Buresala, Fiji, both write encouragingly of the conditions there. We have some excellent young natives in training for the field. Two of these, a young man and his wife, have gone to New Guinea, where they are laboring with Pastor S. W. Carr. A number of others are in different parts of Fiji preaching the third angel's message. Others are in training, willing to go anywhere. This school, we believe, will prove a great blessing to the cause of God.

Our nurses' training-school in connection with the Sydney Sanitarium, is filled with an excellent class of young people. This school has already turned out some workers who are doing faithful service in the field. There are others in training who we feel sure will be men and women to bear responsibilities for the Lord.

The Australasian Missionary College has a large number of young people in attendance this year. At a recent visit the writer gathered all the students who were to finish this year, or are to finish next year, and handing to each a slip of paper, asked him to write on it his age, the course he is working upon, what work he is inclined toward, and the field where he desires to labor. About forty young persons were thus questioned. The answers received were varied. Some desired to go to foreign fields, some to train for ministerial work in the home field, some to labor as Bible workers, and some desired to work along business lines in connection with the cause. They were told that some might change their minds, or might be advised differently from what was written on their papers, yet it was thought a good plan to make the mind up to something definite, and work toward a definite end. As a primary training, all were advised to take up canvassing. There is quite a large class forming at present in the school, under Brother H. M. Blunden, one of the teachers, who formerly was state agent. These expect to canvass during the coming vacation.

We have a few young people from the islands in attendance at the school, and are planning to start some classes in the South Sea island languages, which will be helpful to those who at a future time may go out into the island field.

God has directed in the establishment of this school, and we have realized many times his signal blessing. We believe that from this place many more young men and women will go forth as heralds of the Lord's soon coming.

J. E. FULTON.

EARTHLY business may be done in celestial ways. James reveals the secret of this when he warns us to make all our business plans with the proviso, "If the Lord will." To take God into partnership with us in all our business interests is the dictate of wisdom. Why should men hesitate to seek God's favor and blessing in all their business affairs?—*Christian Observer.*

Statistical Report of Seventh-day Adventist Conferences and Missions

Church and Conference Work

Table with 20 columns: 1. NAME OF CONFERENCE OR MISSION, 2. Organized (a), 3. Population (b), 4. Number of Churches, 5. Membership, 6. Number of Companies, 7. Membership, 8. Number of Isolated Sabbath-Keepers, 9. Total Sabbath-Keepers, 10. Total Tithe Receipts, 11. Tithing per Capita (c), 12. Number of Church Buildings, 13. Estimated Value, 14. Approximate Seating Capacity, 15. Ordained Ministers, 16. Licensed Ministers, 17. Licensed Missionaries, 18. Book and Periodical Canvassers, 19. Total laborers (d), 20. Retail Value of Book and Periodical Sales.

Denominational Institutions — Table 2

Section 1 — Educational Institutions (a)

A. Under Conference Supervision

Table with 15 columns: 1. NAME, 2. ADDRESS, 3. Assets, 4. Income, 5. Buildings, 6. Acres (b), 7. Capacity (c), 8. Enrolment, 9. Teachers, 10. Grades (d), 11. Library Volumes, 12. Laboratory Facilities (e), 13. Manual Training Facilities (f), 14. Graduates (g), 15. Entering Work (h).

For the Year Ending Dec. 31, 1911 — Table 1

	Sabbath-School Dept.				Educational Department								Missionary Volunteer Dept.					
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
Amount of Tithe, ap- propriated to Fields outside of Conference	Total Offerings to For- eign Missions (except as noted under 22 and 36)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of Sabbath- Schools	Membership	Total Sabbath-School Contributions	Total Sabbath-School Offerings to Foreign Missions	Number of Church- Schools	Number of Teachers	Total Enrollment	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
1	9,775 43	10,816 82	14,572 64	208	5,003	10,254 06	10,254 06	24	24	285	3,225 00	4,799 50	35	562	421 25	240 48	425 08	1,086 81
2	10,186 56	19,356 93	12,570 76	11,180 85	520	8,265	13,224 06	13,119 36	53	63	1,105	21,000 00	15,710 00	55	1,413	3,202 66	1,192 07	4,654 07
3	14,806 66	35,237 84	6,804 70	18,501 67	243	6,070	12,028 49	11,857 66	25	26	350	2,865 00	5,238 00	37	729	373 23	194 92	886 24
4	10,906 19	23,617 35	15,134 24	11,858 07	441	10,225	17,334 05	17,244 20	96	100	1,132	22,720 50	17,096 80	75	1,329	769 29	211 33	1,363 98
5	22,888 77	34,087 59	14,449 73	7,099 22	320	6,802	12,856 01	12,856 01	23	30	470	8,960 00	6,830 35	37	795	436 55	710 87	1,171 91
6	22,549 36	30,947 79	9,254 53	9,870 85	206	6,664	14,751 86	14,751 86	50	56	1,079	28,319 35	11,867 10	42	872	549 62	140 94	795 30
7	24,419 73	30,935 50	10,230 05	26,866 05	179	7,764	16,194 75	15,980 06	56	81	1,519	38,415 15	23,910 75	47	1,733	689 01	575 74	1,716 36
8	39,150 90	38,750 91	1,273 23	2,168 69	140	2,485	3,921 83	3,921 83	29	30	642	4,660 00	4,681 00	22	357	112 06	41 00	172 13
9	2,592 11	3,541 39	1,816 17	2,252 31	91	2,279	3,100 96	3,085 66	28	41	1,061	2,000 00	6,983 47	12	148	89 93	47 58	170 33
10	4,002 31	12,263 81	6,226 32	3,730 52	208	5,199	8,838 46	8,838 46	47	54	1,112	12,625 00	10,171 75	34	1,469	83 38	58 71	311 37
12	152,842 11	238,941 65	94,136 55	107,610 87	2,414	60,756	112,505 07	111,919 10	436	505	8,765	144,780 00	112,335 72	396	9,397	6,726 98	3,412 74	2,198 78
13	63,345 33	249,290 33	132,530 51	88,495 84	2,462	60,923	97,498 00	94,530 84	457	559	9,514	160,004 97	107,241 83	438	8,039	8,204 10	2,145 07	2,515 35
14	84,496 78		19,115 03				15,007 07	17,388 26				5,093 89		1,358		1,267 67		
15	323 99	4,246 61	1,037 67	1,914 01	50	844	1,465 97	1,465 97	1	1	24			8	122	111 11	101 15	87 41
16	1,697 05	6,004 84	3,797 13	1,609 10	53	1,293	3,690 40	3,690 40	6	7	150	2,500 00	1,175 00	6	86	49 45	21 95	43 01
17	2,021 04	10,251 45	4,834 80	3,533 11	103	2,137	5,156 37	5,156 37	7	8	174	2,500 00	1,175 00	14	208	160 56	123 10	130 42
18		11,923 21	3,703 42	2,128 32	108	2,437	3,965 59	3,916 57	8	9	135	2,500 00	1,265 00	18	254	145 69	74 66	125 31
19	2,021 04		1,131 38	1,454 78			1,190 78	1,239 80			39				14 87	48 44	5 11	
20	6,880 42	14,402 37	8,027 10	6,711 80	196	5,238	11,852 12	11,852 12	19	20	307	1,071 40	3,930 63	88	1,835	3,708 16	453 59	199 77
20	9,802 36	11,743 35	15,264 65	6,435 49	212	5,560	10,443 41	10,436 34	22	22	371	4,217 42	3,744 11	89	1,837	3,037 33	745 64	357 11
21		2,659 02		276 31			1,408 71	1,415 78				186 52			670 78			221 39
22																		
23	2,848 74	4,381 67	1,401 28	3,845 78	86	2,052	2,100 51	2,100 51						12	126	11 71	119 80	16 82
24	15,644 15	16,141 11	14,173 94		265	7,112	7,073 85	7,073 85						18	517	9 84	127 77	95 63
25	719 66	2,948 69	870 75	1,992 10	57	915	1,281 48	1,241 20						2	50		9 30	9 36
26		401 51	161 48	163 40	31	329	152 66	152 66										
27	1,020 67	2,973 48			129	4,154	2,408 81	2,408 81										
28	2,234 00	3,932 43			162	2,421	2,441 95	2,438 01	5	4	100	80 00	650 00	6	131	27 03		27 06
29		385 95			53	1,331	442 39	442 39										
30	13,224 53	14,421 39	9,531 89		204	6,518	5,920 10	5,920 10						30	573	134 30	195 93	330 23
31		226 63			4	37	97 54	97 54	23	64	1,914							
32	35,691 75	45,312 86	26,199 34	6,001 28	991	24,919	21,923 79	21,879 57	28	68	2,014	80 00	650 00	68	1,397	182 88	452 86	112 45
33	30,727 54	33,156 11	21,609 91	6,675 39	896	20,002	18,423 44	18,408 55	5	4	105	80 00	650 00	75	1,689	353 69	736 22	275 24
34	4,964 21	12,656 75	4,589 43		95	4,917	3,500 35	3,476 02	23	64	1,909							
35		1,831 62	606 82		70	1,666	1,246 76	1,246 76	67	108	2,626	1,441 52	4,026 11	2	36		52 84	52 84
36		2,109 99	746 46	258 02	104	2,097	2,486 18	2,486 18	6	6	145	3,400 00	100 00	6	155			10 00
37	469 20	137 70	1,281 00		94	1,635	1,366 51	1,366 51	9	9	170			2	30			10 00
38		1,570 70	206 32	1,238 78	160	4,411	2,225 73	2,205 68	8	10	250	1,425 00	1,366 44	33	682		12 55	12 55
39		431 51	41 24	1,421 01	95	2,169	886 70	883 97	18	29	488	2,135 00	1,973 67	5	253		42 04	42 04
40			38 08	351 69	22	504	621 67	621 67	11	22	496	500 00	250 00					
41		707 12	20 00	611 70	18	468	491 44	473 57	4	5	63	50 00	815 41	1	20	10 00		10 00
42	469 20	4,957 02	4,164 72	4,488 02	563	12,950	9,325 04	9,284 34	123	189	4,238	8,951 52	8,531 63	49	1,176	10 00	52 84	64 59
43	152,842 11	238,941 65	94,136 55	107,610 87	2,414	60,756	112,505 07	111,919 10	436	505	8,765	144,780 00	112,335 72	396	9,397	6,726 98	3,412 74	2,198 78
44	45,062 41	75,423 70	43,225 96	20,784 21	1,853	45,244	48,257 32	48,172 40	177	285	6,733	12,602 92	14,237 26	219	4,616	4,061 60	1,082 39	507 23
45	197,904 52	314,365 35	137,362 51	128,395 08	4,267	106,000	160,762 39	160,091 50	613	790	15,498	157,382 92	126,622 98	615	14,013	10,788 58	4,495 13	2,706 01
46	110,013 43	312,339 32	185,397 26	108,252 76	4,151	101,161	138,037 72	134,830 48	594	753	13,357	175,613 12	122,243 78	647	12,408	11,773 90	3,710 85	3,322 28
47	87,891 09	2,026 03		20,142 32	116	4,889	22,724 67	25,261 02	19	32	2,141		4,379 20		1,605		784 28	
48	79,891	65		18,611	2,797	4,778	16,466	18,747	3,200	4,222	16,033		3,588		12,931		21,144	

Denominational Institutions — Table 2 (Continued)

Section 1 — Educational Institutions (a)

A. Under Conference Supervision

NAME	ADDRESS	Assets	Income	Buildings	Acres (b)	Capacity (c)	Enrollment	Teachers	Grades (d)	Library Volumes	Laboratory Facilities (e)	Manual Training Facilities (f)	Graduates (g)	Entering Work (h)
Devall's Bluff (Ark.) School	Hazen, Arkansas	1,000 00	300 00	2	40	30	16	1	1-6		no	no		2
Eastern Colorado Academy	Loveland, Colorado	11,250 86	3,753 22	4	13	100	85	5	1-12	100	no	yes		50
Emmanuel Missionary College	Barren Springs, Michigan	120,931 83	11,068 25	27	264	175	195	27	1-16	3,300	yes	yes	22	66
Fernando Academy	San Fernando, California	36,439 49	15,770 00	7	15	150	190	16	1-12	550	yes	yes	17	10
Fiji Training School	Buresala, Fiji	5,233 16	1,000 00	9	270	40	30	5	7-12		no	yes	1	1
Fireside Correspondence School	Washington, D. C.	1,896 27	2,145 79				222	10	8-16					
Forest Home Indus. Academy	Mt. Vernon, Washington	12,219 24	7,000 00	3	40	150	100	7	1-12	200	yes	yes	7	10
Fox River Academy	Sheridan, Illinois	26,263 37	8,000 00	7	43	75	72	8	7-10	500	yes	yes	6	10
Friedensau Indus. School	Friedensau, Germany	73,302 57	13,000 00	2	211	200	150	13	9-13	500	yes	yes	34	34
Garwhal Industrial School	Dwarikal, India	1,535 73	1,800 00	6	3	125	100	6	1-9		no	yes		
Goldsberry Inter. School	Goldsberry, Missouri	2,640 00	1,500 00	2	1	75	3							

Denominational Institutions—Table 2 (Continued)

Section 1.—Educational Institutions (a)

A. Under Conference Supervision

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
NAME	ADDRESS	Assets	Income	Buildings	Acres (b)	Capacity (c)	Enrollment	Teachers	Grades (d)	Library Volumes	Laboratory Facilities (e)	Manual Training Facilities (f)	Graduates (g)	Enterings Work (h)
Keene Industrial Academy	Keene, Texas	59,543 19	10,443 00	13	103	300	339	16	1-14	1,000	yes	yes	17	7
Kingston (Jamaica) School	Kingston, Jamaica	1,500 00	500 00	2	—	80	77	2	1-10	—	no	no	—	—
Korean Mission School	Soonan, Chosen	4,104 72	4,825 47	9	40	96	92	9	1-12	—	no	yes	—	2
Latin Union School	Gland, Switzerland	9,871 16	668 50	1	—	40	31	6	9-12	220	no	no	—	—
Laurelwood Indus. Academy	Gaston, Oregon	10,044 68	2,500 00	2	58	90	100	7	7-12	100	no	yes	—	—
Levant School	Constantinople, Turkey	330 16	600 00	1	—	15	14	7	7-10	49	no	no	6	4
Lodi Normal Academy	Lodi, California	51,576 75	11,849 65	7	38	350	273	17	1-12	400	yes	yes	23	20
Loma Linda College	Loma Linda, California	See L. L. San.	27,240 04	—	—	350	256	12	1-16	667	yes	no	6	5
Lornedale Academy	Lorne Park, Ontario	21,323 04	4,467 42	3	53	45	44	5	5-12	200	no	yes	1	6
Manson Industrial Academy	Pitt Meadows, B. C.	20,579 76	2,000 00	2	147	60	53	5	8-12	140	no	yes	—	7
Maplewood Academy	Maple Plain, Minnesota	32,495 19	7,000 00	4	94	100	113	7	7-12	400	yes	yes	5	4
Meadow Glade Indus. Acad.	Battle Ground, Washington	10,830 33	3,786 75	4	20	125	120	6	1-12	110	yes	yes	—	—
Melktila Industrial School	Melktila, Burma	1,671* 71	2,069 00	2	26	75	52	4	1-9	30	no	yes	2	3
Mt. Ellis Academy	Bozeman, Montana	18,541 52	3,500 00	3	52	50	45	4	7-10	230	no	no	—	45
Mt. Vernon College	Mt. Vernon, Ohio	48,183 22	14,553 34	3	25	200	160	16	1-16	1,300	yes	no	10	25
Mussoorie Inter. School	Mussoorie, India	500 00	300 00	1	—	25	20	2	1-9	—	no	no	—	—
New Hope School	Naples, Texas	800 00	425 00	2	2	100	55	3	1-10	—	no	no	—	2
Oak Park Academy	Nevada, Iowa	41,000 00	4,172 40	1	40	150	101	6	8-12	750	no	yes	9	9
Oakwood Manual Tr. School	Huntsville, Alabama	39,545 12	10,700 00	8	368	100	80	9	6-12	—	no	yes	3	—
Pacific Union College	St. Helena, California	91,689 93	41,864 36	20	1,625	175	137	15	1-16	1,000	yes	yes	4	17
Plainview Academy	Redfield, South Dakota	54,640 66	9,063 66	5	120	150	72	7	7-12	700	yes	yes	2	4
Pua Training School	Pua, Chile	6,472 01	965 29	4	—	60	57	4	1-10	40	no	no	—	5
Pukekura Training School	New Zealand	37,576 90	8,129 66	5	170	60	36	4	5-10	200	no	yes	—	7
River Plate Academy	Argentina, South America	16,785 81	2,000 00	3	140	125	120	7	1-12	150	no	yes	5	20
Royal Intermediate School	Cottage Grove, Oregon	4,219 54	1,200 00	2	5	50	45	4	1-10	12	no	no	2	—
Scandinavian Un. Miss. School	Skodsborg, Denmark	25,062 16	2,621 00	1	—	58	47	5	9-12	100	yes	no	8	35
Shenandoah Valley Tr. Acad.	New Market, Virginia	10,730 06	2,201 27	3	42	35	30	3	7-10	117	no	no	4	2
Shenandoah Valley Tr. Acad.	Harvey, North Dakota	31,765 53	7,011 94	3	250	50	75	7	7-12	150	no	yes	—	2
South Lancaster Academy	South Lancaster, Mass.	17,956 90	11,912 14	4	90	325	260	21	1-14	795	yes	yes	29	40
Southern Training School	Graysville, Tennessee	37,818 70	4,956 08	7	70	250	145	10	1-14	600	yes	yes	13	20
Stanborough Park Miss. Sch.	Watford, England	5,887 77	7,192 99	1	55	125	70	7	10-16	1,000	yes	yes	10	28
Strode Industrial School	Oswego, Kansas	15,734 78	6,599 86	6	38	200	85	6	1-12	125	yes	yes	2	9
Swedish Mission School	Nyhyttan, Sweden	18,713 33	4,875 30	3	550	50	30	4	9-12	175	no	no	9	17
Takoma Park Inter. School	Takoma Park, D. C.	5,000 00	1,047 97	1	—	100	72	4	1-9	150	no	no	9	—
Thatuna Academy	Viola, Idaho	16,145 48	3,000 00	5	160	70	72	4	1-10	2	no	no	—	15
Tunesassa Inter. School	Tunesassa, New York	9,648 61	4,361 95	3	200	30	21	2	6-10	125	no	yes	1	—
Union College	College View, Nebraska	208,086 55	30,918 91	10	115	600	413	25	1-16	3,550	yes	yes	24	35
Waldery School	Hawthorne, Wisconsin	10,380 23	2,774 14	3	390	20	20	2	7-10	125	no	yes	—	—
Walla Walla College	College Place, Washington	91,238 73	12,146 31	9	60	450	340	21	1-16	1,000	yes	yes	38	65
Wash. Foreign Miss. Seminary	Washington, D. C.	107,790 24	27,554 32	5	125	100	173	23	8-15	1,300	yes	yes	—	62
Waterloo Indus. School	Sierra Leone, West Africa	3,100 00	500 00	4	25	50	50	4	1-10	110	no	yes	—	8
Western Slope Academy	Palisades, Colorado	3,500 00	600 00	1	2	90	55	2	1-11	12	no	no	6	—
Williamsdale Academy	Williamsdale, Nova Scotia	11,010 46	3,293 81	2	200	40	38	3	1-10	95	no	no	1	9
Wyoming Inter. School	Hemingford, Nebraska	6,000 00	1,000 00	4	40	40	34	4	7-10	40	no	yes	—	1
Yakima Valley Int. School	North Yakima, Washington	6,583 25	1,000 00	1	5	60	43	3	1-10	—	no	no	4	1
Totals for 1911	80	\$2,078,645 47	\$479,643 50	351	8,790	9,469	7,786	600	—	27,028	—	—	430	1,176
Chestnut Hill School	Fountain Head, Tennessee	\$1,500 00	\$ 137 50	2	46	40	21	3	1-10	—	no	yes	—	—
Chicago Med. Miss. Tr. School	Chicago, Illinois	1,000 00	3,168 68	1	—	24	24	7	7-12	25	no	no	22	24
Colegio "Estrada Palma"	Cabanas, Cuba	1,700 00	1,024 31	1	4	40	33	2	1-10	20	no	no	—	—
Cumberland Indus. School	Earleyville, Tennessee	2,500 00	500 00	4	100	40	26	2	7-10	200	no	yes	2	1
Eufola Agri. & Mech. Academy	Eufola, North Carolina	6,000 00	2,000 00	5	52	65	24	3	7-12	125	no	yes	1	—
Hillcrest School	Nashville, Tennessee	20,404 98	1,110 06	14	188	20	22	2	3-10	300	no	yes	—	4
Idylwild Industrial School	Ridgeland, Mississippi	13,286 60	1,195 00	13	231	60	34	3	1-10	200	no	no	2	—
Naples Agri. & Normal Inst.	Fletchers, North Carolina	8,580 68	400 00	2	450	20	9	3	3-8	150	no	no	—	2
Nashville Agri. & Nor. Institute	Madison, Tennessee	27,150 00	(e)6,000 00	22	413	70	64	15	special	400	yes	yes	—	28
(e) Estimated.														
Totals for 1911	9	82,122 26	15,535 55	64	1,484	379	267	40	—	1,420	—	—	27	59
Grand Totals for 1911	89	\$2,160,767 73	\$495,179 05	415	10,274	9,848	8,043	640	—	28,448	—	—	457	1,235
Grand Totals for 1910	86	1,940,193 15	—	333	10,286	8,357	7,169	561	—	26,457	—	—	433	921

Section 2—Publishing Houses

1	2	3	4	5	6	7	8	9
NAME	ADDRESS	Assets	Book Sales	Periodical Sales	Buildings	Employees	Period's P'bl's'd	Lang's
Christian Record Publishing Co.	College View, Nebraska	\$ 3,133 58	\$4 57	—	—	4	1	1
Emmanuel Missionary College Press	Berrien Springs, Michigan	—	604 75	\$4,710 70	1	16	3	1
International Publishing Assn.	College View, Nebraska	55,292 45	13,214 53	23,984 50	2	36	12	6
Pacific Press Publishing Assn.	Mountain View, California	296,903 67	250,118 41	148,634 10	9	80	4	6
Review and Herald Pub. Assn.	Takoma Park, Washington, D. C.	285,387 08	198,688 59	167,092 70	2	107	7	1
South Lancaster Printing Co.	South Lancaster, Massachusetts	16,010 44	7,525 00	27,130 00	1	10	4	2
Southern Publishing Association	Nashville, Tennessee	151,061 51	191,135 85	32,580 00	5	53	2	1
School printing plants		—	—	29,390 45	—	—	—	—
Miscellaneous periodicals in United States		—	—	15,780 69	—	40	19	—
Totals in United States		\$807,768 73	\$861,341 70	\$449,303 04	20	346	52	(a)
Total literature sales in United States		—	\$1,110,644 74	—	—	—	—	—
Avondale Press	Cooranbong, N. S. W., Australia	11,079 80	700 00	10,000 00	2	30	8	7
Brazil Publishing House	Sao Paulo, Brazil, South America	19,570 27	5,047 06	1,880 80	1	7	3	2
British Publishing House	Watford, England	65,905 21	38,415 42	37,133 87	1	25	3	2
Buenos Aires Publishing House	Buenos Aires, South America	228,169 00	1,200 00	9,420 00	1	9	3	1
Canadian Publishing Association	Port Hope, Ontario	8,839 66	2,750 00	1,301 50	1	2	1	1
Constantinople Publishing House	Constantinople, Turkey	2,565 51	800 00	—	1	2	1	6
Fijian Press	Fiji, Pacific Ocean	1,353 86	100 00	500 00	1	4	1	1
Finland Publishing House	Helsingfors, Finland	8,206 73	6,488 00	1,090 00	1	2	2	2
Hamburg Publishing House	Hamburg, Germany	377,347 04	127,000 00	62,670 00	4	68	18	18
India Publishing House	Lucknow, India	4,225 53	217 10	1,678 04	1	14	4	5
Japanese Publishing House	Tokyo, Japan	4,734 78	275 00	1,745 67	1	3	1	1
Korean Mission Press	Seoul, Chosen, Korea	2,571 59	308 45	1,034 32	1	4	1	1
Latin Union Publishing House	Gland, Switzerland	9,290 63	6,374 00	5,640 50	1	3	6	3
Mexican Publishing House	Tacubaya, D. F., Mexico	18,364 29	12,000 00	2,088 05	1	5	4	1
Scandinavian Publishing House	Christiania, Norway	55,045 70	34,496 58	8,046 61	1	12	2	1
Seventh-day Adventist Miss. Press	Shanghai, China	11,446 07	1,028 79	970 47	1	30	2	2
Signs Publishing Company	Warburton, Victoria, Australia	154,611 58	85,608 29	18,150 93	1	60	2	1
South African Publishing House	Oape Town, South Africa	18,535 15	152 43	2,891 22	1	1	4	8
Stockholm Publishing House	Stockholm, Sweden	20,327 90	20,934 82	4,775 27	1	4	2	1
Watchman Publishing Assn.	Riversdale, Jamaica	25,243 14	—	1,769 00	—	7	1	1
Miscellaneous periodicals outside United States		7,741 69	—	—	—	7	5	—
Totals outside United States								

Section 3—Sanitariums

A. Under Conference Supervision

NAME	ADDRESS	Assets	Buildings	Acres	Capacity	Patients Treated	Charity Work	Physicians	Nurses	Other Employees	Total Employees
Adelaide Sanitarium	Adelaide, South Australia	\$ 9,442 42	2	4	10	80	\$292 20		3	3	6
Alberta Sanitarium	Lacombe, Alberta	5,951 54	Not operating.								
Atlanta Sanitarium	Atlanta, Georgia	19,125 37	1		12	112	206 69	1	4	2	7
Avondale Health Retreat	Oooranbong, N. S. W.	7,117 84	3	25	14	250	74 05	1	3	3	7
Bellair Hydro. Institute	Bellair, South Africa	509 31	2	3	14	25	51 14	1	4	2	7
Boulder Sanitarium	Boulder, Colorado	149,278 82	20	90	125	1,000	500 00	3	3	4	10
Cape Sanitarium	Plumstead, South Africa	39,375 03	3	5	30	120	1,510 02	1	45	46	94
Caterham Sanitarium	Caterham, England	30,396 15	2	25	50	300	1,400 00	1	15	5	21
Christchurch Sanitarium	Papanui, Christchurch, New Zealand	20,114 32	2	6	14	105	97 40	1	12	7	20
Florida Sanitarium	Orlando, Florida	22,086 63	11	47	35	225	239 78	2	3	6	9
Friedensau Sanitarium	Friedensau, Germany	160,885 62	3	8	66	1,206	60 00	1	10	11	23
Frydenstrand Sanitarium	Frederikshavn, Denmark	32,132 80	1	8	80	275	742 84	1	54	8	63
Glendale Sanitarium	Glendale, California	70,620 24	5	5	75	664	700 00	1	7	17	25
Graysville Sanitarium	Graysville, Tennessee	30,624 35	8	30	35	600	329 31	1	42	22	66
Iowa Sanitarium	Nevada, Iowa	105,382 82	1	55	60	400	2,500 00	1	9	4	14
Kansas Sanitarium	Wichita, Kansas	47,753 96	4	20	35	400	1,636 70	3	25	10	35
Kimberley Baths	Kimberley, South Africa	21,953 65	3	2	10	810	50 00	2	25	6	33
Lake Geneva Sanitarium	Gland, Switzerland	137,875 73	3	93	70	300	120 00	1	12	3	15
Leicester Sanitarium	Leicester, England	3,504 40	1		15	350	487 00	1	6	3	10
Loma Linda Sanitarium	Loma Linda, California	258,702 75	47	305	75	1,000	2,000 00	12	66	234	312
Madison Sanitarium	Madison, Wisconsin	62,413 94	3	5	50	520	811 81	1	36	6	44
Nashville Sanitarium	Nashville, Tennessee	54,121 20	3	30	30	300		2	12	10	24
Natal Health Institute	Pietermaritzburg, Natal	7,391 32	1		12	120	194 80	1	3	2	5
Nebraska Sanitarium	College View, Nebraska	100,909 97	4	5	75	382	6,392 89	1	40	22	64
Nebraska Sanitarium	Hastings, Nebraska	42,552 06	3	5	40	344	1,059 25	1	32	4	27
New England Sanitarium	Melrose, Massachusetts	98,250 79	8	43	65	1,450	3,460 70	3	52	55	110
Oakwood Sanitarium	Huntsville, Alabama	5,470 75	1		10			1	9		11
Paradise Valley Sanitarium	National City, California	71,756 09	8	31	50	450	1,000 00	3	22	35	60
Portland Sanitarium	Portland, Oregon	81,723 36	2	3	50	485	2,295 56	2	35	16	53
River Plate Sanitarium	Diamante, South America	29,643 11	2	6	25	550	700 00	2	21	4	27
Rock City Sanitarium	Nashville, Tennessee	6,320 00	1		7	124	220 00	1	5	2	8
St. Helena Sanitarium	St. Helena, California	250,574 05	33	391	200	950	12,108 07	4	60	90	154
Skodsborg Sanitarium	Skodsborg, Denmark	201,695 51	12	4	200	1,000	2,516 43	3	56	83	142
Sydney Sanitarium	Wahroonga, N. S. W.	151,798 89	7	80	77	432	1,695 21	2	28	18	48
Tri-City Sanitarium	Moline, Illinois	52,050 56	1	1	30	400	879 94	2	23	4	29
Wabash Valley Sanitarium	La Fayette, Indiana	56,186 84	6	30	45	163	3,150 85	2	24	10	36
Walla Walla Sanitarium	College Place, Washington	32,904 88	2	3	30	500	3,563 29	1	7	4	12
Washington Sanitarium	Takoma Park, D. C.	194,429 65	6	34	80	400	4,094 90	3	40	32	75
Washington Branch Sanitarium	2 Iowa Circle, Washington, D. C.	inc. above	1		8	200	325 00	1	3	4	8
Totals for United States	23	1,813,241 08	177	1,133	1,222	11,069	\$46,975 34	57	618	630	1,305
Totals outside United States	16	859,697 64	47	269	687	5,923	9,990 59	15	229	191	435
Grand Totals	39	2,672,938 72	224	1,402	1,909	16,992	56,965 93	72	847	821	1,740

Section 3—Sanitariums (Continued)

B. Under Private Management

Acushnet Sanitarium	New Bedford, Massachusetts	3,000 00	2	1	15	512	350 00	1	4	2	7
Black River Valley Sanitarium	Watertown, New York	3,500 00	2		10	65	100 00	1	1	1	3
Chamberlain Sanitarium	Chamberlain, South Dakota	180,000 00	11	30	125	700	5,000 00	4	24	18	46
Droll's Sanitarium	Kansas City, Missouri	18,000 00	2		10	200	1,000 00	2	5	4	11
East Lake Health Home	Decatur, Georgia	20,000 00	4	7	15	104	50 00	1	2	2	5
El Reposo Sanitarium	Berkeley, California	45,000 00	2	1	30	300	750 00	1	6	6	13
Fayette Sanitarium	Connersville, Indiana	1,000 00	1	1	15	110	150 00	1	3	1	4
Ft. Worth Sanitarium	Ft. Worth, Texas	4,000 00	1	1	7	180	1,000 00	1	3	1	5
Garden City Sanitarium	San Jose, California	100,000 00	4	10	50	500	700 00	2	7	8	17
Gaede Sanitarium	Weatherford, Oklahoma	4,000 00	1		20	300	200 00	1	2	2	5
Grampian Hills Hydropathic	Crieff, Scotland	4,870 00	1	1	25	160	500 00	1	2	4	6
Hinsdale Sanitarium	Hinsdale, Illinois	175,000 00	7	17	100	1,200	1,700 00	4	40	40	84
Jared Sanitarium	Logansport, Indiana	3,000 00	1		8	350	150 00	1	4	2	6
Kobe Sanitarium	Kobe, Japan	25,000 00	2		28	421	750 00	2	13	17	32
Little Rock Sanitarium	Little Rock, Arkansas	30,000 00	3		35	645	1,665 80	1	17	5	23
Long Beach Sanitarium	Long Beach, California	76,000 00	3	3	50	350	1,350 00	2	25	12	39
Madison Rural Sanitarium	Madison, Tennessee		1		15	150	890 00	3	12		15
Middletown Sanitarium	Middletown, New York	22,000 00	4	2	25	80	700 00	1	10	4	15
Montrose Sanitarium	Montrose, Minnesota	12,000 00	2		10	160	200 00	1	3	3	7
Mt. Vernon Sanitarium	Mt. Vernon, Ohio	20,000 00	3		20	300	400 00	1	14	4	19
Naubelm Sanatorium	Oakland, California	70,000 00	3	1	50	500	2,000 00	3	12	10	25
Naubelm Sanitarium	Springfield, Massachusetts	25,000 00	2		16	115	800 00	1	7	5	13
Newark Sanitarium	Newark, Ohio	15,000 00	1		35	800	1,500 00	1	12	5	17
Northwestern Sanitarium	Port Townsend, Washington	62,333 50	1	18	100	500	500 00	2	12	5	22
Otter Lake Sanitarium	Otter Lake, Michigan	40,000 00	2	3	30	200	2,000 00	4	6	6	16
Phoenix Rest Home	Phoenix, Arizona	15,000 00	12	26	20	100	1,000 00	2	2	3	7
Seattle Sanitarium	Seattle, Washington	7,500 00	1		12	150	1,000 00	1	3	3	6
Tampa Sanitarium	Tampa, Florida	1,500 00	1	1	6	55	350 00	1	2	2	5
Thornton Hospital	Stevensville, Montana	13,500 00	1		10	60		1	1	2	4
Virginia Sanitarium	212 East Grace St., Richmond, Va.	2,500 00	2		15	100	200 00	2	3	4	9
Totals for United States	28	973,833 50	80	122	864	8,786	25,205 80	44	242	160	446
Totals outside United States	2	29,870 00	3	1	43	581	1,250 00	2	15	21	38
Grand Totals	30	1,003,703 50	83	123	907	9,367	\$26,455 80	46	257	181	484
Totals for Conference and Private Sanitariums	69	\$3,676,642 22	307	1,525	2,816	26,359	83,421 73	118	1,104	1,002	2,224

Section 4—Treatment Rooms

B. Under Private Management, With Conference Institutions Indicated by Star

NAME	ADDRESS	Assets	Daily Capacity	Patients Treated	Charity Work	Physicians	Nurses	Other Employees	Total Employees
Bellingham San. Tr. Parlors	Bellingham, Washington	\$3,500 00	40	600	\$300 00		4	1	5
Boise Sanitarium Tr. Rooms	Boise, Idaho	3,000 00	25	400	300 00	1	4		5
* Calcutta Bath & Tr. Rooms	Calcutta, India	1,986 08	20	206	80 00		4	7	9
* Calgary Massage & Bath Par.	Calgary, Alberta	859 71	12	100			3		2
Cedar Rapids San. & Bath Par.	Cedar Rapids, Iowa	2,000 00	50	1,000	800 00	1	3		4
Chicago Inst. of Phys. Therap.	Chicago, Illinois	15,000 00	40	400	500 00		5		5
* Christiania Tr. Rooms	Christiania, Norway	4,680 90	60	550	115 69		9	7	16
Decatur Tr. Parlors	Decatur, Illinois	2,000 00	30	1,200	200 00		5	3	7
Erie Inst. of Phys. Therapeutics	Erie, Pennsylvania	8,500 00	30	350	330 00		2	1	3
Evang. & Health Reform Assn.	213 W. Oak St., Chicago	17,378 03	10	190	200 00		2	8	10
Flint Liquor and Drug Tr. Inst.	Flint, Michigan	1,000 00	6	50		3	6	3	12
* Guadalajara Medical Mission	Guadalajara, Mexico	5,370 99	10	300	200 00	2	5	7	14
Hamilton Treatment Rooms	Hamilton, Ohio	800 00	12	200	50 00		2		2
Harris Treatment Rooms	Fond du Lac, Wisconsin	1,773 60	25	250			2		2

Section 4—Treatment Rooms (Concluded)

B. Under Private Management, With Conference Institutions Indicated by Star

1	2	3	4	5	6	7	8	9	10
NAME	ADDRESS	Assets	Daily Capacity	Patients Treated	Charity Work	Physicians	Nurses	Other Employees	Total Employees
* Jerusalem Hydropathic Inst.	Jerusalem, Palestine	1,889 47	15	275	170 00	—	2	1	3
Lansing Hydropathic Tr. Rooms	Lansing, Michigan	2,300 00	20	600	20 00	—	2	2	4
* Los Angeles San. Tr. Rooms	417 W. 5th St., Los Angeles, Cal.	2,841 55	50	1,400	300 00	—	2	—	10
Lovell Hydro. Institute	Knoxville, Tennessee	1,300 00	25	300	75 00	—	2	—	2
Mansfield Turk. Bath & Tr. Rms	Mansfield, Ohio	500 00	29	250	5 00	—	—	1	2
Ottawa Treatment Parlors	Ottawa, Illinois	500 00	20	150	30 00	—	2	—	2
Otter Lake Sanitarium Branch	Flint, Michigan	2,000 00	100	100	—	—	6	—	10
Philadelphia Therapeutic Rooms	102 Parkway Bldg., Philadel. Pa.	1,000 00	21	200	50 00	—	2	—	2
Radiant Baths	Benton Harbor, Michigan	600 00	20	60	100 00	—	2	—	2
Ravenna Hydropathic Institute	Ravenna, Ohio	3,000 00	20	175	150 00	—	4	—	6
Salt Lake Treatment Rooms	Salt Lake City, Utah	2,500 00	24	232	240 75	—	1	—	3
Shannon's Bath & Tr. Rooms	Atchison, Kansas	6,500 00	17	250	100 00	—	2	—	4
Sioux City Bath & Massage	Sioux City, Iowa	500 00	25	250	150 00	—	2	—	3
* Soonan Dispensary	Soonan, Korea, Japan	237 50	25	4,000	200 00	—	1	—	3
Springfield Treatment Parlors	Springfield, Illinois	850 00	30	200	50 00	—	3	—	3
* St. Helena San. Dispensary	San Francisco, California	2,000 00	14	331	445 00	—	3	—	4
Wagner's Electro Hydrotorium	Bridgeport, Connecticut	11,500 00	110	—	—	—	4	—	5
Whitels Turk. & Electric Baths	Columbus, Ohio	4,000 00	50	500	375 00	—	2	—	3
Windsor Hotel Turk. B. & Tr.	Jacksonville, Florida	4,411 30	75	400	175 00	—	4	—	7
Totals for United States	27	\$101,254 56	908	10,138	\$4,945 75	13	84	35	132
Totals outside United States	6	14,624 67	142	5,431	765 69	8	21	24	48
Grand Totals	33	\$115,779 13	1,051	15,569	\$5,711 44	16	105	59	180

Value of Churches and Primary Schools; Total Contributions; Communicants.—Summary 1

1	2	3	4	5	6	7	8	9	10	11	12
Union	Value of Church Buildings and Primary Schools	Per Cent of Group	Per Cent of Grand Total	Valuation per Capita	Contributions—All Sources	Per Cent of Group	Per Cent of Grand Total	Total Contributions per Capita	Sabbath-keepers	Per Cent of Group	Per Cent of Grand Total
General Conference ..	.....	.....	.....	.....	\$ 12,903.54	.77	.55	.....	.....	.....	.....
Atlantic	\$144,225.00	8.46	7.03	\$26.15	162,685.66	9.70	6.89	\$29.49	5,515	8.45	5.06
Central	239,953.00	14.07	11.70	25.68	215,338.13	12.82	9.11	23.04	9,343	14.31	8.57
Columbia	160,270.00	9.40	7.82	23.16	173,688.26	10.34	7.35	25.10	6,919	10.60	6.35
Lake	331,195.50	19.43	16.16	28.01	265,407.05	15.80	11.23	22.45	11,822	18.11	10.85
Northern	150,360.00	9.17	7.63	23.09	164,258.62	9.78	6.95	24.26	6,770	10.37	6.21
North Pacific	170,319.35	9.99	8.31	25.68	192,636.63	11.47	8.15	28.37	6,791	10.40	6.23
Pacific	304,613.15	17.87	14.86	34.59	283,330.17	16.87	11.99	32.17	8,807	13.49	8.08
Southeastern	54,025.00	3.17	2.64	23.39	57,479.43	3.42	2.43	24.88	2,310	3.54	2.12
Southern	42,750.00	2.51	2.09	20.19	52,955.79	3.15	2.24	25.01	2,117	3.24	1.94
Southwestern	101,093.00	5.93	4.93	20.67	98,860.64	5.88	4.19	20.22	4,890	7.49	4.49
United States Totals	1,704,804.00	100.00	83.17	26.11	1,679,543.92	100.00	71.08	25.73	65,284	100.00	59.90
Canadian	26,600.00	41.23	1.30	23.66	21,157.67	31.93	.90	18.82	1,124	43.18	1.03
Western Canadian ...	37,906.70	58.77	1.85	25.63	45,115.03	68.07	1.91	30.50	1,479	56.82	1.36
Canadian Totals ...	64,506.70	100.00	3.15	24.78	66,272.70	100.00	2.81	25.46	2,603	100.00	2.39
Australasian	92,747.66	100.00	4.52	19.98	135,379.78	100.00	5.73	28.90	4,684	100.00	4.30
British	8,320.39	9.29	.41	4.07	40,473.81	11.03	1.71	19.79	2,045	8.20	1.88
East German	6,000.00	6.71	.29	8.3	123,302.45	33.59	5.22	17.18	7,176	28.77	6.58
Latin	14,000.00	15.65	.68	12.64	19,635.14	5.35	.83	17.73	1,107	4.44	1.01
Levant .....	.....	.....	.....	.....	3,057.25	.83	.13	8.84	346	1.38	.32
Russian	10,500.00	11.73	.51	2.89	30,767.24	8.38	1.30	8.46	3,637	14.58	3.34
Scandinavian	42,473.21	47.46	2.07	12.61	35,185.56	9.59	1.49	10.45	3,368	13.50	3.09
Siberian	200.00	.22	.01	.19	4,024.80	1.10	.17	3.99	1,007	4.03	.92
West German	8,000.00	8.94	.39	1.30	109,177.43	29.75	4.62	17.79	6,134	24.59	5.63
East African .....	.....	.....	.....	.....	1,401.48	.38	.06	10.95	128	.51	.12
European Totals ..	89,493.60	100.00	4.36	3.59	367,025.16	100.00	15.53	14.71	24,948	100.00	22.89
South African	25,415.93	25.76	1.24	21.78	28,032.98	24.40	1.18	24.02	1,167	10.19	1.07
South American	6,800.00	6.89	.33	4.19	21,200.56	18.46	.90	13.07	1,622	14.16	1.49
Brazilian	7,000.00	7.10	.34	4.92	17,453.30	15.19	.74	12.27	1,422	12.41	1.31
West Indian	37,328.00	37.83	1.82	8.02	23,595.83	20.55	.99	5.07	4,652	40.61	4.27
Asiatic	12,480.55	12.66	.61	8.02	11,141.63	9.70	.47	7.16	1,556	13.58	1.43
India	1,106.40	1.12	.05	2.87	7,035.30	6.12	.30	18.27	385	3.36	.35
Miscellaneous	8,525.00	8.64	.41	13.97	6,407.13	5.58	.27	9.83	652	5.69	.60
Total for Mis. Fields	98,655.88	100.00	4.80	8.61	114,866.73	100.00	4.85	10.03	11,456	100.00	10.52
Totals outside U. S. ..	345,403.84	.....	16.83	7.92	683,544.37	.....	28.92	15.64	43,691	.....	40.10
Grand Totals for 1911	\$2,050,207.84	.....	100.00	\$18.81	\$2,363,088.29	.....	100.00	\$21.68	108,975	.....	100.00
Grand Totals for 1910	1,896,791.97	.....	.....	18.15	2,223,767.52	.....	.....	21.27	104,526	.....	.....
Net Gain for 1911 ..	\$153,415.87	.....	.....	\$.66	\$139,320.77	.....	.....	\$.41	4,449	.....	.....
Per Cent of Gain for 1911	8.09	.....	.....	.....	6.27	.....	.....	.....	4.26	.....	.....

The Statistical Report for 1911

H. E. ROGERS

Statistical Secretary

THERE is presented herewith the forty-ninth annual statistical report of the Seventh-day Adventist denomination. Many changes and great development have come to this cause since its organization in 1863. Beginning in weakness and obscurity, yet gradually increasing in strength, extent, and influence, this cause has steadily progressed from year

to year, reaching out into new territory, and taking hold of many new ways and methods of working, until there now stands developed a thorough, united organization for the accomplishment of the great work committed to this people. And this progress is manifested not alone in the home land, but throughout the ends of the earth. The extension of this cause in the various nations of the world, and to some of the remote regions of earth, is in direct fulfilment of the commission entered upon in taking up this

work, and the success attending these efforts thus far is a cause for deep gratitude and rejoicing, and gives promise of still greater success.

Table 1

By reference to Table 1 it will be seen that the total number of communicants at the close of 1911 was 108,975, an increase during the year of 4,449, or 4.26 per cent. Of this number, 65,284, or 59.90 per cent, were in the United States, and 43,691, or 40.10 per cent, were out-

Financial Summary for 1911.—Summary 2

Tithe	Per Cent of Fund Named	Per Cent of Grand Total
From the United States	\$1,001,675.56	67.79
From all other countries	476,914.70	32.31
Total		\$1,477,590.26
Per capita		\$13.56
Offerings		
From the United States:—		
Reported by conferences	\$238,941.65	
Reported by Sabbath-schools	111,919.10	
Reported by Missionary Volunteer societies ..	6,726.98	
	357,587.73	73.70
From all other countries:—		
Reported by conferences	75,423.70	
Reported by Sabbath-schools	48,172.40	
Reported by Missionary Volunteer societies ..	4,061.60	
	127,657.70	26.30
Total		\$485,245.43
Per capita		\$4.45
Special Funds		
Tithes appropriated by conferences in United States for evangelistic work in mission fields	\$152,842.11	77.23
Tithes appropriated from all other countries ..	45,062.41	22.77
	197,904.52	
Total "offerings" noted above	485,245.43	
Total for mission fields in 1911	683,149.95	
Total for mission fields in 1910	568,957.13	
Increase for 1911	114,192.82	
Per capita of mission offerings for the 65,284 communicants in the United States (amount, \$510,429.84)	\$7.82	
Per capita of mission offerings for the 43,691 communicants outside the United States (amount, \$172,720.11)	\$3.95	
Average for the 108,975 communicants in the world (amount, \$683,149.95)	\$6.27	
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	\$94,186.55	
Reported by Missionary Volunteer societies ..	3,412.74	
	97,599.29	63.76
From all other countries:—		
Reported by conferences	43,225.96	
Reported by Missionary Volunteer societies ..	1,082.39	
	44,308.35	31.24
Total		\$141,857.64
Per capita		\$1.30
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	\$107,610.87	
Maintenance of church-schools	112,335.72	
Maintenance of local Sabbath-schools	585.97	
Reported by Missionary Volunteer societies ..	2,198.78	
	222,731.34	86.20
From all other countries:—		
Reported by conferences	20,784.21	
Maintenance of church-schools	14,287.26	
Maintenance of local Sabbath-schools	84.92	
Reported by Missionary Volunteer societies ..	507.23	
	35,663.62	13.80
Total		\$258,394.96
Per capita		\$2.37
Grand Total		
Grand total of all funds raised by the Seventh-day Adventist denomination for 1911 for evangelistic work:—		
From the United States	\$1,673,543.92	71.08
From all other countries	683,544.37	28.92
Total for 1911	\$2,363,088.29	100.00
Total for 1910	2,223,767.52	
Net gain	139,320.77	
Per cent of gain	6.27	
Per capita for the 65,284 communicants in the United States	\$25.73	
Per capita for the 43,691 communicants outside the United States	\$15.64	
Per capita for the entire world	\$21.63	
Another statement as to funds indicates that there was—		
Raised by churches, as tithes	\$1,477,590.26	
Raised by churches, as offerings (foreign, home, and local)	580,122.94	71.81
		28.19
Total raised by churches	\$2,057,713.20	87.08
Contributed by Sabbath-schools	\$160,762.39	6.80
For maintenance of church-schools	126,622.98	5.36
By Missionary Volunteer Department	17,989.72	.76
Total by departments	305,375.09	12.92
Grand Totals	\$2,363,088.29	100.00
Per capita	\$21.68	

side the United States. The net gain for the United States was 1,367 (2.14 per cent), and outside the United States the net gain was 3,082 (7.59 per cent). With the present standings and rate of increase in the respective fields, not many years will elapse until the total communicants outside this country will equal the membership of the home land. And this can only be expected from the fact that the laborers outside this country now exceed in number those in the United States by 51, as indicated in Summary 4.

According to census returns, 76.30 per cent of the population is above ten years of age, and 23.70 per cent below that age. On that computation, then, the total number of the denomination is 142,824.

There are 2,799 organized churches, and 767 companies, conducting regular services. The total number of church buildings is 1,318. The approximate value of these buildings is \$1,892,824.92, having a seating capacity of 204,381. In addition the valuation of church-school buildings and equipment is \$157,382.92, making a total valuation of \$2,050,207.84, or a per capita of \$18.81, a gain of 66 cents per capita during the year. Of this valuation 83.17 per cent is in the United States, and 16.83 per cent outside this country. The per capita valuation in the United States is \$26.11, and outside this country \$7.92.

Remarks covering various phases of the report as illustrated in tables, summaries, etc., will be found under appropriate headings below. Table 1 includes only the combined union summaries, and not the reports for each local division. The full report will be issued in separate form and supplied later to all who require it.

Summary 1

This summary presents information regarding the valuation of churches and primary schools, total contributions, and communicants, by union conferences, at the close of 1911. The totals for each union are given in columns 2, 6, and 10; the percentage which each union total sustains to the group of which it is a part, is shown in columns 3, 7, and 11; while the percentages of the grand totals for the respective unions is exhibited in columns 4, 8, and 12. This presentation will suggest many comparisons, which should be of value to those connected with the work in the various unions. For instance, the United States shows 83.17 per cent of the value of church buildings and schools, 71.08 per cent of the total contributions, and 59.90 per cent of communicants. Outside the United States the value of church buildings and schools was 16.83 per cent; total contributions, 28.92, and of communicants, 40.10. The significance of these figures will be readily understood.

This summary indicates that the Pacific Union gave the highest total contributions per capita; viz., \$32.17, and that the per capita valuation of the church buildings and schools in that union was the highest of any union, namely, \$34.59.

Summary 2

Specifications regarding various financial items may be found in Summary 2. The tithe fund reached during 1911 the total of \$1,477,590.26, or 62.53 per cent of all the funds raised during that year. The per capita amount was the highest ever attained, being \$13.56.

Total Funds From Date of Organization to Present Time

1 Date	Tithe			Sabbath-School Offerings			Foreign Mission Funds		
	2 Contributed in United States	3 Contributed Outside United States	4 Total	5 Contributed in United States	6 Contributed Outside United States	7 Total	8 Contributed in United States	9 Contributed Outside United States	10 Total
1863	\$ 8,000.00		\$ 8,000.00						
1864	10,000.00		10,000.00						
1865	12,000.00		12,000.00						
1866	15,000.00		15,000.00						
1867	18,661.39		18,661.39						
1868	23,366.57		23,366.57						
1869	18,952.77		18,952.77				\$1,800.75		\$1,800.75
1870	21,822.46		21,822.46				3,552.59		3,552.59
1871	23,066.42		23,066.42				2,511.71		2,511.71
1872	24,956.42	\$1,000.00	25,956.42				687.52		687.52
1873	30,437.49	250.00	30,687.49				122.50		122.50
1874	30,500.00	500.00	31,000.00				502.15		502.15
1875	32,318.62	300.00	32,618.62				536.57		536.57
1876	43,467.47	531.00	43,998.47				8,395.28		8,395.28
1877	46,526.56	650.00	47,176.56				7,313.12		7,313.12
1878	46,977.29	660.00	47,637.29	\$ 25.00		\$ 25.00	7,331.15	\$ 50.00	7,381.15
1879	51,004.35	710.03	51,714.38	1,584.12		1,584.12	7,657.56	100.00	7,757.56
1880	61,072.38	784.50	61,856.88	2,784.35		2,784.35	2,900.22	200.00	3,100.22
1881	72,548.86	1,630.69	74,185.55	2,991.18		2,991.18	1,309.68	300.00	1,609.68
1882	82,723.09	1,538.27	84,261.36	3,096.58		3,096.58	9,041.40	400.00	9,441.40
1883	95,071.05	1,347.57	96,418.62	3,711.69		3,711.69	9,457.19	500.00	9,957.19
1884	102,659.43	2,883.98	105,543.41	4,170.08	\$ 5.15	4,175.23	14,515.79	600.00	15,115.79
1885	119,210.87	3,430.82	122,641.69	6,886.16	12.58	6,898.74	20,949.85	700.00	21,649.85
1886	143,040.93	3,895.85	146,936.78	10,228.84	79.45	10,308.29	26,649.04	800.00	27,449.04
1887	187,146.89	5,574.10	192,720.99	16,584.88	166.95	16,751.83	30,868.98	900.00	31,768.98
1888	150,611.38	12,517.85	163,129.23	16,613.50	1,872.27	18,485.77	37,712.75	1,000.00	38,712.75
1889	206,987.77	17,756.01	224,743.78	21,181.15	1,360.09	22,541.24	42,869.43	1,360.70	44,230.13
1890	205,127.84	20,306.14	225,433.98	26,412.68	2,230.07	28,642.75	31,484.97	1,303.27	32,788.24
1891	234,444.26	23,593.01	258,037.27	26,957.70	2,477.35	29,435.05	42,608.37	1,995.99	44,574.36
1892	248,617.87	53,692.32	302,310.19	34,090.64	3,501.63	37,592.27	49,420.06	2,257.76	51,677.82
1893	292,950.91	57,739.05	350,690.56	34,760.47	3,268.71	38,029.18	66,018.19	18,431.42	84,449.61
1894	274,659.53	46,857.53	321,517.06	36,044.95	3,517.47	39,562.42	80,781.27	6,806.78	87,588.05
1895	268,926.46	40,216.30	309,142.76	40,243.85	4,385.31	44,629.16	49,056.48	4,465.30	53,521.78
1896	295,338.22	46,640.15	341,978.37	35,530.31	4,594.82	40,125.13	54,700.78	5,315.61	60,016.39
1897	303,453.03	59,962.13	363,415.16	35,901.71	5,039.69	40,941.40	40,214.95	7,316.71	47,531.66
1898	363,762.72	68,395.36	432,158.08	34,977.37	5,324.50	40,301.87	78,314.86	8,848.68	87,163.54
1899	400,861.65	89,794.51	490,656.16	34,571.19	5,400.60	39,971.79	59,882.35	11,335.24	71,217.59
1900	417,840.79	92,418.18	510,258.97	40,322.27	6,472.13	46,794.40	87,267.70	17,647.92	104,915.62
1901	479,012.58	99,615.55	578,628.13	38,383.69	5,630.87	44,014.56	123,823.11	10,882.08	134,705.19
1902	510,364.11	133,383.72	643,747.83	40,746.25	10,895.70	51,642.01	104,796.14	9,009.75	113,805.89
1903	534,643.65	149,186.89	683,830.54	41,908.41	13,915.44	55,823.85	87,006.29	15,529.53	102,535.82
1904	520,869.53	170,949.80	691,819.33	43,952.85	16,507.95	60,460.80	83,684.29	20,749.86	104,434.15
1905	649,792.61	208,222.30	858,014.91	49,689.95	18,923.70	68,613.71	97,067.71	22,372.43	119,440.14
1906	746,762.94	251,512.88	998,275.82	52,226.33	22,842.22	75,068.55	106,806.41	27,333.31	134,139.72
1907	790,095.56	274,657.87	1,064,753.43	59,564.17	25,541.72	85,105.89	162,517.80	30,144.73	192,662.53
1908	797,990.25	303,406.22	1,101,396.47	75,224.51	29,396.26	104,620.77	178,442.65	34,322.13	212,764.78
1909	860,573.86	357,669.60	1,218,243.46	86,708.19	33,974.61	120,682.80	222,064.58	46,806.47	268,871.05
1910	932,519.76	406,169.89	1,338,689.65	97,498.00	40,539.72	138,037.72	257,494.43	66,618.79	324,113.22
1911	1,001,675.56	475,914.70	1,477,590.26	112,505.07	48,257.32	160,762.39	245,668.63	79,485.30	325,153.93
Totals	\$12,808,614.15	\$3,486,271.37	\$16,294,885.52	\$1,168,078.09	\$316,734.40	\$1,484,812.49	\$2,545,867.25	\$455,859.76	\$3,001,727.01
Percentages (totals)	78.61	21.39	100.00	78.67	21.33	100.00	84.82	15.18	100.00
Percentages (Grand totals)			70.80			6.45			13.04

Offerings to missions amounted to \$485,245.43, or 20.54 per cent of the total funds, and a per capita of \$4.45, for 1911. Including that portion of the tithe which was appropriated for foreign mission work, the total funds for this purpose amounted to \$683,149.95, an annual increase of \$114,192.82, or 20.07 per cent over the amount contributed for this purpose in 1910.

To the various lines of home mission work there was contributed \$141,857.64, 6 per cent of the total funds, or \$1.30 per capita. For local church work the contributions amounted to \$258,394.96, or 10.93 per cent of the total funds, and \$2.37 per capita.

The contributions by churches, in tithes and offerings, amounted to \$2,057,713.20, constituting 87.08 per cent of the total funds; by departments, \$305,375.09, or 12.92 per cent.

Summary 3

This summary gives the total amount of funds raised for all evangelistic purposes from 1863 to the present time, classified under tithe, Sabbath-school offerings, foreign mission funds, and home mission funds, under each of which is indicated the amount contributed in the United States, and the amount contrib-

uted from all other countries. This is the first comprehensive report of this kind ever issued by this denomination. In fact, for many years, under certain funds, not even an annual compilation was made previous to this one. If consideration be had as to the results shown, as well as to the time spent in securing this data, this summary is of more than passing importance. No truer picture of the financial growth of this cause could probably be shown than the facts presented in this summary. Information prior to 1905 is not given under columns 11, 12, and 13, under home mission funds, for the reason that no records were ever kept respecting these funds prior to that year. The summary will present the facts better than any explanation regarding it; but, in passing, attention is directed to the percentages for totals. These show that the divisions named have contributed to the funds specified, the following proportion of the total of each fund enumerated:—

	UNITED STATES	ALL OTHER COUNTRIES
Tithe	78.61	21.39
Sabbath-school	78.67	21.33
Foreign missions	84.82	15.18
Home missions	79.65	20.35
Total funds	79.52	20.48

The following interesting comparison is also shown by the percentages for the grand totals: For every \$100 contributed since 1863, \$70.80 was tithe, \$6.45 Sabbath-school contributions, \$13.04 foreign mission funds, \$9.71, home mission funds.

For the year 1911 the percentages for these funds run as follows: Tithe 62.53, Sabbath-school contributions 6.80, foreign mission funds, 13.76, and home mission funds 16.91. This does not indicate, for instance, that less tithe was paid in 1911 than the average for all the years, for the per capita in 1911 is the highest of any year; but these percentages show that more funds are being contributed in other lines, so that the aggregate contributions are greatly increased. This summary shows (col. 16) that more money was received during 1911 for evangelistic work than was contributed for all purposes during the first twenty-eight years after the organization of the General Conference, or from 1863 to 1890.

By column 16 it is shown that for the first ten years the total contributions were \$185,378.60, and for the last ten years, \$15,130,359.94, or an amount eighty-one times greater than that contributed from 1863 to 1872. The decade

United States and Other Countries Compared With Respect to Communicants, Funds, and Laborers.—Summary 4

Year	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1863	3,500	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1864	3,800	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1865	4,000	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1866	4,250	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1867	4,320	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1868	4,475	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1869	4,900	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1870	5,390	99.02	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1871	4,490	99.67	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1872	4,739	98.71	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1873	5,799	98.71	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1874	6,800	98.43	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1875	7,822	97.50	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1876	9,994	98.51	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1877	11,408	97.44	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1878	12,747	97.49	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1879	13,634	96.40	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1880	14,882	95.37	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1881	16,194	95.63	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1882	18,281	95.63	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1883	16,715	95.86	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1884	17,796	95.15	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1885	19,595	95.30	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1886	22,092	95.59	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1887	24,019	92.95	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1888	24,112	92.94	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1889	25,757	91.93	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1890	26,861	90.40	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1891	28,588	89.18	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1892	30,036	88.22	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1893	33,069	88.41	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1894	37,473	88.26	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1895	41,567	87.82	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1896	45,109	86.41	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1897	47,799	84.70	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1898	49,768	83.72	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1899	52,485	82.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1900	61,916	79.19	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1901	61,510	79.19	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1902	56,469	76.81	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1903	58,588	75.54	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1904	60,099	73.48	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1905	63,245	72.44	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1906	64,515	70.24	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1907	64,515	68.60	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1908	65,074	66.70	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1909	65,122	64.52	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1910	63,917	61.14	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
1911	65,284	59.90	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Educational Department.—Summary 5

Year	1	2	3	4	5	6	7	8	9	10
1872	1	1	1	1	1	1	1	1	1	1
1873	1	1	1	1	1	1	1	1	1	1
1874	1	1	1	1	1	1	1	1	1	1
1875	3	3	3	3	3	3	3	3	3	3
1876	5	5	5	5	5	5	5	5	5	5
1877	15	15	15	15	15	15	15	15	15	15
1878	35	35	35	35	35	35	35	35	35	35
1879	18	18	18	18	18	18	18	18	18	18
1880	9	9	9	9	9	9	9	9	9	9
1881	18	18	18	18	18	18	18	18	18	18
1882	220	220	220	220	220	220	220	220	220	220
1883	250	250	250							

Sabbath-School Department.—Summary 7

1	2	3	4	5	7	8	
Year	No. Schools	Membership	Percentage of Total Communicants	Total Contributions	Per Capita	Donations to Missions	Per Cent of Total Contributions
1878	177	5,851	44.74	\$ 25.00	.004	.....	....
1879	402	11,806	84.14	1,584.12	.13	.....	....
1880	451	11,821	75.91	2,784.35	.24	.....	....
1881	449	11,506	68.04	2,991.18	.25	.....	....
1882	507	13,270	77.30	3,096.58	.23	.....	....
1883	506	13,152	75.42	3,711.09	.28	.....	....
1884	636	17,439	93.25	4,175.23	.24	.....	....
1885	716	19,579	95.30	6,898.74	.35	.....	....
1886	813	23,364	101.08	10,308.29	.44	2,233.07	21.66
1887	863	23,700	91.70	16,751.83	.71	10,615.72	63.40
1888	1,030	26,738	102.39	18,485.77	.69	10,755.34	58.15
1889	1,199	30,225	106.68	22,541.24	.74	11,707.95	52.21
1890	1,414	33,783	113.67	28,642.75	.85	17,707.39	61.83
1891	1,512	32,860	103.77	29,435.05	.89	16,750.94	56.90
1892	1,610	36,343	107.58	37,592.27	1.04	23,618.77	62.83
1893	1,954	44,619	119.29	38,029.18	.85	24,162.50	63.53
1894	2,095	49,626	116.06	39,562.42	.79	20,850.05	52.70
1895	2,143	50,266	105.40	44,629.16	.89	19,809.76	44.39
1896	2,374	54,070	103.57	40,125.13	.74	23,666.08	58.96
1897	2,465	54,934	97.34	41,541.40	.75	26,869.05	64.68
1898	2,284	49,097	82.42	40,301.87	.82	21,475.18	53.27
1899	2,583	55,967	87.45	39,971.79	.71	21,842.09	54.63
1900	2,334	50,804	67.07	40,794.40	.92	25,235.47	53.94
1901	2,264	51,726	66.16	44,014.56	.85	21,979.58	49.94
1902	2,638	59,351	80.71	51,642.01	.87	25,983.61	50.31
1903	2,980	66,811	86.12	55,823.85	.83	34,779.85	62.29
1904	3,064	71,643	87.65	60,460.80	.84	40,278.05	66.62
1905	3,170	75,305	86.26	68,613.71	.91	49,894.97	72.72
1906	3,378	79,090	86.31	75,068.55	.95	58,866.14	76.69
1907	3,573	84,744	90.12	85,105.89	1.00	71,475.59	83.98
1908	3,825	91,230	93.51	104,620.77	1.15	95,280.90	91.07
1909	3,967	96,673	95.78	120,682.80	1.25	114,213.88	94.64
1910	4,151	101,161	96.82	138,037.72	1.36	134,830.48	97.67
1911	4,267	106,000	97.27	160,762.39	1.52	160,091.50	99.58
Totals	.....	.....	.....	1,484,812.49	.....	1,085,033.91	73.08

Publishing Department.—Summary 8

1	2	3	4	5	6	7
Year	No. Pub. Houses	Assets	Book and Periodical Sales	Employees	Periodicals	Languages—All Publications
1850	..	.....	.....	..	1	1
1852	1	\$ 652.93	.....	5	2	1
1855	1	4,000.00	\$ 2,000.00	7	2	1
1860	1	10,034.80	3,000.00	17	2	1
1865	1	38,712.53	4,000.00	20	2	1
1870	1	64,471.14	7,000.00	30	3	1
1875	3	158,648.38	18,000.00	71	8	2
1880	4	338,565.93	40,000.00	128	10	7
1885	6	400,033.79	141,692.36	232	21	9
1890	7	959,260.95	734,397.00	412	24	12
1895	11	1,345,133.83	250,000.00	585	40	23
1900	13	1,409,000.00	250,000.00	600	96	39
1905	20	850,000.00	548,067.03	400	89	46
1906	22	866,261.96	824,027.69	425	92	52
1907	23	978,894.14	1,035,565.62	466	96	54
1908	26	1,038,215.26	1,286,981.24	515	109	57
1909	27	1,142,124.62	1,402,444.00	605	124	65
1910	28	1,176,092.39	1,560,510.58	610	126	67
1911	37	1,651,943.86	1,627,657.83	645	125	71

Sanitariums and Treatment Rooms.—Summary 9

1	2	3	4	5	6
Year	No. Sanitariums	No. Treatment Rooms	Assets	Physicians	Total Employees
1866	1	..	\$ 24,800.60	2	14
1870	1	..	44,221.54	6	35
1875	1	..	70,189.22	7	125
1880	2	..	190,956.74	10	165
1885	2	..	310,808.81	13	225
1890	3	..	548,923.45	15	315
1895	7	..	800,786.99	33	477
1900	27	..	1,294,474.73	74	1,216
1905	55	..	1,600,000.00	80	1,300
1906	66	..	2,000,000.00	90	1,400
1907	64	..	2,344,283.65	95	1,590
1908	80	..	2,766,346.50	111	1,843
1909	78	..	3,261,181.14	110	1,834
1910	74	..	3,368,041.46	116	1,989
1911	69	33	3,792,421.35	134	2,404

(Concluded from page 23)

16.60 per cent, and the number of additional workers engaged during the year constituted an increase of 16.84 per cent. This cause has certainly shown very substantial and encouraging growth during 1911. The number of evangelists and institutional laborers now constitutes one for every eleven members. Their labors, consecrated to the service of God in the finishing of his work in the earth, inspired by zeal for him, and blessed by his Spirit, give hope for the glorious consummation of this message.

Foot-Notes for Table 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 population in the United States is according to the 1910 census returns, all divisions according to county lines being figured accurately.

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

(d) By total laborers in column 19 is meant the total number employed in the conference or mission field in evangelistic work, including not only the four classes named in the preceding columns, but all other persons not thus specified. The totals in column 19 are not always, therefore, the totals of the four preceding columns, but are frequently greater.

(e) Under General Conference are included those engaged in general labor, and not accounted for elsewhere. The amount shown in column 20 is for periodical sales, made by publishing houses, and not included in conference reports; thus making the total stated in Table 2.

Foot-Notes for Table 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 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.

(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 should indicate the kind of work undertaken, as outlined in note (a).

(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, dressmaking, 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 peculiar character of the work done entitling to such graduation is indicated by reference to column 11, where the grades of work carried by each school are given.

(h) Column 16 shows the number of students (not graduates alone) entering some department of denominational work during the preceding year.

Section 2

(a) The languages in which denominational publications of all kinds were issued at the close of 1911, are the following:— Arabic, Armenian, Armeno-Turkish, Battak, Bengali, Bohemian, Bulgarian, Burmese, Cantonese (China), Centibele (So. Africa), Chassu (East Africa), Chinyanja (Brit. Cen. Africa), Chitonga (South Africa), Croatian, Danish-Norwegian, Dutch, English, Estonian, Fijian, Finnish, French, Garhwali, German, Greek (Modern), Greco-Turkish, Hawaiian, Hebrew, Hindi, Hungarian, Icelandic, Ilocano, Italian, Japanese, Java-Malay, Kafir (Xosa), Korean, Laplandish, Lettonian, Lithuanian, Malay (Singapore), Mandarin (China), Maori (New Zealand), Marathi, Niue, Polish, Portuguese, Rarotongan, Rumanian, Russian, Samoan, Santali, Servian, Sesuto, (South Africa), Slovakian, Soenda (Roman), Spanish, Swahili, Swedish, Tagalog, Tahitian, Tamil (India), Tongan, Turkish, Urdu (Roman), Urdu (Persian), Welsh, Wendle, Wen-li (China), Yiddish, Zulu. Total languages, 71.

Summary of Statistical Reports, 1863 to 1911—Table 3

YEAR	Union Conferences	Local Conferences	Missions	Ministers	Licentiate	Licensed Missionaries	Canvassers	Total Laborers	Churches	Membership	Sabbath-keepers	Tithe	Per Capita	Book and Periodical Sales
1863*	6	1	22	8				125	3,500			\$ 8,000 00	\$ 2 29	*\$ 8,000 00
1864*	6	1	24	10				180	3,800			10,000 00	2 03	* 3,500 00
1865*	7	1	25	10				140	4,000			12,000 00	3 00	* 4,000 00
1866*	7	1	27	10				150	4,200			15,000 00	3 53	* 4,500 00
1867	7	1	28	10				160	4,320			18,861 39	4 32	* 5,000 00
1868	8	1	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 yrs.												176,826 08		56,000 00
1873	13	1	51	83				239	5,875			30,687 49	5 22	10,573 40
1874	13	3	60	70				300	7,000			31,000 00	4 43	* 14,000 00
1875	13	2	69	76				339	8,022			32,618 02	4 06	* 18,000 00
1876	14	2	96	70				398	10,044			43,998 47	4 38	* 20,000 00
1877	15	3	106	97				478	11,708			47,176 50	4 08	* 25,000 00
1878	16	6	117	154				549	13,077			47,637 29	3 64	* 27,000 00
1879	20	9	144	151				599	14,141			51,714 38	3 65	* 31,780 00
1880	24	8	144	116				640	15,670			61,856 88	3 98	* 40,000 00
1881	24	7	148	126				640	16,916			74,185 55	4 39	* 45,000 00
1882	26	6	167	134				660	17,169			84,261 36	4 91	* 47,000 00
Total, 10 yrs.												505,136 60		278,359 06
1883	26	8	165	135				680	17,436			96,418 62	5 53	* 55,000 00
1884	28	8	175	145				705	18,702			105,543 41	5 64	* 62,409 12
1885	28	8	186	151				741	20,547			122,641 09	5 97	* 41,692 36
1886	28	8	218	163				798	23,111			146,938 78	6 31	* 76,219 52
1887	30	8	227	182				889	25,841			192,720 99	7 44	* 113,795 06
1888	32	7	232	168				901	26,112			163,129 23	6 20	* 250,000 00
1889	34	7	229	183				972	28,324			224,743 78	7 93	* 500,000 00
1890	34	8	227	184				411	1,016	29,711		225,493 98	7 59	* 784,897 00
1891	34	8	230	166				396	1,066	31,685		258,037 27	8 11	* 819,749 00
1892	34	11	244	156				403	1,102	33,778		302,310 19	8 94	* 706,650 33
Total, 10 yrs.												1,837,915 94		3,359,912 39
1893	35	11	267	193				460	1,151	37,404		350,690 56	9 37	* 416,044 52
1894	1	35	301	214				515	1,225	42,703		321,517 06	7 51	* 310,434 55
1895	1	36	326	257				533	1,331	47,680		309,142 70	6 45	* 250,000 00
1896	1	37	336	237				573	1,439	52,202		341,973 37	6 55	* 250,000 00
1897	1	37	407	249				656	1,574	56,436		363,415 16	6 43	* 350,000 00
1898	2	39	446	260				706	1,654	69,447		432,158 08	7 26	* 200,000 00
1899	2	44	490	331	548		1,386	1,785	64,008			490,656 16	7 66	* 300,000 00
1900	2	45	510	337	571		1,500	1,892	66,547	75,767		510,259 97	7 73	* 250,000 00
1901	9	57	41	563	340	611	1,591	2,011	69,356	78,188		578,628 13	7 40	* 300,000 00
1902	13	72	42	553	323	528	826	2,278	2,077	67,150	73,522	643,747 83	8 75	* 430,027 71
Total, 10 yrs.												4,342,133 08		2,956,506 58
1903	13	78	48	616	324	602	1,032	2,704	2,120	69,072	77,554	684,030 54	8 82	* 477,714 98
1904	13	78	52	625	335	713	1,053	2,750	2,243	71,891	81,721	691,819 33	8 47	* 436,600 08
1905	13	80	53	647	339	719	1,068	2,797	2,340	74,443	87,311	858,014 91	9 33	* 548,067 08
1906	16	86	63	693	408	948	1,218	3,502	2,416	79,422	91,531	938,275 82	10 91	* 824,027 69
1907	21	93	68	712	394	1,013	1,382	3,587	2,504	80,897	94,048	1,064,753 48	11 32	* 1,035,595 62
1908	21	101	66	779	427	1,017	1,631	4,007	2,537	83,145	97,579	1,101,396 47	11 29	* 1,286,981 24
1909	21	104	72	737	425	1,107	1,660	4,104	2,691	88,502	100,361	1,218,243 40	12 07	* 1,402,444 00
1910	23	106	87	823	458	1,234	1,697	4,346	2,769	90,808	104,526	1,333,689 65	12 81	* 1,500,510 58
1911	23	116	93	852	475	1,358	2,096	4,877	2,799	93,378	108,975	1,477,590 26	13 56	* 1,627,657 83
Total, 9 yrs.												9,432,813 87		9,199,599 65
Grand Totals												\$16,294,885 52		\$15,350,347 68
* Estimated.														

Institutional Recapitulation—Summary 10

Institutions	Number	Assets	Per Cent of Grand Total	Employees	Per Cent of Grand Total
Educational	89	\$2,155,767.73	17.38	640	6.63
Publishing	37	1,651,943.86	13.33	645	6.68
Sanitariums & Tr. Rooms	102	3,792,421.35	30.59	2,404	24.89
Health Food Factories & Cafés	16	196,019.77	1.58	300	3.11
Primary Schools	613	157,382.92	1.27	790	8.18
Totals	857	\$7,953,535.63	64.15	4,779	49.49
Evangelistic Summary					
Church Buildings	1,318	\$1,892,824.92	15.27		
Conf., Assns., Tract Soc., etc.		2,552,644.16	20.58	4,877	50.51
Totals	1,318	\$4,445,469.08	35.85	4,877	50.51
Grand Totals	2,175	\$12,399,004.71	100.00	9,656	100.00
Per Capita		\$113.78			

Summary 11

Year	Conf.	Institutions	Value	Sabbath-keepers	Annual Contributions	Per Cent of Gain	Per Capita
1865	7	1	\$38,712.53	4,000	\$ 12,000.00		\$3.00
1875	13	5	282,179.55	8,022	33,155.19	176.28	4.13
1885	28	11	885,382.97	20,547	151,100.28	356.02	7.36
1895	36	29	2,858,725.82	47,680	407,293.70	169.39	8.55
1905	80	126	a 4,799,419.51	87,311	1,180,917.64	189.99	13.52
1911	116	244	a 12,399,004.71	108,975	2,363,088.29	b 100.11	21.68

a For 1905 and 1911 the value of church buildings is included; for the former years, in this column, the value of church buildings is not included, because unknown.

b Gain for six years, instead of ten, as above.

Medical Question Corner

Answers by Dr. P. S. Bourdeau-Sisco, head lady physician of the Washington (D. C.) Sanitarium

Conjunctivitis

"I AM fifty years of age. My sight is failing fast. I have good glasses, but my eyes ache and smart most of the time. They are a little red in the corners. I use boric acid, salt in water, and witch-hazel in water, but they do not help them. What can I do to strengthen them?"

Mrs. C. R."

TREATMENT.—The symptoms you mention suggest chronic conjunctivitis. For this condition boric acid may be used several times a day, full strength or one-half saturate solution. Salt solution may be used, but not stronger than one teaspoonful to a pint of water. A little yellow oxid of mercury ointment placed between the lids, followed by general massage of the eyeball, to smear it over the inside of the lids, is also beneficial. Of course, the causes are to be removed, such as exposure to smoke or dust, insufficient sleep, eye strain, etc. If relief is not obtained by these measures, you should consult a good eye specialist.

Alopecia

"I AM fifty-five years old. I would like advice for the falling out of my hair. Can you tell me how to keep it from coming out? Will you also tell me how to keep from catching cold?"

"J. W. V."

Very commonly, associated with the falling of the hair, is a scaling or crusting disease of the scalp, known as dandruff. This latter condition is often caused by the excessive use of tobacco; by chronic alcoholism, obstinate constipation, and disorders of digestion; by the wearing of stiff, heavy, ill-ventilated hats; by sedentary habits, etc.

TREATMENT.—These scaly accumulations should first be soaked with some oily fluid, as olive-oil, vaseline, cold-cream, glycerin, or cod-liver oil. This is applied several times during the day, and at night the head is wrapped about with a cap, so that the process of soaking will still progress. When the scalp is soft and tender, wash it with green or Sarg's glycerin or tar soap and warm soft water. Thoroughly rinse and dry the hair, and then apply the following:—

- I dram resorcin
- I dram precipitate of sulphur
- I ounce rose-water

This latter treatment may be applied every night for several nights in succession; then the head should be thoroughly anointed and washed as before, and the lotion again applied. We must remember that this condition is one that is often very chronic and obstinate, therefore persistent treatment is absolutely necessary if a cure is desired.

With reference to the prevention of colds, send for the little booklet written by Dr. G. H. Heald, entitled "Colds; Their Cause, Prevention, and Cure." This can be procured of the Review and Herald Publishing Association.

News and Miscellany

Notes and clippings from the daily and weekly press

— The greatest eating-house in the world was opened in Berlin recently. It is the new zoological garden restaurant, in which 10,000 persons can dine at the same time beneath the roof, while the open-air terraces, for use in summer, can accommodate another 10,000 diners.

— Several hundred bluejackets from United States gunboats have been landed in Nicaragua for the purpose of affording protection to American life and property. The men were landed at the request of the Nicaraguan government after it had confessed its inability to give the protection demanded by United States Minister Weitzel against the rebels.

— On July 19 prize-fight moving pictures became a thing of the past in the United States when the House passed a Senate bill prohibiting the transportation of such moving-picture films between the various States and Territories or from foreign countries. Heavy fines for violation of the proposed law are fixed by the bill. Southern members of Congress were especially interested in the proposed law because of the race feeling stirred up by the exhibition of the Jeffries-Johnson moving pictures in their section of the country.

— Two striking illustrations of the extent to which the Bible is being pushed to the background at the present day are cited by the bishop of Durham, England: "Recently, in a great northern town, a coroner suddenly wanted a Bible, so I am told, and forty houses had to be visited before one could be found. Not very long ago, a young man was powerfully stirred by a mission address on the cross. It transpired that he had literally never heard of the crucifixion of our Lord before. This was in a Durham town, and the man was a prosperous artisan."

— London dock men in large numbers, it is claimed 45,000, have for three months been on strike. Recently it was decided that the struggle should close. It is understood that the men are to resume work on the terms in force before the strike started. The majority of the employers consented to make new agreements with the separate unions, but positively refused to recognize or deal with the Transport Workers' Federation. Starvation brought the strikers to terms. Over \$7,500,000 has been lost in wages since the strike began, on May 20, and the loss to employers exceeds \$2,500,000.

— Midsummer is here, and the golden grain, from which comes the "staff of life," is once more ripe in the fields, with not enough labor to harvest it. The usual appeal is out for thousands of harvest hands to help with the crops in the North and Northwest. Circulars are being issued by the Great Northern and the Chicago, Milwaukee & St. Paul Railways, giving a list of towns in Minnesota and North Dakota that need harvest hands, together with the number required and the approximate wages, which vary from \$1.75 to \$3.50 a day. In addition, an appeal has been sent out for 27,500 men to come to the harvest-fields in States other than those named. Telegrams are being sent by the farmers, asking help in moving their crops.

— According to *Cosmos*, the mean height at which shooting stars first become visible is eighty-one miles. The mean height of their disappearance is about fifty-eight miles. The mean length of their visible path is forty-five miles.

— A deficit of \$30,000,000 in the appropriation available for the payment of pensions to veterans of the Mexican and civil wars exists at the present time. This is due to the delay of Congress in passing on the pension appropriation bill.

— The federal government will no longer pay the expenses of officers or employees of the Department of Agriculture to deliver lectures or impart information on agriculture to assembled farmers, students of universities, summer schools, or boys' camps, as has been the custom of the past.

— "The Roosevelt," the steamer on which Rear-Admiral Robert Peary sailed into the arctic seas on his successful trip to the north pole, was sold at auction in New York City recently for \$35,200. Her original cost was more than \$100,000, owing to the construction of the hull to meet ice pressure.

— Figures just issued by the United States Bureau of Mines show that 2,517 men were killed in the mines last year, as against 2,834 in 1910. This shows a reduction in the number of lives lost of 317 in one year's time. The death-rate in 1910 was 3.91 men in every 1,000 employed. The rate in 1911 was 3.74.

— The Paris customs authorities recently seized 3,000,000 liters of adulterated wine, and threw it into the Canal du Midi. As a result, thousands of dead fish have been floating about the canal and the Port de Cette. These fish can not be sold in the market. It is estimated that the canal and port have been depopulated of fish for two years at least.

— The city of Glasgow, Scotland, gets its main supply of water from Loch Katrine. To draw water from that beautiful lake, it was necessary to tunnel a mountain 600 feet below the summit for 2,325 yards. This tunnel was 8 feet in diameter. It was the first of a series of 70 tunnels, measuring in the aggregate 13 miles. The bogs were traversed by nearly four miles of vast iron pipes, and the rivers and valleys crossed by nine and a quarter miles of aqueducts. The total cost was \$7,500,000, and the daily supply thus obtained was 50,000,000 gallons. These works were opened by Queen Victoria in 1859.

— The Turkish parliament was dissolved by imperial decree on August 5, because it voted adversely to the sultan's wishes. The decree sets forth that the duration of the deputies' mandate as determined by the senate is confined to giving an arbitral decision regarding the constitutional questions at issue. The deputies having completed this task, it became necessary to terminate the existence of the chamber. "I consequently ordain," concludes the sultan, "the closing of the chamber and fresh elections in conformity with the constitution." The chamber refused to be dissolved, and passed a vote of want of confidence in the cabinet. The president of the chamber called at the palace to report the action of the chamber, but the sultan declined to receive him. Order prevails, but the troops are held in readiness at important points, and detachments are patrolling the streets.

— The House Committee on Agriculture recently recommended an immediate appropriation of \$5,000 to stop the ravages of the army-worm in Southern States. Representative Heflin, of Alabama, stated that the worm was stopping railway trains in his district.

— The flag-ship "Niagara," which led the American fleet under Commodore Oliver Hazard Perry to victory in the battle of Lake Erie, Sept. 10, 1813, after the first flag-ship, "Lawrence," had been shot to pieces and abandoned, will be raised and rebuilt. The hull of the vessel now lies in twenty feet of water in Misery Bay, better known as Erie harbor.

— The following statistics are given in a recent book on "War and Its Alleged Benefits," by J. Novikov: "From the year 1496 B. C. to A. D. 1861, in 3,358 years, there were 227 years of peace and 3,130 years of war, or thirteen years of war to every year of peace. Within the last three centuries there have been 286 wars in Europe. Mr. Valbert says: 'From the year 1500 B. C. to A. D. 1860, more than 8,000 treaties of peace, meant to remain in force forever, were concluded. The average time they remained in force is two years.'"

— On August 16, Henry C. Frick, a millionaire steel magnate of Boston, Mass., is to give a "million-dollar lawn party." With the exception of President Taft, who is to be the guest of honor, every man present will be a millionaire. A contracting firm has signed a contract which obliges it to lay a smooth and perfect dancing floor on the Frick lawn between the hours of seven and nine on the evening of August 16, and to take it up again between the hours of one and three on the morning following. The grounds are to be transformed into a veritable fairy-land, regardless of expense.

— The United States Postmaster-General has issued judicious instructions with regard to the use of the "general delivery." The new rule authorizes postmasters to require in writing the name and address of any person wishing to use the general delivery window, and a statement of reasons for wishing to use it. There has been wide-spread use of this method of having mail delivered in which dishonest or immoral practises and schemes were promoted. It is said to have been common for youths to carry on correspondence of a compromising character in this way.

— For two weeks or more there has been in session near New York City a company of men who were agreed upon jointly by the railroad managers and engineers to arbitrate the pending demand for an increase in wages. The employees have submitted their side of the question, and the managers have about concluded theirs. Both parties to the controversy, of course, have made strong representations in support of their respective sides. After the public and formal hearing is concluded, there is to be an analysis of a great mass of statistics and arguments by experts. They will submit their findings to the arbiters, and these will deliberate on them and arrive at their decision. Both parties have agreed that whatever the decision may be, it will be accepted in good faith and abided by. There are 30,000 engineers involved in the arbitration, and fifty or more Eastern railroads.

—Bread riots on a large scale are reported from Marseilles, France. Many have been injured, both among the police and among the strikers.

—Turkey, on August 6, gave Montenegro twenty-four hours to explain the latest Montenegrin violation of the Turkish frontier. Unless instant satisfaction was given, it was announced, the sultan would sever diplomatic relations with King Nicholas. In delivering his ultimatum to King Nicholas the Turkish minister at Cettinge plainly intimated that war would follow a break in the relations of Montenegro and the Ottoman empire.

—In Germany, says the *Scientific American*, wood is too expensive to be burned, and it is made into artificial silk worth two dollars a pound, and bristles worth four dollars a pound; into paper, yarn, twine, carpet, canvas, and cloth. From sawdust parquet flooring is made. The materials for this may be bought by the pound and then mixed, so that the householder can lay his own hardwood floors according to his individual taste and ingenuity.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Northern New England, Manchester, N. H.
..... Aug. 21 to Sept. 1
New York, Utica Aug. 23 to Sept. 1
Maine, Norridgewock Aug. 29 to Sept. 8

CANADIAN UNION CONFERENCE

Maritime, Scotts Bay, Nova Scotia. . . Sept. 3-10

CENTRAL UNION CONFERENCE

East Kansas, Emporia Aug. 8-18
Colorado, Denver Aug. 15-25
Nebraska, College View Aug. 22 to Sept. 1
South Missouri, Clinton Aug. 29 to Sept. 9
North Missouri, Hamilton, Aug. 28 to Sept. 8
West Kansas, Salina Sept. 5-15
West Colorado, Delta Sept. 26 to Oct. 6

COLUMBIA UNION CONFERENCE

Ohio, Springfield Aug. 15-25
West Pennsylvania, Washington
..... Aug. 22 to Sept. 1
Virginia, Richmond Aug. 22 to Sept. 1

LAKE UNION CONFERENCE

East Michigan, Bay City Aug. 12-18
Northern Illinois, La Grange Aug. 19-25
North Michigan, Traverse City
..... Aug. 26 to Sept. 1
West Michigan, Kalamazoo Sept. 3-11
Wisconsin, Baraboo Sept. 5-11

NORTHERN UNION CONFERENCE

Iowa, Boone Aug. 22 to Sept. 1

PACIFIC UNION CONFERENCE

Southern California Aug. 5-18
Arizona, Phoenix Oct. 17-27

SOUTHEASTERN UNION

Georgia, Savannah (colored) Aug. 15-25
North Carolina, Gastonia Aug. 15-25
Cumberland Conference, Sweetwater, Tenn.
..... Aug. 22 to Sept. 1
Florida, Ocala Oct. 3-14

SOUTHERN UNION CONFERENCE

Kentucky, Elizabethtown Aug. 8-18
Tennessee River, Camden Aug. 15-25
Mississippi, Brookhaven (colored)
..... Aug. 30 to Sept. 8
Alabama (colored) Sept. 27 to Oct. 5

SOUTHWESTERN UNION CONFERENCE

New Mexico, Fort Sumner Aug. 15-25
Oklahoma, Oklahoma City
..... Aug. 22 to Sept. 1

New York Conference Association

THE annual meeting of the constituents of the New York Conference Association of Seventh-day Adventists, incorporated under the laws of the State of New York, will convene on the camp-ground at Utica, N. Y., at 9 A. M., Monday, Aug. 26, 1912, for the election of a board of trustees for the ensuing year, and the transaction of such other business as may come before the session.

W. H. HOLDEN, *President*;
F. N. JOHNSON, *Secretary*.

North Missouri Conference Association

THE North Missouri Conference Association of Seventh-day Adventists, a legal corporation of the State of Missouri, will hold its annual meeting in connection with the annual camp-meeting and conference at Hamilton, Mo., Aug. 28 to Sept. 8, 1912. The first meeting of the association is called for Monday, September 2, at 9 A. M. Association officers will be elected, and such other business attended to as may properly come before the association.

A. R. OGDEN, *President*;
JAS. COCHRAN, *Secretary*.

South Missouri Conference Association

THE regular meeting of the South Missouri Seventh-day Adventist Conference Association will be held in connection with the annual conference and camp-meeting of the South Missouri Conference, at Clinton, Mo., Aug. 29 to Sept. 9, 1912. The first meeting of the association will be held at 9 A. M., Monday, September 2, for the transaction of such business as should come before the members. All accredited delegates to the South Missouri Conference are delegates to this association.

L. W. TERRY, *President*;
RALPH RHODES, *Secretary*.

Nebraska Conference Association

THE annual meeting of the Nebraska Conference Association of the Seventh-day Adventists will convene on the camp-ground at College View, Nebr., Monday, Aug. 26, 1912, at 9:30 A. M., for the purpose of electing its board of trustees and transacting such other business as may properly come before the meeting.

J. W. CHRISTIAN, *President*;
ANNA M. PETERSON, *Secretary*.

Nebraska Conference

THE thirty-fifth annual session of the Nebraska Conference of Seventh-day Adventists will be held in connection with the camp-meeting at College View, Aug. 22 to Sept. 1, 1912, for the election of officers for the ensuing year, and the transaction of other conference business. The first meeting of the session will be held at 10:30 A. M., Friday, August 23. Each church is entitled to one delegate without regard to members, and to one additional delegate for each fifteen members. The churches should elect their delegates at once, and send the names to the secretary.

J. W. CHRISTIAN, *President*;
PEARL E. JONES, *Secretary*.

The Nebraska Sanitarium and Benevolent Association

THE Nebraska Sanitarium and Benevolent Association, a corporation of the State of Nebraska, will hold its annual meeting in connection with the camp-meeting at College View, Aug. 22 to Sept. 1, 1912. The first meeting will be called Monday, August 26, at 10 A. M.

Notice is further given that a change be made in the Articles of Incorporation, that Article IV be so amended that a member of the board of trustees may be elected president of the association without being "in the direct and regular employ of the Nebraska Sanitarium."

LARS NIELSON, *President*;
H. A. HAHN, *Secretary*.

Wisconsin Autumn Camp-Meeting

THE Wisconsin Conference fall camp-meeting will be held in Baraboo, Sept. 5-11, 1912. The first service will be held Thursday, at 7:30 P. M., at which all who attend the camp-meeting are requested to be present. There will be a sufficient number of tents pitched, as well as a dining-tent, to accommodate the people. This will be a profitable meeting, and there should be a good attendance from the central and southern parts of the conference. Bring bedding, wraps, Bibles, and hymn-books. Come to help and to be helped.

W. H. THURSTON.

West Kansas Conference Association

THE next annual meeting of the West Kansas Seventh-day Adventist Conference Association, a legal corporation of the State of Kansas, will be held at Salina, Kans., in connection with the annual conference and camp-meeting, Sept. 5-15, 1912. The first meeting of the association will be held at 10 A. M., Monday, September 9, to elect officers for the ensuing year, and to transact such business as may properly belong to said association. The delegates of this association are the regularly accredited delegates to the West Kansas Conference.

N. T. SUTTON, *President*;
E. HARRIS, *Secretary*.

Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the camp-ground in Norridgewock, Maine, Tuesday, Sept. 3, 1912, at 10 A. M., in connection with the Maine camp-meeting of Seventh-day Adventists.

Members of the board of trustees will be elected to fill vacancies on the board, also such other business transacted as may properly come before the association. All the accredited delegates to the regular session of the Maine Conference of Seventh-day Adventists, unincorporated, are members of the corporation.

J. F. PIPER, *President*;
W. O. HOWE, *Clerk*.

Maine Conference

THE forty-fifth annual session of the Maine Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Norridgewock, Maine, Aug. 29 to Sept. 8, 1912, for the election of officers for the ensuing year, and the transaction of other conference business.

The first meeting of the session will be held at 10:30 A. M., Friday, August 30. Each church is entitled to one delegate without regard to members, and to one additional delegate for each ten members. The churches should elect their delegates at once, and send their names to the conference secretary.

J. F. PIPER, *President*;
A. E. EVERETT, *Secretary*.

Shenandoah Valley Training Academy

THIS academy is located near the village of New Market, in the historic Shenandoah Valley, between the Alleghany and Blue Ridge Mountains. This valley is noted for its fertile soil, genial climate, and industrious people. It is an ideal location for an industrial school.

We have secured the services of Prof. J. H. Smith, of Ohio, as principal; and those who will be associated with him on the faculty bespeak for the school one of the most successful years it has ever had. We earnestly solicit the attendance of students who wish to secure an education at a minimum expense.

The rates of boarding pupils are as follows: Furnished room (two students occupying one room), light, heat, washing, and board (American plan), \$13 a month and two hours' work a day.

When three students attend from one family, a reduction will be made. Five per cent is allowed where persons pay for the full term in advance.

For full particulars, write Prof. J. H. Smith,

New Market, Va., and he will send you the catalogue for the year 1912-13. We invite students who are desirous of securing an education, no matter who they are. A plain, simple people will be found here, but they are up to date on the message and all practical lines of work. Come, and we will do you good. The school begins Sept. 17, 1912.

W. J. STONE.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

SPECIAL BIBLE MOTTOES; more new beauties just out: 50, \$2.50; 100, \$4.50; 300, \$10. Post-Cards: 40, 20c Also Vegetable Cooking Oil: 5 gal., \$4.25; 10 gal., \$8.15. Hampton Art Co., Nevada, Iowa.

COOKING OIL.—Best quality. Delicate flavor. Purely vegetable. Guaranteed. Extensively used by best cooks. Five gal., \$4.15; 10 gal., \$7.90; 8 1-gal. cans, \$7.36; 6 5-gal. cans, \$22.50; 30-gal. bbl., \$21.90; 50-gal. bbl., \$36. Purity Cooking Oil Co., Chattanooga, Tenn.

Publications Wanted

THE following-named persons desire late, clean copies of our publications sent postpaid:—

James Harvey, 1729 Grove St., Oakland, Cal., requests papers and tracts for use in missionary work.

Mrs. S. M. Housler, Santa Monica, Cal., desires a continuous supply of denominational literature for use in reading-racks.

Copies of *Signs of the Times* (monthly and weekly), *Life and Health*, *Watchman*, *Youth's Instructor*, *Our Little Friend*, *Liberty*, *Life Boat*, *Protestant Magazine*, and *REVIEW AND HERALD*, also tracts on different points of our faith, will be appreciated by Mrs. Augusta Bivin, Nonesuch, Woodford Co., Ky.

The "Watchman," the Present-Truth Evangelizer

IN view of the wide-spread industrial strife and discontent, the conditions of the working men becoming more and more difficult, our Battle for Bread number will be particularly opportune. The editor will write on "God's Counsel to the Working Man," and will endeavor to answer the following questions: Is it real? Is it unequal? Is it necessary? What will the end be? Surely all observing Seventh-day Adventists will recognize in the latter question a splendid talking point to present this theme to their working neighbors.

"Bible Prophecies; Written for What Purpose?" by J. E. Fulton, will trace in an interesting way the real purpose of Bible prophecy. Surely the prophecies were given for our instruction and enlightenment, or they would be entirely useless.

We are glad to announce to our readers that Elder E. W. Webster will, with this issue, begin a splendid series of six articles on the Sabbath question, the first being "The Relation of the Sabbath to the Gospel."

Prof. B. G. Wilkinson will write upon "The Character of the Law of God—Moral, Not Spiritual." Altogether, the September issue

presents a strong array of articles, and any of our people should have no difficulty in disposing of twenty-five or fifty among their neighbors. The cover page will portray in a very striking way the fearful inequality between the rich and the poor. The specifications of the fifth chapter of James are amply met in the severe conditions existing in the labor world. Will not each reader of the REVIEW secure from his neighbor a subscription for the *Watchman*? If every one will do this, think what the splendid aggregate will be for the cause of present truth.

Rates in quantities of five to forty copies, 5 cents each; fifty or more, 4 cents each. Yearly subscription price, \$1. Order through your local tract society.

Obituaries

CHATFIELD.—Bertha Chatfield died at Nunica, Mich., July 2, 1912, aged twenty-one years. She was a member in good standing of the Seventh-day Adventist Church. Her husband and many relatives and friends are left to mourn. Words of comfort were spoken by the writer in the Methodist church.

C. A. HANSEN.

MELTON.—My son-in-law, Mr. A. R. Melton, husband of Mrs. Ada Bliss Melton, died at the Proctor Hospital, in Peoria, Ill., July 3, 1912, aged 38 years, 11 months, and 20 days. He leaves a wife and three children to mourn their loss. Mr. Melton was a strong believer in the leading doctrines of the Seventh-day Adventist faith, though he still retained his membership in the Baptist Church. His sudden death came as a sad surprise to us, for only five days before he had seemed in the best of health. The funeral services were conducted by Rev. John Kinsel (Baptist).

C. H. BLISS.

EDWARDS.—Clarence Chester Budd Edwards was born in Florida, June 3, 1892, and died suddenly at Garland, Wyo., June 27, 1912. When twelve years old, he was converted and united with the Seventh-day Adventist Church at Forest City, Iowa. He had spent two years at the Hemmingford Academy in Nebraska, and was ambitious to prepare himself for a worker in the cause of God. He fell asleep in the blessed hope of living again on the resurrection morning. He leaves two brothers, one a twin, and a sister, also a foster father, mother, and sister. Words of comfort were spoken by the writer from 1 Cor. 15:23; Prov. 14:32.

L. F. STARR.

GILL.—John William, son of Harlan and Elizabeth Gill, was born in Coalton, Ohio, April 14, 1883, and died in Columbus, Ohio, July 4, 1912. He became a member of the Seventh-day Adventist Church of Columbus ten years ago, and fell asleep in the blessed hope of a part in the first resurrection. During his lingering illness he was the means, through the blessing of God, of causing a number to renew their allegiance to the Lord; so while he sleeps in Jesus, his works live after him. His father, mother, two brothers, two sisters, and many relatives and friends are left to mourn. The funeral service was conducted by the writer, and was largely attended. Text, Ps. 17:15.

JOHN FRANCIS OLMSTED.

ELWELL.—Harriet Elwell died at her home in Cassville, Wis., July 4, 1912. A home-coming of the five children and other relatives had been planned for the annual holiday, but as they gathered from various points, great indeed was their grief to find mother dead. Sister Elwell, *nee* Zimmerman, was born in Wayne County, Ohio, Nov. 29, 1837. Her parents settled in Potosi, Grant Co., Wis., in 1847, when the country was yet a Territory. She was married to Francis A. Elwell Nov. 27, 1859. To this union ten children were born, five of whom are left to mourn. Over forty-four years ago the deceased accepted present truth under the labors of Elder I. Sanborn, and she remained loyal to the end. Words of comfort were spoken by the writer from 1 Thess. 4:13, 14.

W. W. STEBBINS.

PATTERSON.—Vesta Zetta Patterson, daughter of Elder and Sister J. R. Patterson, was born March 4, 1909, at Red Bluff, Cal., and died at Monterey, Cal., June 4, 1912. A large company of sympathizing relatives and friends gathered at the Seventh-day Adventist church, which was beautifully decorated with flowers, for the funeral service. Words of comfort were spoken by the writer.

E. H. ADAMS.

CRUZEN.—Elizabeth Thomas Cruzen, youngest child of Mr. and Mrs. Benjamin Thomas, was born near Paintersville, Ohio, Dec. 18, 1844, and died at Sheridan, Ind., May 12, 1912. She was married to John W. Cruzen, Sept. 25, 1867. When fifteen years of age, Sister Cruzen united with the Methodist Protestant Church. In May, 1893, she saw the light of present truth and identified herself with this people. She loved the third angel's message, and was faithful in attending church services as long as her health would permit. Her husband is left to mourn. The funeral service was conducted by the writer.

A. L. MILLER.

GREER.—Mary E. Sides Greer was born near Lacon, Ill., Oct. 24, 1850, and died June 8, 1912. When she was eighteen years of age, her parents moved to Greene Co., Iowa. In February, 1878, she was married to Alexander Greer. To this union were born three children, two of whom survive. About five years ago she began the observance of the Sabbath through reading her Bible. Two years later, after attending a series of meetings held by the writer, she fully accepted present truth and united with the Seventh-day Adventist Church. Her life was that of a consistent Christian. The funeral service was conducted by the writer, words of comfort being spoken from Rev. 14:13.

MRS. MINNIE SYPE.

LASHIER.—F. A. Lashier was born in Minnesota, May 27, 1856, and fell asleep in Reno, Nev., June 8, 1912. When he was but a child, his parents accepted present truth, and in early manhood he was baptized and united with the Seventh-day Adventist Church. About thirty years ago he labored for some time among the churches of Minnesota. On account of failing health he moved to Oregon, where he engaged in ministerial labor. Later he connected with our school work at Healdsburg, Cal., and in 1910 he was preceptor and bookkeeper at the Lodi Normal Institute. Another change being necessary, he came to Reno, Nev., where he resided until his death. His wife, one son, two daughters, and many relatives and friends are left to mourn. His ardent work in the cause brought cheer and hope to many persons. Words of comfort were spoken by the writer.

B. E. BALDWIN.

JENSEN.—Jens Peter Jensen was born in Denmark, Jan. 16, 1870, and died at College View, Nebr., June 11, 1912, aged 42 years, 4 months, and 26 days. At the age of eighteen he came from Denmark to Nebraska, where eight years ago he heard and embraced the truths of the third angel's message, and was baptized by Elder Lewis Johnson. He united with the Decatur church in Burt County, where he held his membership till his death. Both in the church and in the community, Brother Jensen's sterling integrity and his undeviating devotion to God won him the fullest confidence of all who knew him. His decline in health began about two years ago, and from last December to the time of his death, his failure was rapid. He was sustained to the last by the Christian's hope, which he had cherished so many years. It was the privilege of the writer to visit his bedside often during the last weeks of his sickness. The evidence of his hope in God and of his submission to the divine will, gives full assurance that he sleeps the sleep of the just. A wife, four sons, two daughters, three brothers, one sister, and an aged father and mother survive him. His own family feel this blow very keenly, but they are cheered and comforted by the blessed hope. The funeral service was held in the Decatur church Friday, June 14, the writer speaking words of comfort to a very large gathering of relatives and friends.

F. M. BURG.

VEIT.—Mrs. Ruth Alice Veit, *née* Campbell, was born in North Andora, Mass., April 22, 1854. She was married to Ludwig Veit, Aug. 4, 1890. They made their home in Flagstaff, Ariz., where she died June 19, 1912. For about thirteen years Mrs. Veit was a faithful member of the Seventh-day Adventist Church, and she fell asleep in the hope of a part in the first resurrection. Two children are left to mourn.

ELIZABETH CREECH.

THAYER.—Frank B. Thayer was born in Hudson, Hillsdale Co., Mich., Feb. 26, 1868, and died at his home in Jackson, Mich., June 25, 1912. In 1889 he was married to Emma J. Adolph. Ten children were born to them, six of whom, together with his wife, one sister, and two brothers, survive. We laid our brother to rest in the Woodlawn Cemetery until the Life-giver comes to awake his sleeping children.

D. P. WOOD.

DANFORTH.—Mr. Danforth, of Chatsworth, Cal., died at the home of his daughter, in Calabasas, Cal., March 20, 1912. He was born in Hoosick, N. Y., Dec. 13, 1838, and was married to Agnes Inglis, at Pond du Lac, Wis., in 1861. Later the family moved to Belvidere, Iowa, where they accepted present truth and united with the Seventh-day Adventist Church. In 1878 they moved to California, where he became one of the charter members of the Los Angeles church. Three daughters and three sons are left to mourn. The funeral services were held in the San Fernando church, words of comfort being spoken by Elder E. J. Hibbard.

MRS. G. E. LEWIS.

LIGHTFOOT.—Lillie May Lightfoot, oldest daughter of W. A. Whitman, of Lancaster, Mass., died at the Farran Memorial Hospital at Montague, Mass., May 30, 1912. She was born in Ontario, Canada, April 5, 1887, and went West to Manitoba with her parents when four years old. Three years later the family moved to Arcola, Saskatchewan, where they accepted present truth under the labors of Geo. E. Hollister. In the fall of 1905 she was married to J. J. Lightfoot. She leaves her husband, two small children, father, four sisters, and three brothers, together with many friends, to mourn their loss. She died in the blessed hope. The funeral, which was held at the home of her father on June 1, was conducted by the writer. On June 5 she was laid to rest by the side of her mother in the cemetery* at Arcola, Saskatchewan.

C. S. LONGACRE.

ELLIS.—Martin H. Ellis was born in Peoria, Ill., Aug. 28, 1846, and died at the Nebraska Sanitarium at College View, Nebr., Jan. 9, 1912, aged 65 years, 5 months, and 11 days. For many years he was a resident of Dodge County, Minn. Mr. Ellis was married to Miss A. E. Palmer, Oct. 10, 1873. To this union were born two children, both of whom survive. For over fifteen years Brother Ellis labored in the organized conference work of the Seventh-day Adventists in Minnesota, the last two or three years of that time serving as president of the State Sabbath-school association. He especially enjoyed working for the children and youth, and was loved and respected by all who knew him. We believe that our brother sleeps in Jesus; for he was a faithful man, a loving husband and father, a kind neighbor, and an earnest and consistent Christian.

S. E. JACKSON.

PETERSON.—Andrew Peterson was born in Siberia, July 22, 1856. In 1872 he came to California, where he was united in marriage with Maria Isabela Arbuckle, at Cambria, San Luis Obispo County. He accepted the third angel's message and united with the Seventh-day Adventist Church in 1888. He was an active missionary, taking great pleasure in distributing tracts and papers. Several persons are now rejoicing in the truth as a result of his efforts. His health began to fail about six months ago, and he fell asleep in Jesus on June 28, 1912. He leaves a wife, one son, and three daughters. At the time of his death the deceased was an esteemed member of the Seventh-day Adventist Church of Hollister, Cal., being one of the deacons. The funeral services were conducted by the writer, assisted by Elder J. R. Patterson. Text, 1 Peter 1:3-5.

E. H. ADAMS.

DEMOULPIED.—Died at Cooks Mills, Mich., June 12, 1912, Mrs. Levina Demoulied, aged 48 years, 10 months, and 14 days. Sister Demoulied loved the truth, and looked forward with bright hope to our Saviour's appearing. She was possessed of a kind, cheerful disposition, and was loved by all who knew her. We laid her to rest, confident that she will have a part in the first resurrection.

M. C. GUILD.

HART.—Died peacefully on June 23, 1912, Mary Hart, aged 70 years, 10 months, and 23 days. For several years she was a great sufferer, but her trust in God never wavered, and she was fully resigned to his will. The light of present truth came to her four years ago, and she fell asleep triumphant in the faith once delivered unto the saints. Four sisters and one brother are left to mourn. Words of comfort from 1 Thess. 4:14; 5:10, 11, were spoken to those who gathered at the funeral service.

W. W. STEBBINS.

JONES.—Laura Bell Golden Jones was born in Zanesville, Ohio, March 28, 1846, and died at her home in Garland, Wyo., May 28, 1912. When she was two years of age, her parents moved to Louisville, Ky. Four years later the family located at Mitchell, Ind., where she was married to Abram Jones Nov. 17, 1868. To this union were born four children. Sister Jones was converted when quite young, and for some years was a member of the Seventh-day Adventist Church. She was a loving and faithful wife, a kind and affectionate mother, a friendly and generous neighbor, and was highly esteemed by all who knew her. Her husband and one son are left to mourn. Words of comfort were spoken by the writer from Heb. 9:28.

PAUL CURTIS.

ELWELL.—Simon Elwell was born in Randolph County, Indiana, Nov. 10, 1873, and died at Clarkston, Wash., July 7, 1912. When he was fifteen years of age, the family moved to Minnesota, where he resided until five years ago, when he moved to Spokane, Wash., and later to Clarkston. March 27, 1897, he was married to Miss Alice Walker, who, with five children, his mother, four brothers, and four sisters, is left to mourn. Brother Elwell united with the Seventh-day Adventist Church fifteen years ago, and lived a consistent Christian life. Knowing that he had not long to live, he made all arrangements for the funeral, the text selected being Job 14:14. The services were conducted in the Baptist church, a large number of neighbors and friends being present.

F. M. OLIVER.

HAMPTON.—Maria E. Morrison was born in Vermont, Sept. 25, 1850, and died at Orlando, Fla., June 20, 1912. Nov. 18, 1872, she was united in marriage to E. W. Hampton, at Muscatine, Iowa. About thirty years ago they accepted present truth, and for the last two years Brother Hampton has been one of our faithful canvassers here in Florida. For years Sister Hampton has been a great sufferer. She submitted to seven surgical operations, but they afforded only temporary relief. At times she engaged in Bible work and in canvassing, but her health never permitted her to do all in these lines that she desired. Her husband and two sons are left to mourn. Our sister fell asleep confident of a part in the first resurrection. The funeral services were conducted by the writer. Text, Rev. 14:13.

R. W. PARMELE.

GIBSON.—Died near Pearl, Ill., Rebecca C. Colvin Gibson, May 31, 1912, aged 52 years. In early life she was a member of the Christian Church, but about five years ago she accepted present truth, and united with the Seventh-day Adventist Church at Manhattan, Kans. She was married June 2, 1878. Her companion and two children are left to mourn. Sister Gibson loved this message, and traveled with her husband, selling many of our message-filled books. The funeral service was held in the Christian church, words of comfort being spoken by the writer from Rom. 8:28 and Rev. 21:1-6. Over four hundred people were present. It was the first Adventist sermon ever preached in that community, and strong men wept when they heard the sure promises of God concerning those that sleep in Jesus.

L. F. TRUBEY.

MEDIAIRY.—Glendour Medairy was born Sept. 21, 1829, in Baltimore, Md., and died June 7, 1912, at the home of his daughter in Denver, Colo., aged 82 years, 8 months, and 16 days. About two years ago the deceased confessed his faith in the seventh-day Sabbath and the soon coming of the Saviour. He was a great sufferer during the last seven years of his life. Conscious to the moment of his death, he fell asleep with his lips moving in prayer, and in the expressed hope of a part in the first resurrection. His wife, one son, and two daughters survive.

I. G. BIGELOW.

HARPER.—Fell asleep at the Loma Linda (Cal.) Sanitarium, April 16, 1912, my beloved father, Jacob Russell Harper, in his eighty-third year. He was born in Kentucky in 1829. In 1905 he came to California, and spent most of the last years of his life at or near the Loma Linda Sanitarium. The godly influences at the sanitarium and the reading of our good books and papers caused a great change in father's life. His interest in present truth and in the study of God's Word grew deeper until the end came. We laid him to rest in Hillside Cemetery, Redlands, Cal., to await the Life-giver's call. The funeral services were conducted by Elder J. A. Burden.

WALTER HARPER.

BOOTON.—William Simpson Booton was born March 20, 1830, and died suddenly at his home in Fairfield, Iowa, June 27, 1912. When he was a child, his parents moved from Virginia to Illinois. Later Brother Booton located near Sigourney, Iowa, where he resided for many years. He was married to Miss Olive Barlow on Aug. 18, 1855, and to them were born two children, both of whom are living. Sister Booton died in 1872, and two years later he was married to Mrs. Mathilda Brandal, who survives. Brother Booton served for three years in the civil war, but was wounded in 1864, and received an honorable discharge. He united with the Seventh-day Adventist Church in 1875, accepting present truth under the labors of Elder George I. Butler. He was a consistent Christian, and we believe that he sleeps in Jesus. The funeral was held at his home, the services being conducted by the writer. Text, Rev. 14:13.

MRS. MINNIE SYPE.

PIPER.—On Saturday evening, June 1, at ten o'clock, after seventeen months' illness, Sister Hester (Hettie) Elizabeth Piper, wife of Pastor A. H. Piper, fell asleep in Jesus. Sister Piper was born in London, England, Nov. 19, 1874. She accepted the message in Adelaide in 1896, and attended Avondale School the first year of its history. Later she was trained as a Bible worker under Pastor and Mrs. Haskell, at Stanmore, New South Wales. Sister Piper was secretary of the Sabbath-school department of New South Wales at one time, and, at another time, held a similar position in South Australia. In 1899 she was united in marriage with Pastor A. H. Piper, and, after taking up Bible work for a time, left, with her husband, in 1900 for the Rarotongan Mission, South Seas, they being the first Seventh-day Adventist young people from Australia to go to a foreign field. Failing health brought them away from the field they loved so well in 1907, and soon after Sister Piper accompanied her husband to his appointment as president of the West Australian Conference. During 1910 she made a visit with Brother Piper to the Society and Cook Islands, but soon after her return to New South Wales, she was stricken with consumption, which, after so many months, claimed its victim. She died triumphant. It was a pleasure to be at her bedside during her illness. Many testify to having learned lessons of faith and trust there. She worked for her Master while on her sick-bed until her hands became too weak to ply the needle longer. A number of pounds were thus earned for missions. She was not afraid of death. Worn out by the cruel disease, she longed to rest. Her last words were, "I am so happy." To her the sting of death had been taken away, and she rested in her Saviour's love. June 3, we laid her body in the Gore Hill Cemetery, there to rest till the voice of the Life-giver wakes his sleeping saints.

J. E. FULTON.

CRAIG.—Mary Ellen Craig was born in Col lege Place, Wash., April 13, 1910, and was drowned in the Puyallup River, near Puyallup, Wash., July 12, 1912. We were not able to find her body, but our aching hearts are comforted with the thought of a soon-coming Saviour, and the joy of meeting our loved one again in the resurrection morning.

CHARLES B. CRAIG.

SMITH.—Sister W. Smith, of Boston, Mass., fell asleep in Jesus June 27, 1912. She was born on the island of Bermuda. About ten years ago she accepted present truth under the labors of Elder K. C. Russell, and until her death remained a faithful believer in the soon coming of the Saviour. Words of comfort were spoken by the writer.

W. R. UCHTMANN.

DETWILER.—Edward C. Detwiler died at his home in Alliance, Ohio, May 26, 1912. He was born near Washingtonville, Ohio, in August, 1851. In 1876 he was married to Miss Anna Schwenk. His wife and four children survive. Brother Detwiler's last hours were bright in the hope of a soon-coming Saviour. Words of comfort were spoken from Isa. 26: 19.

H. F. GRAF.

BAKER.—Samuel M. Baker was born in Fayette County, Ohio, June 28, 1847. He settled in Missouri in 1863, and seven years later was married to Marian J. Vandusen. In 1888 he accepted present truth and united with the Seventh-day Adventist Church. The family moved to Idaho in 1890, where our brother fell asleep July 16, 1912. The wife, five children, and many relatives and friends are left to mourn, but they sorrow not as those who have no hope.

F. A. DETAMORE.

MINARD.—Mrs. Minnie Steinkraus Minard was born in Albion, Mich., July 18, 1874, and died in Chicago, Ill., June 18, 1912, aged 37 years and 11 months. She was married Oct. 20, 1911, to Clifford Minard, of Portland, Oregon. Her husband, father, stepmother, six brothers and sisters, and a large circle of friends are left to mourn her death. Sister Minard was baptized and joined the Seventh-day Adventist Church in 1900, and remained a faithful member until her death.

EUGENE LELAND.

PICKETT.—Zera E. Pickett died at Sanger, Oliver Co., N. Dak., July 17, 1912. He was born in the State of New York, June 26, 1822. On Feb. 28, 1846, he was united in marriage to Miss Hester Vanschoonhoven, and until 1896 they made their home in New York and Nebraska. In July of that year they moved to North Dakota. One son and eleven grandchildren are left to mourn. Mr. Pickett had known and loved this truth for many years, and he fell asleep in the hope of a part in the first resurrection. The funeral services were conducted by Rev. D. D. Mitchell. Text, Job 5: 26.

* * *

HENDRIX.—Hannah Farrow Hendrix was born in Kent County, Delaware, Jan. 28, 1864, and died at Millington, Md., July 13, 1912, aged 48 years, 5 months, and 15 days. She was married to Herman Hendrix in May, 1880. Her husband, one daughter, one sister, and three brothers survive. Sister Hendrix accepted present truth in 1895. She loved the third angel's message, and was always ready to give a reason for her hope in the soon-coming Saviour. She will be greatly missed in her home, and by the church as well. The funeral services were conducted by the writer, assisted by Brother Whaley, elder of the Church Hill church.

DAVID W. PERCY.

DAVIS.—James H. Davis was born in Lucea, Jamaica, in 1836, and fell asleep in Jesus July 6, 1912, at his home in Mt. Hope. He moved to Colon, Panama, in 1866. In 1904, when Elder I. G. Knight organized a Seventh-day Adventist church at this place, Brother Davis was baptized as one of the charter members. He loved the truth, and lived a consistent Christian life. His wife, three sons, and seven daughters are left to mourn the loss of a kind husband and a loving father. The church has lost a faithful member. Words of comfort were spoken by the writer from John 11: 25, and then we laid him to rest awaiting the call of the Life-giver.

H. C. GOODRICH.

CRAIG.—Eliza Jane Stapleford was born in Illinois, Nov. 5, 1853, and fell asleep in Jesus on May 19, 1912. When about eighteen years of age, she was married to Enoch Bond. To them were born two children, both of whom survive. Some years after Mr. Bond's death, she was united in marriage with Dr. D. B. Craig. To them were born four children, all of whom are still living. In 1898 mother accepted the third angel's message, and continued to grow in grace and knowledge and in consecration to her Master's service until the day of her death.

CHARLES B. CRAIG.

SHIPLEY.—Sarah Lavona Shipley, *née* McClain, was born in Johnson County, Indiana, March 28, 1868, and died July 10, 1912, in Los Angeles, Cal. She was married to Ellsworth Shipley at Lebanon, Boone Co., Ind., when twenty-one years of age. To this union were born seven children, four of whom survive. Sister Shipley united with the Seventh-day Adventist Church in 1894, and was faithful until her death. Although it was hard for her to leave her family, yet she was resigned to the will of God, and we believe she sleeps in Jesus. Words of comfort were spoken by the writer, assisted by his son Charles.

J. W. ADAMS.

HAUSMAN.—Mrs. Susan A. Hausman was born in Yonkers, N. Y., Nov. 17, 1846, and died July 12, 1912. She was married to David Hausman March 4, 1871. To this union were born seven children, five of whom, with their father, are left to mourn. Sister Hausman was a charter member of the North Philadelphia Seventh-day Adventist Church. When the First African Seventh-day Adventist Church was organized, she transferred her membership, and remained a faithful communicant until her death. The funeral services were conducted by Elder T. H. Branch, words of comfort being spoken from Isa. 57: 1, 2. Our sister sleeps in the hope of a soon-coming Saviour.

MRS. H. P. BRANCH.

RANSOPHER.—Sarah E. Tarr was born Sept. 30, 1830, in Fairview, Ohio. She was married to Solomon Archer in 1855. One child was born to them. After Mr. Archer's death, she was united in marriage with Silas M. Ransopher, on Jan. 14, 1862. The family lived for a short time in Iowa, but in 1869 settled near Clyde, Kans., where they resided for many years. Mother joined the Seventh-day Adventist Church about fifteen years ago. She loved the truth more than anything else in this world, and fell asleep, July 16, 1912, in the hope of a part in the first resurrection. Two children are left to mourn.

MRS. MITTIE H. GILLESPIE.

WELDON.—Albert Weldon was born in Perry, N. Y., Oct. 4, 1836, and died at Bad Axe, Mich., July 17, 1912. On June 11, 1861, he was united in marriage to Sarah E. Byse. To this union four daughters were born, three of whom, with their mother, survive to mourn their loss. Brother Weldon was converted and united with the Seventh-day Adventist Church thirty years ago. He loved God's message of saving truth for this generation, and continued steadfast in this faith until the close of life. Although his last illness was accompanied with intense suffering, he found comfort in trusting in his Saviour; and like a little child at the close of day, he fell asleep. The funeral services were conducted by the writer.

H. H. BURKHOLDER.

LAWRENCE.—Preston T. Lawrence was born Dec. 15, 1845, in the township of Oakland, Oakland County, Mich., and died at his home in Battle Creek, Mich., June 23, 1912, aged 66 years, 6 months, and 8 days. The deceased was a son of the late Elder R. J. Lawrence, one of the pioneer ministers in the third angel's message, and a brother of Prof. N. W. Lawrence, of Walla Walla College, Washington. He embraced present truth when seventeen years of age, and remained faithful till the time of his death. He was laid to rest in the family burial-place at Mt. Vernon, Oakland Co., Mich., to await the call of the Life-giver. His companion, two daughters, nine brothers and sisters, and a large circle of friends are left to mourn his death.

EUGENE LELAND.

TURNER.—Isabel H. Turner was born in Washington, D. C., March 16, 1876, and died May 31, 1912. During her long illness she manifested great patience and faith in God, and fell asleep in the hope of a part in the first resurrection. She is survived by her husband and five children, who accepted the truth through her efforts. Sister Turner united with the First Seventh-day Adventist Church of Washington, D. C., in 1904.

J. L. McELHANY.

GORMAN.—Catherine Gorman was born in Lancaster County, Pennsylvania, March 15, 1841, and died in Los Angeles, Cal., July 5, 1912. Her father, George Hashauer, was of French nativity, and her mother, whose maiden name was Bauer, was born in Germany. Sister Gorman was the mother of twelve children, seven of whom survive. While feeling their loss, they do not mourn as do those who have no hope. The funeral services were conducted by the writer in the Seventh-day Adventist church at Edendale.

J. W. ADAMS.

HARLOW.—Mary P. Donald was born in Vergennes, Vt., Nov. 13, 1829, and died at Spokane, Wash., May 10, 1912. In her early life she was united in marriage with George W. Harlow. To them were born five children, one of whom, with the husband and father, is left to mourn. Soon after their marriage, Mr. and Mrs. Harlow settled in Minnesota, where they resided until about seventeen years ago, when they came to Spokane. Soon after her marriage Sister Harlow accepted the third angel's message, and united with the Seventh-day Adventist Church. She remained faithful to the end, and her life was an inspiration to many with whom she came in contact. Words of comfort were spoken by the writer from words found in Isa. 40: 1-8.

W. T. HILGERT.

REYNOLDS.—Reuben E. Reynolds was instantly killed by being thrown from a buggy in a runaway, near Sebastopol, Cal., July 15, 1912. He was born in Chautauqua County, New York, Oct. 26, 1835. Brother Reynolds was in active service during the civil war. In 1868 he was married to Sarah Flesher. Four children were born to them, one daughter being the only survivor. An adopted daughter is also left to mourn. About twenty years ago Brother Reynolds accepted present truth, and became a charter member of the Sebastopol church, and remained faithful until his death. The funeral service, conducted by the writer, was largely attended, being held just following a memorial service by the Grand Army of the Republic.

D. E. ROBINSON.

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IN consequence of the statistical reports published in this number, it has been necessary for us to omit several departments, and much valuable matter which will appear in due time.

LEAVING Washington, D. C., in April, Prof. H. R. Salisbury has spent the past four months attending educational conventions and councils on the Pacific Coast and in the Middle West. He returned to his office last week.

AFTER several months' labor in the West Indian Union Conference field, attending general meetings, Elder U. Bender joined his family in Arkansas the last of July. Sister Bender has been in the States for some time caring for her parents. Brother Bender expects to attend the fall council of the General Conference Committee in September, visiting Cuba on his way to Washington.

THE College of Medical Evangelists at Loma Linda, Cal., is not an institution of local interest alone. It belongs to the entire denomination, and is emphatically a denominational school. This is shown by the fact that its constituency embraces the members of the General Conference Committee, the Pacific Union Conference Committee, and the Southern California Conference Committee, as indicated in the article by Elder W. T. Knox on page 7. The various union conferences, together with the General Conference and the local conference, are sharing in the furnishing of funds for the equipment of this institution. The school is deserving of the united support of all our people. Young men and women contemplating the study of medicine should recognize the opportunities afforded in this school for the securing of their training under wholesome Christian influences.

ONE conference president in the West writes encouragingly regarding the prospects in his conference for a successful campaign with the Ingathering number of the *Signs*. He expresses his opinion that the *Signs* in magazine form will be much better adapted for soliciting funds for missions than journals of previous years. It is hoped that all the conferences have sent on their initial orders to the Pacific Press for this missions number.

BROTHER and Sister B. P. Hoffman, of Kent, Wash., sailed this week from San Francisco on the steamship "China" for Japan. Last year they were in attendance at the Foreign Mission Seminary, and go out to Japan to help answer the earnest plea for three couples this year to take up the study of the language, preparatory to engaging in evangelistic work. Brother Hoffman was ordained to the gospel ministry at a workers' meeting in Seattle just before leaving for San Francisco.

Denominational Statistics

EVERY one interested in the progress of this great second advent movement will find inspiration in the study of the statistical tables printed in this number. In connection with the study of each table read the notes and comments made by the statistical secretary, Brother H. E. Rogers. These notes elucidate and emphasize important features of the reports. One item alone shows the recognition by this denomination of the world-wide character of the message with which it is entrusted: the number of laborers in fields outside the United States exceeds those in this country. The division, however, is still unequal, with the many more millions abroad, particularly in Catholic and heathen lands, as compared with the population of the United States. Before the work is accomplished, we shall see a much larger proportion of our laborers operating in these fields.

But the work in the home land and in other Protestant countries, which, till the work is completed, must continue to form the bases of supply for the world-wide movement, can not be neglected. It must be kept strong, and made stronger, in order that it may do its part in the furnishing of men and means for the prosecution of the message.

In the contemplation of what has been accomplished by denominational efforts as shown in the statistical report, it would be well to read carefully the article from Elder J. N. Anderson in our World-Wide Field department; also his article last week in the same department, dealing with the great unevangelized fields which still invite missionary effort. We should thank God for the beginning that he has enabled us to make among the various nationalities, but we should realize at the same time that in many countries we have but touched the border of the great unworked field. The providences of God from every land are calling us to press forward and enter the open doors.

Let us not glory in past achievement to the neglect of the still greater work to be accomplished in the future. With new consecration let us dedicate ourselves to God for the speedy finishing of the work which he has committed to us. Soon the harvest will be garnered and the gospel work completed.

A Mine of Valuable Information

THIS is what may be said of our statistical report for 1911 which appears in this week's REVIEW AND HERALD. These reports are prepared and published each year for the purpose of giving reliable information regarding our cause. This information is wanted by our conference officers, ministers, and many of the laymen. It is also called for by statisticians of the government, mission boards, and publishers of encyclopedias.

The report here given for 1911 is the most complete in its details of any we have ever published. It would seem that it gives an answer to every question that may be asked regarding the organic features of our movement. Look it over, and see if it omits anything of importance. How many union and local conferences have we? Where are they? When were they organized? How many churches, church buildings, members, ordained ministers, licensed preachers, licensed missionaries, and canvassers are there in each conference? What is the amount of tithes and of offerings for home work and foreign missions of each conference? What is the value of book and periodical sales in each conference? What is the membership of our young people's department? and what do their gifts to the cause total? How many missionaries have we in mission fields?

These questions and many more that might be asked regarding our educational, medical, and publishing departments are all answered.

Then there are tables showing the membership, tithes, and offerings, and value of literature sold for each year since the organization of the General Conference in 1862.

Attention is called to this very valuable report as it appears, so that those who may wish to preserve it for future use may do so. It will be of great value to those who may be called on to write for the press, and to those giving talks at camp- and tent-meetings on the development and standing of our work today.

A. G. DANIELLS.

MOST of our denominational schools open about two weeks earlier than usual this year, so as to enable our educators to attend the General Conference session, which will doubtless begin about the middle of May. Students should make a special effort to be on hand at the opening, as delays in starting into school hinder their own and others' work. The Foreign Mission Seminary opens Wednesday morning, September 4. Any who are planning to attend this school and have not sent in their applications should write for blanks at once, as it is expected that all who attend shall first be accepted by the executive committee of the board. For the Annual Announcement or application blanks, address Pres. M. E. Kern, Takoma Park, D. C.

A SHORT time ago Mrs. C. H. Hayton, with her two children, passed through Washington, on her way to England to join her husband. Sister Hayton has made her home with her parents in Ohio the past two years, while Brother Hayton was completing his medical course. After obtaining his English degree, Dr. Hayton accepted a call to the Watford sanitarium, where the family is once more happily united in the Lord's work.