

# PACIFIC UNION RECORDER



"Then They that Feared the Lord Spake Often One to Another."

Vol. 7

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No: 51

## The Church

"Don't grumble, don't bluster, don't dream and don't shirk, Don't think of your worries, but think of your work; The worries will vanish, the work will be done; No man sees his shadow who faces the sun."

### Sketches of the Past—No. 35

We have learned from the words of the apostle Peter that those who follow the "sure word of prophecy" concerning Christ's coming will find that word like a light illuminating our pathway amid the darkness. If under the necessity of travel in a dark night, it is of the utmost importance that we have a light shining at our feet, so that we may take a safe step every time. The psalmist has said concerning the Scriptures, "Thy word is a lamp to my feet, and a light to my path." Ps. 119:105. And of our pathway Solomon said, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

We would naturally conclude from the statement made by Peter that the sure word of prophecy must point out the way, step by step, revealing the events to transpire down to the second coming of Christ. This we shall find is emphatically true of the different features of the advent message, as delineated in prophecy.

The time when the proclamation of the judgment and Christ's coming is to

go forth is marked by words in Matthew twenty-four. The Saviour called attention to the signs that should appear immediately following the great tribulation of the church—the 1260 years of papal rule—saying, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Verse 29. These are specific signs of His near coming. The shaking of the powers of heaven is connected directly with His coming.

After the fulfilment of the above signs of His coming, He says, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, He] is near, even at the doors." Verses 32, 33. So, when we get past these signs, the last of which was the falling of the stars, Nov. 13, 1833, it is the time to learn the parable of the fig-tree. Of this we may inquire, as Paul did of the gospel message, "How shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:14, 15.

When the Lord commands a thing to be done, He provides a way that it may be accomplished. His time came to learn the parable of the fig-tree, and it is just as true that His time came to raise up teachers to teach the parable. When we come past 1833, it is the time when the Lord was to raise up teachers to teach that parable. Now what was the fact in the case? In a score of different parts of the world, in countries remote and distant from one another, He began to raise up and send forth teachers, not only announcing that His coming was "at the doors;" but

using the words of Rev. 14:6, 7, claiming to be giving the message, "The hour of His judgment is come."

It is a rule recognized by all true expositors of prophecy that no false fulfilment of prophecy comes in the time for the true fulfilment; but the genuine event is accomplished every time. So the advent message that went forth just following those signs must be the true first angel's message of Rev. 14: 6, 7.

If we apply the same rule to the rise of this proclamation that D'Aubigne did to the rise of the Reformation of the sixteenth century, the work must be the Lord's work. He showed how the work started in Germany under Luther, in Switzerland under Zwingli, in France under Farel and Le Fevre, in England under Tyndale, Bilney, and others, and said the Reformation thus starting in these different countries without knowledge of, or communication with, each other, was a positive proof that the work was of God.

This reasoning of the great historian is correct and sound. Let us apply the same principle to the great second advent movement, and it is even more forcible still, as it started from five times as many independent sources as the Reformation of the sixteenth century did. It stands thus: God's time came for the message of the coming of the Lord and the judgment to go forth. Here the true message must come. Just then God moved upon men in a score of places to go forth and give the message. It was a Heaven-sent message, in the Lord's time for such a message to arise.

J. N. Loughborough.

"To live more we must be willing to lose much."

### A Call for Immediate Action

In no less than five months Congress will again be in session, at which time the Johnston Sunday Bill, which passed the Senate on May 16, 1908, may be brought before the House at any moment for final action. This fact should not be lost sight of by those who comprehend what it means should the House of Representatives pass this bill. The bill would then only lack the signature of the President to make it a law. This would doubtless be quickly affixed, and then it would become a law in the District of Columbia. The next logical step for the champions of Sunday legislation would be to prevail upon Congress to enact a national Sunday law. This all can see would be easily secured in view of the fact that Congress would then have committed itself fully to the question of Sunday legislation by the passing of the Sunday bill for the District of Columbia.

There should be delay no longer on the part of our conference officers and ministers in doing what they can to enlighten the people on this subject, with the hope of holding in check a little longer this proposed legislation. This can be done by securing appointments with the United States Congressmen in each of your respective conferences, and placing before them the dangers which lie beneath this whole scheme, to which they would commit themselves in favoring the passage of the Johnston Sunday Bill.

Much depends upon our activity and earnestness whether this bill will become a law or not. We are confident, however, that many of the Congressmen have very little, if any, true conception of what is involved in this proposed measure. But if they could be so approached upon the subject by representatives of their own constituency before Congress convenes, they might be convinced of the dangers attending it.

The forthcoming issue of *Liberty* will be especially designed for our people to use in the present campaign in enlightening the people upon the subject of religious liberty, and preventing, if possible, the passage of this bill. This number of *Liberty* will be on the subject of the United States in prophecy. The Religious Liberty Leaflets should be used in large quantities, and also the Religious Liberty souvenir postal cards.

A copy of this forthcoming issue of *Liberty*, a set of the Religious Liberty Leaflets, and a set of the Religious Liberty postal cards should be placed in the hands of every state, county, municipal, and town official. The same should be placed in the hands of attorneys, educators, and other public men, besides sold as far as possible to all classes of people.

With a vigorous campaign along this line engaged in by all of our church-members throughout the United States, we can little comprehend what great good might be accomplished in enlightening thousands and thousands of people concerning the dangers of religious legislation which threaten us so seriously at the present time, and too, in this way we might be able to defeat the passage of the Johnston Sunday Bill for the District of Columbia now pending in the House of Representatives.

The time before Congress convenes is rapidly passing. What we do must be done quickly. We would urge that the officers of every church call a meeting at once, and plan for a vigorous religious liberty campaign in their respective communities. *Liberty*, the Religious Liberty Leaflets, and the Religious Liberty postal cards can be ordered through your tract societies. Begin at once to pray and work while you have the opportunity to do so.

K. C. Russell.

## Educational

### Literature for Children

The believers in the last message to the world, firm in the conviction that the light received is from God, have come to an almost universal decision that the literature placed before children should be an expression of truth and of truth only.

We have been made a "separated" people by the great cleaver of truth. Truth—truth in its fulness and in its glory—has brought us out from the world, and from all in it that is detrimental to our temporal or eternal welfare.

An indelible impression has been made upon the remnant that truth in its purity, eternal, unalterable, is the rightful her-

itage of the people of God, and that not alone for those who have years and experience to guide them in selection, but also for those who can not yet judge between their right hand and their left.

The heart is stirred by the thought that a people, a whole people, have decided that truth—pure, unadulterated—shall be the food of every mind, that never at any time or place shall the false, the unreal, the impossible as expressed in the fiction of fable, myth, fairy-tale, novel, tradition, or superstition, be represented as necessary either to the mental activities or to the spiritual life.

This can be nothing less than a decision of faith based upon the word that, when it enumerates the things upon which we should think, names first of all, "Whatsoever things are true."

A decision of faith, we repeat, as we reflect that when we take this standard as our own, we turn out backs upon the literary productions of some of the greatest minds the world has ever known; we deny ourselves some examples of literary style that are considered indispensable to our education and culture. But "what is the chaff to the wheat" though presented in a jeweled casket? Can the gilded vessel make it other than chaff?

But thanks be to Him who provides for every need of the creatures He has made, truth has also its gemmed and golden setting. Minds as profound as ever conceived the false, the untrue, have explained the true; talents as great as those employed to portray the unreal, the imaginary, have been devoted to the task of painting pictures of the real. Yea, more than this, pure hearts and gifted minds have been touched, illuminated, inspired by the Spirit of God until able to receive even the very thoughts of God and to express them in a form that man alone could never give them.

This Book thus sent from heaven is for us and for *our children*; and to its sixty-six volumes we add more than twenty that have been written especially for us and for *our children*.

This story is related of the childhood of Daniel Webster:

He learned to read when quite young. His favorite reading book was the Bible, even when the big book was almost too large for him to hold in position.

It is said that he read the words of Holy Writ with rare expression, so much

so that friends or neighbors often dropped in just to hear him read the Bible.

Teamsters who watered their oxen in the big trough before the Webster home often said one to another, "Let us go in and hear little Dan read a psalm." The little boy always cheerfully complied with their request. The furtive tears stealing down the cheeks of his auditors as they leaned upon their whipstocks to listen, showed that it was not curiosity alone that brought them there nor kept them there long after their teams were ready to continue their plodding way down the country road. It was the charm of truth as interpreted by a child's heart in a child's voice.

Little Dan understood what he read. Is it not possible that we and our children may understand the Bible and learn to read it so well that men shall pause to listen?

There is some silent reading of the Scriptures, but the truth and the beauty of the Bible are never so fully revealed as when read aloud.

Indeed, we believe children should be encouraged to read aloud whenever and wherever they have a suitable opportunity. Our forefathers read to their children, and the children to them. They talked with their children of the things they had read. But this good old custom has well-nigh passed away. In these days we have no time to spend in this way. We are too busy to do right.

As we leave inspired literature we still insist that our standard shall be "whatsoever things are true," with this understood, that these true things be written in a style that will interest and attract the child, being always within his comprehension. We should not forget that the normal child loves life, not death; that motion is restful to him; while rest, inaction, is often very wearisome; that beauty to him is right, and deformity is wrong.

With these things in mind we have little difficulty in making selections of books of travel, biography, history, and science; but when we enter the realm of narrative, we realize that we are becoming confused and begin to inquire with one of our old "What is truth?" What forms may truth have when recorded for a child? Shall we decide that that is truth only which takes the form of literal, verbatim report of

actual occurrences, or may it include those stories and allegories which, while they are truth itself in spirit, are not so in literal, actual reality; that is, the particular events did not occur at the time nor in the order given, but were such as often do occur, or are quite possible at any time?

For example: Two stories are written. One is a literally true story. The persons described actually lived. They said and did what is recorded of them. The other story has substantially the same outline, the persons in it do nearly or exactly the same things, the moral is the same, yet the story itself is imaginary. Is this to be called an untrue story, and therefore, to be discarded? This is an important question, and much depends upon its answer.

Some have said, "The story is not true, we can not receive it," and so with it have cast out a very large number of books, so their children's library is much reduced both in the number of volumes and in variety of style. Others decide that since the story is true to life, contains no error, no impossibility, but teaches truth, that it is truth, and therefore to be accepted.

Still another class, without due reflection, take the decision that this story is truth, and make the hasty conclusion that most stories are truth, and so permit their children to read almost everything that comes to their hands.

The child delights in stories; youth is devoted to them; they have their attractions for every period of life.

The reading even of literally true stories should have its limits. One may as truly become a glutton in his library as in his dining-room. It is quite possible for a child to read too much of the very best literature.

Two children are at table the same length of time. But in that time one eats only half as much food as the other. It is now generally conceded by the medical world that the one who ate the less amount will receive the greater benefit. He took time to masticate his food more thoroughly than the other.

These two children go to the library for an hour to read. In that hour one reads twice as much as the other. Which one receives the greater benefit from his hour's reading?

The literature we recommend for children should be such as is worthy of

many rereadings, for children should read the same book many times, and their elders should be interested to talk with them about what they have read, and deepen, if possible, the lessons the book has taught.

It is said that Abraham Lincoln knew these books by heart: "Robinson Crusoe," "Pilgrim's Progress," "History of the United States," "The Life of Washington," and the Bible. How did he learn them?

To read a book thoroughly means going over its pages more than once. It is necessary that men and women should sometimes sketch books, papers, and magazines, but a child should never do this. What he reads should become a part of him,—gone over again and again until its spirit has entered his heart, its truth is fixed upon his soul.

Every book a child reads should not only add to his knowledge, but to a right character. To do this it is not necessary that it should always be what we would call a religious book.

Challu has written a story of his trip through Norway, Sweden, and Lapland. It is not a religious book. It would never be called so; yet the spirit of the gospel is in it.

The kindness of the people, the traveler's appreciation of that kindness, his sympathy for people whose ways are not his ways,—these are great gospel principles.

A carefully prepared list of books and papers should be made for the use of parents and teachers. We do not each have time to examine books as we need to do, if we are to be responsible for the selections of literature for children and young people.

This paper has not recommended any book in particular except the Bible. It desires to make special mention of *The Youth's Instructor*, and with it *Our Little Friend*. These papers are read and appreciated in a degree by our children; but not according to their value and importance.

*The Youth's Instructor* is not only a valuable paper because of its moral teaching, but also for the information given in its pages. It seems constantly to improve. It should be read and reread. It is a valuable source of information for teachers. They will find interesting items in it on almost every subject taught in elementary schools.

Let us endeavor to lead the children to appreciate those things that God has led men and women to write especially for them. No other literature can mean so much to us or do so much for us as that which has been inspired in hearts lighted by the message of the third angel.

Mrs. Alma McKibbin.

Many of our teachers expressed their longing for a suitable list of books for the youth. Plans were formed for working out such a list.

Books to be recommended should be not only true, but fulfil all the requirements of Phil. 4:8. A book is truthful and just if it makes the reader truthful and just. It is not altogether necessary that a book or story be literally true in order to teach truth. The parable of the "Rich Man and Lazarus" is not nor ever will be literally true; but it does teach eternal truth, it does have a true effect upon the hearts of those who read.

While some are flooding the market with useless and dangerous reading, let us do all in our power to encourage the circulation of good books. It is the evil tendency of a book that makes it harmful. Some have their spiritual natures dwarfed by light reading. Any book that does not cause a child to think and think upward is a dangerous book. Shall we who realize the value of the Bible neglect its study to spend the time in story reading?

## The Field

### Mission Notes

Since the beginning of the present year, over fifty persons, including missionaries and their families, have been sent on to the waiting fields. Approximately this will mean \$25,000 additional outlay in getting these people to the fields and supporting them the first year.

One brother, in writing to the Mission Board requesting a copy of the second Sabbath readings sent to him, says: "Our church is taking hold of the ten-cents-a-week plan in earnest, and, I believe, will carry it out faithfully." This sounds good, coming, as it does, from one of the officials of a local church.

In a recent letter, Dr. W. S. Swayze, who is in charge of the Mexican field at the present time, writes: "New interests are springing up in different parts of the republic. A young Adventist brother, a Mexican, writes that two are now keeping the Sabbath with him. They are poor, but want a school. It seems the Lord is opening more ways for the truth to go than we can follow up." And so it is in every field.

Elder J. L. Shaw, in a recent letter, mentions the Tamil Sabbath-keepers in southern India. He says: "I do not think our correspondence has overestimated the opening there. I have never seen such an opening anywhere in India. My only fear is that we will not meet the situation and do what should be done. They are ready to deed us a little land upon which to build. If we can get in among them, and teach them the truth, taking on as little responsibility otherwise in the way of taking over their school work and putting up buildings, etc., as is possible, I believe our work will make for more permanency in the end." A good man and his wife should be sent to connect with Brother James in labor for these Tamil Sabbath-keepers. But the man and the funds—?

India is suffering an intensely hot summer, hotter than has been experienced in twenty years. The work is becoming well established in the hill country—Mussoorie. The sanitarium is overflowing with patients. Doctor Menkel performed a very successful major operation recently. Arrangements are perfected for holding a series of meetings in this city. People are accepting the truth. One man who had been opposing his wife for keeping the Sabbath has himself yielded, and will henceforth exert his influence—being a well-to-do man of influence—in its favor. Brother Burgess is now making rapid recovery to health, his fever having abated. Plans are being laid for moving the printing-office from Karmatar to Lucknow, the fourth city of India, which has splendid transportation facilities to all parts of the country. While there is a constantly growing unrest, bordering on an anarchistic uprising, our workers are of good courage, and are earnestly seeking to bring the truth to the attention of the people.

Elder W. J. Tanner, who is now left alone in Hayti, writes that there is great danger of a sudden uprising of the people at any time. He says: "All indications that the human mind can take in make it clear that if trouble once breaks out here, we shall be in danger. This seems to be the general impression among all foreigners. I feel, however, that we are better protected than those who may see strength in the presence of foreign war-ships; for are we not right where God put us in order that we might carry on His work? I would not exchange the confidence that this knowledge gives me for the presence of a Pacific fleet. Nevertheless, to be away from home under such circumstances is more or less of a strain on one." And the Mission Board has no one to send on to connect with him in Hayti. Souls, even under these trying conditions, are accepting the truth. He further adds: "At the present time we are more in need of help than ever. The work is more than holding its own among those who have accepted the Sabbath the past two or three years, and is making gains in new places, as, for instance, Port de Paix, where we now have a little company who have been observing the Sabbath only a few weeks. Letters from there tell me that the past few weeks three or four have begun the observance of all the commandments, so that now we have a company of seven or eight in the capital also, a place where we have as yet done no public work. These are calling for a visit and baptism."

### A Canvasser's Report from Marshfield, Ore.

I reached here all safe, for which I am thankful. God did protect on the great deep. Praise His name.

I never handled that grand, timely, truth-filled book, "Seer of Patmos," before this week. One afternoon here, the Lord gave me eleven orders for it. I can see the Spirit of God working in mighty power to have this work placed in the hands of the people. It is full of soul-saving truth. It has the message of life in it, for it is from God's word. O, if we only had one thousand agents busy on this book we could see from 1,000 to 10,000 books a day sold. I wish we had that number, especially in the Southern field; and supplement this work with "Story of Daniel the

Prophet," and then go over the ground with one of the grandest books Heaven ever sent to this world, outside of the Bible; namely, "Great Controversy," and soon the work would be finished.

To-day God gave me here five orders for "Ministry of Healing," besides other orders.

Walter Harper.

July 2.

**ARIZONA**  
**Douglas**

We closed our tent-effort here Wednesday evening, July 1. The interest continued good all the way through the effort.

The Fourth was a glorious day for those who had just begun to obey the message, as well as for us. While the world was engaged in worldly amusements and revelry, we spent the day in worship. In the forenoon we held our Sabbath-school, which has a membership of over thirty, all new except our family.

Promptly at 1:30 P.M., we were ready to start to a stream about three miles from town where we celebrated the ordinance of baptism. We had a large float on which we all rode to the place of baptism. We took our folding organ along, and there on the bank of the stream, after singing several appropriate songs, we knelt together in prayer. The Lord came especially near. It was truly good to be there. Fourteen precious souls were then buried with their Lord in baptism, one brother who was not prepared at that time was baptized the following day. Three expect to be baptized next Sabbath, and five more, who have begun to obey the message, expect to follow soon.

We have been practically alone in the work here, and it has been somewhat wearing. We are very thankful to have Brother and Sister Dillon with us now. They came the fore part of last week, and we expect them to remain in this part of the territory for some time.

We have a very urgent invitation to erect our tent in another section of the city, and as the interest there seems sufficient to warrant another effort, we have planned to begin meetings Tuesday evening, July 14.

At the close of this effort we expect to organize a church, and hope to be able to put up a house of worship.

Several who took their stand for the message have gone down into old Mexico.

We trust they will hold up the light before that people.

Our hearts are made to rejoice as we see these precious souls, the purchase of the blood of Christ, yield to the influence of the gospel. Our prayer is that we may be more efficient in the service of Christ.

J. Ernest Bond.  
Ethel H. Bond.

July 12.

**Jerome**

The work in Jerome is onward, for which we feel to praise the Lord.

We have been holding cottage meetings for about six weeks in two different homes, with an average attendance of about ten, and with an excellent interest.

Last Sabbath we organized a Sabbath-school of twelve members. Four dear souls have already decided to follow their Lord, and others are deeply interested. We hope you all will remember in your prayers this needy field, and also pray that we may simply be a channel through which the Lord can bless this people.

When, after two hours of climbing up the mountains, we landed at what we at once termed the jumping-off-place, and after walking one-half mile down a steep grade to where the town was, we felt as though we had jumped off; truly our hearts did turn back to California for a time.

We had intended to live in a tent, but seeing it was impossible, we rented rooms. As soon as we were settled and commenced to visit the people, we could see that this was the place where the Lord would have us.

Our health is not good, and for a time it looked as though we would have to leave, but the Lord has blessed us, so we are able to continue in the work. We are praying that the Lord may heal and give us complete victory.

We are glad that we are here, for we feel that this is where the Lord would have us; and that is just where we want to be.

Lillie A. Sims.  
Geo. G. Sims.

July 13.

"Make us of one heart and mind,  
Courteous, pitiful, and kind;  
Lowly, meek, in thought and word,  
Altogether like our Lord."

**SOUTHERN CALIFORNIA**

**Items of Interest**

On Sunday night, July 12, Elder Luther Warren held a meeting in Blanchard Hall, which is located on Broadway, Los Angeles. It was estimated that fully 1,500 people were in attendance. A considerable number could not secure seats, and scarcely standing room, and were therefore compelled to leave the hall. There was excellent attention given to a very stirring discourse on the subject of the "Hour of God's Judgment." Meetings will be held each Sunday night while the interest continues, at least until the beginning of our camp-meeting. Our hope is that many of the interested ones will attend our camp-meeting, and eventually become established in the truth.

On the 13th inst., a party of our young people started for Mexico City to attend a canvassers' institute, and then go out into different parts of the Republic to place silent messengers of truth in the hands of the people. The names of those composing the party were Brethren Green, Brown, Hackett, and Reinke. They were to join Brother Borle and family and Professor Caviness and Brother Hall en route.

G. W. Reaser.

July 15.

**CALIFORNIA**  
**Corning**

The interest began here through the efforts of Brother Wm. Carrier, who commenced circulating literature, giving Bible-readings, etc., and finally wrote to me to come and hold meetings. I looked the ground over, and decided the time was ripe for a public effort.

We pitched a tent, and, assisted by Brother and Sister Moler, began meetings March 27. Most of the time during the meetings the weather was disagreeable, and the high winds did much damage to our tent. Right in the midst of the interest Brother and Sister Moler were called away to connect with the Japanese work in Oakland. Brother and Sister Patterson came however, and continued with me until the close of the effort. Elder Behrens also spent one week with us, and his help was much appreciated. My wife came over and re-

(Continued on page 6.)

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## Editorial Committee

J. J. Ireland H. W. Cottrell Claude Conard

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THURSDAY, JULY 23, 1908.

Tent-meetings are being opened at Richmond, Cal., by Elder and Mrs. J. D. Rice, assisted by some house-to-house workers.

Prof. I. C. Coleord, educational superintendent for the California Conference, spoke to the church in Mountain View last Sabbath along the lines of Christian education. His talk was much appreciated.

The workers for the Humboldt County camp-meeting at Eureka, Cal., left the fore part of this week. Brother A. J. S. Bourdeau and Mrs. Carrie R. King went Sunday, and Elders Cottrell and Haskell and wife left the following day. The meeting begins to-day.

A recent card from Brother C. N. Miller, who has been located for some time in Bakersfield, Cal., contains the following: "We shall be at Tehachapi for some time, as there is quite a large untouched territory in here. Already we have some very encouraging prospects.

A copy of the first number of the *Signs of the Times Monthly*, dated August, 1908, has just come to our table. It is gotten out in popular magazine style, and contains sixty-four pages besides the beautifully colored cover. The paper is filled with short, well-written articles on subjects of current interest, and is fully illustrated. The particular theme of this month's issue is "War Preparations and Their Meaning," and a considerable portion of the paper is given up to the development of the modern spirit and methods of warfare in the

light of prophecy. Besides the notes on Current Topics, Editorial, and General Articles, the following departments are well-filled: Bible-Readings, Mission, Temperance, The Home, and Religious Liberty. The price of the monthly alone is ten cents a copy, or \$1.00 a year; with the weekly, the subscription price is \$1.50 per year. Address your tract society.

## Sabbath Charts

Ministers and Bible workers, take notice: Sabbath charts for sale. A neat oil-painting 3 x 7 feet illustrating the Sabbath from Eden to Eden, as preserved by the people of God in all ages; also showing that the sacrificial system in no way affected the Sabbath rest. Pre-paid to any address for \$3.00. Can be had in Spanish. Address, Mrs. Isaac P. Dillon, 417 E. Gurley St., Prescott, Ariz.

## School Boards Take Notice

The Educational Department of the California Conference is very desirous of learning at an early date the wishes of the boards of the various church schools in regard to teachers for the fall term. It is sincerely hoped that most of the school boards will see fit to retain the same teachers who taught this last year, and thus begin the work of permanency which will strengthen our schools, and work for the betterment of all concerned. Frequent changes cause confusion and dissatisfaction, especially with the pupils.

I. C. Coleord,  
Educational Sec'y.

## Corning

(Continued from page 5.)

mained about six weeks selling tracts and visiting from house to house.

Almost from the start we had strong opposition from the local ministers. In fact, I think I never encountered quite so much dishonesty and misrepresentation in any series of meetings I have held since I began preaching. Surely the words of prophecy were demonstrated that "a new life and power are springing up from beneath, and taking fast hold of all Satan's agencies;" but to the praise of God in it all and through it all, He gave precious victory.

Our meetings continued eleven weeks, after which I went to the camp-meeting at Melrose. After this I returned and held another week's meeting, giving instruction on church organization. Sab-

bath and Sunday nights were spent organizing the church and electing the officers. Twenty members went into the organization, three who had accepted the truth having moved away before the organization was effected, and there are three keeping the Sabbath who will unite with us soon.

We have moved our tent to Oroville, and soon hope to begin meetings there. During this effort the Lord has been very precious, and it seems to me that I have more definite convictions as to service in the cause of God than ever in my life. Pray for the work in Oroville.

C. N. Martin.

## Report of Book Work for Week Ending July 3

	Hrs.	Ords.	Value
"Coming King"			
Miriam Clark	24	14	\$25.75
Della Stearns	22	13	19.50
E. C. Jaeger	21	33	39.25
Mrs. O. G. Verkouteren	19	8	15.00
Nellie Black	4	1	2.50
"Story of Daniel"			
H. J. Christianson	14	2	3.60
Lottiebell Maxson	11	2	3.00
Oleta Butcher	10	6	10.55
Miscellaneous			
W. B. Findley	39	7	20.00
C. V. Raaths	20	35	70.00
Tillie Huntington	4		.50
Total	188	121	\$209.65

## Two Synagoges

Fundamental doctrines of the  
SYNAGOG OF CHRIST.  
Commandments of God. Rev. 14:12.  
Health Reform. 3 John 2.  
Righteousness by Faith. Gal. 3:24.  
Immortality only through Christ  
1 John 5:11, 12.  
Second Coming of Christ. John 14:1-3.  
Testimony of Jesus. Rev. 12:17; 19:10.  
Earnestly contend for the faith that was once delivered to the saints. Jude 2.  
Fundamental doctrines of the  
SYNAGOG OF SATAN.  
Spiritualism. Gen. 3:1-5.  
Abolition of the Law. Jer. 7:8-10.  
The Atonement a Fable.  
2 Peter 2:1; Jude 1:4.  
Another Chance after Death. Jer. 8:5-20.  
No Personal Devil. 2 Cor. 11:13-15.  
AT WHICH SYNAGOG DO  
YOU WORSHIP?

—Wm. Ward Simpson.