

# PACIFIC UNION RECORDER

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

Vol. 8

Mountain View, Cal., October 8, 1908

No. 10

## The Church

"Let us be patient. These severe afflictions  
Not from the ground arise;  
But evermore celestial benedictions  
Assume this dark disguise.  
We see but dimly through the mists  
and vapors,  
Amid these earthly damps;  
What seems to us but sad funereal  
tapers,  
May be heaven's distant lamps."

### Sketches of the Past—No. 44

#### The Midnight Cry

In the parable of the ten virgins (Matthew, chapter 25), we read: "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." Matt. 25: 5-8.

Not only is a tarrying-time represented in the comparison, but another event is introduced—a midnight cry. This, like the other features of prophecy, had just as accurate a fulfilment in the advent message of 1844. A day, in prophecy, as a symbol of a year, is now so well understood that further discussion is unnecessary. That point, therefore, being established, a night would be half a year; midnight, half a night, or three months. Now it is an undisputed fact that just three months from the passing of the time in April 1844, the

Adventists did give such a message as is here indicated, and called direct attention to the above scripture as setting forth the fact that such a midnight cry would be given.

George Storrs, an active worker in that message, said: "'Behold, the bridegroom cometh' this year; 'go ye out to meet Him.' We have done with the nominal churches and the world, except so far as this message may affect them. Our work is now to wake up the 'virgins who took their lamps and went forth to meet the bridegroom.' Where are we now? 'If the vision tarry, wait for it.' Is not that our answer since last March or April?—Yes. What happened while the bridegroom tarried?—The virgins all slumbered and slept, did they not? Christ's words have not failed; 'the Scripture can not be broken,' and it is no use for us to pretend that we have been awake; we have been slumbering, not on the *fact* of Christ's coming, but on the time. We came into the tarrying-time; we did not know 'how long' it would tarry, and on that point we have slumbered. Some of us have said in our sleep, 'Don't fix *another* time,' and so we slept. Now the trouble is to wake us up. Lord, help, for vain is the help of man. Speak Thyself, Lord. O that the 'Father' may now 'make known' the time.

"How long is the tarrying-time?—Half a year. How do you know?—Because our Lord says, 'at *midnight*,' while the bridegroom tarried. The vision was for 'twenty-three hundred evenings and mornings,' or days. An 'evening' or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying-time. The present strong cry of *time* com-

menced about the middle of July, and has spread with great rapidity and power."—*Midnight Cry*, Oct. 3, 1844.

In the same article we read: "But how came we into this tarrying night?—Because we commenced the vision [of the 2,300 days] in the *spring* instead of the *fall*, 457 B.C., we fell short of reaching the destined port six months and a few days over. It threw us into the tarrying night six months."

In the *Midnight Cry*, of Oct. 31, 1844, about ten days after the close of the twenty-three hundred days, we read: "In view of all the circumstances attending this movement, the blessed effects it has produced on the minds of God's children, and the hatred and malice His enemies have displayed, we must regard it as the true 'midnight cry.' And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out."

In the *Advent Herald*, of Nov. 13, 1844, we read: "It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts may know on which side of it they would have been found had the Lord then come—whether they would have exclaimed, 'Lo, this is our God, we have waited for Him, and He will save us,' or whether they would have called for rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

J. N. Loughborough.

—♦—  
"He rejects happiness who refuses all sacrifice."

### The Special Thanksgiving "Review"

The special *Review* for Thanksgiving will be profusely illustrated with cuts of our various mission workers, publishing-houses, sanitariums, and periodicals. Every page will contain some of these photos, making the whole number very attractive, as well as instructive. It will be the very best presentation of our home and foreign work ever given. It will do much toward giving the world an enlarged conception of our work. It will make the work of soliciting for donations for our foreign missions comparatively easy, and will have a favorable impression upon the minds of the people.

This number of the *Review* will be furnished free to all who will use them in soliciting for cash donations to missions. With them will be sent a suggestive canvass, showing how to approach the people, and something of what to say. A registered solicitor's card containing the name of the solicitor and a list of mission stations operated by Seventh-day Adventists, with space opposite each station to enter the amount donated, will be issued to each person authorized by the elder, state tract society secretary, or the Mission Board to receive donations.

When the week has ended, the donations with the cards are to be passed in to the church treasurer, and by him forwarded to the state conference treasurer. The conference treasurer will remit for all churches and isolated members to the Mission Board.

Let all plan to have a part in this important work. If our people do their duty during this one week, the message in foreign fields will receive an impetus heretofore unknown, and our home work will be greatly strengthened through the better knowledge gained of it through the special *Review*.

G. C.

### The Medical Missionary Convention

The following is the program which has been outlined in advance for the medical missionary convention of the Pacific Union Conference, to be held at Sanitarium, St. Helena, Cal., Oct. 26 to 29, 1908:

#### PROGRAM

##### Monday, Forenoon Session

What home training should we give our medical missionaries before encour-

aging them to take up work in foreign fields?

Dr. H. W. Miller, *China*.

Whom should we encourage to take up the training in our institutions for physicians and nurses?

Dr. Abbie Winegar-Simpson.

According to the advice given us, how can the schools and sanitariums cooperate most effectually in this work?

Dr. Julia A. White.

##### Monday, Afternoon Session

###### SYMPOSIUM ON HEALTH REFORM

How can we inject the old-time health reform ring into the message?

Elder W. C. White.

What plans should be laid to instruct our churches and isolated members so that they may be made channels for disseminating health principles?

Dr. Maria Edwards.

How should the health work be carried on at our annual gatherings?

Dr. W. A. Ruble.

In what ways can we supply the demand of the public for instruction on health topics, and thus interest them in other lines of the message?

Dr. T. S. Whitelock.

##### Tuesday, Forenoon Session

What advice shall we give Seventh-day Adventists who come to us with incipient tuberculosis?

Dr. J. D. Shiveley.

Causes, prevention, and treatment of nervous breakdown, especially as related to our own workers.

Dr. Frank Lamb.

What is the duty of medical workers in sending frequent contributions on health topics to the *Review and Herald*, *Life and Health*, and other periodicals?

Dr. G. H. Heald.

How shall we educate our nurses in gospel work, and give them practical field experience, and yet not interfere with the sanitarium routine?

Elder S. N. Haskell,  
Dr. G. K. Abbott.

##### Tuesday, Afternoon Session

What plan of education can be devised to make our people appreciate the difference between rational, physiological

method and the so-called fads in medicine that arise from time to time?

Dr. A. J. Sanderson.

What is the most important part of our medical work from the standpoint of the message?

Dr. S. A. Lockwood.

Physiological Therapeutics vs. Drugs.

Dr. E. L. Paulding.

Under what conditions is it right to use drugs and to what extent?

Dr. Frank Abbott.

The Advancement of Medical Science in Europe.

Dr. P. A. DeForest, *Switzerland*.

##### Wednesday, Forenoon Session

###### SYMPOSIUM ON DIGESTIVE DISORDERS

What dietetic principles should be observed in order to avoid indigestion?

Dr. M. M. Kay.

What diet and treatment should we recommend for those who have amylaceous dyspepsia?

Dr. A. N. Loper.

Give the most approved diet and treatment for chronic gastric catarrh.

Dr. Lewis J. Belknap.

What procedures can be used to relieve the distress arising from prolapse or dilatation of the stomach?

Dr. Howard F. Rand.

Remarks on surgery of the stomach.

Dr. Camillus Bush.

##### Wednesday, Afternoon Session

Should the evangelical-medical worker carry on field work on a self-supporting basis, and if so, how can it be done?

Elder J. H. Behrens.

The curse of professionalism in our medical missionary work.

Elder J. A. Burden.

Needs of the Foreign Field.

Elder A. G. Daniells.

Why should all our ministers be medical missionaries?

Mrs. S. N. Haskell.

The importance of educating our patients in healthful living.

Dr. D. H. Kress.

What holds and helps our patients most in our institutions?

Dr. W. R. Simmons.

Importance of separating sexes in our institutional practise.

Dr. Effie Brown.

**Thursday, Forenoon Session**

Thursday forenoon, as well as the evening and early morning hours, are left open, to be filled in as the delegates decide.

J. R. Leadsworth, M.D.,  
Medical Secretary.

**The Field****CALIFORNIA****Camp-Meeting at Fresno**

This camp-meeting was held at Fresno from September 17 to 27, and was the fourth one held this season in the California Conference; and, considering the results in the sale of literature and in spiritual victories, it seemed to be the best of the season.

The camp ground was as level as a floor. About eight hundred were present on Sabbaths and Sundays. The preaching was spiritual, and had a spiritual effect upon the people. About one hundred and fifty came forward for prayers on the first Sabbath; and on the second Sabbath, nearly all the congregation dedicated themselves to the Lord, laying themselves, their property, and their all upon the altar to be used for the glory of God. The last Sabbath afternoon was devoted to a social meeting, closing with a revival service. The W. C. T. U. occupied the tent one Sunday afternoon at five o'clock.

Everything was harmonious, and we have never attended a meeting before where so many individuals expressed their determination to stand true to the spirit of prophecy as at this meeting.

A special session of the California Conference was held on the 28th of September, when over seventy delegates were present. At this time seven different sites for a school were reported, and free discussion followed. The old committee appointed at the Melrose meeting to select a school site was discharged and a new one chosen, consisting of Elders Cottrell, Haskell, and Knox. The Conference, as a conference and as individual members of the conference, pledged themselves to stand by any decision of this new committee, it being understood that they would be counseled by the spirit of prophecy.

A far greater number of publications

were sold, considering the number present, than at any of the previous meetings; and one interesting feature was that those who had bought literature at the Lodi and the Melrose meetings were often the first to purchase at this meeting. The retail value of the publication sales during the camp-meeting was \$1,919.36.

As a result of the literature purchased and distributed during the past few months, we have not enough laborers to look after the interests created in different places. Truly, we are living in the loud cry of the message. More particulars will be given next week.

S. N. Haskell.

**St. Helena Sanitarium Siftings**

The sanitarium family appreciate an addition to the orchestra, and the occasional music from the quartet of wind instruments.

Dr. D. D. Comstock and wife from Chicago arrived last night on their way to Long Beach, where he will connect with sanitarium work.

Dr. F. F. Abbott is taking a much-needed vacation. He, in company with Ernest MacDonald, is "living close to nature" in Lake County.

The new members for the October training class of nurses are beginning to come, and we are glad to note the settled purpose that each one has in entering the work here.

The new hospital is well filled with surgical patients. They all appreciate the fact that their beds can be rolled out on the porch through the large windows that raise up from the floor, and can be placed in the sunshine or shade according to the weather.

Quarterly meeting was held in the chapel, Sabbath, September 26, and as usual a number of patients were in attendance. Some of the guests also attend the Wednesday evening prayer-meeting. One made the statement that she had never attended a meeting of the kind where so many took part.

The patients who are able to take part may have the benefit of physical exercise three times each week-day: at 7:30 A.M. out-of-door breathing exercises; at 9:00 A.M. dumb-bell and wand

exercises in the gymnasium; and at 7:30 P.M. Indian clubs and the regular march. These exercises are under the direction of Brother S. J. Whitney, and seem to be much enjoyed.

The Sanitarium young people's society again elected officers at their regular meeting, Friday evening, September 18. Clarence Moon was chosen as president and Alice Howe as secretary. It is the plan to have different ones gain an experience in this way. Several of the gentleman members recently spent a day in a near-by city, circulating a petition against any proposed Sunday law. Others are planning to do the same work. Interesting letters are continually being received from those who have gone from this place to mission fields—China, India, Africa, Japan, etc. M. L. E.

October 3.

**SOUTHERN CALIFORNIA****Glendale Sanitarium**

A reception was given on Sunday night, September 27, by the members of the senior class of the Glendale Sanitarium, welcoming the Freshmen.

The new class began September 1, and is composed of several enthusiastic ladies and gentlemen.

The program for the evenings' entertainment was well carried out in the beautiful new gymnasium, which was well decorated with flowers and ferns. Among others, the following took part: Mr. and Mrs. J. J. Wessels, Elder H. J. Hoare, Dr. M. M. Kay, E. C. Silsbee, Mr. P. Wessels, and Miss F. M. Eggers. Suitable refreshments were served. The welcome was made hearty, and the evening was spent in a very profitable manner.

J. J. Wessels.

A certain evangelist is using a card on one side of which is the question, "What must I do to be saved?" and following it are the scriptures which point out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows "Nothing." The reply is simple, but wonderfully impressive. Many think that in order to be lost they must run the long gamut of vices and be aggressively bad. Not so. We are all bad enough to miss the kingdom in spite of the good points we may have.—Sel-

## Teachers' Exchange

### Central California Intermediate School

The first day at the Central California Intermediate School was most encouraging. Seventy-six happy, enthusiastic pupils were present in time to line up at the ringing of the bell. On the board appeared the motto, "Idleness is in itself disorder." Prov. 24; 26: 12; 27: 5 formed a basis for a few remarks by the principal.

The work on the new church is progressing under the direction of Brother Frank Brown. We are glad to see the work go rapidly forward, as we need the present church building for the school work.

Our church-school department was crowded the first day, three in a seat and on side seats all around the room. This congestion will be relieved in a day or two by moving our intermediate pupils into the church building. Every one is happy, and makes the best of the circumstances.      B. L. Howe.

September 30.

### Sebastopol Church School

The school opened the 14th of September with an enrolment of sixteen pupils. At present we have twenty-five, and we expect at least ten more.

In about two weeks more we will have a class in the ninth grade.

We enjoy the work very much, and the Lord is blessing our efforts. The prospects are bright for a good school year.

Mr. and Mrs. Chas. T. E. Johnson.

October 3.

### Humane Education

[Presented at the teachers' institute in Healdsburg, Cal., July, 1908.]

"Ask now the beasts, and they shall teach thee;  
And the fowls of the air, and they shall tell thee;  
Or speak to the earth, and it shall teach thee;  
And the fishes of the sea shall declare unto thee."

In the threefold education of the child,

each phase is augmented and sustained by the proper development of the others. Thorough instruction of the individual results in the training of one phase, not to the neglect of another, but to the formation of a systematically developed product.

All teachers or parents who are seeking to produce such results in the lives of their children will endeavor so to apply these principles that each child will receive the right proportion that his individuality demands. And to such a teacher any justifiable means that will be an aid in bringing about the desired results will be welcomed.

I wish to suggest an aid that, wisely conducted, reaches out and takes hold of all the needs of the child nature; an aid, which after due consideration or possible trial, all will agree will produce the results claimed for it. I refer to humane education, or the forming of Bands of Mercy in our schools or communities.

This work, if properly, systematically, and enthusiastically carried on, will help the teacher to approach more nearly the true standard of education. It will help to solve the problem of how to deal with the inattentive, the unruly, the rude and uncourteous. It will be a doorway into the heart of the child through which you may softly enter, dear teacher, and wield an influence over him, the fruit of which eternity alone can reveal.

As long as man has been unkind to, and inconsiderate of, his fellow man, just so long has he "evil entreated" the fellow creatures over which he was given dominion in the beginning. The converse of this is also true.

That evil conditions wax worse is not an encouraging outlook. But the hopeful thought is, that each little act of kindness, and its influence for good, is as sure in its results as contrary deeds.

So, although we know that the evils in this world will not be wholly overcome, yet for the sake of the hundreds of little people who come under our influence each year, and for the sake of the thousands of dumb creatures whose moan goes up to the ear that is ever open to their cry, teachers and parents *must* interest themselves in a work that will bring relief to the dumb creatures, and be a safeguard for the boys and girls who are growing up around us.

That a lack of kind thoughtfulness for dumb animals is detrimental to child-

hood is proved by the fact that almost without exception, criminals have no love for animals, neither were they taught to love them in youth.

The normal child is sympathetic. His feelings are very tender, easily touched by suffering or distress. If his elders set him an example of thoughtful kindness to every living thing, coupled with good instruction, he will keep the tender, sympathetic heart of childhood. But how often his teaching is quite the contrary. His pity and sympathy for unfortunate animals is ridiculed until he feels ashamed to manifest his good impulses and strives to follow the example of others in their treatment of the dumb creatures about him.

The child who practises cruelty toward animals does himself the greater harm. While the subject of kindness to animals is an important one, yet it is not so much the suffering of the animals which must be prevented as the sure result in moral degradation of the person who indulges in the practise of cruelty.

That parent who puts into his child's hands a whip or sword or gun virtually says, "Here, my boy, hurt something. That is what these things were made for." You stand at the beginning of a pathway that ends in the penitentiary. The end seems far, far away, but its tortuous windings lead to that door.

To turn the feet of the children from this pathway, to point out a better way, is the work to which all true parents and teachers should devote themselves.

Who could better teach kindness to animals than those who do not feed upon them? Who better than those who do not use them for personal adornment? Surely one's practise should be consistent with his teaching.

"Think of the cruelty to animals that meat-eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard these creatures of God!

"The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and live and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals show

an affection for those who have charge of them far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them.

"What man with a human heart, who has ever cared for domestic animals, could look into their eyes, so full of confidence and affection, and willingly give them over to the butcher's knife? How could he devour their flesh as a sweet morsel?" — "Ministry of Healing," pp. 315, 316.

When, in the near future, the Spirit of God has been withdrawn from the earth, and all the train of dire results shall follow, when the power of darkness shall control men and beasts, and those creatures, which, through the long centuries have suffered untold cruelties at the hand of man shall turn upon man in their rage and desperation — well will it be for those who have never lifted hand against another, for they shall be able to claim this promise of protection: "The beasts of the field shall be at peace with thee."

The following is a little story that shows the result of a lack of true teaching and example:

#### A Good Shot

(A SHORT TALE IN SHORT WORDS FOR BOYS BOTH TALL AND SMALL)

"Once there was a boy who was a good marksman with a stone or a slingshot, or a bow and arrow, or a cross bow, or an air-gun, or anything he took aim with. So he went about all day, aiming at everything he came near. Even at his meals he would think about good shots at the clock, or the cat, or the flies on the wall, or anything he chanced to see.

"Near where he lived there lived a little bird that had a nest and five young birds. So many large mouths in small heads, always open wide for food, kept her hard at work. From dawn to dark she flew here and there, over fields and woods and roads, getting worms, and flies, and bugs, and seeds, and such things as she knew were good for her young birds. It was a great wonder what lots of food those five small things could eat. What she brought each day would have filled that nest full up to the top, yet they ate it all and asked for more before daylight next morning. Though it was such hard work, she was glad to do it, and went on day after day, always flying off with a gay chirp, and back with a bit of some kind of food; and though she did

not eat much herself, except what stuck to her bill after she had fed them, yet she never let them want, not even the smallest and weakest of them. The little fellow could not ask as loudly as the others, yet she always fed him first. One day, when she had picked up a worm, and perched a minute on the wall before flying to her nest, the good marksman saw her, and of course aimed at her, and hit her in the side. She was much hurt and in great pain, yet she fluttered and limped, and dragged herself to the foot of the tree where her nest was, but she could not fly up to her nest, for her wing was broken. She chirped a little and the young ones heard her, and as they were hungry they chirped back loudly, and she knew all their voices, even the weak note of the smallest of all; but she could not come up to them, nor even tell them why she did not come. And when she heard the call of the small one she tried again to rise, but only one of her wings would move, and that just turned her over on the side of the broken wing. All the rest of that day the little mother lay there, and when she chirped, her children answered, and when they chirped she answered, only when the good marksman chanced to pass by; then she kept quite still. But her voice grew fainter and weaker, and late in the day the young ones could not hear it any more, but she could still hear them. Some time in the night the mother-bird died, and in the morning she lay there quite cold and stiff, with her dim eyes still turned up to the nest where her young ones were dying of hunger. But they did not die so soon. All day long they slept, until their hunger waked them up, and then called until they were so tired they fell asleep again. And the next night was very cold and they missed their mother's warm breast, and before day-dawn they all died, one after another, excepting the smallest, which was lowest down in the nest, and in the morning he pushed up his head and opened his yellow bill to be fed; but there was no one to feed him, and so he died, too, at last, with his mouth wide open and empty. And so, the good marksman had killed six birds with one shot — the mother and her five young ones. Do you not think he must be a proud boy? Should you not like to do the same? If you know him, please read

this little tale to him. He may like to hear it."

This little boy had never been taught that God's creatures great and small have rights. He would never have spent his time in this way had a tender, thoughtful mother or teacher called his attention to his true relation to the birds, the fishes, the creatures of wood and field. Much of this cruelty is the result of ignorance, for when the teacher sets the right example the child is not slow to follow.

To illustrate what may be done I will perhaps be pardoned if I give a recital of my own experience with the little children it was my happy lot to teach.

Southern California has been called the land of perpetual sunshine. It has also a never-ending chorus of singing birds. One morning I discovered in a little lad's hands that instrument which I wish had remained on the battle-field of Elah, since I know of no good it has accomplished since it left the hand of David. Investigation revealed a sad state. Almost half the boys in school either owned or borrowed air-guns, or used the sling for killing birds and rabbits. All practised the art of throwing stones, and no creature was too big or too little to escape this annoyance.

Realizing the result of this practise upon their lives, if allowed to go on, I felt that whatever was undertaken must be carried on to success. I smile as I recall my trepidation in carrying out my plans, so fearful was I that a mistake might be made which would be the undoing of all I hoped to accomplish.

We began with the reading of interesting stories of animal life from various authors, and the stories found in humane publications. Songs of animal life were learned, which proved to be great favorites. In our Bible and nature lessons all references to any of God's creatures was so treated as to arouse a kindly sympathy for, and interest in, them.

We instituted a "picture gallery." Reproductions of the masters depicting animal life, the life-like color photography animal pictures, and pictures of animals gathered from many sources were "hung" in our picture gallery, an unoccupied wall of the schoolroom. These were changed frequently and often referred to during the day. A formal trip through the gallery was made by each

(Continued on page 6)

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*Editorial Committee*

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

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THURSDAY, October 8, 1908.

The first returns from the collection for the South, taken up Sabbath, October 3, in the California Conference, was \$68.07 from the San Francisco church.

Elders H. W. Cottrell and W. T. Knox and Brother J. J. Ireland are now in Salt Lake City, Utah, attending the annual conference meeting.

Recent word from Elder E. E. Andross states that he expected to arrive with his family in California about the middle of this week. His wife's health is much improved.

A letter dated October 2, from Dr. J. R. Leadsworth, at Loma Linda, Cal., states the following in regard to the College of Evangelists located at that place: "School began to-day, and the interest seems excellent. Elder Owen's Bible classes are certainly a strong feature."

At a special session of the California Conference held at Fresno, Cal., September 28, Brother Claude Conard, for some years connected with the office of the Pacific Union Conference, was elected secretary and treasurer of the California Conference to fill the vacancy caused by the death of Brother E. A. Chapman.

Under date of September 30, Brother W. L. Sims writes from Fortuna, Cal.: "Another dear soul has taken her stand for the truth. There are now seven new converts as the result of our labor in this place, and there are several others very much interested. We have a nice little Sabbath-school of twenty members. There was no company here when we came."

Special attention is called to the announcement and program in another column of the medical missionary convention to be held at Sanitarium, St. Helena, Cal., October 26 to 29. It is especially desired that all of our medical workers and those interested in that line of work be in attendance at this meeting. The convention is not intended only for doctors, but for nurses and every one especially interested in medical missionary work as well. A large attendance is anticipated.

**For Sale**

Forty acres of level land, good for grapes, orchard, or alfalfa. Located seven miles from Lodi. A good Seventh-day Adventist church, also the Western Normal Institute, is located here. Will sell all or one half at \$80 per acre. Easy terms.

C. H. Abbott,  
R. F. D. No. 3, Lodi, Cal.

**A Missionary Letter**

The following missionary letter came to our office a few days ago accompanied by a money-order for \$1.80. It certainly breathes the true spirit of missionary giving for the regions beyond. The example is worthy.

"Buckeye, Cal., Sept. 29, 1908.  
"Dear Friend:

"I am sending \$1.80, my missionary money. Fifty cents is for the India mission field, 50 cents for China, and 80 cents for West Africa.

"Mama gave me a little chicken for my own, and he grew up into a nice big rooster; and I sold him for \$1.00. I had a pullet, and sold her for 50 cents.

"Papa gives me a penny (1ct.) for every lesson I am perfect in at school.

"I pray for the people of West Africa, China, India, and all the countries far away.

"Your little friend,  
"Molita."

"P. S.— I am nearly eleven years old, and in the seventh grade at school. We have summer school here."

**Teachers' Exchange**

(Continued from page 5)

child in turn. Patters for the "animals that stand" were passed and each child cut and folded his own and stood it on

his desk while we had a conversation lesson about it. General statements and lessons became more specific. Little by little the tide of sentiment turned, and the time was fully ripe when I could introduce the pledge of mercy and we would openly declare ourselves for the protection of all that is helpless or ill-treated.

The effect of signing the pledge was seen in the responsibility which each felt in playing the part of a member of a society which numbers its adherents by the thousands.

Once each week a part of our program was devoted to the reporting of deeds of mercy seen or done by members of the band. Oftentimes a story which had been read to the school was reproduced by some pupil.

I would be glad to be able to trace the influence of this work upon each individual character to its final results, since it would prove interesting, but a general summary must suffice.

The desire to be true to this pledge led some who had no help, or encouragement at home, to remain firm notwithstanding this lack. Thus the will was strengthened, and character was being formed in the right direction. Others whose natural tendencies led them into questionable pleasures struggled bravely until the victory was won.

Our games at school were chosen with the idea of excluding all that was rude or rough or partook of a belligerent attitude. Our little gentlemen remembered that they must be considerate of the fairer sex, and they were also more thoughtful of the aged. A Band of Mercy boy was careful to be polite, to be neat in person and orderly in manner. He even conceived the idea that his language must be the best. It is really marvelous how careful one must be of every act of life if he belongs to the Band of Mercy.

These are no idle tales; it is simply the brief statement of actual facts that passed before my vision in the short time between the holidays and the spring closing of the year. The cooperation of parents in some cases made the work doubly sure, but all things considered, my expectations were more than realized.

Try it, teacher, in your school. It takes no extra time or strength, and I am sure you will find it is a source of help in many ways. Delphia S. Miller.