

# PACIFIC UNION RECORDER



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

Vol. 8

Mountain View, Cal., October 15, 1908

No. 11

## The Church

### Take Time to Be Kind

Within the busy marts of life  
There's hurry, worry, toil, and strife.  
This job, that work, it must be done.  
And this one, too, ere setting sun—  
Until it seems we fail to find  
One moment's time for being kind.

And thus we hurry on and on,  
With nerves unstrung and patience gone;  
No time to cast a kindly smile,  
We're busy, busy all the while;  
But all is lost unless we find  
Some little time for being kind.

No time for little deeds of love,  
Nor tender words born from above?  
Shall we through hurry always miss  
Those golden links of happiness?  
Nay, 'midst our hurry we must find  
Some time, some time for being kind.  
—N. P. Neilsen.

### Sketches of the Past — No. 45

#### "Go ye out to meet Him."

In the *Voice of Truth*, published in Rochester, N. Y., in the issue of Nov. 7, 1844, the following words are found: "We think the parable of the ten virgins tells us *where* we are. The proclamation of the tenth day of the seventh month we believe was the '*midnight cry*' when *all*, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been 'going out'—their faith is dying; the wise have no oil to spare." To show the effect of the "tenth-day" proclamation upon the people, we quote from George Storrs' letter in the *Mid-*

*night Cry* of Oct. 3, 1844. He says: "It is attended with a demonstration of the spirit, such as I have never witnessed when the cry was '1843.' It is now literally, '*Go ye out to meet Him*,' There is a leaving of *all* that I never dreamed could be seen. When this gets hold of the heart, farmers leave their farms with their crops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth, such as was never felt in the previous cry, in the same degree, and a weeping, melting glory in it that passeth all understanding, except to those who have felt it."

In the same paper, in the issue of Oct. 31, 1844,—nine days after the close of the 2,300 days,—is further testimony respecting the movement: "It seemed to us to have been so independent of human agency, that we could not but regard it as a fulfilment of the '*midnight cry*,' after the tarrying of the bridegroom and the slumbering and sleeping of the virgins, when they were all to rise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparation for their Lord's coming."

#### Power of the Midnight Cry

In the article from which the above extract is made, is the following description of the power which accompanied this "midnight cry":

"There seemed to be an irresistible power attending the proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for

only in the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before high Heaven; it caused a weaning of affection from things of this world, a healing of controversies and animosities, a confessing of wrongs, a breaking down before God, and penitent, broken-hearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed."

#### "Buy for Yourselves"

In the *Midnight Cry* for Oct. 10, 1844,—twelve days before the close of the 2,300 days,—we learn how the "virgins" were admonished to "buy for themselves"—to gain an individual experience that would prepare them to meet the Lord: "It requires," says the writer, "the same faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure out of Egypt, or for Daniel to go into the lions' den, or the three Hebrews into the fiery furnace. We have fancied that we were going into the kingdom without such a test of faith, but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare to be accounted fools, madmen, or anything else that antediluvians, Sodomites, or a lukewarm church, or sleeping virgins are disposed to heap upon them. Once more would I cry, 'Escape for thy life;' 'look not behind you;' 'remember Lot's wife.'

"How shall we be ready for that day?—Believe God's truth and venture out upon it by strong faith that gives glory to God. We must have the same state

of mind that we would have if we knew we were to die upon that day, the same entire consecration to God and deadness to the world."

J. N. Loughborough.

### Cyrus, the Persian

Cyrus never believed in the true and living God. Twice the Lord said, "Thou hast not known Me." Yet he believed that the God of the Jews was the greatest of all gods from the standpoint of all false gods. Yet the God of Israel called him to do a great work for Him.

Had Cyrus' decree to deliver the Jews been carried out, and the Jews had all gone out of Babylon, every family in the world would have contributed to the up-building of Jerusalem; for he said, "Let the men of his place help him with silver, and with gold, and with goods, and with beasts, *besides* the free-will-offering for the house of God that is in Jerusalem." This was the result of the prophet Daniel's prayer and fasting. Darius was first called to do this work, but in a critical time he was influenced by others, so that God could not use him in a crisis. The angel Gabriel helped Cyrus; God promised that he should do this in answer to Daniel's prayer.

It was in view of this state of things, before any of these parties were born, that God said, "They shall bring *all* your brethren unto the Lord out of *all* nations, upon horses and in chariots, in litters and upon mules, and upon swift beasts, to My holy mountain, Jerusalem, saith the Lord." "They shall bring gold and incense; and they shall show forth the praises of the Lord." "And the sons of the strangers shall build up thy walls, for their kings shall minister unto thee." "Surely, the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy One of Israel, because He hath glorified thee." "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings." "And thou shalt know that I am the Lord thy Saviour, and thy Redeemer, the mighty One of Jacob." "For brass I will bring gold, for iron I will bring silver, and for wood brass, and for stones iron."

In the days of Cyrus, God designed to do all of this; but the unbelief of the Jews prevented its fulfilment, so the promise was never fulfilled. But not one word of God will fail.

Who then, now in the time of the closing work, will now believe and come up to the help of the Lord against the mighty? "Who then is willing to consecrate this day his service to the Lord?" The banquet is prepared; "all things are ready."

The General Conference has suggested that a week be spent in distributing the special number of the *Review and Herald*, asking the very class of men spoken above to freely contribute to foreign missions. Who, in view of the enlargement of the work of God in all lands, will give of their wages and of their time to distribute the papers asking for donations? The door is open.

The special *Review and Herald* will be mailed free to all who wish to work with it. Send your orders to the California Bible House, Mountain View, Cal. Who will volunteer his services this day unto the Lord? S. N. Haskell.

### Then and Now

Previous to 1879 no large denominational subscription books had been sold. In fact, we had none. Up to that time no one had comprehended the great possibilities of advancing the message through the sale of our books to those not of our faith, but all can now see how willingly the general public has patronized us along this line. Is it reasonable to expect even greater and more direct financial aid from the world in the future?

The prophet Isaiah (60:5) assures us that the time will come when "the wealth (forces) of the Gentiles shall come unto thee (the church)." This wealth of the Gentiles is the Lord's, and at the command of His church when He can trust it with His possessions, but His people must sense their need of it, and for the blessings associated with its accumulation. It will not come to them without an effort on their part.

The Thanksgiving ingathering plan is a manifestation of our faith in the fulfilment of the time when the Gentiles are to help carry this message to all the world. It really seems strange that some such plan has not been adopted before. It is the same idea as calling upon the world in the sale of books. They have

patronized us liberally in book sales; so it will be in soliciting for donations — success will come to those of faith and consecration. No one can afford to miss the blessings that will come as the result of promptly moving out in faith as the opening providences of the Lord are revealed. G. C.

### The Petition Work

The right of petition is guaranteed by the first amendment of the Constitution of the United States, the same amendment which guarantees religious freedom to all so far as national legislation is concerned.

The object of our petition work is threefold — to preserve as long as possible the blessings of liberty; to prevent the passage of measures that would restrict religious liberty; and above all, to enlighten the people upon the great issues involved in religious legislation, particularly in Sunday legislation.

The blessings in the petition work are likewise threefold — a blessing to those who are interviewed and asked to sign the petitions; a blessing to those to whom the petitions are sent; and a blessing to those circulating them.

The petition work affords an excellent opportunity to converse with the people in regard to the truth for this time.

Petitions and memorials played an important part in the great struggle for religious freedom in this country, fought out in old Virginia in Revolutionary times. Instance the many earnest and able petitions and memorials of the Baptists and Presbyterians, and Madison's masterly memorial and remonstrance.

Petitions and protests against religious legislation had much to do in defeating the Blair and Breckinridge Sunday-rest bills in 1888, 1889, and 1890.

Accompanied by earnest efforts, appropriate letters, and the free distribution of literature, petitions may yet be the means of accomplishing much good in the closing work of God in the earth.

W. A. Colcord,

Sec'y Religious Liberty Bureau.

Why comes temptation but for man to meet  
And master, and make crouch beneath  
his feet.  
And so be pedestalled in triumph.

—R. Browning.

# The Field

## SOUTHERN CALIFORNIA

### Items of Interest

There are urgent calls for meetings to be held in various centers of Southern California, which we can not supply.

Brethren Elmer Adams and A. Booth have secured a good hall centrally located in San Pedro, and have begun a series of meetings. They report a very encouraging attendance at their meetings, and a deep interest.

Elder S. Thurston reports one as having taken a stand for the truth at Pomona, and several others at Ontario and Pomona deeply interested and likely to take a firm stand soon upon the fundamental principles of the third angel's message.

Loma Linda College of Evangelists is starting in this year with a large list of students, who are earnest, intelligent young people, and who ought to be a strong factor in advancing the third angel's message when they have received a preparation therefor.

A general council-meeting was held on the 11th inst. to decide many matters of paramount interest to the different departments of the work in Southern California. Many items considered had been laid over for a month or more, pending the arrival of Elder Andross.

Elder Andross will not be a stranger to this field, nor to many of our people here, as he labored in Southern California for several years in the early part of his ministry some sixteen years ago. All those who knew him before will give him a cordial welcome back to Southern California.

Elder Andross arrived in Los Angeles with his family on the 8th of October. Sister Andross has been in ill health for several months, but is apparently enjoying quite good health now. Elder Andross spoke to a large audience, many members of which were former acquaintances, in the Carr Street church on Sabbath, the 10th inst.

Elder A. G. Christiansen reports an excellent interest in his meetings at Covina. There are from 50 to 100 in attendance. One has already taken a stand for the truth, and a Sabbath-school of thirteen members has been organized. We have reason to hope that a good, strong church will be built up there before Elder Christiansen and Brother Silas Davis, who is his assistant, have finished their work in that place.

There has been a large number of cases of typhoid fever among our own people in Southern California of late. There are four members of one family down with this fever. Thus far there has been one death; that of Sister R. G. Hafford. Sister Hafford leaves two small children to be cared for by other hands than those of their own mother. It would seem to be the duty of some of our physicians to prepare a short treatise on the prevention of typhoid fever, as it is considered a largely preventable disease.

G. W. Reaser.

October 11.

### Interesting Experiences of Young Workers

Brother R. S. Fries and I met on the camp-ground at Melrose and there planned the campaign in which we are now engaged. We requested the California Conference to let us take an outfit, that is, a 20 x 30 tent, chairs, lamps, etc. This they kindly consented to do.

It was strictly understood, however, that we were to receive no wages, so we have had to canvass and preach at the same time in order to get along; but the Lord has certainly blessed us. We have always had a place to sleep and plenty to eat, and at the present time Brother Fries has about fifty cents in his pocket and I have a dollar left, so we have a good deal to be thankful for. We are continually rejoicing that we are privileged to have a part in carrying this blessed truth to those who know it not. I am sure if we knew how close we were to the end, it would startle us and we would be putting forth greater efforts in the promulgation of the message. According to Matthew 24 it is possible for one to be seventy-five years old at the present time and still be alive when Jesus comes.

Scott Valley, the place in which we are

working, is eighteen miles from the railroad. We had to take the stage in here. The valley itself is about twenty miles long, and eight miles wide; elevation 3,000 feet. Fort Jones is situated at the entrance into the valley, and Etna Mills at the extreme end. Then there are a few little villages scattered here and there among the mountains.

The reason we came to this place was that we thought we would have no one to talk to but old miners and lumbermen, but we were certainly disappointed in that respect.

Neither of us had ever done any preaching, so it was with a sort of a meek feeling that we pitched our tent in a centrally located place in Fort Jones and opened our meetings. The Lord was with us from the first and gave both of us freedom in presenting the truth in its different phases. It seemed as though we would tell all we ever knew every time we preached; but with the help of the Lord we managed to keep up.

We held meetings every evening for three weeks, and interested a great number of people, but only three took their stand. It seems too bad that we had to go away and leave these people so young in the truth with no one to encourage them further. May God send some Adventist family to this valley to follow up the work, is my prayer. There is not a Seventh-day Adventist in the whole valley, and it is certainly ripe for the harvest.

After closing our meetings in Fort Jones, we had to canvass to get some money to hold another series. We sold twenty Bible Readings to those interested in our meetings in Fort Jones. Often we would walk to some of the little villages in the hills seven and ten miles away, sell papers in the afternoon and preach in the schoolhouse in the evening, and then walk back home after meetings, sometimes not getting in till one o'clock.

On one occasion I did not get an invitation out, so had to sleep in the church. I had nothing with me but my nightgown, so I went out to a near-by haystack and filled it with hay. I was almost frightened when I got it filled, it looked so much like a dummy, but I managed to get it in the church without being seen. I slept pretty well under the circumstances, but was glad when the sun came up in the morning.

We have been here in Etna Mills about

three weeks, and have succeeded in getting the town all stirred up.

We have our tent pitched on a vacant lot on Main Street, near the center of town. It costs us nothing for rent. You see we have to get everything for nothing because we are not getting any wages. Our meetings from the first were well attended, but as they progressed the interest has grown. Generally as the Sabbath question is presented, the interest diminishes; but not so here. We can accommodate eighty, and often the capacity of the tent has been tested. There is no Methodist minister here now, he having gone to the conference; but the Congregational minister has succeeded in getting himself wrought up to a nervous condition that has done him more harm than good. His flock has been coming to the tent, and he himself came down the other evening. I was preaching on Matthew 24 and made the statement that there were those in the tent that would be alive when Jesus comes. He met me on the street the following day and asked me how it was that I could make such a dogmatic statement as that when I didn't believe it myself. I told him I certainly did believe it, and that was why I was preaching it. We talked for an hour on the street, going over the different points of our message.

It was very evident that he did not believe the Bible. He is a young D.D., and knows more about evolution theories, etc., than he does about the Bible. Brother Fries was going to talk on the Sabbath question that evening, so I invited him down. I didn't expect that he would come, but he did. His wife, who is also a preacher, came with him; and they were given seats in the front row. The tent was packed, and people were standing on the outside. The Lord gave Brother Fries freedom, and the Sabbath was presented plainly.

When about half way through, Elder Luce, the minister above referred to, interrupted him by saying that he had done violence to the text. It was presented again, and the people expressed themselves in our favor much to his inconvenience. When the meeting was over, he asked permission to speak, which was granted.

In trying to get himself out of his trouble he got in deeper. His talk was the talk of an infidel, and did not interest the people. He made light of the story

of creation. In one way he helped us. He told the people that the law had not been done away with, and if they wanted to keep the seventh day they could keep it. He also spoke concerning the dogmatic statement, as he styled it, that had been made the other evening concerning Christ's coming in this generation. It was plain that the people were not with him. When he sat down I arose and told the audience that in as much as doubt had been publicly expressed concerning Christ's coming in this generation, for the benefit of those who had not heard the talk concerning Christ's second coming, we would take it up the following evening.

But right here the devil became busy. Things were going too much against him. The next morning a wind-storm came along which nearly put our tent out of commission; and then about noon we were notified by the board of health that the schools had been closed, and that we could hold no more public meetings until further notice. Two or three cases of diphtheria had developed which were the cause of the trouble.

Well, we are sure the tent would have been far too small to accommodate the people that were coming, for the whole town was talking about us. We have been told that the minister lost many friends by the attitude he took in our meeting. He was told by one prominent man here that he had better learn to swim before he got into deep water.

If the quarantine is raised soon we will continue our meetings in the opera house. Pray for us.

L. L. Hutchinson.

September 14.

### Turlock

Our tent-meetings closed here on Sunday evening, September 20, after eight weeks of unabated interest on the part of the people. Forty-seven names were received for baptism and admission into the church. On Sabbath, September 12, twenty-six of this number were buried with their Lord in baptism, and four others were received into the church who were satisfied with their former baptism. There remain yet seventeen to be received into church fellowship, fourteen of these by baptism.

On Tuesday, September 15, we were favored with a visit by Elder S. N.

Haskell, who gave a very interesting and instructive discourse in the tent which was much appreciated by the congregation.

We are now following up the interest and binding off the work by visiting and Bible readings; and we praise the Lord for the manifest token of His presence, and we ascribe to Him all the glory.

C. M. Gardner.  
James Taphouse.  
G. A. Hamilton.

October 5.

### Nevada

Since our last report the message has been steadily advancing in this little portion of the great harvest field. Four more have been baptized and united with the Reno church. Others are commencing to keep the Sabbath, and request baptism, as the result of follow-up work by Sister Belle Hickox.

Recently, we spent a few days at Genoa with interested ones. Each evening while there we preached to a large number of the Genoa people in the Methodist church.

From Genoa we went to Yerington, where we found a good opening for a tent-meeting. Returning to Reno, we shipped tents, chairs, etc., to that point, and expect to follow within the next two days. Pray that the message may be established in that place.

J. Adam Stevens,  
B. E. Beddoe.

### Arizona Conference

It has been thought best to hold our next session of the Arizona Conference in November instead of January as was formerly expected.

The principal reason for this change is that more of our people may be able to attend who can not possibly do so and pay the regular railroad fare. For example, the regular fare from Flagstaff to Phoenix and return is nearly \$25.00, but November 8 to 16 the fare will be \$8.15, and correspondingly reduced rates from all points.

We desire a good representation from every church and company; and while we take advantage of the low rates on account of the Territorial Fair, let us not come in the spirit of an excursion, but soberly and prayerfully to seek divine

aid for the exalted work we are called upon to do.

The uncertainty of all earthly ships of state is more and more apparent to Christians. Let us now as never before learn of the Heavenly and rely upon the Eternal, though unseen.

We shall be pleased to see the largest gathering ever held by our people in Arizona.

Those who are delegates to our conference will be entertained free of cost.

Each organized church is entitled to one delegate, and an additional delegate for every seven members.

Besides the conference workers, Elder Cottrell, the president of our Union Conference, will be with us, and probably some other valuable outside help.

Heresies are abroad. Let us know and keep our bearings till the end of the journey.

H. G. Thurston.

## Teachers' Exchange

### SOUTHERN CALIFORNIA

#### School Items

Edwin Peugh, who was to begin school at Centralia, Monday, the 12th, is now sick with typhoid fever.

New school buildings have been erected at Fernando, San Bernardino, and Loma Linda. Two of these are two-department schools.

Southern California begins another school year with one less school than last year. This is due to the fact that the Redlands and Loma Linda schools have united.

As usual we have had difficulty in securing a sufficient number of teachers to man the schools, but by drafting in some teachers who have recently come from the East, we now have our schools all provided for.

A telegram was just received from Mrs. DeWitt Robison stating that the doctors had recommended Brother Robison to hasten from North Dakota to Arizona on account of failing health. Miss Ruth Kane also left the first of the month for Phoenix, Ariz., for the purpose of regaining her health. We hope that

the sunshine and fresh air of Arizona will prove effectual for each of them, and we invite our fellow teachers to strengthen this hope with their prayers.

E. S. Ballenger.

### Church-School Teachers of Southern California

Miss Laura Wagner, Loma Linda, Cal.  
Mrs. J. R. Leadsworth, Loma Linda, Cal.

Miss Lena Clark, 644 8th St., San Bernardino, Cal.

Miss Irma Parks, 510 E. 2d St., Pomona, Cal.

Miss Vivian Nightingale, 985 Kansas Ave., Riverside, Cal.

Milton Robison, San Fernando, Cal.

E. C. Jaeger, San Fernando, Cal.

Mrs. B. B. Davis, San Fernando, Cal.

Miss Grace Goodell, San Fernando, Cal.

Mrs. Susie Marsh, Station M., Los Angeles, Cal. (Edendale School.)

Miss Nellie Hensey, 565 Woodward Ave., Los Angeles. (Edendale School.)

Miss Ada Sommerset, corner Hooper and 49th Sts., Los Angeles. (Vernon School.)

Miss Genia Ralston, Beuna Park, R. D. (Centralia School.)

Miss Alice Chapman, Long Beach, Cal.

Mrs. B. F. Harris, R. F. D. 2, Escondido, Cal.

Willis Jones, R. F. D. 1, Escondido, Cal. (San Pasqual.)

A. E. Brown, 548 12th St., San Diego, Cal.

W. B. Miramontez, 417 Calla de Escorza, Guadalajara, Jalisco, Mexico.

Miss Ruth Kane, Phoenix, Ariz.

### CALIFORNIA

#### California School Items

Prof. William Yarnell goes to Mexico to teach.

A school is being organized at Melrose with Mrs. Willich for teacher.

Miss Mabel Robertson, of Iona, is teaching an Indian school this year.

The Fresno school-board is having built a home for the principal, Prof. George W. Morrison.

Mrs. H. W. Walen is in the Madison Agricultural and Normal Training-School at Madison, Tenn.

Miss Jessie Smith has been hired to assist Brother W. M. Jones in the Healdsburg school. The attendance was more than expected.

Although a presidential year and times a little close, still the church-school spirit is strong and growing, for which we are very thankful.

A visit to the Mountain View school found Prof. J. W. Rich and Miss Frances Fry full of hope, and laying plans for the best year yet.

Miss Gregory, teacher at Glennville, writes that she has a pupil ten years old that weighs 140 pounds, and adds that he could almost be counted as two. Has he a running mate in any other school?

Brother J. R. Patterson, of Corning, writes that they must have a church school. Also Elder C. E. Leland sends in the good word from Sacramento that a school is now quite an assured thing with them.

On a visit to the Western Normal Institute at Lodi, on the 29th ult., we found a charming class of normalites in attendance. One noticeable feature was that there were about as many gentlemen as ladies in the training classes. We fondly hope that this school may serve a large field, being the first real normal establishment among us as a people.

I. C. Colcord, Superintendent.  
October 5.

### Sanitarium

Friday, October 1, finished the first month of our school. The total enrollment for both rooms has reached sixty-two, one of this number being a Chinese boy and one a Korean. There are several others who expect to start in a few days.

I am glad that opening preliminaries are over, and we are settled down to good hard work—the kind that counts.

Miss Marchus is doing excellent work with the primary grades, and withal we feel sure that the Lord has a blessing for us here at Sanitarium.

And why shouldn't this be the most successful year in the experience of each of us? The need is certainly greater, as we are nearer the end.

(Continued on Page 6.)

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*Editorial Committee*

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

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THURSDAY, October 15, 1908.

The date for the regular session of the California Conference has been set for January 21 to 25, 1909. It will probably be held in Oakland.

Elder H. W. Cottrell returned from the Utah Conference session at Salt Lake City the first of the week. Elder Knox returned a day or two earlier, and Brother Ireland one day later. They report a very profitable meeting.

Recent word from Fresno, Cal., states that there were two tents left on the camp-ground after the recent meeting. The name on the tents was R. E. Gearings, Fresno, Cal. The owner can secure these tents by addressing F. W. Hender, Fresno, Cal.

At the close of the Fresno camp-meeting, Brother H. H. Hall remained at that place for a few days to conduct a canvassers' institute. Brother J. R. Ferren, of the Pacific Press, assisted him a part of the time in the work. A good interest was manifested on the part of those who attended.

The Second Annual Medical Convention of the Pacific Union Conference will convene at the St. Helena Sanitarium, Sanitarium, Cal., Oct. 26-29, 1908. Entertainment will be furnished to delegates attending this convention by the St. Helena Sanitarium, and to our visiting brethren a reasonable charge will be made.

## How to Fail and How to Succeed in Sabbath-School

At a Sabbath-school meeting held on the Eureka camp-ground, July 31, one

of the subjects discussed was, "What are some of the things that tend to destroy interest in the Sabbath-school?" The following answers were given by Dr. Maria L. Edwards:

1. The listless and lifeless way in which it is carried on.
2. Lack of personal interest in the pupils by superintendent and teachers.
3. Want of careful preparation on the part of teachers.
4. Failure of pupils to bring Bibles to the recitation.
5. Formalism—having a form without the spirit and life—getting into a rut.
6. Pride—wearing of rings, feathers, and other needless ornaments.
7. Losing sight of the object of the Sabbath-school. (See Test. on S. S. Work, page 50.)
8. Neglect of erring pupils. (See Test. on S. S. Work, page 77.)
9. Lack of attention to visitors.

Professor Coleord summed up his ideas of what is needed to make an interesting school in the following terse manner:

HAVE  
 order—using a bell.  
 push.  
 hustle.  
 sweetness.  
 change.  
 teachers' meetings, by all means.  
 helps.  
 flowers.  
 and without fail subscribe for the "Sabbath-School Worker."

Mrs. Carrie R. King.

## Church Treasurers, Notice

At the session of the California Conference held at Fresno, September 28, Brother Claude Conard was elected secretary and treasurer of the conference to fill the place made vacant by the death of Brother E. A. Chapman. It is generally better, however, in remitting moneys, to make all drafts and money orders payable to the CALIFORNIA CONFERENCE S. D. A., instead of to any individual, which oftentimes will facilitate their handling at the office.

California Conference.

## 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.

## Arizona Conference Notice

The seventh annual session of the Arizona Conference of Seventh-day Adventists will be held in the Seventh-day Adventist Church in Phoenix, Ariz., Nov. 10 to 16, 1908. The first meeting of the session is called for 9:30 A. M., November 10.

The purpose of calling this meeting is to consider such matters as should come before the conference at this time, and also for the election of officers.

All who attend can secure special rates to Phoenix and return, on account of the Territorial Fair.

H. G. Thurston, *President*.  
 M. T. Poston, *Secretary*.

## Life and Health

The October number of *Life and Health* especially deals with the question of the health of school children, but the principles advocated are just as applicable to older persons. Parents and teachers will find this a valuable number as it suggests means of cooperation between them for maintaining the health of the children during the formative period of life.

The number is beautifully illustrated, and contains many pictures showing school methods in different lands. In childhood is the time to form correct habits for maintaining health, and we trust no one in any way interested in the health of the rising generation will miss having a copy of this good October number. Send to the tract society for a liberal supply to sell to your neighbors. Even the children can sell this number readily.

## Teachers' Exchange

(Continued from Page 5.)

Personally I intend so to relate myself to the Lord in my work this year that the record of my success may be the names of my students written in the Lamb's Book of Life.

A. W. H. Millard, *Principal*.  
 October 5.