

PACIFIC UNION RECORDER



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

Vol. 7

Mountain View, Cal., May 21, 1908

No. 42

The Church

Look

(Isa. 40:26.)

Wouldst thou win a Saviour's blessing?

Lift thy longing eyes above;
Rest thee on this sure foundation,
God's eternal, changeless love.

Look *above*.

Is thy soul by hope forsaken?

Raise thine eyes, and look away;
Look where Faith's light once was shining,
And thy darkness will be day.

Look *away*.

Art thou sick of sin and sinning?

Is thy heart oft filled with grief?
Lift thine eyes, and look to Jesus,
Find in Him thy soul's relief.

Look *above*.

When the cares of life are pressing,

And temptations oft are rife,
Look, O, look away to Jesus—
Find in Him the Way, the Life.

Look *beyond*.

When the soul with sin is burdened,

And the path seems dark and drear,
Look, yes, look away to Jesus;
Let His love dispel thy fear.

Look *up*.

Arthur C. Logan.

Fresno, Cal., February 24.

Send in your orders for tents for the Oakland camp-meeting to E. A. Chapman, Mountain View, Cal.

Sketches of the Past. No. 27

My grandfather was a son of one of three brothers who came from Hull, England, before the war of the Revolution. In the latter part of the war he was, for a few months, in the service under George Washington. There was something that he used to tell concerning Washington that was talked among his men in those times, that I never remember having seen in print of the memoirs of the general. It was this, when Washington was a boy his father one day said to him, "George, you make up your mind if there are but two men going to heaven that you will be one of them, and live accordingly."

At the time of the dark day of May 19, 1780, my grandfather was living at Perth Amboy, New Jersey. Often did I hear him give an account of that dark day and night. He was on that day engaged with another man in shingling the top of a large two-story building. By eleven o'clock it became so dark that they could not see the mark made by their chalk-line, and they had to cease their labor, having even then pounded their fingers in the dark trying to continue their work.

As they came down among the people, there was the greatest consternation. It was so dark that large oil lamps had to be lighted to see in-doors. The general impression was that the day of judgment had come. Their minds reverted to the scriptures that spoke of the darkening of the sun as a token of the approach of that event.

He said the night that followed, although the moon had fullled the day before, was most intensely dark, and really doubled the fear of the people; for

here was a second sign—the moon not giving its light, notwithstanding it was at its full. He said that through fright persons were made dangerously sick, and that horses, when wanted for service, would not move from their stables however severely they might be beaten. They would stand trembling, taking the beating, but would not move. He said that, like the darkness of Egypt, "it was a darkness that could be felt."

There was a statement which he made which explains some things that have been said in certain writings describing that dark night. It is this: "A sheet of white paper, held within a few inches of the eye, was equally invisible with the blackest velvet." One might inquire, "Where?" Suppose you go out-of-doors on a cloudy night in the dark of the moon, could you tell white paper from black velvet even six inches from the eye? Of course you could not. How about the night of May 19, 1780? Grandfather said that in the room with a large oil lamp on the table, it would look like a blue globe for eighteen inches or two feet from the lamp, and the light would penetrate no further. That if you brought a book into that blue light you could read, but away from it you could not discern a letter. People in the same room with the lamp, moving about, would jostle against each other for lack of light. So it was in a room lighted by a lamp that white paper "was equally invisible with the blackest velvet."

About 11 P.M. they first got a glimpse of the moon. The continuance of the darkness had been about twelve hours. When they saw the moon, it was like a great ball of blood, and so appeared for

several hours. In this was another feature of the statement of our Saviour respecting it, "The moon became as blood." No marvel that grandfather, who, when he witnessed the phenomenon of May 19, 1780, and then regarded it as a sign of Christ's coming, and who, in 1833, when he saw the falling stars, considered that also as another sign, should in 1843 accept the doctrine of the near coming of Christ, and ever after in his plans say, "I will do so and so if the Lord does not come."

J. N. Loughborough.

The Work among the Swedes in the United States

There are about 2,000,000 Swedes in this country, and from 25,000 to 30,000 are coming here annually. We have about 1,500 Swedish brethren in this country, and twenty-six ministers and Bible workers, including two teachers in Union College. From reports received from twenty-two of these workers, who were out in the field throughout the year 1907, we learn that 125 souls were led to the light of present truth. Of these, eighty were Swedes and forty-six of other nationalities.

Some have the idea that the Swedish field is too hard, and that it does not pay to spend time and money to work it; but that is a mistake. By examining the statistics of the work in the United States in 1905, we find that 1,000 ministers and Bible workers were engaged, and that the total gain of Sabbath-keepers was 3,782, or an average of a little over three Sabbath-keepers for each worker. This report shows that the 125 Sabbath-keepers gained last year by the twenty-two Swedish workers makes an average of over five Sabbath-keepers for each worker. This is certainly a very favorable comparison.

If we consider the payment of tithe by the Swedish brethren, in this respect they are also doing quite well. The "Year Book" shows that in the year 1905 the brethren in the whole denomination paid \$9.83 tithe per capita. In 1906 I visited about 488 of our Swedish brethren, and found that they paid \$17.86 tithe per capita. The Swedes ought to have the message just as well as others, even if the field is hard; for the above facts prove that it pays fully as well to work among them as among other nationalities, even if we should look at

the proposition from that point of view.

Last year we doubled the number of students in the Swedish department of Union College, the enrolment being forty-one in all. We also added 1,000 new subscriptions to the list of our pioneer paper, *Zions Vaktare*, but we also lost several hundred for the reason that we lacked corresponding help in our office. We are now making an effort to supply that lack.

We also wish to solicit the assistance of our American brethren in securing subscriptions for our paper, *Zions Vaktare*. It is full of present truth, and up-to-date in every respect. Hundreds have accepted the truth by reading this paper. We have just effected a new plan for a series of articles containing the very foundation principles of present truth. This will make the paper intensely interesting. *Zions Vaktare* will carry the last warning message to your Swedish neighbor every week for \$1.25 a year, or sixty-five cents for six months. This is a splendid opportunity for our American brethren to help their Swedish neighbors, and assist us in our work by soliciting subscriptions from them; but if you do not succeed in that way, you have another chance of showing your love to your Swedish neighbors by donating the paper to one or more of them for half a year. Just think of it! *only sixty-five cents*, and it may be the means of saving a soul in the kingdom of God. Send all money-orders and subscriptions to your local tract society.

In this way you also bring your neighbor in connection with our office, and from there we will urge the renewal of the subscription by himself. If some should not be able to afford sixty-five cents for such a good purpose, then send the address of your Swedish neighbor to the office anyway, and we will find some other way of getting the paper to him. Although your neighbor may be able to talk quite freely about ordinary matters in the English language, yet he will understand religious terms best in his mother tongue, especially if he was born in Sweden; and this is why he should have the Swedish paper.

I humbly pray that our dear brethren will be moved to cooperate with us in the good work so that the message may reach all who sit in darkness. The Swedes are doing such a work for other nationalities, and we ought to expect the same kind-

ness in return. It will only result in fruit for the kingdom of God. Do not forget—only sixty-five cents for the last warning message to your Swedish neighbor for six months. S. Mortensen.

The Naval "Signs" Souvenir Edition

Fifty thousand copies of the first edition of the naval number of the *Signs of the Times* were sold before the battle-ship fleet reached San Francisco harbor.

This was followed immediately by a *souvenir edition* of one hundred thousand copies, and a large part of these have already been disposed of. The flags on the first cover-page of this souvenir edition are printed in three colors—red, white, and blue—and the effect is very striking.

Agents are having remarkable success selling this number. One agent in Portland, Ore., ordered 400 copies last week. She sends at once for 500 more, and says they are selling well.

One sister, who had never before sold a paper, resolved to have a part in the work with this number. She began work with thirty copies in a small town where it was thought papers could not be sold. Before she had completed her territory, she had sold 110 copies.

Two young ladies drove from Healdsburg, Cal., to the Lodi camp-meeting. On the way, by working in the towns through which they passed, they sold 400 copies.

In San Diego, Cal., although the fleet has come and gone, the church is pushing the work with the naval *Signs*, and 1,000 copies have just been ordered.

The fleet will remain on the Pacific Coast several weeks before it starts on its long journey around the world; and as long as the battle-ships are here, yes, until they return to the Atlantic Coast from which point they started, they will attract attention, and a deep interest will be taken in their movements; therefore the naval number of the *Signs of the Times* can be sold to advantage for weeks to come.

This number gives opportunity to tell the people the true meaning of the tremendous preparations which are being made for war. Shall we let this opportunity pass? Besides proclaiming the truth, work with this paper is yielding an excellent profit.

The price of this three-colored souvenir edition is as follows:

- Single copies10 cents
- 25 to 100 copies4 cents
- 100 copies and over ...3½ cents

Five or more copies mailed direct from the office of publication to individual names and addresses furnished, per copy, five cents.

Regular subscription price, one year, fifty-two numbers, \$1.50.

Address your tract society, or *Signs of the Times*, Mountain View, Cal.

The Temperance Reform.

“There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. Because of the benumbing influence of stimulants and narcotics, the minds of many are unable to discern between the sacred and the common. Their mental powers are weakened, and they can not discern the deep spiritual things of the Word of God.

“The Christian will be temperate in all things,—in eating, in drinking, in dress, and in every phase of life. ‘Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.’ We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of satanic skill to place men where they can with difficulty be reached with the gospel.

“Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as a result of the use of liquor, the judgments of God are falling upon our earth to-day. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?”

The statements above are from the pen of Mrs. E. G. White. The present is the most favorable opportunity we have

ever had to strike a telling blow for temperance reform. Shall we not awake to the situation? The special Temperance Number of the *Watchman* has been prepared for this very time; it is attractive and will sell well.

Price per Copy

- 1 to 4 copies, to one address, \$.05
- 4 to 24 copies, to one address, .03½
- 25 to 99 copies, to one address, .03
- 100 to 500 copies, to one address, .02½

Orders may be forwarded through the state tract society, and should be sent at once. Do not delay this good work.

The Second Number of “Liberty” for 1908

This number is full of the best things that have been written upon the proper relation of the church and state; Religion and Liberty; Evil Results of Religious Legislation; Garrison’s Plea for Religious Liberty; Judge Cooley on Religious Liberty; America as a Christian Nation; A Strong Protest against Religious Legislation; Religious Liberty in Other Lands; The Baptist Memorial against Sunday Legislation; Notable Waymarks in Parliamentary History; Macaulay on the Puritan Parliament; Judge Holbrook’s Vigorous Protest against Sabbath Legislation in the District of Columbia; Religious Toleration and Rights; A Strong Temperance Address by a W. C. T. U. Evangelist, Drink and Crime; Prohibition; Results of Drink in France; and many other good articles too numerous to mention.

It also contains some very rare illustrations, among which are photographs of prominent lawmakers and other noted men of the United States; another full-page cut giving late photographs of all the members of the United States Senate; another full-page cut containing the photographs of the diplomatic corps of Washington, D. C., and a cartoon on the inside first-page cover representing “A Reign of Terror.” This cartoon itself will teach the present condition as related to enforced religious legislation better than it would be possible to present it in type.

The entire number is filled with bright, sparkling truths that will be appreciated by a large class of citizens, and will insure our workers good success in the sale of this number of *Liberty*.

Send for sample copy and special rates

to agents. Regular subscription price, 25 cents.

Address state tract society.



The Field

Grangeville

We commenced meetings in Grangeville April 25 with an attendance of about one hundred and fifty at our first meeting; and although the weather has been cold and disagreeable the past week, our attendance has steadily increased to from two hundred to two hundred and thirty. The interest and attention to the word spoken are all that could be asked.

The brethren living near have done all they could to assist, and Elder B. L. Howe, who is teaching school near by, has been with us at almost every meeting, and has spoken regularly every third night. We appreciate this much, as do also the hearers.

We are thankful to God for the interest manifested, and for His holy presence in every service. We sincerely hope and pray that a goodly number of souls will be converted to God as the result of efforts put forth here.

C. M. Gardner.
James Taphouse.

May 13.

Health and Temperance Department of the Conference

What was designated as the “temperance committee” of the conference decided that at the camp-meetings this season there should be a greater effort put forth in the direction of health and temperance work than usual; and accordingly it was arranged that Mrs. S. N. Haskell, Mrs. A. C. Bainbridge, and Dr. Maria L. Edwards have the oversight of this line of work.

At the Lodi camp-meeting the 5:00 P.M. hour each day was given to the health and temperance work, and also half an hour at 2:00 P.M. was used for a woman’s meeting at which the question of healthful dress could be talked over freely.

All through the meetings great interest was manifested, not only by those encamped on the ground, but also by the people residing in the community.

The subjects discussed were as fol-

lows: Sunday, May 3. Mrs. Haskell spoke of the "Wines of the Bible." In one place the Scripture says, "Take a little wine for thy stomach's sake and thine oft infirmities," and in another place, "Touch not the wine when it is red and moveth itself aright in the cup," etc. Since the Bible does not contradict itself, it must recognize two kinds of wine, just the same as we have now—the fermented, which always has alcohol in it, and the unfermented, fresh and good as it is in the grape.

Dr. Lillis Wood-Starr spoke of the danger of producing alcohol in our own stomachs by fermentation, if we do not thoroughly masticate our food.

Mrs. A. C. Bainbridge spoke on the question, "Alcohol—A Friend or Foe?" and readily showed the people that it is a foe and always a foe to human happiness and prosperity.

Monday, Tuesday, and a part of Thursday afternoons the time was occupied by Dr. Maria Edwards in demonstrating and explaining simple remedies for common ailments. She explained the conditions when one has taken a cold, when one has insomnia, headache, blood-poisoning, diarrhea, etc., etc., and demonstrated how to give fomentations, compresses, steam inhalations, cold frictions, etc. There were distributed copies of a nine-page reprint on the subject.

Wednesday Mrs. Bainbridge took up the work of temperance reform, and told what is being done against this terrible evil, not only here in the United States, but in the other countries, and how our own country has given to the world the idea of scientific temperance instruction in the public schools.

Thursday Dr. Edwards spoke on the "Relation between Diet and Temperance" showing that if a poor old debauched drunkard can overcome the appetite for strong drink by abstaining from tobacco, condiments, tea and coffee, and meat, what can be done in the line of preventive work if the use of these things is never indulged in by our children, and especially our boys.

Friday morning at 10:30, Dr. H. F. Rand, superintendent of the St. Helena Sanitarium, spoke on the subject of patent medicine, explaining something of the sweeping claims that are printed on their labels, and a list of the percentages of alcohol contained in the majority of these common remedies.

Friday afternoon Mrs. Bainbridge again had the hour to tell the people about the "Effects of Alcohol on the Human System." Charts illustrated the effects upon the stomach, brain, blood, kidneys, liver, etc., which added much to the interest.

Sunday, at 5:00 P.M., an hour was given to the subject of "Foods," by Dr. Edwards. People consider it worth while to take papers and magazines and study carefully about *what* and *how much* to feed their cattle, horses, chickens, and even their *dogs*, and should we not be as much interested to know *what* and *how much* to feed our children?

One interesting fact was that Lodi was to decide on the local option question soon and this made our temperance meetings of unusual importance and interest to the community.

The following new tracts have been added to the list of health and temperance literature, on the subjects designated:

"Choice Thoughts on Dress," from the writings of Mrs. White.

"Lessons on Healthful Dress."

"Patent Medicines, with Analysis."

"Some of the Effects of Tobacco-Using."

"Physiological Effects of Tobacco" (a catechism).

"Simple Treatments for Common Ailments," also "the Cleansing of a Large City," telling about the work of ridding Kansas City, Kan., of its saloons.

Temperance Reporter.

Report of Tithes Received by the California Conference for April, 1908

Alameda, \$125.45; Arcata, \$71.73; Armona, \$328.03; Arroyo Grande, \$40.85; Bakersfield, \$31.16; Berkeley, \$220.35; Bishop, \$123.45; Burrough, \$17.06; Calistoga, \$41.30; Dinuba, \$141; Dos Palos, \$37.12; Eureka, \$210.08; Fallon, Nev., \$44.25; Fresno, \$700.63; Grass Valley, \$6.64; Glennville, \$32.20; Guerneville, \$46; Hanford, \$245.65; Healdsburg, \$15.70; Le Grand, \$36.20; Lemoore, \$277.80; Los Gatos, \$20.08; Lockwood, \$7.90; Lodi, \$88.09; Morgan Hill, \$11.12; Mountain View, \$90.07; Monterey, \$14.10; Mount Bullion, \$5.53; Merced, \$27; Napa, \$63.15; N. San Juan, \$6.00; Oakland, \$1,109.52; Oakdale, \$24.81; Pepperwood, \$100; Placerville, \$37.80; Petaluma, \$54.25; Red Bluff, \$66.85;

Reno, Nev., \$113.24; Sacramento, \$359.43; San Francisco, Laguna St., \$131.90; Sanitarium, \$1,358.71; San Jose, \$149; Santa Cruz, \$32.22; Santa Rosa, \$145.95; Sebastopol, \$139.15; Selma, \$38.11; Soquel, \$56.25; Susanville, \$21.60; Turlock, \$43.07; Ukiah, \$78.27; Vacaville, \$43.41; Vallejo, \$37.40; Watsonville, \$12.40; Mrs. A. C. Walden, \$5.00; Ed. Olsen, \$15; W. W. Hatch, \$4.50; S. Ferguson, \$1.00; Mrs. M. Robertson, \$5.15; Anna Reese, \$1.10; E. A. Howard, \$26.35; Total, \$7,337.13.

E. A. Chapman, *Treas.*

SOUTHERN CALIFORNIA

Items of Interest

It was voted that the general camp-meeting for Southern California be held in Los Angeles, August 6 to 16.

Elder W. M. Adams, president of the British Columbia Conference, passed through Southern California recently, en route to his field of labor.

Elder P. P. Adams, wife and child, after spending several months in Southern California, returned to British Columbia by steamer recently, to take up school work in that conference.

Elder S. Hare will leave for Utah on the evening of the 12th inst. Elder Hare's labors have been fruitful in Southern California, and have been very much appreciated by our people and conference committee, and we wish him every blessing in his new field of labor.

At a recent meeting of the Southern California Conference Committee, the following distribution of labor was voted: That Elder R. S. Owen and Brother A. Booth go to Santa Barbara; that Brethren E. H. Adams and H. J. Hoare hold a series of meetings at Glendale; that Elders C. E. Ford and A. C. Christiansen conduct a series of ten meetings in Los Angeles; that Dr. Lillis Wood-Starr be invited to connect with the faculty at Fernando Academy; that Elder R. S. Owen connect with the Loma Linda College of Evangelists for the coming year, and that Elder E. J. Hibbard take charge of the Bible Department of Fernando Academy for the coming school year; that Elder F. I. Richardson be associated with Elder W.

A. Healey in work in San Diego; that Elder S. Thurston make Pomona and Ontario his field of labor for the present.
G. W. Reaser.

May 11.

Southern California Camp-Meeting Notice

The general camp-meeting for Southern California will be held in or near Los Angeles, August 6 to 16. At this late we can secure the benefit of reduced rates from San Diego to Los Angeles, which will be \$3.00 for the round trip. Tickets may be purchased and used for the going trip on the 7th or 8th of that month, and are good for return thirty days after date of sale.

G. W. Reaser.

ARIZONA Mesa and Jerome

We arrived in Phoenix the 10th day of April, and there met Elder Thurston, president of the conference, who told us that it had been decided that we should labor with Elder Wheeler in Mesa, a town about fifteen miles from Phoenix.

Mesa has a population of about 1,200, mostly Mormons. We expected a lively time with them, but they were not so ready to fight as we had thought. They were very sleepy to religious things; nothing seemed to stir them. But they are wide-awake to pleasure—have a dance every week, and sometimes two or three in one week. They teach the little children five years old and up to dance. It is part of their religion. They open their dances with prayer, and close with a benediction.

We could not find one among them that seemed to be interested in religious things. They said they believed the Bible, but did not believe the Lord wanted them to give up the pleasures of this life.

Brethren and sisters, pray that the seed sown in Mesa will not all have been in vain, but may yet bear fruit to His glory.

We have just now moved to Jerome, and trust we may be able to find some that will take their stand among the remnant who keep the commandments of God, and have the testimony of Jesus. We are of good courage in the work, and trust you will remember us and this needy field in your prayers.

Geo. and Lillie Sims.

The Sabbath-School

The Sabbath-School—Past and Present

The Sabbath-school was established during the early history of this denomination, and has long been considered a well-organized feature of the work, the Sabbath-school department being the oldest and best organized of any department we have. There was a time when this organization was not as perfect as at present, but by the blessing of God and the united efforts of His people, the work has advanced until it has reached its present degree of efficiency.

Brother Loughborough says: "When, in September, 1852, I accepted present truth, there was no such thing as a Sabbath-school among Seventh-day Adventists. The doing of something for the young had been considered by the believers, and as a result, the first number of the *Youth's Instructor*, an eight-page monthly, of magazine form, had just been issued. In its announcement it was stated that it would be furnished for twenty-five cents a year. It made its monthly visits until January, 1870. Then for two years it was issued semi-monthly. From 1872 to 1878 it was again a monthly but double its former size. Since January, 1879, it has been a weekly paper.

"Soon after the *Instructor* began its visits to our people, Sister Anna White, a sister of Elder James White, came to live in the family in Rochester, N. Y. She took hold very earnestly of the *Instructor* work. She also compiled a little primer hymn book for the children, hymns without the music. Her health not being firm, and after caring for her brother, Nathaniel, who died of consumption in the summer of 1854, she was afflicted with the same disorder, and was soon laid away in death by the side of her brother."

The beginning of the Sabbath-school work dates from the autumn of the year 1855, when Brother Amadon and others who had a burden in this matter, started a Sabbath-school in Battle Creek, Mich. Before any place of worship was constructed, the Sabbath-keepers then living there had a Bible-class study and a small Sabbath-school held in private houses.

Brother M. G. Kellogg, the oldest brother of Dr. J. H. Kellogg, was the first superintendent in 1855. He served a while, then the mantle of responsibility rested upon his father, John P. Kellogg, and for considerable time Brother Amadon looked after the interests.

"In October of 1855 the Review and Herald office was established in the village of Battle Creek. From that time, Brother George Amadon, who had labored in this office since 1853, interested himself in the prosperity of the *Instructor*. He with others prevailed upon Captain Joseph Bates to write out the incidents of his sea-faring life for the *Instructor*. These were published monthly, with a cut of a full-rigged sailing vessel over the head of each article, and afterward they were issued in a volume entitled, 'The Life of Joseph Bates.'"

In starting the Sabbath-school work, one great embarrassment was the lack of suitable lesson helps as we have at present. In the absence of such assistance, the school was conducted much on the old plan of Sunday-schools—committing to memory several verses each week, in some designated portion, and repeating them in class. The little ones were to learn some short statement of scripture. Elder Loughborough says: "I remember that the first one repeated for a number of Sabbaths by W. C. White was 'God is love.' Some had the text, 'Jesus wept.' Little older ones repeated longer portions. One little girl was drilled by her parents on the text, 'He that hath ears to hear, let him hear.' She had repeated it to her playmates, and had got it a little mixed. When she came to repeat it in class she said, 'He that hath ears to hear, let him hear with his own ears.' Brother Amadon said, 'You have made quite an innocent addition to the text, but it represents what many people do. They listen to the truth with other people's ears; that is, they are all the while wondering what this or that one will think or say about it.' Bible stories were also taught the children which served to deepen their interest."—*Faye Eagle* in "*Southwestern Union Record*."

(To be continued.)

There will be a restaurant and delicatessen counter at the Oakland camp-meeting under the charge of the St. Helena Sanitarium.

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PUBLISHED WEEKLY

By the

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Editorial Committee

J. Ireland H. W. Cottrell Claude Conard

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THURSDAY, MAY 21, 1908

Reduced rates will be given by the railroad companies to the Oakland camp-meeting.

The Sabbath-school donations for the two Sabbaths on the Lodi camp ground amounted to over \$75.00, all of which goes to mission work.

The tents and other camp equipment used at the Lodi camp-meeting were sent from there direct to Oakland to be used in the general camp-meeting to be held at that place June 4 to 14.

The 35,000 copy edition of *May Life and Health* was soon exhausted, and a second edition was printed at once. 50,000 copies of the second number of *Liberty* for 1908 have also been printed, and are being disposed of rapidly.

Brother J. J. Ireland, who is now in Southern California, made a short trip to Salt Lake City last week to meet Elder Cottrell and the Utah Conference Committee in counsel over the work in that field.

Plans are being perfected for the Pacific Union Teachers' Institute, to be held at Healdsburg, Cal., June 16 to July 14, 1908. A good corps of teachers has been secured and the work quite definitely outlined. It is expected that all teachers who are planning to take schools next year will be present at this institute. Any interested should correspond with the educational superintendent of their conference, or with Prof. H. G. Lucas, Fernando, Cal.

Elder H. W. Cottrell arrived home early last Friday morning. He came direct from Salt Lake City, where he had stopped a few days in the interests of the work, en route from Washington, D. C. Elder Cottrell has been away from the office for a number of weeks, attending the meeting of the General Conference Committee in Washington, D. C.

On Monday, May 11, following the close of the Lodi camp-meeting, thirty-one candidates were taken to the river near the town, and buried with their Lord in baptism. A number of these were young people from the church school that has been successfully conducted in Lodi the past year. Elders Luther Warren and A. Brorsen had charge of the ceremony.

Prof. E. A. Sutherland, president of the Nashville Normal and Agricultural Training School, near Nashville, Tenn., who has been spending some time on the Pacific Coast in the interests of that work, spent Sabbath and Sunday with the Mountain View church. At the Sabbath service he told of some of the needs of the South, not only among the colored people, but also among the whites of the mountain districts. In the hill and mountain country of Kentucky, Tennessee and the Virginias live a hardy race of whites who have had very few advantages in an educational and social way on account of their environment. These were the people, who, in slave times, were opposed to slavery, and consequently were forced back from the low lands by the large holders and plantation barons, and persecuted because of their opposition to this human traffic. These also were the ones who held the balance of power during the Civil War, for although they were in southern territory, yet they joined the Union forces, and were one of the greatest factors in turning the tide against the rebels in the states of Kentucky, Tennessee, West Virginia, and other disputed territory. There are about four million of these people in the states named above. These are not what is known as the "poor white trash" of the South, but are designated as "mountain whites." It is in these especially that Professor Sutherland and his corps of workers are interested. In the evening, Professor Sutherland told more particularly of the

work that is being done at their school and farm in Madison, Tenn. In the short time the school has been in operation, over one hundred teachers have been trained and sent out, some of them going as far away as Cuba to open up self-supporting school and missionary work.

Oakland Camp-Meeting

This important camp-meeting will be held in East Oakland from June 4 to 14. It is hoped that our people who did not have the privilege of attending the Lodi meeting will attend this one. Let our churches around the bay, and in Napa and Sonoma Counties be well represented.

Orders for tents should be sent in at once. Rents will be as usual: 12x17 tents, \$3.50; 10x12, \$2.50; flys and bur-laps, 75 cents each, extra.

Reduced rates for transportation will be secured and particulars given next week.

E. A. Chapman,
Conf. Secretary.

School of Correct Dress

The School of Correct Dress is now open for students. A fine opportunity is offered our people. Garments made to patterns cut to fit YOU. Write to-day to School of Correct Dress, 257 S. Hill St., Los Angeles, Cal. Jennette O. Smith, Director.

Camp-Meetings, 1908

California, Oakland (general), June 4 to 14.

California, Eureka (local), August 6 to 16.

Southern California, Los Angeles (general), August 6 to 16.

Utah, August or September.

Arizona, not decided.

Literature Wanted for Indians

I wish *Signs, Watchman, Liberty, Life and Health*, and tracts to use among five tribes of Indians in a new growing town where the truth is unknown. Also new or second-hand bound books, pamphlets, etc., on present truth. Send well wrapped and securely tied, all post-paid. Also *Youth's Instructor*, and *Little Friend* for the children. Sumner B. Taft (Wheelwright), Kiowa Agency, Anadarko P. O., Okla.

"Look up, and not down;
Look forward, and not back."