

PACIFIC UNION RECORDER



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

Vol. 7

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No. 48

The Church

One little act of kindness done,

One little kind word spoken,

Has power to make a thrill of joy
And heal a heart that's broken.

Then let us watch these little things,
And so regard each other,

That not a word, nor look, nor tone
Shall wound a friend or brother.

—Selected.

Sketches of the Past—No. 32

We read that the Lord's ancient prophets "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them which have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1: 10-13.

That the *revelation* of Christ means the coming of Christ is shown by comparing this with 1 Cor. 1:7 and 2 Thess. 1:7.

This language of the apostle Peter has direct reference to the prophet Dan-

iel and his vision of the eighth and ninth chapters, as also to the statement made to him in chapter twelve, when, urging his plea for light, he was told, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Still he pressed the point with his anxious inquiry, "O my lord, what shall be the end of these things?" He is told, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12: 8-10.

Here was something that was to be "shut up" and "sealed" until "the time of the end," and then be made plain, as many should "run to and fro, and knowledge . . . be increased." Of the time of the end we read in Dan. 11:35, where is presented the power that should persecute the Lord's people, and it is said, "Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is for a time appointed."

The time appointed for that persecuting power was the time, times, and a half—the 1260 years, from 538 to 1798. At this latter date this persecuting power was to lose its dominion. So the taking away of that dominion in 1798 marks "the time of the end."

That which greatly interested Daniel was the "how long" till the end of these persecutions which had been shown him. He is told that he shall stand in his lot at the end of the days. That

must reach to the end of the 2300 days, which comes down the farthest of any period in his prophecy. He is told that light concerning the close of that period is *sealed* until the time of the end. That is, till 1798 none could tell when it would terminate. So, before 1798, no commentator, or Bible expositor, undertook to tell when the 2300 days would terminate, and this for the reason that the said knowledge was "shut up," and "*sealed*," just as the Lord said it would be.

This brings us to another interesting fact connected with this prophecy. As soon as we get past 1798, in various parts of the world more than a score of Bible students independent of each other, and without communication with one another, discovered when the 2300 days would terminate. Why not? The Lord's time had come when "knowledge" on the subject should "increase," and the Lord led them to the light. When, in after years, their conclusions are compared, we find them all agreed on the year of the close of the 2300 days—that it would be in our year 1844. They came to this light by learning that the Hebrew word rendered *determined*, when speaking of the seventy weeks of Daniel, chapter nine, meant "*cut off*." They said this period of time is "cut off" from time. And as the angel was giving to Daniel an explanation of the vision of the eighth chapter, the time must be cut off from the 2300 days, and so the two periods must begin at the same date, 457 B. C. When that date was obtained, there was no longer a mystery connected with the time at which the 2300 days would terminate.

As the knowledge of the time was

closed up till "the time of the end"—1798, and there the true light was to be searched out—we may settle down with positiveness that that date, 1844, was the true termination of the 2300 days of Dan. 8:14.

J. N. Loughborough.

Morning Reflections

The question is asked, "When the Son of man cometh, shall He find faith in the earth?" Can you say this morning, I believe in the Lord Jesus; I live by the faith of the Son of God, by every word that proceedeth out of the mouth of God?

The Saviour is calling souls to come to Him. The bells of heaven are ringing out the blessed invitation, "Come." The Spirit of God is pleading, "If any man thirst, let him come unto Me and drink." These are precious words of encouragement and hope.

It is the privilege and duty of every church-member to consecrate heart and soul to God. At your baptism you pledged yourselves to believe in God, to obey His word, to receive His grace. You pledged yourselves to live the principles of the gospel, and to labor together with Christ with all the ability God has given you. None are excused for living idle lives. None can refuse to represent Him in word and deed, and be guiltless.

The presence of the Father, the Son, and the Holy Spirit, the three highest powers in the universe and those in whose name the believer is baptized, is pledged to be with every striving soul. It will impart grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth. And it will make the believer instrumental in leading other souls to accept Christ by faith.

The duty to reflect light rests upon every church-member. "Ye are the light of the world," Christ declared to His followers. "A city that is set on a hill can not be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If the believer fails of drawing light from the Sun of righteousness, he can not reflect light.

"He that is not with Me," Christ said, "is against Me; and he that gathereth not with Me scattereth abroad." Those who do not cast their influence

on the side of Christ, Satan imbues with his spirit to act in unison with the enemy of good. We can not afford to do this, and thus violate the pledge we made at our baptism. When we give to the cause of evil the influence and ability which belong to the cause of truth, angels are disappointed, and Christ is dishonored. Those who are true to their baptismal pledge can not be indifferent to the work of saving souls. To those who by their influence gather with Christ, angels will give ability to labor successfully for Him.

How precious to every soul should be the thought that his name upon the church books is the pledge that he is engaged in the service of Christ! The servant of God is to be learning constantly how he may reflect light to the world. By his earnest devotion to the cause of the coming King, he is to be a spectacle to the world, to angels, and to men. He has become dead to worldly inducements, and lives unto God; and the words of his mouth, the modest dress, the humble spirit, unflinchingly testify that he is a laborer together with God.

Spiritual indolence brings discouragement to the church. The example of one indolent soul may do much harm, for it will be copied by others just according to the possibilities of its influence. The Lord calls upon all who profess His name to exalt His character before men, by words and works revealing their faith in Him. In response to our desire to labor for Christ, heavenly angels will place opportunities before us by which we may make known the salvation of God.

Ellen G. White.

Educational

Recreation

The subject of recreation is one of great importance to the work of the parent and teacher. Each has often been approached with the words, "Mama, what shall I do?" "Tell us what to play." "We are tired of that game; tell us something new." "Can't we do something different?" "Don't let us play that; it's old."

As teachers in Christian education we must study this question very carefully in the light of God's word in order that we may answer these questions aright. I, for one, have in the past been unable to answer correctly.

We all know that exercise or a change of employment is needed by all, especially those who are studying indoors.

I quote from Special Testimonies on Education:

"Physical culture is an essential of all right methods of education."

"The time spent in physical exercise is not lost."

"The greatest benefit is not gained from exercise that is taken as play or exercise merely."

"Mothers, let the little ones play in the open air. But let them also learn, even in their earliest years, to be useful."

"The frivolity of the young is not pleasing to God."

Thus we find that the greatest benefits are derived from exercise which is useful, practical work.

We are told again that many of the sports and games indulged in by the youth are detrimental to health and character. They strive to excel, and many times exert themselves beyond their strength, often doing life-long injury to their bodies, and even, at times, breaking bones. Many, or most, games, instead of encouraging a gentle Christian spirit, foster a selfish, rough, and unkind disposition.

I quote again:

"'Be sober, be vigilant' (not in kicking football and in educating yourselves in the objectionable games which ought to make every Christian blush with mortification at the after-thought), 'be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour.' Yes, he is on your play-ground, watching your amusements, catching every soul that he finds off his guard, sowing his seeds in human minds, and controlling the human intellect. The students that have had their minds deeply excited in their games are not in the best condition to receive the instruction, the counsel, the reproof, most essential for them in this life, and for the future immortal life."—Pages 186, 187.

"In plunging into amusements, match games, pugilistic performances, they de-

clared to the world that Christ was not their leader in any of these things. All this called forth the warning from God. Now that which burdens me is the danger of going into extremes on the other side; there is no necessity for this, if the Bible is made the guide, the counselor. It is calculated to have an influence on the mind and heart of the unconverted."—Page 219.

I am convinced that the thing that will be of most help to us as teachers, in this question, is the proper understanding of the place which God intends manual training shall have in our schools.

A man and his wife taught a school of about fifty this last term. The building is on a corner lot, with no playground, except the street. They have had cooking and wood-work. All the pupils except the first grade ate dinner at the schoolhouse. Dinner was prepared before school in the morning, and two or three girls appointed each day by the teacher looked after the cooking. The school work went right on. At noon a ten-minute intermission was given, in which the girls set the tables and brought on the food. After dinner the girls did the domestic work connected with the meal, while the boys worked at the carpenter's bench learning to use tools. After another short intermission, school was called and study resumed. The teachers reported a noted improvement in deportment under this plan.

In another school a missionary garden was planted, and the children became so interested and anxious to see it prosper that many of them would leave their play and work in the garden, although this was not required. Some would come early in the morning and hoe or weed.

I know a father of two boys who has a very clear understanding of this question. One boy is fourteen, the other is six. I visited the ranch frequently and always found these boys working cheerfully with their father; not doing as much work as he did, but doing their part. On one occasion the younger boy came out at the same time in the morning that his father did. As it was not their custom to require him to rise as early as the father, he was questioned. "Why, I have to help papa irrigate the strawberries to-day," was his reply.

A good brother brought a large load

of green eucalyptus boughs to a church school for kindling. If tied in bundles while green, the leaves will cling to the twigs and make excellent kindling. To do this would require a long time for one, so the teacher suggested that every one turn in and help him get the boughs in bundles and stowed away in a dry place. School was not to be called until the job was finished. No play could have been more fun. Some gathered the bundles; some tied them; they were carried by others; and those at the pile received and stored them away. School took up twenty-five minutes late, but it was time well spent.

One great principle for teacher and parent is to work or play *with* their children. Make yourself so much a part of their life that they will not be satisfied without you. Be their friend. The little boy was going to help his papa, for he *knew* he needed help. He and his father were interested in the same things. The children left their play to work in their gardens because they (teacher and pupils) had a common interest.

There are many, many things that would never mar the happiness and purity of the school if the teacher would, during intermissions, be a friend and associate of the children.

Some teachers feel that it would not be dignified to engage in play with the children. It certainly is ridiculous and undignified to see grown persons by themselves playing simple, childish games, but *no* parent or teacher has lost the respect and admiration of the children by taking a proper part in their pastimes.

Every teacher has a duty to fulfil. He must gain the confidence and respect of the children, and lead them to choose better ways of recreation than those in common use. We find on every playground a great need in this matter. Children and also older persons of this last generation are nervous and restless, always looking for excitement, some new thing. Nothing pleases, but for a short time, and something else must take its place. Satan is pleased with this, for, from childhood to manhood, no one has time to think upon spiritual things.

Teachers, we have a responsibility which many of us have not realized as we should. May our heavenly Father help us to study the subject of recreation more carefully. As I said before,

I believe that when we come to the proper understanding of the place that manual training should have in our schools, we will see new light.

Milton P. Robison.

The following points were emphasized in the discussion of the paper:

Play, as play, is needed in the child-life. "To Him nothing was, without purpose. The sports of the child . . . were means to one end—the revelation of God for the uplifting of humanity."—*Education, Page 82.*

Several speakers mentioned the physical and mental need of games, pastimes and amusements in the school-life.

A unanimous and hearty disapproval of contest games, such as football and boxing, followed. Two books were spoken of as good references in this matter—"Educational Gymnastic Play," and "Games, Pastimes, and Amusements."

All agreed that Manual Training is a vital help in both the subjects of recreation and discipline.

Although pastimes must be adapted to each school, it is necessary that the teacher command the situation on the playground as well as in the schoolroom.

Night parties are very dangerous to the welfare of the youth.

Match games in baseball are not advisable inasmuch as the boys are made clannish and highly intoxicated by the excitement.

Institute Items

Brother W. E. Whalin, of Oakland, was a visitor at the college last Sabbath.

Mrs. E. A. Chapman and daughter, Eleanor, were visitors at the institute last week.

Prof. E. D. Sharpe was away the greater part of last week, looking after the interests of the new normal school at Lodi.

Prof. Milton P. Robison presented an excellent paper on School Recreation, at one of the evening sessions last week. An enthusiastic discussion followed.

Quite an interest was manifested by the teachers last Sunday morning in watching the partial eclipse of the sun. Pieces of smoked glass were quite in evidence, and eyes were strained for a better glimpse of the moon's shadow as it appeared to pass over the limb of the sun's disc.

Every one was pleased to see Miss Katherine Hale for a few days. She is spending her summer vacation in California. Miss Hale gave one very interesting talk to the teachers.

To the regret of all, Professor Balenger was compelled to be absent from institute work several days last week. We were glad, however, to see him able to be in his place again at the beginning of this week's work.

All were glad to have Elder H. W. Cottrell with us for a few days. He spoke to the teachers at the worship period Friday evening, and also to the Healdsburg church at the Sabbath forenoon service. We trust he will come again.

Prof. M. E. Cady spent several days at the institute during last week, and the fore part of this week. He gave some excellent instruction to the teachers along the lines of Christian education, and the place our schools should occupy in the third angel's message.

In planning the work to be covered during the institute, those in charge found that it would be necessary to have regular class work on at least one Sunday during the session. Last Sunday was the day chosen, so the would-be pedagogues are laboring assiduously with pencil and text six days this week instead of the customary five.

Among the late arrivals at the institute are the following: Miss Lottie Bell from College View, Neb., Prof. J. W. Rich and the Misses Chapman from Mountain View, Prof. W. H. Millard from Chico, Miss Nightengale from Los Angeles, Mrs. W. S. Holbrook from Lodi, and Mrs. C. C. Cameron and Mrs. Walin from Sanitarium.

During the greater part of last week Miss Anna Henderson, of San Francisco, representing the Milton Bradley School Supply Company, was in attendance at the institute and gave the teachers some valuable studies in busy work for little folks. Besides presenting complete outlines of the work to be done in the different grades, she gave some valuable instruction in paper-cutting and folding, crayon drawing, and raphia weaving. Her classes were well attended, and unusual interest was taken in the subjects considered.

Brother S. A. Wright, while completing some work in school and preparing to canvass, has been rendering valuable assistance in the work of the institute. He has just completed the course in stenography at the Business College, and received excellent credits for the work done.

The Field

CALIFORNIA

The Melrose Camp-Meeting

June 4 to 14, 1908

This was the largest camp-meeting that has been held in this conference since the state was divided into two conferences. This was partly owing to the fact that a special session of the California Conference was held during the camp-meeting.

The plan of this meeting differed in some respects from most camp-meetings. The early morning meeting was given to Bible study throughout the entire time. The plan of the meeting was to have a good, old-fashioned missionary meeting from nine to ten o'clock every morning; and a practical health and temperance meeting, giving valuable instruction, every afternoon at five o'clock; and a live social meeting every day. But important Conference meetings crowded out a few of the missionary and social meetings.

One leading feature in the entire camp-meeting was the desire on the part of the people to work, which was shown by their purchasing large quantities of tracts, books, and periodicals to carry home with them; while some went out and sold papers and books in the city during the camp-meeting.

In one missionary meeting over \$150 worth of message-filled tracts were bought at wholesale rates. In another meeting over two hundred "Great Controversies" were sold; in another over four hundred of "The Story of the Seer of Patmos" were taken; and in another 2,475 copies of *Liberty* magazine were disposed of.

Day after day as the people left the missionary meeting with their arms full of books, papers, and tracts, we were reminded of the following words written by Sister White over one year ago:

"Afterward we were in camp-meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward.

"Because books were being sold at low prices, some being specially reduced for the occasion, many were purchased, and some by persons not of our faith. They said, 'It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for our friends.'"

To my mind this desire on the part of the people to work, and the large attendance at the daily Bible study was the greatest evidence of the working of the Spirit of God in our midst.

We are in the loud cry of the message and God expects every one to work for souls.

Brother Bourdeau, our missionary secretary, informs us that our literature sales during this meeting were the largest camp-meeting sales on record in the denomination. The total retail value of the literature sold amounted to \$3,257.52, the actual amount received for the same being \$2,187.04.

We earnestly trust that our brethren and sisters will not allow this literature to lie unused in their homes, but that they will sell, give, and loan it to their neighbors and friends. You could not expect much of a harvest if you left your seed wheat in the barn and neglected to plant it in the ground. If you desire a harvest of souls by and by, brethren, sow the literature you have taken to your homes.

The instruction in simple treatments, health, and diet, by Drs. Rand and Edwards, was greatly appreciated by the people.

Another interesting feature was the large number of yearly subscriptions taken for our various publications. The camp-meeting was truly a workers' meeting from first to last.

Several sessions of the California Conference were held, and important steps

taken in the educational work in the conference. A report of these meetings will be given by the conference secretary.

A good beginning was made toward lifting the debt on Healdsburg College, and active steps were taken toward securing a new location for the school. About three thousand books were donated toward the college fund, and a large number of brethren and sisters volunteered their services to sell them and turn all the money in to the college fund.

Sister White was present and spoke six times in the large pavilion. Her testimony was well received by the outside, as well as by our own people.

Elder Luther Warren labored earnestly for the youth and the parents. Much earnest and timely instruction was given. Elders J. N. Loughborough, H. W. Cottrell, H. Shultz, J. O. Corliss, W. T. Knox, C. N. Martin, E. J. Hibbard, G. A. Snyder, F. Brink, and Brother A. J. S. Bourdeau, and the writer took part in the preaching services. The preaching was mostly on the distinctive features of the message.

There was a good attendance from San Francisco, Oakland, and other bay cities, and, though most of our brethren had to return to their homes, the meetings have been continued over another week, with good results.

Elders Warren and Snyder have been in charge of the meetings the past week, and there has been a good attendance each evening.

S. N. Haskell,
Pres. Calif. Conf.

Camp-Meeting in Humboldt County

It is expected that Elder Cottrell, myself, and wife will attend the camp-meeting in Humboldt County, and, if possible, we will be there a few days in advance of the opening of the meeting.

We hope to see every Sabbath-keeper in that section of the country at this meeting. Come prepared to work for God as never before. God is pouring out His Spirit, and the time is not far distant when the work will close. And when the work does close, when probation does end, and Christ rises up to shut to the door, it will be at a time when the greatest efforts are being put forth for the spread of a knowledge of the truth.

A few years are still allotted to us; but we can not tell the year, or the day,

or the hour, when probation will end. But certain it is that business will be going on just the same as now; worldly interests will be absorbing the minds of the people, and that day will come as suddenly as a thief in the night.

The Lord is honoring California at the present time with the out-pouring of His Spirit. We therefore hope that at this time there will be a special effort put forth on the part of our brethren and sisters to attend this camp-meeting. Come prepared to seek the Lord as never before, so that we may receive the out-pouring of His Spirit, and spend the ten days together as did the disciples in Jerusalem. We trust that we will receive an out-pouring of the Spirit of God that will place us on vantage-ground.

S. N. Haskell,
Pres. Calif. Conf.

Report of Tithe Received by California Conference Treasurer for the month of May, 1908

Alameda, \$96.32; Bakersfield, \$6.57; Buckeye, \$14.35; Chico, \$502.60; Ferndale, \$57; Fallon, Nev., \$5.00; Grass Valley, \$20.05; Hughson, \$28.17; Healdsburg, \$11.10; Los Gatos, \$81.32; Lodi, \$6.77; Morgan Hill, \$6.85; Mountain View, \$684.71; Monterey, \$20; Mt. Bullion, \$5.35; Merced, \$3.80; Napa, \$3.43; Oakdale, \$6.00; Oakland, \$10.85; San Francisco, \$200; San Jose, \$275.15; Sebastopol, \$6.50; Smith River, \$10.50; Turlock, \$146.32; Vacaville, \$8.60; Woodland, \$10.10; J. G. Lea, \$10; Miss Eck Napp, \$7.28; Richmond, \$11.50; Jones & Doty, \$1.60; F. A. Bean, \$3.60; C. Jensen, \$30. Total, \$2,291.39.

Modesto

Knowing that you are all interested in God's people and the workings of His Spirit among the churches, I send a short report from the Modesto church.

The Sabbath following the camp-meeting at Oakland we had a most precious meeting. As Elder Gardner spoke to us of the nearness of Christ's coming, and of the necessity of our entire consecration, many hearts were melted, and old and young gave themselves anew to His service. The following day nine precious children and youth were buried with their Lord in baptism, and we are sure the angels are glad to record such scenes.

Mrs. Lesta Tong,
Church Clerk.

June 22.

SOUTHERN CALIFORNIA A True Revival

A revival work is in progress in some of our churches in Southern California which strongly impresses us that we are living in the "times of refreshing from the presence of the Lord."

If a minister having talent to carry on a revival work should visit a church, and a strong revival movement result, it would not seem out of the regular order of things; but when all of the manifestations and sure evidences of a deep and thorough revival are present in our meetings without human effort and really to the surprise of the leaders in the churches, and without the visit of a minister, then we are impressed that the Lord is pouring out His Spirit upon His people. We are thankful for the evidences of such a work in our conference. We trust that it will permeate every church. G. W. Reaser.

Escondido

Sabbath, June 6, I baptized six of the older pupils of the Escondido church school. I have reason to believe that the school did much toward bringing these young people to take their stand on the Lord's side.

Who can estimate the value of such an influence that, in the hand of God, is the means of turning young hearts from sin to righteousness? If all the church schools in our conference should accomplish, through Christ, the salvation of one child, our time and money spent for them would be well repaid. If that seems extravagant to any, let him think, "It is my child that is saved," and the price will appear cheap enough. I plead for courage and support in the work of church schools.

W. M. Healey.

ARIZONA Prescott

The work of our Master is still moving on nicely here, although there is some opposition. Besides our Sabbath and prayer-meeting services, we have carried on house-to-house work with a good degree of success, and still the interest is growing. Fifteen or more are now ready for baptism. It causes rejoicing both in heaven and on earth to see precious souls returning to God in this evil time, and living in harmony with all the promises of the message. Isaac P. Dillon.

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THURSDAY, JULY 2, 1908.

The mid-summer offering for foreign missions should be taken up next Sabbath, July 4. Let this not be overlooked in any of our churches.

Prof. L. A. Reed, who for several years has been president and doing heavy work in Pacific Union College at Healdsburg, is taking a much needed rest on his place near Sebastopol.

Recent word from Utah is to the effect that the meetings in Salt Lake City started with a good interest and attendance. Elders J. O. Corliss and S. G. Huntington are in charge.

A letter dated June 14 from Brother J. R. Patterson, who is laboring at Corning, Cal., contains the following: "The work is still progressing in Corning. I believe a new interest is springing up."

Special attention is called to the report, short as it is, from the clerk of the Modesto church. We should certainly be glad to receive notices and items of this kind more frequently. Even though you may not have baptisms to report, or special work of this nature done, certainly there is something being accomplished in your neighborhood or church that will be of encouragement to some one else to hasten this precious message of truth to neighbors and friends. May we not expect more frequent reports from our local church clerks, librarians, and elders, of the conditions and interests in their respective fields? Who will be first?

Speaking of the meetings following the Oakland camp-meeting, Elder S. N. Haskell writes as follows in a letter dated June 21: "The camp breaks up to-morrow. Several have embraced the Sabbath. Elder Snyder with a company of workers will pitch a smaller tent, and follow up the interest. Elder Warren goes south to-night."

Prof. M. E. Cady, now president of the Walla Walla College, and educational secretary of the North Pacific Union Conference, stopped a few days in California on his way to Cleveland, Ohio, to attend a special counsel meeting of our educational leaders. During his stay, he spent several days at our Union Conference Teachers' Institute now in session at Healdsburg.

It has been decided that some of the papers and discussions upon subjects of vital interest to all that are now being presented by the teachers at the institute at Healdsburg, shall be printed in the RECORDER. The first of these, that by Brother Milton P. Robison, of Fernando Academy, upon the subject of "Recreation," appears in this issue, together with a short outline of the discussion that followed.

If there is one company of workers above another which seems thoroughly to be enjoying their work, we believe it is the corps of teachers now attending the institute at Healdsburg. Here regular class work is carried on from 8:45 A. M. to 12:40 P. M., and from 2:30 to 5:30, with frequent evening sessions. The necessary work is done with the most hearty good-will on the part of the teachers, and all seem to be trying to get as much as possible out of every assignment of labor and study.

OBITUARY

DAVIS.—Died June 13, 1908, of membranous croup, at the home of her parents, Cyrus L., and Retta Wilkins Davis, near Manor, Wash. Clara Henrietta, aged one year, ten months, and ten days. Although so young, she always joined in singing the songs of Zion. Her favorite was "Gleams of the Golden Morning."

The circumstances made it doubly sad. Brother Davis, who is canvassing agent for the Western Washington Conference, was in Seattle and could not be found

by telegram till after his little daughter had passed away. The attack of croup was sudden and violent. Everything that kind hands and skilled nurses and a doctor could do was done, but in about fifteen hours all was over. Words of comfort were spoken by the writer, and we laid her gently to rest in a beautiful cemetery near Brush Prairie, Wash. One sister and three brothers (one adopted) besides the father and mother remain.
J. J. Clark.

A Letter from Sister White

The following is taken from a letter concerning the importance of the present opportunities for missionary work along temperance lines:

"I have words of encouragement to speak in regard to the special number of the *Watchman*, which the Southern Publishing House is soon to bring out. I shall rejoice to see our conferences help in this work by taking a large number of this issue for circulation. Let there be no forbiddings placed upon the effort, but let all take hold to give this temperance number a wide circulation.

"There could not be a better time than now for a movement of this kind, when the temperance question is creating such wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided.

"The Woman's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. My husband and I in our labors united with these temperance workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath. Among them there is a strong prejudice against us, but we will not remove this prejudice by standing aloof. God is testing us. We are to work with them when we can; and we can assuredly do this on the question of utterly closing the saloon."

Mrs. E. G. White.