

PACIFIC UNION RECORDER



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

Vol. 8

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No. 33

The Church

'Tis well to walk with a cheerful heart
Wherever our fortunes call,
With a friendly glance and an open hand,
And a pleasant smile for all.
Since life is a thorny and difficult path,
Where toil is the portion of man,
We should all endeavor, while passing
along,
To make it as smooth as we can.

— Selected.

Sketches of the Past — No. 60

In March, 1852, accompanied by some of the Adventists of Geneva, N. Y., I went to spend a month in Susquehanna County, Pa., among the Alleghany Mountains. My first series of meetings was at Dundaff. There, in the schoolhouse, I had large, attentive audiences. Among the hearers was an old man who said he had "attended revival services all his life, but nothing had moved him." I was glad to see him present at every meeting, and listening interestedly to the word of the Lord.

One evening, as I spoke on the signs of the times, I referred to the fiery aurora as a fulfilment of what was predicted in the prophecy of Joel that should appear, "Blood and fire and pillars of smoke." To this the old man objected, and said, "The fiery aurora is not the fulfilment of the prediction."

The very next evening the sky was cloudless. The snow was upon the ground at least one foot in depth. As we came out of the schoolhouse about 9:30 P.M., what a sight greeted our eyes! In the north, from the horizon to the zenith, it was like a blaze of fire, filling the whole

heavens. In the south, more than half way down from the zenith, was the same appearance, like flaming fire rolling up to the mid-heavens. There it was, like vast clouds of smoke rolling together from each direction. The scene was awfully grand and terrifying. On looking around, I saw the old gentleman standing with his hands on his loins, cheeks as pale as ashes, staring anxiously up into the heavens. With a trembling voice he said to me, "Elder, I give it up; that is the prophecy of Joel exactly."

The lady teacher of the school had become so troubled by the truth presented, that, to ease her convictions, she had that night gone off for a sleigh-ride, instead of attending the meeting. They said that when the fiery aurora appeared, she fainted with fright. She feared that the end of the world had come. She was a faithful attendant at the meetings that followed.

Having by invitation given a few discourses at another point called Lucerne, a few miles from Dundaff, a Universalist minister challenged me for a debate on the immortality of the soul from a Bible standpoint. A vast crowd assembled in the Universalist meeting-house. We spent two hours in the forenoon, and two in the afternoon in debate. The minister seemed to be a man of candor, earnestly desiring to know only what was right. In his closing speech he said, "Friends, I supposed before entering upon this debate that I could prove from the Bible that the soul is immortal. As an honest man I acknowledge that my brother has proved his side of the question, and that the Bible does not teach the immortality of the soul. I do not know any way of proving it, unless by philosophy. I wish

I could have another day's debate to see if it could be proved by that means."

I replied to him that he would find that every philosophical proof he could bring for man's immortality would prove the same for beasts, and only establish the fact that in death itself man had "no preeminence above the beast," that "all are of the dust, and all turn to dust again." As I had engagements ahead, and had to leave that county the next morning, we could have no further investigation. This debate, however, followed by the minister's acknowledgment, made a deep impression on that vast audience, and told in the community for the establishment of the doctrine of "life only through Christ," which was, at that time, one of the main features taught by the First-day Adventists.

J. N. Loughborough.

True Education

"The entrance of Thy words giveth light; it giveth understanding unto the simple,"—to those who are not self-sufficient, but who are willing to learn.

What was the work of the God-given messenger to our world? The only-begotten Son of God clothed His divinity with humanity, and came to our world as a teacher, an instructor, to reveal truth in contrast with error. Truth, saving truth, never languished on His tongue, never suffered in His hands, but was made to stand out plainly and clearly defined amid the prevailing moral darkness. For this work He left the heavenly courts. He said of Himself, "For this cause came I into the world, that I should bear witness unto the truth." Truth came from His lips with freshness and power, as a new revelation.

Christ was the way, the truth, and the life. He who came forth from God to our world gave instruction on every subject about which it is essential that man should know in order to find the pathway to heaven. To Him truth was an ever-present, self-evident reality. He uttered no suggestions, advanced no sentiments, notions, or opinions, but presented only solid, saving truth. His life, given for this sinful world, was full of earnestness and momentous results; for His work was to save perishing souls. He came forth to be the true Light, shining amid the moral darkness of superstition and error, and was announced by a voice from heaven proclaiming, "This is My beloved Son, in whom I am well pleased." And at His transfiguration this voice from heaven was again heard, "This is My beloved Son, in whom I am well pleased; hear ye Him." Christ brought to our world a certain knowledge of God, and to all who received and obeyed His word, He gave power to become the sons of God.

Everything not comprehended in truth is the guesswork of man. Professedly high and learned men may be fools in the sight of God. The high and learned statements of their doctrines, however they may please and humor the senses, and though they may have been handed down from age to age, and rocked in the cradle of popular faith, are a delusion and a falsehood if not found in the inspired lessons of Christ. He is the source of all wisdom; for He placed Himself directly on a level with the eternal God. In His humanity the glory of heavenly illumination fell directly upon Him, and from Him to the world. While Christ stood forth distinctly in His human personality, and appealed in striking but simple language to humanity, He was in such perfect oneness with God that His voice came with authority, as the voice of God from the center of glory.

In the record John was charged by the Holy Spirit to present, he says of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." This is the most precious unfolding of definite truth, flashing its divine light and glory upon all who will receive it. What more

important knowledge can be received than that given in the Book which teaches of the fall of man and the consequences of that sin which opened the flood-gates of woe upon our world; which teaches of the advent of Christ as a helpless babe, born in a stable and cradled in a manger. The history of Christ is to be searched, comparing scripture with scripture, that we may learn the answer to the all-important question, What are the terms of salvation? As intelligent agents, invested with personal attributes and responsibilities, we can know in regard to our future eternal destiny. The Scripture record given by John, at the dictation of the Holy Spirit, contains no terms that can not be easily comprehended, and that will not bear the most searching and critical investigation.

Christ was a teacher sent from God, and His words did not contain a particle of chaff or a semblance of that which is non-essential. But the force of much human instruction is comprised of assertion, not of truth. The teachers of the present day can use the educated ability of previous teachers, yet with all the weighty importance that may be attached to the words of the greatest authors, there is a conscious inability to trace them back to the first great principle, to the Source of unerring wisdom. There is a painful uncertainty, a constant searching for assurances, that can be found only in God. The trumpet of human greatness may be sounded, but it is with an uncertain sound; it is not reliable, and the salvation of human souls can not be ventured upon it.

Christ taught with authority. The sermon on the mount is a wonderful production, yet so simple that a child can study it without being misled. The mount of beatitudes is an emblem of the high elevation on which Christ ever stood. He spoke with an authority that was exclusively His own. Every sentence He uttered came from God. He was the Word and the Wisdom of God, and He ever presented truth with the authority of God. "The words that I speak unto you," He said, "they are spirit, and they are life."

Jesus brought into His teaching none of the science of men. His teaching was full of grand, ennobling, saving truth, to which man's highest ambitions and proudest inventions can bear no

comparison. The great plan of the redemption of a fallen race was wrought out in the life of Christ in human flesh. This scheme of restoring the moral image of God in man-debased humanity entered into every purpose of the life and character of Christ. His majesty could not mingle with human science, which will disconnect from the great Source of all wisdom. The topic of human science never escaped His hallowed lips. By believing in and doing the words of God, He was severing the human family from Satan's chariot-car.

The first great lesson in true education is to know and understand the will of God. Take the knowledge of God with you through every day of life. Let it absorb the mind and the whole being. God gave Solomon wisdom, but this God-given wisdom was perverted when he turned from God to obtain wisdom from other sources. We need the wisdom of Solomon after we have learned the wisdom of One greater than Solomon.

For men to learn science through men's interpretation, is to obtain a false education; but to learn of God and Jesus Christ is to learn the science of the Bible. The confusion in education has come in because the wisdom and knowledge of God have not been honored and exalted by the religious world. The pure in heart see God in every providence, in every phase of true education. They vibrate to the first approach of light which radiates from the throne of God. Communications from heaven are made to those who will catch the first gleams of spiritual knowledge.

The students in our schools are to consider the knowledge of God as above everything else. Searching the Scriptures alone will bring the knowledge of the true God and Jesus Christ whom He has sent. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let Him glory in the Lord." Mrs. E. G. White.

The Number Seven in the Bible

On the 7th day God ended His work.

On the 7th month Noah's ark touched ground.

In 7 days a dove was sent.

Abram pleaded 7 times for Sodom.

Jacob served 7 years for Rachel.

And yet another 7 more.

Jacob mourned 7 years for Joseph.

Jacob was pursued a 7 days' journey by Laban.

A plenty of 7 years and a famine of 7 years were foretold in Pharaoh's dream by 7 fat and 7 lean beasts, and 7 ears of full and 7 ears of blasted corn.

Beginning on the 7th day of the 7th month the children of Israel fasted 7 days and remained 7 days in tents.

Every 7 years the land was to rest.

Every 7 years the bondmen were to be set free.

Every 7th year the laws were to be read to the people.

In the destruction of Jericho, 7 persons bore 7 trumpets 7 days; on the 7th day they surrounded the wall 7 times, and at the end of the 7th round the walls fell.

Solomon was 7 years building the temple, and fasted 7 days at its dedication.

In the tabernacle were 7 lamps.

The golden candlestick had 7 branches.

Naaman washed 7 times in the River Jordan.

Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement.

Our Saviour spoke 7 times from the cross, on which He hung 7 hours, and after His resurrection appeared 7 times.

In the Lord's Prayer are 7 petitions, containing 7 times 7 words.

In the Revelation we read of 7 churches, 7 candlesticks, 7 stars, 7 trumpets, 7 plagues, 7 thunders, 7 vials, 7 angels, and a 7-headed monster.—*Selected.*

Dishonest Society

There are a thousand ways of lying. Ten lies are acted for every one spoken. Society is a lying organization. To say nice things merely to avoid giving offense; to keep silent rather than to speak the truth; to equivocate, to evade, to dodge; to say what is expedient rather than what is truthful; to shirk the truth; to face both ways; to exaggerate; to seem to concur with another's

opinions when you do not; to deceive by a glance of the eye, a nod of the head, a smile, a gesture; to lack sincerity; to assume to know or think or feel what you do not—all these are but various manifestations of hollowness and falsehood resulting from want of accuracy.

We find no lying, no inaccuracy, no slipshod business in nature. The rose in the queen's garden is not more beautiful, more fragrant, more exquisitely perfect, than that which blooms and blushes unheeded amid the fern-decked brush by the roadside, or in some far-off glen where no human eye ever sees it. The crystal found deep in the earth is constructed with the same fidelity as that formed above ground.—*O. S. Marsden.*



The Field

**A Trip to the Hot Country
A Week on the Gulf Slope of Mexico**

(Continued from a previous number.)

Our pathway, as we continued the journey, lay for many miles along very steep mountain slopes, from which you could look down in places 3,000 feet to the valley below.

At the point where we passed the power plant before mentioned, we not only had the view of the falls, but also heard the roar of the waters and watched them gush forth from the power plant after supplying the energy for light and power in the City of Mexico more than 120 miles distant.

My saddle-horse, like some boys I have known, had the annoying habit of keeping as close as possible to the danger-point in traveling along the narrow trail. I almost wondered if his hard life in carrying passengers back and forth over the mountains did not give him something of a leaning toward the rash act of committing suicide; but I did not share with him in the same inclination, so made an effort to constantly keep him reined away from the brink of the precipice. A single false step on his part might have precipitated both horse and rider to the valley below. Once on the journey he fell head foremost, but it so happened that at the time he was going through some very deep, tenacious mud

down a steep hill where there was no danger of our being thrown down the mountainside. The moment he landed on his head in the mud, I alighted and suffered no harm or loss, except that of one of my spurs in the deep mud.

We were compelled to stop in the simple homes of the Indian people, sometimes sleeping on the ground and partaking of their fare, which I can assure the reader was not at all relished by me. But there are times in our experiences in Mexico when we are compelled to make our selection of food from what is set before us, asking "no question for conscience' sake." The weariness produced by our mountain journey had the result of creating a keen appetite.

These Indian homes are almost entirely devoid of anything in the way of ornamentation, except that every home has a diminutive table which serves the place of an altar, and above which are some sacred pictures and crosses including always an engraving of the patron saint of Mexico—*Nuestra Senora de Guadalupe.*

As we descended toward the tropics, mocking-birds and many other varieties were abundant. When we had really reached the hot lands, parrots could be seen almost by the thousands.

It is a matter of surprise to know what steep mountainsides are farmed by the Indian population. To illustrate this, take a sheet of paper, and after drawing a base-line, draw an upright line at right angles, which will be 90 degrees from the base. Draw two other lines from the point where your vertical line strikes the base at angles of 60 and 70 degrees from the base. I am confident that the native people farm mountain slopes which are as steep as the lines which represent 60 to 70 degrees.

G. W. Reaser.

(To be continued.)

**SOUTHERN CALIFORNIA
Convention Notes**

The Pacific Union Missionary Volunteer Council and Convention at Fernando was a success from many standpoints. It was well attended by delegates from nearly all parts of the conference. Fully one hundred and fifty were in attendance, outside of the local church and academy.

Miss Lizzie Fletcher represented Utah, and Prof. I. C. Colcord, the Northern California Conference. Elder H. G. Thurston was expected from Arizona, but was detained to watch the progress of Sunday legislation in Phenix. Elder J. N. Anderson and Miss Ida Thompson from China represented that most needy field. The young people were also much interested in the work of Brother N. Z. Town, who represented South America. Professor Clifford Howell, of Daylight, Tenn., was also in attendance, and a good interest was manifested in the educational work in the South.

Professor Kern left for Keene, Texas, immediately after the convention.

E. S. Ballenger.

The Azusa Church

The Azusa church was organized Sabbath, March 6, 1909. Glendora and Covina are represented in it as well as Azusa. The three places lie in a triangle not more than five miles apart. Elder Christiansen and Brother Silas Davis held meetings in Glendora and Covina. The writer in company with his brother has been working in Azusa.

Inasmuch as there were some of the Adventist faith in each of these places, and not enough to form separate churches, it was decided to all unite in one. Sabbath, March 6, the brethren and sisters gathered from the three places, and after enjoying an interesting Sabbath-school, Elder Christiansen spoke on the subject of the true church. The rain began to fall, and Elder Andross did not arrive until nearly the close of the service.

After lunch, we met again at 1:30, and Elder Andross spoke on "the church and its duties." At the close of his talk, three of the prospective members were selected, and after they had answered all the questions of the test of fellowship in the affirmative, they were declared the church, and the other eight members were voted in in the regular way. A committee was appointed to nominate officers for church and Sabbath-school, which officers were elected.

While the church is small, I am glad to say that it is alive, and we trust others will soon be ready to unite with it. There are three who are keeping the Sabbath that for certain reasons could not be present, but they expect to unite.

Still others in Azusa are much interested, and we hope will yet see their way clear to embrace all the truth.

Some prayers for the work here were offered a long time ago. One sister has been standing alone for more than twenty years, and much of the time without church privileges. Her heart was made glad to see a church established in her own town. She said in testimony that day, "The way has seemed difficult at times, but now it all looks clear."

I would like to suggest to our brethren in the large churches that they move to these small churches, for they need help. And the experience that may have been waning will begin to brighten and glow with a new life.

Elbridge M. Adams.

CALIFORNIA

Fresno Workers' Institute

We trust that our people in the southern part of the California Conference will not fail to take advantage of the workers' institute to be held at Fresno, March 24 to April 3. Among those who will be present to give instruction will be Elder and Mrs. S. N. Haskell, Brother W. H. Covell, field canvassing agent, and S. G. White, missionary secretary of the conference. All of our people who come will surely be benefited by the instruction.

Chico Camp-Meeting

The announcement has been made that the dates of the Chico camp-meeting will be April 23 to May 2. By the California Conference committee at its recent meeting, these dates were changed to April 15 to 25, in order to give our ministers in the conference who are planning to attend the General Conference at Washington, D. C., a little more time for preparation before having to start. Let all interested note the change of dates.

Sacramento

The work among the Koreans in Sacramento the past year has been very encouraging, and the outlook is bright.

One young man was baptized during the month of January, which is the second to step out boldly for the Lord. Three more intend to be baptized in the near future.

Two of the mission boys are at the St. Helena Sanitarium and they like it very much, having been there about a year. Two others left last week for Loma Linda, to fit themselves for the Master's work.

One young man who has been in this country five years is studying hard, and says, "I never heard such wonderful things before. Tell me more about it."

These people that come to our country who are helped by us send or carry the truth where our missionaries can not go.

Pray for the work among the Koreans.

T. C. Darlow.

Central California Intermediate School Notes

The Armona brethren are using their new church building. They hope to have it ready for dedication soon.

We are enjoying much of God's blessing in our school work. The interest in our Bible classes is continually increasing.

Elder H. C. Basney is spending a few days in our valley. He met with the Lemoore church Sabbath, March 6. Sister Bainbridge is also spending a few days at Hanford.

The second morning after my return from the conference at Oakland, I had a little talk with my pupils before taking up our studies. The Lord came in, and a spirit of seeking God and confession of sin took possession of each one. We had no studies until afternoon. We are sure the influence of this day's experience will remain with us.

Wednesday, March 3, was a red-letter day for our school. Prof. M. E. Kern, and Prof. I. C. Colcord were with us. We were all pleased to make the acquaintance of Professor Kern, and Professor Colcord's visits are always an inspiration to us. The entire day was given to the consideration of the young people's Missionary Volunteer work. Much valuable instruction was given. At the close, nearly all the young people expressed themselves as desirous of entering the work for better organization and more diligent service. B. L. Howe.

Red Bluff

Two weeks ago it seemed advisable to resume meetings here again. The very first night we had a full house, and many seemed interested. The attendance

has been good all the way through until I began to present the Sabbath. As usual, many dropped out, having all kinds of excuses.

Some say they will hear it all. Several have promised to obey and have asked for baptism, which will be administered as soon as they are properly instructed.

Our people in this section look forward with great anticipations to the camp-meeting to be held in Chico next month. Nearly all are planning to attend. We are trusting the good Lord for a glorious harvest in this field this year.

J. R. Patterson.

March 9.

Reno

At conference it was decided that we should spend the coming tent season in Nevada. So we settled our affairs as quickly as possible in Fruitvale.

We attended the young people's convention at Lodi, and then spent a few days with the little company at Corning, where we were engaged in tent work last spring. It rejoiced our hearts to see those rejoicing in the truth for whom we had labored.

We start from Reno for Goldfield this evening, where we will hold tent-meetings. Brother J. Adams Stevens is already there, waiting for us to come.

Pray for us that we may find a mine of treasure in this field for the Master.

Mr. and Mrs. Chas. Moler.

March 10.

Santa Cruz

For a number of months, Miss Laura Morrison, a conference Bible-worker, has been located at Santa Cruz; and recently Elder Shultz spent a fortnight here, preaching each evening in our church building. As a result of the combined efforts of these two laborers, five members — three men and two women — have been added to the church, and others will probably unite with us soon. Sister Morrison is to continue house-to-house work here; and we hope that later in the season further public meetings will be held.

(Mrs.) Adelaide D. Wellman.

March 9.

ARIZONA

Another Sunday Bill

Last week a second bill relating to barber shops was introduced in our Legislature. This was a straight and open Sunday bill, making it a misdemeanor to carry on the barber's trade on Sunday.

At its second reading, the bill was referred to the committee on military and Indian affairs. The author of the bill asked if it was not the committee on live stock to which the bill had been referred. It was quite apparent that the whole affair was being treated as a joke, the whole House laughing heartily.

We saw the chairman of the committee to which the bill was referred, and he said, "Mr. Thurston, you need not meet the committee and appear against this measure. You need not fear about the outcome. We will take care of that all right."

The attitude of the Council toward the former bill gave us great satisfaction, and we believe it hardly possible for any Sunday bill to be passed during this session.

A member of the Council told me he knows about the persecutions in the South, and is with us in opposing Sunday legislation, and everything tending toward a union of church and state. It was at his suggestion that we presented a Memorial to the Council against the first bill, which had passed the House by a vote of 17 to 7. The Memorial contained about nine hundred words, and was read in full when the bill was up for passage, and no doubt helped to secure the large majority against the measure.

We have found staunch friends of religious liberty in both the House and the Council, and feel grateful for victory thus far.

But we know a fight is in store at some future time; and with the wisdom and earnestness which the times demand, we hope to so meet it that men may be saved for the kingdom of everlasting glory.

H. G. Thurston.

Canvassing in Mexico

The following from a letter just received by the Pacific Press from Brother J. A. P. Green, from Tampico, Mexico, speaks for itself:

"I am favorably impressed that a self-

supporting work can be established. Brother Brown's first week in Tampico, a population of about 19,000, was \$77.75, mostly all 'El Rey.' His second week was \$92.25. He is still doing very well.

"I canvassed two weeks there, after he had taken practically all the business section, and my first week's work amounted to close to \$70.00. The people there seem very hungry for the truth.

"Many would stop me on the street and call for me, telling of others who wanted my book. One who purchased my book saw me coming a block away, and waited for me. Upon reaching him, he grasped my hand and told me in Spanish that I had a very good book, and he wished that I would sell many more in the town.

"This same man met me a day or so after, and called me into his house. He told me to go to a certain person's house, but he could not remember the number of the house, so he took the price from his own pocket immediately and paid me for the book.

"O, how I wished at that moment I could speak the language and explain to him this wonderful truth. How I pray that some dear soul will have a burden for this field. A grand missionary work can be done here."

Report of Book Work in Southern California for Month Ending Feb. 28, 1909.

	Hrs.	Ords.	Value
"Coming King"			
E. W. Horsman	101	55	\$69.00
Fred Payne	105	41	54.00
F. B. Youngs	36	13	15.00
Ray Baker			5.00
Beulah Baker			11.40
"Great Controversy."			
H. C. Carter	102	33	95.75
L. S. Lawrence	66	15	51.50
Arthur Fox	40	26	85.00
"Conflict of the Ages"			
R. Hannaford	16		161.40
"Heralds of the Morning"			
R. P. Robinson			7.00
Total			\$554.05

Be true to duty as Christ was true to duty, and you can no more fail in life than Christ could fail.—J. W. Bashford.

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THURSDAY, MARCH 18, 1909

Brother A. J. Stevens, B. E. Beddoe, and C. H. Moler and wife, have decided to hold meetings at Goldfield, Nev.

Elders S. N. Haskell and A. Brorsen returned last week from a two weeks' stay in Nevada in the interests of the work.

Elder A. Brorsen, of Oakland, has been appointed by the California Conference committee to have charge of the pitching of the tents during the camp-meeting season.

Have you seen the Temperance number of the *Youth's Instructor*? Have you read it? Have you passed it on to others to read? Have you ordered more to sell? Why not?

A meeting of the Directors of the California Conference Association was held in Oakland last Friday, March 12. Several matters were considered pertaining to the new school property near Sonoma.

The "Proceedings of the Medical Missionary Convention" held at St. Helena Sanitarium a short time ago, can be had by addressing the Pacific Union Conference, Mountain View, Cal. The price is 35 cents each. The titles of some of the principal articles follow: "Tuberculosis," by J. D. Shively, M. D.; "Rational Therapeutics versus Drugs," by E. L. Paulding, M. D.; "Drugs," by F. F. Abbott, M. D.; "Dilatation of the Stomach," by H. F. Rand, M. D.; "Surgery," by C. Bush, M. D.

Elder N. Z. Town has returned to Mountain View from Los Angeles, where he went to give some instruction in the bookmen's convention. He is assisting in the preparation of Spanish literature at the Pacific Press.

Elder J. O. Corliss made a flying trip to Sacramento this week to look after religious liberty interests at the capital. He reports that there is very little prospects of a Sunday measure being gotten through during this session of the Legislature.

The following is taken from a letter regarding the work in the North Carolina Conference, where Elder M. H. Brown is located: "Our work is encouraging, and progress can be reported, but there is so much to be done in this neglected field ere the work closes."

The camp-meetings to be held in the California Conference during 1909 were designated by the executive committee at its recent meeting as follows: Chico, April 15 to 25; Sonoma, June 24 to July 4. Santa Cruz, September 2 to 12. It is quite likely that an extra session of the conference will be held in connection with one of these meetings.

At the meeting of the California Conference committee held last Sunday in Oakland, Brother S. G. White was chosen missionary secretary of the conference. Brother White has practically had charge of the tract and missionary department of the conference for a number of months, but had not been nominally chosen to that position until the date above stated.

It is hoped that all of our people in the northern part of the conference will plan to attend the Chico camp-meeting, April 15 to 25. Detailed information will be given later. It is quite likely that the usual reduced rates of one and one-third fare for the round trip will be granted by the railroads, so that transportation will be quite reasonable. Look for further particulars later.

A bill for the closing of saloons on Sunday in California was last week introduced into the Senate at Sacramento. It is stated, however, by a number of the senators that there is little probability

of its passing, as the time has already been set for closing the session, and this will not admit of the procedure to which it will have to be subjected, besides the opposition which it is likely to meet upon the floor of both branches of the Legislature.

Annual Meeting of the Arizona Conference Corporation

The sixth annual session of the Arizona Conference Corporation of Seventh-day Adventists will convene at Phoenix, Ariz., in the Seventh-day Adventist church, at 10 A.M., April 6, 1909, (the first Tuesday following the first Monday in April), to elect officers for the ensuing year, and to transact such business as may be necessary.

H. G. Thurston, *Pres.*

M. T. Poston, *Secy.*

Remember

That there is to be a canvassers' institute held at Fresno, March 26 to April 3; one at Lodi, April 4 to 21; Chico, April 23 to 30; Armona, May 3 to 21. Any one wishing further particulars relative to these conventions is cordially invited to write the California Bible House, Mountain View, Cal. We trust a large number will come forward for service, and enter the book work this year.

W. H. Covell,

Field Canvassing Director.

Appointments

Fresno Institute, Fresno, Cal., March 26 to April 4.

Arizona Conference Corporation, Phoenix, Ariz., April 6.

Chico camp-meeting, April 15 to 25.
Sonoma camp-meeting, June 24 to July 4.

Santa Cruz camp-meeting, September 2 to 12.

OBITUARY

WILLIAMS.—Died March 2, 1909, at Salt Lake City, of acute pneumonia, Clarence Albert, infant son of Brother J. R. and Sister Hattie Williams.

The funeral services were conducted by the writer, presenting for consolation and hope, the Master's own words, "I am the Resurrection and the Life."

J. M. C. Johnson.