

PACIFIC UNION RECORDER



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

Vol. 9

Mountain View, Cal., June 2, 1910

No. 44

Pacific Union Conference S. D. A. Directory

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The Church

A Reform Needed

If Seventh-day Adventists practised what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them.

In all our work we must obey the laws which God has given, that the phys-

ical energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message God has given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat eating, tea drinking, and gluttony, are sowing seeds for a harvest of pain and death. The unhealthy food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. The diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

The Word of God plainly warns us that unless we abstain from fleshy lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against the health and peace. Thus a warfare is instituted between the higher and lower attributes of the man. The lower propensities, strong and active, oppress the soul. The higher interests of the being are imperiled by the indulgence of appetites unsanctified by Heaven.

Great care should be taken to form habits of right eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in

all things, to act our part toward keeping ourselves in health. He can not enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.—*Mrs. E. G. White, in "Review," May 27, 1902.*

Missionary Volunteers

Conversation

[Paper read at the Lodi Convention.]

Infinite goodness, actuated by divine love, has bestowed upon man a mind to think, and power to express his thoughts in words. This power has been given to none of the lower creation. The God of the universe has also given to mortals a strong desire for the approbation of his fellows. We all desire to please; we all alike desire to influence. The most magnetic power of attraction we possess lies in the mastery of the art of conversation. The secret of this art is known to but few, yet it is of no small use in the conduct of life. It wields the scepter of nations, it changes the decision of judges, and influences the minds of great men. It causes sad hearts to be made glad and glad hearts sad. It is the principal medium through which we carry on all business and social enterprises of life.

Conversation is the safety-valve of the human soul. It is a digestive process which is absolutely essential to the mental constitution of a man with a full

brain. He must talk, or he will become a mental dyspeptic. Wm. Mathews says: "Solitary reading will enable a man to stuff himself with information, but without conversation his mind will become like a pond with no outlet,—a mass of unhealthy stagnature."

Then if we must talk, how shall we talk, and what shall we talk about? Sir William Temple tells us that "the first ingredient of conversation is truth; the next, good sense; third, good humor; and the fourth, wit. Most people have good sense, some have good humor, and a few are possessed of wit, but every one can tell the truth."

The ancient philosopher, Plato, thought there was nothing so delightful as the hearing or speaking of truth. "For this reason," said he, "there is no conversation so agreeable as that of a man of integrity, who hears without any intention to betray, and speaks without any intention to deceive."

The instruction given to the house of Judah, is good for the Israel of to-day. "Speak ye every man the truth to his neighbor; and let none of you imagine evil in your hearts against his neighbor."

Human life is largely governed by two kinds of emotions; the æsthetic emotions which are manifest in music, literature, art, and religion; and the vital or social emotions, such as pride, anger, indignation, sympathy, jealousy, ambition, etc. The character of the twentieth century youth is generously sprinkled with the social emotions, and his conversation comes from the fulness of his heart. He talks fluently of games and sports of the day. He knows all the popular songs and uses slang becomingly; but he knows but little about the works of the Saviour. He cares but little about the real practical things of life.

In "Testimonies," volume 1, page 500, we read: "Words and acts testify plainly what is in the heart. If vanity and pride, love of self, and love of dress, fill the heart, the conversation will be upon the fashions, the dress and the appearance, but not on Christ or the kingdom of heaven. If envious feelings dwell in the heart, they will be manifested in words and acts."

Every one has some of the æsthetic emotions, but in many of us they are lying dormant for lack of cultivation. The world is so full of hurry and of

pride, and selfishness that we oftentimes feel that it is a waste of time to hold ourselves in readiness to speak words that are gentle and comforting, words that are pure and elevating in the atmosphere of confusion. If we fill our hearts with sweet song and harmonious music but few would enjoy it. If the walls of our memories were hung with beautiful pictures, not many would stop to admire them. We could not interlace the modern boy and girl with sweet, old-fashioned songs, or masterpieces of literature, much less religion; but possibly we should be surprised to learn in the Judgment how many have taken a passing glance, and have been influenced by the perfume of their breath. Let us keep in mind that "words fitly spoken coming from sanctified hearts and lips, and sustained by a godly, consistent Christian deportment, will be as apples of gold in pictures of silver." It is impossible to evade the influence of words. Words make impressions upon the brain. Brain cells are a part of the human mechanism; they last usually as long as God gives breath.

"A song was breathed into the air,—
It fell to earth, Longfellow knew not
where;

For who has flight so keen and strong
That he can follow the flight of a song?
But long, long after, from beginning
to end,

He found that song in the heart of a
friend."

Every man, however humble his standing, or feeble his powers, however much or little he talks, exercises some influence on those who are about him. "You all have an influence for good or for evil in the minds and characters of others. And just the influence which you exert is written in the book of records in heaven. An angel is attending you and taking record of your words and actions."

That which you sow you will also reap. Dear young people, what are you sowing? What will the harvest be? "Every word that you utter is a seed that will bear good or evil fruit. It will result in joy or sorrow to the sinner. As the seed is sown, so will be the crop." "Testimonies," volume 3, page 363. If we sow small talk that is what we will reap. If we sow criticism the fruit will be much like the parent. God may

forgive us for idle or impure talk. He may forgive us for angry words and criticizing our neighbor. But when the words have escaped our lips they have gone into eternity. They never can be recalled, the influence goes on and may be reproduced many times.

"Boys, flying kites, haul in their white-winged birds;

But you can't do that way when you
are flying words."

"Let your conversation be as it becometh the gospel of Christ." "Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." The influence of your teaching would be tenfold greater if you were careful of your words. Words that should be a savor of life unto life, may by the spirit which accompanies them be made a savor of death unto death. And remember that if by your spirit and your words you close the door to even one soul, that soul will confront you in the Judgment.

"Girls and boys get together and chat and laugh and joke, and drive Christ out of their hearts." "Out of the abundance of the heart the mouth speaketh." "When we cleanse the fountain the stream will be pure. If the heart is right your words will all be right."

Little do we realize how much one word may mean to one who knows not God. It is an art worth knowing to be able to say the right thing in the right place, but it is far more difficult to leave unsaid the wrong thing at the tempting moment. Our conversation can be made pleasant and entertaining without scurrility, witty without affectation, free without indecency, and even novel without falsehood. Yet the world follows close at the heels of him who is so full of pleasant anecdote.

"So rich, so gay, so poignant in his wit,
Time vanishes before him as he speaks,
And ruddy morning through the lattice peeps

Ere night seems well begun."

While I believe with Steele that "conversation never sits easier upon us than when we now and then discharge ourselves in a symphony of laughter, which may not improperly be called the chorus of conversation," I also agree with Cowper, that—

"Conversation, choose what theme we may,
And chiefly when religion leads the way,
Should flow like waters after summer showers,
Not as if raised by mere mechanic powers."

When we ourselves become full of the aesthetic emotions we will have little trouble in conversing with others, on themes that are elevating. I have been particularly interested in observing that sometimes we appear to the best advantage when we keep still. In fact it is always well to keep still when we have nothing to say. "Speak little and well if you wish to be considered as possessing merit."—*From the French*. "He that hath knowledge spareth his words. . . . Even a fool, when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding." Prov. 17:27, 28.

Laratar says that "He who learns to pointedly ask, calmly speak, coolly answer, and cease when he has no more to say, is in possession of some of the best requisites of man."

One should never monopolize the conversation. There is art in learning to listen. If you talk well you may be considered clever, but if you listen well you will be considered charming. I believe that was one of the charms of Mary Magdalene—she had learned to listen at the feet of Jesus.

We learn much more when we listen than when we talk, for what we have to say we know already, but we know not what we may learn if we listen. Silence is oftentimes more eloquent than words. A listening, sympathetic manner is very winning. We do not need to always agree. In fact it is a mistake to imagine that we always please people by agreeing with them. No one likes a mere echo of his own sentiments and opinions. One's own deliberate conviction, modestly and courteously given, is often a generous contribution to intellectual wealth.

"Conversation is said to be the music of the mind—an intellectual orchestra, where all the instruments should bear a part, and where minds should play together." Burke says, "The perfection of conversation is not to play a regular sonata, but like the Æolian harp, to

await the inspiration of the passing breeze."

Don't interrupt while others are speaking if you wish to be considered polite. Don't try to "show off," or make a display of what you know. People that know much are always modest. Don't converse in a whisper in public meeting. Probably those about you would like to hear. Don't talk in a low mumbling tone when a speaker is making a public effort, especially if you are behind him. It shows little consideration for his nerves. Don't make grimaces or assume an artificial sparkle. Don't be flippant in your conversation; it grates on one's nerves if long continued. Avoid affectation; every one sees through it. Don't be one of those aggressive people who lay down the law, permitting no one to disagree. Don't appear to be interested in something else when one is talking to you. Don't criticize the peculiar ways and expressions of others; they have just as good right to their peculiarities as you have to yours. Don't pose, or use big words when small ones would do just as well. Don't hold any one by the arm or by the button of his coat in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them. Don't use slang lest you become coarse and forget how to express your thoughts in correct English.

"Angry words! O, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them e'er they soil the lip."

"Pleasant words are as an honeycomb,
sweet to the soul and health to the bones."

"Let us consider the end of our conversation," and "let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Be ye holy in all manner of conversation, remembering that we shall have to give an account of the influence of our words.

"As a little silvery circular ripple set in motion by the falling pebble, expands from its inch of radius to the whole compass of the pool, so there is not a child—not an infant Moses—placed however softly in his bulrush ark upon the sea of time, whose existence does not stir a ripple gyrating outward and on

until it shall have moved across and spanned the whole ocean of God's eternity, stirring even the river of life and the fountains at which the angels drink."—*Elihu Burritt*.

"To him that ordereth his conversation aright will I show the salvation of God."
Mrs. E. D. Sharpe.

Building

"We are building in sorrow or joy,
A temple the world may not see,
Which time can not mar nor destroy;
We build for eternity.

"Every thought that we've ever had,
Its own little place has filled;
Every deed we have done, good or bad,
Is a stone in the temple we build.

"Every word that so lightly falls,
Giving some heart joy or pain,
Will shine in our temple walls,
Or ever its beauty stain.

"Are you building for God alone?
Are you building in faith and love,
A temple the Father will own,
In the city of light above?"



The Field

**CALIFORNIA
Arcata**

The testimony that has been given by one of our new converts is so good that I feel I must pass it on, as it is an evidence that the Lord still hears the prayers of those who are honest in heart and wish to know the truth.

The sister spoke as follows:

"I was in a terrible condition for several years. I did not know what to do with myself as I was not satisfied and had no peace in my soul. Furthermore, I did not know where to go to find help. I was in this unhappy state for nearly three years. But now I have found a friend in Jesus, and He is truly everything to me. This blessed truth has transformed my life, and not only my life, but my husband and daughter and son are coming also to the Fountain of life. My son and daughter will go below when we go, and enter school to prepare themselves for the Master's work. My husband, by God's help, will take his first

step in the Christian's path within a few days."

My prayer is that this family may stand fast to the end, and receive the overcomer's reward.

May 2.

August Glatt.

Madera

We opened up our meetings here one week ago last night. The attendance has been quite good. Our workers are doing excellent house-to-house work. They have sold quite a number of the Temperance number of the *Instructor*, some of the *Southern Watchman*, and the *Signs Monthly*.

Our company consists of Brother Paul Scoggins and wife, B. T. Meyers, Miss Alice Brayshaw, Mrs. Taggart and the writer. Of course we can not continue to sell very much in this small place, but we are taking tracts to the people and inviting them to the tent. We hope that when we have finished the work here the people will have had a fair chance to know the truth for this time. Some seem to be deeply interested and we hope to see some fruit of our labors in the near future. We have our tent in a central location and hope our attendance will increase. We will not be satisfied, but will continue trying to add to our numbers. We will continue praying and working, hoping to find those who are seeking for the truth. We ask for the prayers of all who are interested in the salvation of men.

May 13.

C. L. Taggart.

UTAH

Utah Items

Two more adults united with the Salt Lake City church on last Sabbath.

Elder Hare left Utah for his new field of labor, Eureka, Cal., on May 18.

Elder Sims arrived in Utah on the 17th inst., and is now located at Logan.

Elder Underwood spent Sabbath, May 21, with the Salt Lake City church. His sermon and exegesis of the 23rd Psalm were very helpful.

Our field missionary reports busy times at Ogden. He already has one canvasser

who is laboring hard to sell "Great Controversy" to whom she can.

The president of the conference, who has been absent from the conference for two weeks attending important meetings on the coast, returned home on May 17.

Elder Gilbert spent Sabbath and Sunday, May 14 and 15, with the Salt Lake City church. His lectures were very much appreciated, and as an expression of the church's gratitude and interest in his work, it presented him with upwards of \$100.

Brother H. G. Gjording, who has been in the ministry of the Utah Conference the past five years, will leave early in June to take up work among the Danish-speaking people in South Dakota. Utah was reluctant to release Brother Gjording from among its list of laborers, but did so at the earnest request of the South Dakota Conference, believing that the change would work to the glory of God. Brother Gjording was ordained to the gospel ministry in Salt Lake City church on last Sabbath, the writer offering the prayer and Elder Underwood, President of the Northern Union Conference, giving the charge. Our prayers go with Elder Gjording and his wife as they enter their new field of labor, and assume larger responsibilities in the work of the Lord.

S. G. Huntington.

May 27.

Missionary Work

Our Interest Beyond

Our interest without our conference lines will be measured by the amount that we contribute in offerings to the general work. The Mission Board was very kind and considerate, and even merciful, when it said that the demands of the work (not including that which is represented by the \$300,000 Fund) would be supplied with the necessary funds if each conference would contribute to the general treasury a sum equal to 10 cents a week from each church-member within its boundaries. The Pacific Union Conference is com-

posed of four conferences and the total number of Sabbath-keepers is 8,132. If the average donation of 10 cents a week was secured from this company the total for a year would be \$42,286.40, or a monthly donation of \$3,523.87. This sum should be contributed in our annual, Sabbath-school, foreign missions, midsummer, first-day, and thanksgiving offerings. The special offerings that are made—offerings that are designated to some specific field—are not counted as a part of the sum called for in 10 cents a week for missions. With the above statement before our readers it will be easy for all to see how closely we are meeting the requirements when you look over the offerings passed on for the general work for the month of April. If each individual in each Sabbath-school and church will do a little more, the result will be quite different. The receipts for April were as follows:

April Trust Funds

California

Annual Offerings	\$ 8.25
Foreign Missions	758.01
Sabbath-school Offerings	1,511.56
Thanksgiving Offerings	181.79
Southern Field	19.75
\$300,000 Fund	39.60
Special Offerings	162.39
	<hr/>
	\$2,681.35

Southern California

Annual Offerings	\$ 16.65
Foreign Missions	138.77
Sabbath-school Offerings	492.26
Thanksgiving Offerings	2.24
Southern Field	57.17
\$300,000 Fund	50.00
Special Offerings	224.82
	<hr/>
	\$ 981.91

Arizona

Annual Offerings	\$ 5.00
Foreign Missions	27.95
Sabbath-school Offerings	81.95
Thanksgiving Offerings	2.25
\$300,000 Fund	18.60
	<hr/>
	\$ 135.75

Utah

Foreign Missions	\$ 5.25
Sabbath-school Offerings	35.22

Southern Field49
	\$ 40.96
Grand Total	\$3,839.97

J. J. Ireland,
Treas. Pac. Union Conf.

News from the Canvassers

Fred Reinke, Modesto: "It was very warm to-day up here, but in spite of everything, I secured eleven orders for 'Heralds.'"

Mrs. H. C. Lawrence, San Francisco: "I have secured an order from one of San Francisco's influential lawyers this A.M. already. Two prominent physicians and a banker were added to my list yesterday, and Tuesday seven orders from prominent people of Piedmont, Oakland. O, how much I pray that God will move upon the hearts of men, and also to make of me a servant indeed,—a true canvasser."

Brother Pierson writes that he is on his way to Fallon, Nev., where he will join Brother Hoyt. Both will work with "Daniel and Revelation."

Brethren Hiserman and Rue continue with their usual success. Brother Hiserman writes that they have just made deliveries, and are locating at Watsonville.

I am glad to report to those interested in city work, that six have decided to work with our large books among the business men of San Francisco. Remember the Lord promises special help for those who volunteer to carry the message to the wicked cities.

"Although the needs of the great centers of population have been presented before our people over and over again, yet comparatively little has been done. *Who is answerable for this neglect?*"

"Brethren, consider how you can ever expect to be clear in the sight of a just and holy God, if you leave these cities unwarned. In this effort in behalf of the cities all classes of laborers may cooperate to advantage."

My brethren and sisters, let every one of us stop a moment as we read these lines and ask what part God has for me in this appeal. Will I be clear when the doomed city goes down?

I am glad to report 30 students at Lodi have territory assigned for "Com-

ing King," "Practical Guide," and "Daniel and Revelation."

They are well prepared to do the work the Lord would have done this summer. May they realize that it is "not by might, nor by power, but by My Spirit, saith the Lord."

Blank cards will be sent to each canvasser on which to record the names of interested parties. The canvasser should keep those names he desires to work with, but send the remainder to the Bible House for distribution among church missionary societies.

We hope to have a strong institute at our Sacramento camp-meeting. If your heart is in the work, join us and learn how to present our precious truth in book form to the souls all around you. The institute will join the camp-meeting.

E. S. Horsman.

Midsummer Offering

At the recent session of the General Conference held at Washington, D. C., in April, Sabbath, July 2^d was set apart as the day for taking the midsummer offering. As this date is rapidly approaching, I thought it would be well to take this medium of calling the attention of the churches in the Pacific Union Conference to this date with the hope and expectation that each will begin to plan to make this one of the largest offerings that we have ever made in the midsummer. The needs of the cause demand it.

The plans that were laid at the last General Conference for the extension of the work will call for an expenditure of at least \$400,000 to care for the work at home and abroad during the year to come. These midsummer offerings have in the past realized quite a large sum, but we should not be content with simply coming up to last year. We should go far beyond it, because the cause of God is rapidly advancing throughout the earth. More and more missionaries are being called for each succeeding year, and it requires means to respond to these calls in the shape of the payment of the traveling expenses and salaries of missionaries.

I trust that our brethren in all the churches will remember this day. It is certainly providential that the day comes two days at least before the national holiday, when so much means is worse than

squandered. Let us plan so that both young and old will put their means into the Lord's work, and not save money for the Monday following to be squandered in the way that the world usually celebrates the day.

More will be said about this in later issues of the RECORDER. But I trust that our church elders and leaders of companies will mark this date—July 2—and begin at once to plan for it.

G. A. Irwin.

To Those Interested in Elocution, Music, and Art

At the coming General Conference Educational Convention, to be held at Berrien Springs June 10 to 20, there will be one section, meeting daily, devoted to the discussion of questions pertaining to the teaching of elocution, public speaking, music, and art in the schools of the denomination. Since the time is all too short to prepare a suitable program, and also because we desire to secure as wide an expression of opinion as possible, the committee having this section in charge would earnestly and cordially invite all persons who may be interested in the above-mentioned subjects, whether teachers or not, to write their views freely to the undersigned upon any phase of the questions of the relation of these subjects to the work of the denomination, and how to accomplish the best results and avoid danger. Please write at once, before you forget, addressing me at College View, Neb., until June 7, and at Berrien Springs, Mich., afterward, until June 15.

C. C. Lewis.

Look Pleasant

We can not, of course, all be handsome,
And it's hard for us all to be good.
We are sure now and then to be lonely,
And we don't always do as we should.

To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our minds that we will.

"Look only on the bright side of life, talk only of good qualities in others, and think of those things that are lofty and true."

PACIFIC UNION RECORDER

Published Weekly by the

*Pacific Union Conference of
Seventh-Day Adventists
Mountain View, Cal.*

Subscription Price - - Fifty Cents a Year

Editorial Committee

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Entered as second-class matter July 6, 1906, at
the Post-office at Mountain View, California, un-
der the Act of Congress of March 3, 1879.

THURSDAY, JUNE 2, 1910

Beginning June 11, Brother J. R. Ferren, the missionary secretary of the Pacific Union Conference, and Brother W. H. Covell, the periodical agent of the California Conference, will begin to visit the churches in the California Conference in behalf of more efficient methods of home missionary work.

Brother A. A. Cone, the general agent of the Pacific Union Conference, is spending a couple of weeks in Southern California assisting Brother Wheeler in getting his force of workers into the field. The outlook for a large work in the Southern California Conference is very encouraging.

The schools at Lodi, Armona, and Fernando have closed another year's work, and a large number of young workers are going into the field to carry the printed page to the multitudes of people still in darkness. There is also a large class that is expecting to work in ministerial lines. We are glad to see that our schools are becoming such strong training centers, and we hope that this feature may grow still stronger.

The church in Mountain View is taking an active missionary interest in its near-by neighbors, by sending to Palo Alto several companies of workers who are making a house-to-house canvass, loaning packages of tracts. The leaders of these companies, in reporting their work, stated that the literature had been well received, and some of it was being purchased. One sister had gained ad-

mittance at every house visited. The idea is to cover the ground by the time a minister can come with a tent and conduct a series of meetings.

A Special Issue of the "Review"

The Story of Missions Number

There will be issued June 16 a special number of the *Review*, in magazine form, which will be the greatest missionary document we have ever published. It will give the missionaries' own story of the interesting facts and experiences associated with their work during the year 1909. While these stories will be told, in the main, for our own people, they will be good for those not of our faith.

It will tell:

How our brethren in Austria work amidst intolerance.

Of an Austrian official who prayed the Lord to know how to help us.

How bonds and imprisonment are overcome in Hungary.

Of a Rumanian priest who came to curse and remained to bless.

How our brethren work in the cities of Russia.

Of a preacher who had to give the same discourse three times to meet the overflow attendance.

Of government rules for leaving the Russian Church.

Of the deliverance of Spanish canvassers from a mob.

Of the message in Jerusalem and Damascus.

Of baptism and churches organized in China.

Of a heathen wife's testimony to a husband's conversion.

About a morning trip with our evangelist in the Philippines.

How one hundred forty souls break the bands of India.

Of calls from heathen villages.

Of a thousand natives of Nyassaland at Sabbath meetings.

Of a man once a warrior and slave raider, now an Adventist evangelist.

Of a thousand youth in our schools in German East Africa.

About 600 children who had to be turned away from our newest school in the Victoria Nyanza.

Of Peruvian canvassers who meet fire and stonings.

Of Inca Indian believers in Peru.

Of a Brazilian priest who welcomes canvassers as his guests.

The purpose of this number is more perfectly to acquaint our own people with the providential opening for the third angel's message in all parts of the world, to reveal the spirit of our workers and the full power of the message, and give all interested parties outside, an insight of the extent of missionary work in foreign lands. It will also be good to give to those whom we especially desire to interest in our work and to those who are more or less interested who have not taken their stand with us. It will be put in magazine form for convenience in handling. It will be sold to our people for missionary purposes at 10 cents a copy. Orders should be placed for extra copies desired at once as only a limited number in excess of the subscription list will be printed.

Send all orders through the state tract society.

Union College Calendar

The annual Union College Calendar of announcements will be ready for mailing as soon as you can write for copies after reading this announcement. Those who are interested in the plans for the coming year, or who wish to secure rooms before all are taken, should write at once to the president, Union College, College View, Neb.

C. C. Lewis.

Camp-Meetings 1910

California Conference

Napa (local), June 23 to July 3.
Humboldt County (local), July 21 to 31.
About the bay (general), Aug. 18 to 28.

Visalia (local), Sept. 29 to Oct. 9.

Southern California

San Diego (general), Aug. 4 to 14.

Arizona

Phoenix (conference only), November.

Utah

Salt Lake City (conference only), Oct. 4 to 9.

"Write it in your heart that every day is the best day of the year."

"Better to be small and shine, than to be great and cast a shadow."