

# PACIFIC UNION RECORDER



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

Vol. 10

Mountain View, Cal., September 8, 1910

No. 6

## Pacific Union Conference S. D. A. Directory

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## The Church

### Sketches of the Past — No. 105

On leaving Dodgeville, Wis., we went with our tent by railroad to Green Vale, Jo Daviess Co., Ill. There were a number of our people in that county, who requested a three days' meeting. At this meeting we first met Moses Hull from Plum River in the same county. He had been a first-day Adventist minister, and had just accepted the message through reading matter placed in his hands by our Green Vale brethren. Wishing to know of his ability as a public speaker, and knowing that, as a first-day Adventist, he must be familiar with the subject of "the Christian's hope," I invited him to speak on that subject. This he did, with acceptance on the part of our people. On reporting his case to our people in Battle Creek, he was encouraged to join our laborers in the West. This he did for a time, but some

two years after he was settled in a cottage in Battle Creek, Mich. Of him we shall have more to say further on in our narrative.

From Green Vale we proceeded to Round Grove, Ill., with our tent. This brought us to the month of August, and the hurry of harvest. But we erected our tent for a two days' meeting of our people one Sabbath and first day in a grove owned by Father Wicks, near the Hickory Grove district. The next Sabbath and first day it was again erected near the village of Morrison. Crowds of people assembled to hear on each of these occasions.

It was about this time that a testimony was given to our brethren in Vermont, that, in view of the small success attending their efforts with the tent, much more could be accomplished in the West than in the East; that when the work should be well established in the West there would come a time when labor in the East would accomplish much greater results. On learning this our brethren in Vermont sent their tent to Illinois, accompanied by Elders Hutchins and Sperry, and Brother Phillips, an exhorter. About the same time Elder W. S. Ingraham moved from Potter County, Pa., to Monroe, Wis., with the idea of laboring in the West.

After the harvest was over the two tents were put into the field in Illinois, Brethren Ingraham, Hutchins, and Phillips going with one tent a few miles south of Morrison, while Brother Sperry and the writer went with the other to White Rock. These efforts were continued until the fall rains and cool weather came on. I then returned to Waukon, Iowa, having received for my four months' labor my board, lodging,

and traveling expenses, and about fifteen dollars in money. On reaching Waukon I was made glad to learn that Geo. I. Butler, who had been a skeptic, had been soundly converted to God, and had cast in his lot with the company of Sabbath-keepers at Waukon.

Soon after reaching home I sold out my horse and wagon and most of my household goods, and moved to Battle Creek, Mich. I reached that place about the first of November. Our people had just completed their second meeting-house, 42 x 28 feet in size. The first one, 24 x 18, had become too small to accommodate the growing work. The house was dedicated November 6. On the occasion there was a general gathering of our people, not only in the vicinity of Battle Creek, but also from Otsego, Allegan, and Monterey. By request, the writer gave the first discourse in that meeting-house. At that gathering many requests came in for labor in our different companies in Michigan. As Brother White would be kept most of the time in office work, it was planned that I should use his team in going from place to place. Some of the points they desired especially that Sister White should come. It was arranged that at such places my wife and Sister White should accompany me. It was thus that we visited Monterey, Allegan, Otsego, and Paw Paw in the West, and Parma, Jackson, Hanover, and Hillsdale, east of Battle Creek. Other points, as Potterville, Tyrone, Lock, Memphis, and Lapeer, I visited alone.

I should mention here that at that time an effort was being made to secure humble homes for some of the approved, yet poor, ministers. Some persons had now

accepted the truth who had means. In the west part of Battle Creek Brother White found opportunity to obtain a lot and cottage for the writer for four hundred dollars. Aside from about one hundred and fifty dollars that I paid, he raised the money from willing brethren who could invest twenty-five dollars each. I will here state that in after time, when money was more plentiful, and a salary was paid to ministers, I esteemed it a pleasure to place in different enterprises in the cause more than the amount placed in the cottage, deeming that the money was devoted to the needy. Why not let him who had received when in need, now impart to those in as great need as he then was?

J. N. Loughborough.

## Religious Liberty

### Some Interesting News

A letter from Portland, Ore., announces an interview with Mr. William F. Crafts, in which he is reported as saying that he has discontinued Mr. G. L. Tufts as Pacific Coast Secretary of the Reform Bureau. His alleged reason for this drastic move is that Mr. Tufts has failed to forward to the Washington, D. C., headquarters the promised ten per cent of his public receipts. This, if true (and our source of information is highly reliable), places Mr. Tufts in an unenviable light. It would tend to imply that he has been in the Sunday law business partly, at least, for what money there was in it.

Mr. Crafts informed our reporter that he has decided to divide the Coast territory into three districts, one of which will cover simply California and Nevada. His secretary for this division was not named, but was reported to be a prominent Methodist minister from San Francisco. He stated that the name of the appointee would later be published. The new secretary, we are informed, will enter upon his duties about October 1. We can hope that whoever he is, he may cling more closely to truth than Mr. Tufts when discussing the work of the Religious Liberty Association.

An item clipped from a late Sacramento. *Bee* attributes Grove L. John-

son's failure to be nominated for the coming legislature at the recent primaries, to his zealous advocacy of a Sunday law in the last legislature. He is reported to have said with some gaiety to those who chaffed him after the defeat of his bill: "O, I don't care much, any way. I had no interest in the bill, and now that it has been lost I might as well tell you that it was a church movement all right."

The comment on this was: "That is one of the little things, but only one in a large number, which in the aggregate, was a burden too heavy for even Grove L. Johnson to carry past the ballot box, particularly now when the people have so much in their own hands."

We shall have more to say along these lines a little later. Watch for the points of interest, and let them stimulate to the action demanded by these strenuous times.

J. O. Corliss.

### WE ARE STILL WAITING

Some time ago we asked for the names and addresses of all the nominees for the state legislature, but as yet no response has been received from any part of the field. Now, brethren, this is religious liberty work, as we want to open correspondence with these men personally regarding their attitude on Sunday legislation.

If you do not take a little time to learn the name and address of the nominee for your vicinity, we know of no other way of getting it. So if there is a failure in this matter, the religious liberty secretary ought not to be held responsible. Will you cooperate with him in securing these names at once, so that correspondence may be opened with them right away?

Let no one as he reads this feel that it does not belong to him as a duty; but let every one who reads this put forth an effort to secure the needed information, and you will receive the thanks of the secretary of the association.

Please send the names and addresses at once to Pacific Religious Liberty Association, Mountain View, Cal.

J. O. Corliss.

"The first requisite when you have a good idea, is to stick to it like grim death."

## The Field

### CALIFORNIA

#### St. Helena Sanitarium Siftings

The sanitarium family were glad to welcome Dr. F. F. Abbott home from his Eastern trip.

Elder H. W. Cottrell occupied the chapel pulpit last Sabbath speaking on the "Individual Freedom in Christ," and Dr. S. P. S. Edwards spoke at the St. Helena church on "Our Duty to Our Neighbors in This Hour of Special Effort."

The chapel since its enlargement has been used for two Sabbath services and two stereopticon lectures. Some of its features that are especially enjoyed are better air, better light, better position of the pulpit, better acoustics, and better exit for the people.

Among those who attended all or part of the Berkeley camp-meeting were L. M. Bowen, H. McDowell, Mrs. J. L. Ings, Drs. S. P. S. and Maria L. Edwards and F. F. Abbott, Miss Bertha Haub, Miss Ava Hibbard, Jessie Johnson, H. E. Randall and wife, John B. Giddings, Alex. McCracken, Freda Pierson, Ethel P. Baker, and T. D. Sanford.

A new addition in the form of a third room 24 by 24 is being added to the church school building. This will provide for a third teacher in the school, thus relieving the congested condition that existed in both rooms last year. Miss Lylon Hart will teach grades one, two, three, and four, Miss Beulah Wiles grades five, six, and seven, and Mr. Max Hill grades eight, nine, and ten. A large number of those in the higher grades are employed at the sanitarium as call-boys, table-waiters, etc., and are thus enabled to continue their schooling while paying their own way.

September 3.

M. L. E.

Then to side with Truth is noble when we share her wretched crust,  
Ere her cause bring fame and profit, and 'tis prosperous to be just.

—Lowell.

## Tract Work

The following extract is taken from a letter recently received from Brethren L. L. Hutchinson and J. W. Bressie, who are laboring at Smith River, in the northern part of this state. It shows what can be done with tracts when one is energetic and faithful in doing systematic work.

"We are having excellent success with our tracts in connection with our meetings. We put up our tracts in twenty-five cent packages, covering the different points of our faith, and started to work the town and surrounding country. The result so far is that out of twenty places visited twenty-one packages were sold. It is quite a pleasure to sell tracts where you can sell a twenty-five cent package in every house without a single turn-down. We have about disposed of our nine dollar package, and have ordered two more bundles, expecting to do tract work all through the country."

Again: "We are still continuing our tract work from house to house with wonderful success. Out of thirty-two houses visited thirty-three packages of tracts were sold. We are leaving a trail behind us wherever we go. The most of these tracts we put up in twenty-five cent packages, and the rest in fifteen cent packages. We are nearly out of tracts, but are expecting the other two bundles soon. We visit these people from time to time, and some are much interested. Our meetings are progressing nicely, and we have great faith to believe that a number will take their stand for the truth."

There are scores of country villages and small towns where this same work could be carried on and much fruit gathered for the kingdom, if individuals would go to work in faith, believing the promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

S. N. Haskell.

## The Living Ones

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow;  
Why should good words ne'er be said  
Of a friend till he is dead?

— Unknown.

# Missionary Work

## CALIFORNIA

### Letter from Burmah

Our rainy season has begun. To give you an idea of the extent of our rains, let me tell you that during the eighteen days of this month (May) we have had over twenty inches of rain. Maybe some of you have lived where there is a light annual rainfall, and have not a very good idea of what this means. To make it forceful, set a vessel out in your yard the next time it rains and see how much falls in a day as you have it in America usually.

In one day the mold gathers on your shoes, if unused. All articles of leather are the same. One's books though shut up in a tight book-case must be wiped off every two or three days to be kept in a good condition. But enough about the unpleasant things. We do not think about these much. God has given us so much pleasure in laboring here that we are glad to endure our little afflictions and refrain as much as possible from referring to them.

The Burmese people have been styled the "Irish of the East." This is because of their merriment and natural liveliness. Travelers usually return from a trip to the Orient with a vivid impression left upon their minds of the Burmese people. The contrast between India and Burmah is so marked as to not be easily forgotten. In India proper the curse of caste has crushed the spirit nearly out of all the lower caste men, making them servile, mean-spirited, and deceiving. The Burmese have no caste, being Buddhists instead of Hindus, and so they consider themselves as good as any man. The fact that they respect themselves demands respect from others.

If you were to travel in India away from the great highways of trade, you might find it very difficult to get a cup of water, unless you had your own vessel for it. This is because the Hindu would be defiled, should he use a cup from which you had drunk. In Burmah, on the other hand, the *hospitality* of the people is so great that you are at times at a loss to know how to relate yourself

to it. In every home that you may visit, something to eat or something to drink will be almost forced upon you. I have tried to partake of the things offered by a half dozen families during the course of a day's calls, and have been almost sick afterwards. Sweetmeats, pastries, young cocoanut, the water to be drunk and the tender meat eaten, popped rice with a thick syrup made into cakes something like popcorn balls at home, date sugar, tea, betel nut, and cigars, are some of the things offered. Of course, the last three we never partake of. If you refuse to take anything, the host is hurt; and if you take something in each home you visit in the mission work, you are apt to be worse hurt, unless you are blessed with an extraordinary strong stomach.

I must tell you of one experience that we had. After being in Rangoon for about a year, in response to very earnest invitations, we visited Moulmein. While there we conducted Bible studies every day, and sometimes one study would follow another so rapidly that we were compelled to sit still for four or five hours. We were entertained by a lady who was already a Christian. There was a woman who attended the studies every day, who was a Buddhist. She was about fifty years of age, but could not read a word. She gave excellent attention as the others read, and I observed that when we reviewed each day's lesson of the past this sister was able to answer the questions more readily than many who could read. At last some asked for baptism. Among them was Sister Mah An. I told her about our position in regard to the use of tobacco. I explained how our bodies are to be the temple of the Holy Ghost. Her struggle was hard, for she had used the weed almost all her life. And, too, practically, all the women of Burmah smoke, whether they are Christians or heathen. At the end she took her stand for Jesus on the question, saying she would give up the defiling habit for the sake of the One who had done so much for her. Some time elapsed, and her brother said to me: "Mah An is so different than she used to be. Before she always met visitors, when they came, with cigars and betel nut. Now she takes the Bible and says to them, 'I can't read; will you please read some from this book to me?'" So she is able to do some missionary work. While they

read she explains it to them." Does not such an experience make mission work pay the laborer? These are the things that make separation from loved ones at home easy to bear.

I must not tire you out. I will try to write again soon. You will be glad to know that the Lord has heard our prayers, and that Mrs. Votaw is better now.

With our united Christian greetings,  
Yours in Christ,  
H. H. Votaw.

### The Letter from Burmah

Our California young people have taken the responsibility of raising funds to build a rest-home for our workers in the Burmah district of India. This house is to be known as the "California House."

From one of Brother Votaw's letters we take this:

"The tropics are not the natural home of the white man, and they make a terrible demand upon the physical strength of the Caucasian. Women and children suffer most. We are sure that any would give to this, call for a mountain home if they could only see just once little children of some of the missionaries with their wan, thin faces. All mission boards recommend that their workers spend at least one month per year in the hills.

"Of course, we have one mountain house in the mountains of India, still it is 1,500 miles from Rangoon, and further still from the rest of Burmah. To reach this place it requires five days of traveling from Rangoon. Part of the distance is by steamer, part by rail, some by carriage, and some in the sedan chair or on horseback. This makes a very tiresome journey, and the going and returning consume one third of the regular time allowed for the vacation."

He says that they can secure a place in Burmah that can be reached in about twenty-four hours. This would mean a saving to the cause in that part of the field of about \$225 a year. Furthermore, the regular rest that the workers could get there would probably be the means of prolonging their lives of usefulness in the work. The cost of such a home will be upwards of \$1,500.

Any who feel to answer this call from

India may have a part, even though they may not be young people.

All funds should be sent to the California Conference office, 601 Telegraph Ave., Oakland, stating that it is to be applied on the "California House" fund for India.

B. E. Beddoe,  
Cal. Young Peo. Miss. Vol. Sec.

### SOUTHERN CALIFORNIA

#### Report of Book Sales in Southern California for Week Ending August 26, 1910

	Hrs.	Ords.	Value	Helps
John Nichol	15	15	\$69.00	
M. H. Shelton	9	7	26.50	
G. R. Pilate *	24	6	3.50	
Arthur Fox	20	9	31.50	\$9.00
	68	37	\$130.50	\$9.00

\* Deliveries, \$8.00.

#### Report of Southern California Book Sales and Deliveries for August, 1910

Agents, 4; hours, 108; exhibitions, 32; orders, 48; helps, \$17.00; total value, \$168; deliveries, \$61.25.

### Wanted

About twelve God-fearing, energetic canvassers to add to our number who are now out in the field gaining many rich experiences. The need of the hour demands more workers. I was surprised to find, in making out the report for August, that there are only four agents who have been reporting. This great work in as strong a conference as Southern California, should certainly have more representatives. What is the cause of this neglect? It is not because our books can not be sold, for it has been demonstrated by those who work faithfully that these volumes of truth can be sold.

One of our canvassers went out last week, worked fifteen hours, and took fifteen orders, amounting \$69.00. I went out with another young man this week and started him out with "Heralds of the Morning," and for the time we spent in canvassing our sales averaged about \$4.00 per hour. Now this and other

facts that might be given show what can be done by our canvassers who go out, trusting in the Captain of their salvation.

There have been a few new canvassers added to our force since camp-meeting. I say new canvassers, but some of them are old canvassers who have resolved to take up this great work again. And may God put it into the hearts of many more of our old canvassers to re-enter this work, and make it a professional occupation. The only way to make a success of anything is to specialize on that thing, and make a business of it.

Are there not those who have been "halting between two opinions" who will now take their stand as did Isaiah of old and say, "Here am I, send me"? "Pray ye the Lord of the harvest to send forth laborers into His vineyard."

C. C. Morlan.

### Who Will Volunteer?

A tabulated statement in a recent number of the *Missionary Review of the World* shows that all the principal Protestant missionary societies (not including Seventh-day Adventists) have entered forty-three missionary fields. Seventh-day Adventists have entered thirty-four of the forty-three named, besides several others not included in their list. The greatest number of fields entered by any other society is ten. True, we have not the men and facilities in many of these countries that others have; but in the providence of God, the work of the third angel's message is spreading out into all the world; and soon the earth will be lightened with its glory.

The increased interest of our people in foreign missions in the last few years, as shown by the gifts of men and money, has been very encouraging, and is an added evidence that God is finishing His work; and yet this great work is taxing our resources to the utmost. The stress of the situation often brings the Mission Board into great perplexity; and many times we have been forced to select and send recruits who had not time to properly prepare.

Three years ago we took an advanced step in the establishment of the Foreign Mission Seminary, a step which received the heartiest approval of all our people. And now, as stated more fully in articles in recent numbers of the *Review*, the General Conference Committee has taken

another advance step. In the future the Mission Board will select missionaries six to nine months previous to their sailing, and give the necessary special training in the seminary. The courses of study have been arranged and the faculty selected with reference to this plan of work. I am free to say that this is by far the most satisfactory arrangement for supplying the pressing demands of this world-wide work that we have ever had. It is the latest development of our thirty-six years' experience in foreign mission work.

And now, let all union and local conference officers, overseers of churches, and individuals cooperate with the Foreign Mission Board in pushing this message to the ends of the earth. Let conference officials send lists of prospective missionaries at once. Who will respond to the call for one hundred and twenty missionaries? Brethren and sisters, pray much over the needs of the heathen that are stretching out their hands unto God. If God impresses you that you should respond and receive this training, write without delay to the Foreign Mission Board or to the president of the Foreign Mission Seminary, Takoma Park, Washington, D. C. The seminary opens September 14.

A. G. Daniells.

## Educational

### The Evils of a Public School Education

[Given at Berkeley (Cal.) camp-meeting]

The subject given me to-day was "The Evils of a Public School Education." I wish to state at the beginning that I am not decrying the public schools because of failure on their part to do the work for which they were established. I believe we have a splendid system of education as far as *system* goes, and the majority, I believe, of our public schools are accomplishing a good work in developing the *intellectual* life in their pupils. And if all you and I are aiming for is an intellectual education for our children, then we may send them to the public schools, quite certain that they will receive this in a fair degree. But, brethren and sisters, I believe God has

a higher ideal in education for us, something as infinitely above a worldly system of education as God's thoughts are above man's. So please bear in mind that when I am speaking of the evils of public school education, I am speaking of them from the standpoint of a Christian, and in contrast with God's plan of education.

Let me quote from the book "Education," page 13: "Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

You, no doubt, have read this or heard it read many times. But have you thought it over carefully? "Our ideas of education take too narrow and too low a range." In a school manual of one of our leading counties I find this paragraph headed "Patriotism:" "The great work of teaching the youth of our land is to make good American citizens. The love of his country should be planted in the heart of each child early in life. To help in making this love deep and lasting is the duty of each teacher." This is the end and aim then of public school education. True education, God's plan, "means more than a preparation for the life that now is." Public school education prepares the student for citizenship in this life. Christian education prepares him for citizenship in this life and in the life to come. Do you see where our ideas may take too narrow and too low a range? Are you trusting that if your child can get a good training for citizenship here, somehow and somehow he will be prepared for the future life?

But I will read further from the paragraph mentioned: "There is no easier or pleasanter task allotted to the teacher than that of instructing pupils in the principles of patriotism. Our nation's birth, its heroes and their deeds, and the results secured for us, furnish material for lessons and talks."

In an article on education in the *Outlook*, April 21, 1900, I find this criticism on the study of history in our public schools:

"His historical study has given him dates, events, a mental historical chart; perhaps, too, it has given him a scholar's power to discriminate between the true and false, the historical and mythical in ancient legends; but not to many has it given an understanding of the significance of events, a comprehension of, or even any new light upon, the real meaning of the life of man on the earth." Just contrast this with God's plan of history study. The public school teacher is to call particular attention to the heroes of our nation and their noble deeds — to inculcate a hero worship.

Listen to God's idea of history study. "As in nature the student is taught to see God working in plant and tree, insect and fowl, animal and man, so in history he should be taught to see God working in and through the nations to accomplish *His* eternal purpose. . . . The history of nations has been given in advance, that all men might fear before Him. He only recognizes the true philosophy of history who recognizes the fact 'that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.'"

Again: "Let pupils be taught to love and respect the flag of our country, to salute it, and to give it a place of honor in the schoolroom. Our national and patriotic songs should be sung. The walls of our schoolrooms should be appropriately decorated with the pictures of our great men and with scenes of heroism connected with the history of our country. The birthdays of great and heroic men should be fittingly observed. Patriotic selections should be encouraged in all literary exercises."

Mrs. Mina Mann.

(To be continued)

"Conscious power is the eloquence of action, the underlying motor that makes the world move. It is the instinct that makes men laugh at difficulties. Conscious mental power is only equaled by conscious physical power. Both are levers which, resting on the fulcrum of character, pry up all the hindrances of life."

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Published Weekly by the

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

Subscription Price - - - Fifty Cents a Year

## Editorial Committee

G. A. Irwin, S. N. Haskell, E. E. Andross,  
H. G. Thurston, S. G. Huntington.

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

THURSDAY, SEPTEMBER 8, 1910

Let every one take notice of the request headed "We Are Still Waiting."

## Wanted

Lady nurses. Write Garden City Sanitarium, San Jose, Cal.

## For Sale

Small house and three lots in bearing fruit trees and vines. About three blocks from church and church school. Near street-car line. Address James M. Hawkins, Route 1, Chico, Cal.

## Notice

I am preparing to advertise my own land for sale, and will be pleased to receive descriptions of other properties, terms, etc., to be advertised with mine, for reasonable compensation. W. S. Ritchie, Corona, Cal.

## Wanted

A good bookkeeper that would like to work on books and attend school. Can pay most of way in work. Also, I have a home for a good girl of eighteen or nineteen years of age to work for board and room and attend school. Address, Business Manager, Lodi Normal Academy, Lodi, Cal.

**For Sale.**— A beautiful home near the Signs office, at a great sacrifice. Address F. J. B., Box 293, Mountain View, Cal.

## For Sale

A fine home near Pacific Union College, consisting of forty-seven acres of land, good house of eight rooms almost new, with good cold water piped from near-by spring, large barn, five acres bearing orchard, nine acres good fruit and vegetable land, upon which is a large spring furnishing water for irrigation. Remainder, pasture and timber land, some suitable for fruit-growing if cleared.

For particulars address

L. M. Bowen,  
Sanitarium, California.

## The Utah Conference

The ninth annual session of the Utah Conference of Seventh-day Adventists will be held in the Salt Lake City church October 4 to 9, for the election of officers and such other business as may come before the conference. Each church is entitled to one delegate for its organization, and one additional delegate for every five members enrolled. Let each church see to it that their delegates are selected in ample time, so that all credentials may be in the hand of the secretary a few days before the time of the conference.

S. G. Huntington, *President*.

Mrs. K. L. Huntington, *Secretary*.

## The Utah Conference Association

The next session of the Utah Conference Association will be held in connection with the Utah Conference in the Salt Lake City church October 4 to 9, for the election of officers and such other business as may come before the association. The first meeting is hereby called for Thursday at 3:30 P.M., October 6. All accredited delegates at the conference are members of this association.

S. G. Huntington, *President*.

Mrs. K. L. Huntington, *Secretary*.

## What About Those Petitions?

Now is the time to get in the work in behalf of signatures for the religious liberty petitions. We hope that no one will put off the day of starting out in this work. The sooner we get at this, the less prejudice we will have to meet, and the more success we will have; be-

cause as the campaign waxes warmer, there will be more prejudice against our positions than at present. Will every one feel that now is the time to take hold and circulate the petitions?

If you need more petition blanks, send for them at once to the Pacific Religious Liberty Association, Mountain View, Cal. J. O. Corliss.

## The Swedish Branch at the Walla Walla College

A couple of years ago we started to teach the Swedish language at Walla Walla College, and invited the young people from the Pacific states to come and attend in order that we might get Swedish workers for that western field. The work has been going on, not without difficulties, but also not without results, so we have at present two Swedish young men out in the field, and others are planning to enter.

In order that the work in that branch may go forward more successfully, we have now procured an experienced Swedish teacher for that work. This teacher is Elder August Anderson from Union College. He has been engaged in the Swedish department of Union College for many years, and has much valuable experience for that kind of work.

The work at Union College prospered very well while he was teaching there, and many Swedish laborers have been turned out from the Swedish department. Now that we have a man of experience to fill the place at Walla Walla in the Swedish branch of the school work, we feel free to invite the young people from the Swedish families to come to Walla Walla and study their mother tongue. We are much in need of workers, and the young people are our hope in that line.

The school will begin at Walla Walla the 14th of September, and it is always best to be there at the beginning. All who feel interested in this part of the school work, and feel in need of an education to enter the field to do something for the Lord, should write at once to Elder August Anderson, Walla Walla College, College Place, Wash. Those who want a catalogue of the school should make their request known to him, and any information they want will be forwarded by him.

S. Mortenson.